

# The Free Presbyterian Magazine

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

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

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## Communions

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

**February: 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, Shildaig; **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:** 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:** Aberdeen, Chiedza.

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

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## Discriminating Teaching

For the last two months we have been considering Christ as the great Teacher, the Prophet like Moses who was to be revealed in the fullness of time. We have based our thoughts on the words of Moses when he explained his responsibilities to Jethro, his father-in-law. Now let us notice one final aspect of what Moses said about his obligations to the Children of Israel: “When they have a matter, they come unto me; and I judge between one and another” (Ex 18:16). Moses had to listen to what each party said; then he had to discriminate between them and give his judgement to the parties.

So Christ in this world, as the great Prophet, was often discriminating between one and another. He showed people how to answer the question: Who were truly worshippers of God, following Him sincerely and doing His will, and who were not? It was all too easy for people with corrupt hearts, wanting to think well of themselves, to assume that all was well. And it still is. But how will we know whether we are right before God or not? We need someone to “judge between one and another”, between those who have new hearts and those who do not, between those who are on their way to heaven and those who are still wandering on towards a lost eternity. We need the Prophet like unto Moses to teach us. This He does through the Scriptures.

In particular, we have Christ’s words when He was in this world and discriminated between those who had true hearts and those who did not. On one occasion He passed judgement on “certain which trusted in themselves that they were righteous and despised others” (Luke 18:9). As an example of such people He referred to a Pharisee who was praying at the temple. In his prayer, the Pharisee referred to what he considered highly positive aspects of his life: his fasting and his giving of tithes, while contrasting himself with others whose sin was obvious. He was complacent about his religion and his standing before God; he was utterly self-satisfied; he had no consciousness that he was a sinner himself; so he felt no need of a mediator when approaching God. In choosing to describe this Pharisee, Jesus no doubt took an example whose self-righteous character was particularly blatant.

As we examine ourselves in the light of Christ’s depiction of this man’s

character, we are to ask ourselves if we are conscious of being sinners. The point is not so much: have we committed outward transgressions – that should be obvious – but are we conscious of having sinful hearts, hearts whose natural tendency is to sin against God. If so, it should also be obvious that we need a mediator who can stand between us and God. Yet it is natural to want to remain independent of God, refusing to submit to the Mediator whom He has appointed: Christ Jesus, His own Son, who took our nature so that He could suffer and die in the place of sinners.

Among those whom the self-righteous Pharisee despised was a publican – a tax collector – who also had gone up to the temple to pray. This second man knew that he was a sinner; so he was convinced that he needed forgiveness. He had no long list of virtues to proclaim before God. In fact he could not think of any; what he needed was mercy. How appropriate for him to be in the place where, in a remarkable way, God was making known that there was forgiveness for sinners!

At the temple, however far off he was standing, he could see the smoke ascending from the sacrifice burning on the altar. By faith this publican was receiving God's revelation, in His Word and through the sacrifice, that there is salvation for unworthy sinners. And the Saviour went on to make clear that God was accepting this sinner rather than the man who refused to confess to his transgressions; He noted that the publican "went down to his house justified rather than the other". The one man was justified before God – accepted as if he had never sinned, as if he had always kept the law – but the other man was not justified; he was still under condemnation.

Again and again Jesus made such distinctions, judging one type of character as evidence of a sinner who had been saved and who therefore had a new heart, whereas another, and opposite, type of character indicated someone who was still unsaved. He spoke of the "good tree" which brings "forth good fruit" and the "corrupt tree" which brings "forth evil fruit" (Mt 7:17). He then emphasised: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit". And the lack of fruit will bring tremendously solemn consequences: "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire". So how would His hearers know if they were safe from the fire which burns unquenchably in a lost eternity? His answer was: "By their fruits ye shall know them".

And what are the fruits? Corrupt fruit includes self-righteousness, self-satisfaction, an absence of concern about heart sin, and being careless about obtaining mercy from God. Good fruit, on the other hand, includes a sense of need before God, and a sense that this need can only be satisfied in God's mercy, through the Mediator that He has provided.

We have noted a few examples of Christ's discriminating teaching during His time in this world; they were recorded in the Word for the good of sinners in all generations, including ours. Accordingly such teaching must have its place in the preaching of every minister who wishes to present the whole counsel of God to his hearers. But how is this teaching to penetrate into our understandings so that it will have an effect on our thinking about the state of our souls? It must be applied to our souls by the Holy Spirit. Thus we again see Jesus Christ occupying the office of Prophet, when He applies this aspect of the Word, by the Spirit, to individual souls today. On the one hand, He convinces unbelievers that they are not bearing good fruit, that what they assumed were the effects of a saving work in their hearts were not in fact genuine. On the other hand, He shows believers that they are, in fact, bearing good fruit, and so brings them to an assurance of salvation.

Preaching in 1738 Ralph Erskine highlighted some of the corrupt fruit brought forth by unconverted sinners. "What books", he asked, "do you choose? Would you not, many times, rather read any wild romance than sit down and search the Scriptures? Any book rather than the book of God. And . . . what company do you choose? Is it not any carnal company rather than the company of the godly? Any diverting or debauched company rather than spiritual and edifying company? 'He that is upright in the way is an abomination to the wicked.' Any conversation or communication is chosen rather than such as is instructive in religion."<sup>1</sup>

Erskine was, at this point, focusing on discriminating between true believers and those who were manifestly worldly. At other times he would have discriminated between true believers and those who had a form of godliness but denied its power. The former emphasis is largely absent from today's preaching; the latter emphasis must be close to non-existent. The consequence is that many who are still in their sins are not troubled in their consciences and they continue to profess faith in Christ although they have never truly looked to Him for salvation.

Now it must be emphasised that, however faithful and discriminating preaching may be, it must be accompanied by the Holy Spirit or it will not work conviction in those whose profession of faith is not genuine. But if preaching lacks this discriminating note, there is a great danger that an increasing proportion of a church's membership will be unconverted. What the Church today requires is an outpouring of the Holy Spirit. When He is thus given, not only will many of the openly ungodly be convinced of their need of salvation but also many church members. Such conviction is a necessary preliminary to finding eternal safety. May God grant it!

<sup>1</sup>*The Works of Ralph Erskine*, vol 3, Free Presbyterian Publications reprint, 1991, p 74.

## Believers' Security and Character (2)<sup>1</sup>

A Sermon by Robert Williamson

Romans 8:1-4. *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

**3.** There is no condemnation to those who are in Christ Jesus. If you walk after the Spirit, there is no condemnation to you, for you are Christ's. You are His by His free sovereign gift in the covenant of grace; for He has chosen you in Christ to the glory of His grace, that you might be conformed to His image. You are Christ's by the ransom which He paid for your redemption in implementing the terms of the covenant. You are Christ's, for you are even now the temples of the Holy Ghost, who is making you meet for the heavenly inheritance. And you are Christ's by a soul-quieting rest in the arms of His love, for by a living faith you have cast yourselves upon Him body, soul and spirit, for time and for eternity, for wisdom, righteousness, sanctification and complete redemption. Thus in Christ, there is no condemnation to you.

But how does union to Christ deliver from condemnation? The second and third verses assign the reason. What are we to understand by the phrases in the second verse: "The law of the Spirit of life in Christ Jesus" and "the law of sin and death"? It is evident that the two expressions are here contrasted, and therefore the meaning of the one necessarily determines the meaning of the other. By *the law of the Spirit of life*, we are to understand the power of spiritual principles in the regenerated soul, of which the Holy Spirit is the author and sustainer; and by *the law of sin and death*, we are to understand the law of God. Although it is perfectly holy and just and good, yet in consequence of man's transgression, the law thunders forth his condemnation, gives "the knowledge of sin", and is incidentally the cause of sin and death.

Thus the meaning of the first verse is simply: There is therefore now no condemnation to them which are in Christ Jesus, because, in consequence of His work, they have been freed from the law as a covenant of works – that law which, although holy and just and good, makes sin known – because,

<sup>1</sup>Taken with editing from *The Free Church Pulpit*, vol 3. The first two heads were in the section of the sermon printed last month; they were: (1.) "Them which are in Christ Jesus"; (2.) Their character: "They walk not after the flesh but after the Spirit".

where there is no law, there is no transgression, and where there is no transgression, death cannot exist as a moral penalty.

Now, you will observe that, although the law is here spoken of as the law of sin and death, Paul carefully guards against any suggestion that there was a defect in the law. On the contrary, he shows that the defect is not in the law but in the sinner, not in the standard of obedience but in the subject of obedience, not in the rule but in the creature, who was to walk according to the rule. The law is now weak – that is, it is inadequate to recover the sinner – but that is not in consequence of any change in it, but in the creature. It is weak, but only through the flesh. The impotence of the law to justify is not through imperfection. Indeed it is in consequence of its perfection that it is weak through the flesh and cannot justify the sinner. For what position did the creature originally occupy towards the law? He was related to it as a covenant of works. His obedience must match its highest requirements; otherwise the conditions of the covenant could not be satisfied.

Now, so long as man continued to render perfect obedience to the law, it was powerful to justify, and the obedience of the creature was the ground of his acceptance. But when he ceased to render that obedience – when his faculties were struck with a moral paralysis and his soul became spiritually dead – justification by obedience to the law became altogether impossible. His obedience then ceased to match the law's requirements, and the law could no longer furnish a ground of acceptance in the sight of the Lawgiver.

But how did this situation arise? Not through any change in the law, but solely through a change in the creature who was to yield obedience to its demands. He fell from the high position in which his Creator had originally placed him. His energies were withered, and his efforts fell infinitely short of the height and depth and length and breadth of the law's requirements. How then could he be accepted? By bringing down the law to his wretched obedience and thus, by compromising its claims, bring them into a correspondence? That cannot be: God's law is perfect. It is as immutable as the Lawgiver. It thunders its threatenings against all who do not obey it in all things and it will remain satisfied with nothing short of the eternal destruction of the sinner, or a full satisfaction tendered in his stead. Heaven and earth may pass away, but not one jot or tittle of the law shall be violated with impunity. Its claims remain altogether unaffected.

The change is entirely on the part of the creature. He has fallen from his original position, but the law has not fallen in its demands. He has changed, but it remains the same. It claimed perfect obedience; it claims it still. It is now weak in reference to the sinner's justification, but that is its glory and excellence. For how is it weak? Just because of its perfection. Just because

it will not come down to the wretched efforts of the sinner, because it will not compromise with the transgressor, because it will not tolerate a platform of acceptance which lacks an adequate satisfaction for its basis. It is weak just because man is a sinner – it is weak through the flesh.

This view of the matter demonstrates the absurdity and the dangerous nature of the opinion that the sinner's moral impotency lessens his responsibility in the sight of God – as if the loss, by the creature's wilful transgression, of his power to obey, should necessarily imply a corresponding change in the Creator's right to demand obedience. The change is altogether on the part of the sinner. The standard of obedience remains the same. The law has not changed; the Lawgiver has not changed; and if the creature is now the victim of moral impotence, it is self-induced. Therefore, so far from destroying the claims of the law to his obedience, it only serves to aggravate his criminality. When man was first created, he was perfectly able to fulfill the conditions of the covenant; and if his powers have been impaired, it is only by his wilful transgression.

So not only is his responsibility to the Lawgiver altogether unaffected, he is also responsible for the loss of his original righteousness – for enlisting his powers in the service of Satan, and thus rivetting with his own hands the fetters of his bondage. Perfect obedience is what he is now utterly unable to render, and therefore the law is utterly unable to justify him. It is thus weak, but only through the flesh. The question then is: How can he be accepted? The law cannot do it. How can he be reinstated to favour with the Lawgiver? Verses 3 and 4 contain the answer: "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit".

The sinner could not render satisfaction to the law, but the brightness of the Father's glory was manifested in the flesh for that purpose. He is the Father's gift. He appeared in the likeness of sinful flesh and is therefore Emmanuel, God with us. He took not upon Him the nature of angels, but the seed of Abraham. He was sent in the likeness of sinful flesh. Observe how guarded the Apostle's language is. He does not say that He assumed sinful flesh, but that He came in the likeness of sinful flesh. The smallest conceivable blemish would have absolutely disqualified Him for assuming the office of Mediator or performing its functions; "for such a High Priest became us, who was holy, harmless, undefiled, and separate from sinners".

He did not manifest Himself, however, in a sinful nature. As sin originally formed no part of human nature, but was afterwards contracted by an overt act of transgression, the Mediator could be pure and unspotted and yet possess



all the essential properties of humanity. He was sent in the likeness of sinful flesh so that, being bone of our bone and flesh of our flesh, He might be a merciful and faithful high priest, able to show mercy to His people and feel for man as for a brother. In the passage now under consideration, there is a distinct reference to the two natures of the Redeemer – that is, He is here brought before us in His entire character as Mediator – both truly and essentially God, and really and truly man.

He is called by way of eminence, God's own Son, inasmuch as He is a partaker of His nature and co-existent with Him in the unity of the Divine essence. And He is said to have been sent in the likeness of sinful flesh, because He took not on Him the nature of angels, but the seed of Abraham. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is the devil." In virtue of the union of the divine and human natures in His mysterious person, He is a Daysman, able to stand between the living and the dead – to lay His hand upon both parties and thus make peace. He is God's Son and our brother – possessing infinite inherent dignity to entitle Him to treat with the Lawgiver, and possessing infinite compassion, so that He can feel for the sinner. He is acceptable to God; He is suitable to man. Great is the mystery of godliness, God manifested in the flesh.

But not only did He come in the likeness of sinful flesh, the special purpose for which He appeared is also stated. He came, says the Apostle, for sin – that is, for a sin-offering. The phrase, *for sin*, is often used in this sense in Scripture. Thus it is said of the Mediator that God "made Him to be sin for us, who knew no sin". Not that He was personally made, or constituted, a sinner, for He was holy, harmless, undefiled and separate from sinners; but He was put forward as the sinner's substitute and surety – as a sacrificial victim, as an offering for sin. God made Him who knew no sin to be an offering, or sacrifice, for sin, for "when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons".

The special object then of His appearing in the likeness of sinful flesh was that, as a sacrifice for sin, He might redeem them that were under the law. As Mediator, He condemned sin in the flesh, removed its guilt so that His people might be justified, and by satisfying the claims of infinite justice, freed them from the law as a covenant of works. Thus the believer's delivery from condemnation is a result of the mediation of Christ.

The great design of the atoning sacrifice offered up by Emmanuel was to display the glory of God in the redemption of the guilty – to cause mercy

and truth to meet together for the sinner's recovery. Hence Paul declares that its purpose was: that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit. The righteousness of Christ is here called the righteousness of the law, because it is a righteousness conformable to the law – a righteousness which meets its highest requirements, magnifies it and renders it honourable. This righteousness is the only ground of a sinner's justification; he is clothed with it and freed from the condemning power of the law of sin and death. It consists in the active and passive obedience of the Mediator. It is a righteousness in which the eye of the omniscient God can see nothing amiss – a righteousness wrought out and brought in for the express purpose of justifying the ungodly – a righteousness offered unto you this day without money and without price, for it is unto all, and upon all them that believe, for there is no difference.

“That the righteousness of the law,” says the Apostle, “might be fulfilled in us who walk not after the flesh, but after the Spirit.” Here Paul carefully guards against two errors of an opposite, but equally fatal, nature – the errors of legalism and antinomianism. The legalist would amalgamate his own wretched efforts with the obedience of Christ, and thus introduce self-merit into his ground of acceptance. The Apostle lays the axe at the root of that heresy, for he shows that the righteousness of Christ, to the exclusion of all merit on the part of the sinner, is the only ground of justification before God – that the law is weak through the flesh and that no flesh living can be justified by its deeds.

The antinomian would look upon himself as relieved by the sufferings of the Mediator from the law, not only as a covenant of works, but also as a rule of life. He therefore sins wilfully and deliberately because grace abounds. Paul lays the axe at the root of that heresy also; he declares that those who are in Christ Jesus walk not after the flesh, but after the Spirit. He annihilates the hope of the legalist, telling him that by the deeds of the law no flesh living shall be justified. He annihilates the hope of the antinomian by telling him that the law, though not a covenant of works to the believer, is still a rule of life – that a man must be sanctified as well as justified; that without holiness no man can see the Lord; and that, if any man have not the Spirit of Christ, he is none of His.

Have you accepted this glorious righteousness? Are you relying and building upon Him who wrought it out? Are you in Christ Jesus? If so, you will walk, not after the flesh, but after the Spirit. If you have received the Lord Jesus, walk in Him, breathe His Spirit, adorn His doctrine. Let your light so shine before men, that they may take knowledge of you that you have been with Jesus. We would ask those who have not fled for refuge to the hope set

before them in the gospel: Who will make intercession for you when God rises up in fearful majesty to take vengeance upon all that do not know Him? Where will you find a sanctuary out of Christ? When the avenger of blood is following rapidly behind you, where is the daysman who can lay his hand upon you both, satisfy God and save you? Can your hands be strong or your heart endure in the day that God shall deal with you?

Turn then to the stronghold, while prisoners of hope. There is mercy with God that He may be feared. Do not harden your hearts. Do not despise His gracious invitations. Do not trample under foot His overtures of reconciliation, lest you be left in bitterness of spirit to exclaim, "The harvest is past, the summer is ended, and we are not saved".

To those who are rejoicing in Emmanuel, as the Lord their righteousness, and the Lord their strength, we would say, Walk worthy of your high calling. Do not be high-minded, but fear. Remember the rock whence you were hewn and who it was that established your goings. And as you traverse the wilderness leaning upon your Beloved, let this be your song in the land of your pilgrimage, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness"; He remembered me in my low estate, for His mercy endureth for ever.

In Christ Jesus, there is no condemnation to you; for He shall rest in His love. Having loved you from the beginning, He shall love you to the end. With what dignity does this union invest the Christian! What an ennobling relationship! What are the pomp and pageantry of a passing world to the transcendent dignity of being an heir of God – united to the Ancient of days, the Prince of the kings of the earth, whose goings forth have been of old from eternity, possessing in Himself all the fulness of divine perfection! Who is he that will harm you while you lean upon your Beloved? He will shelter you under the shadow of His wings. He will hide you in His own pavilion, and who shall ever enter there to pluck you out?

Well might the Apostle, contemplating the indissoluble nature of this glorious union, ask, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

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I never wish the law to be changed to meet my heart, but that my heart be changed to meet God's law.

*Thomas Halyburton*

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

## 2. Ministers of the Eighteenth Century

*Rev Neil M Ross*

As for pious men, Dr Kennedy was of the opinion that perhaps the most famous of them was *Hugh Ross*, commonly called Hugh Buie (from the fair colour of his hair). He was a native of Alness and was converted, when 15, under the ministry of the renowned James Fraser of Alness.

In later life, Hugh Ross resided in Resolis and was under the ministry of Donald Sage, who referred to him as “the oldest and most venerable of the many eminent Christians whom I found in Resolis”. Sage continues, “Though intimately conversant with the Scriptures, yet, strange to say, he could not read. It was justly said of him, however, that though he had not the Bible on his table or in his pocket, he had it in his heart”.

Kennedy also tells us: “Though quite uneducated, he was a man of rare talent. As a speaker he was peculiarly clear and concise. In a few terse and vigorous expressions, fraught with thought and seasoned with grace, he conveyed more instruction than could be derived from many a learned and laboured treatise on the subject on which he spoke.”

On his last Sabbath on earth, Hugh Buie seemed unusually happy. His face was lit with joy as his soul fed on “the bread of life” under the preaching of his minister. After the service he went to the manse for a meal. “Having sat at the dinner table, he asked a blessing in his own clear, unctuous way,” says Kennedy, “and having taken up his spoon he quietly laid it down again, leant back on his chair and, without a moan or a struggle, fell ‘asleep in Jesus’ in the ninety-ninth year of his age.” And so, on that Sabbath in 1826, another saint entered into the eternal Sabbath of the people of God.

We turn now to several notable Black Isle *ministers*. We shall confine ourselves to two groups: first, some of the eighteenth century, such as Hector MacPhail, Resolis, and John Wood, Rosemarkie; and second, some of the nineteenth century, such as John Kennedy, Killearnan, and John MacDonald, Ferintosh.

We begin at the extremity of the Black Isle, with a Cromarty pastor, *George Gordon*, who ministered in the parish from 1707 to 1749. His preaching was blessed to many, including young Andrew Lindsay.

In 1744, John Wood of Rosemarkie, wrote to James Robe of Kilsyth. He

<sup>1</sup>Part 1 of this lecture given to the Inverness branch of the Scottish Reformation Society gave sketches of women and children: young Andrew Lindsay, Hector MacPhail’s herd boy, Grissel Anderson and Mary MacRae.

said, "There is at Cromarty a good number of lively, solid Christians gathered in by the ministry of their godly and judicious, and now aged, pastor, Mr George Gordon, and their number has considerably increased of late."

"Mr Gordon was an excellent man," says Noble, "and an eminent and faithful minister, but his bearing and attitude seemed somewhat stern and uncompromising." The people called him, "The Lion of Cromarty", no doubt because, like the righteous man in Proverbs 28:1, he was "bold as a lion", but it was also applied to him in contrast to "The Lamb of Cullicudden", Thomas Ingles, minister of the neighbouring parish of Resolis.

*Thomas Ingles* became minister there in 1715. "From all accounts of him that have come down through successive generations," writes Noble, "it would appear that the distinguishing features of his character, both as a man and as a minister, resolved themselves into meekness and gentleness. Richly endowed with divine grace, his services in the gospel savoured, in a marked degree, of the love of Christ. . . . He early won, and retained to the end, the esteem and affection of his people. He was a lovable man, and much acknowledged in his ministry, especially during the closing years of his life."

John Wood testified to the blessing on his ministry, stating in his letter to James Robe: "The work of the gospel is likewise advancing in Kirkmichael [which was part of Ingles' parish], where I am informed there were fifteen new communicants admitted at the last communion there". Ingles died in 1747 and was buried in Cullicudden (also in the parish of Resolis).

Fourteen months later the renowned *Hector MacPhail* became minister of Resolis. One of his successors, Donald Sage, wrote, "Mr MacPhail was truly a man of God, for whom 'to live was Christ'. He was perhaps one of the most deeply-exercised Christians of his time, equally and minutely conversant with the depths of Satan on the one hand, and the 'unsearchable riches of Christ' on the other."

Soon after MacPhail came to minister in Resolis, he suffered a lengthy period of depression, but he was eventually and for ever delivered from it. The circumstances of his depression are deeply interesting. MacPhail's first wife (a daughter of the eminent John Balfour of Nigg) was not benefiting from her husband's preaching because, sadly, he was, as one minister put it, no more than an amiable formalist. One Sabbath morning, she explained her concern to her husband, and with his permission went to Kilmuir Easter, across the Cromarty Firth, to hear John Porteous preach. Her action brought home to MacPhail his unfitness for the work of the ministry. His conscience so troubled him, and he was so depressed for a long time, that he decided to resign from the ministry. James Fraser, Alness, agreed to preach to the Resolis congregation and intimate their pastor's demission of his charge. As Fraser

preached, Hector MacPhail's bonds were loosed, and he was brought into joy and peace in believing. At the same time he felt a new and powerful bonding to his flock. Kennedy says, "From that day till his death, Mr MacPhail was one of the most faithful, fervent, prayerful, and successful of ministers".

It can be seen how he was now qualified, by experience, to give comforting counsel to others who were afflicted. Kennedy recounts that MacPhail, "seated, on one occasion, at dinner . . . rose suddenly from the table and, going out of the house, was seen by those whom he left behind walking hurriedly towards a wood not far from the house. There was a small lake in the wood, on the margin of which he found a woman just about to cast herself into the water. She had come from the parish of Alness, and, distracted and despairing, was driven by the Tempter to suicide. Mr MacPhail arrived just in time to intercept her from her purpose, and, preaching Christ to her disconsolate soul as 'able to save to the uttermost', this poor sinner was then and there disposed and enabled to 'flee for refuge to the hope set before' her. Her after-life amply proved the genuineness of her conversion."

After being lifted up from the depths of depression, Hector MacPhail – as if to make up for lost time – seized opportunities to win souls, as is shown by the oft-told accounts of the Highland kitchenmaid, the Fort George soldier, and his own herd boy. Hector MacPhail, as a preacher, "was peculiarly edifying to the people of the Lord", says Kennedy. "He could deal with their cases more closely and more tenderly than almost any other minister in his day. He does not appear to have been so careful in the composition of his sermons as some others of the fathers in Ross-shire. He was careful to feel, rather than to arrange, the doctrine which he preached, but what his discourses wanted of order was well made up by their unction and freshness."

He died in 1774 at the age of 57. When James Calder, the eminently pious minister of Croy, heard the sad news, he wrote in his diary: "Received the mournful news of what was so strongly impressed on my anxious mind Sabbath morning – namely, the much-to-be-lamented death of the most eminently pious, zealous, active, laborious minister of Christ I ever saw, and the most lovely, living image of his adorable Lord and Master that ever I was acquainted with". His mortal remains lie in Cullicudden cemetery, awaiting the morning of the resurrection and the final gathering of the saints.

In the adjacent parish of Rosemarkie and Fortrose (or Chanonry) was *John Wood*. His ministry there began in 1734, and about 10 years later there was a religious awakening. The state of religion in the parish until 1743, he said in his letter of 1744 to James Robe, was "low and discouraging". However, from the time of his communion in July 1743, there was an increase in church attendance and a desire by the people for instruction. When he went around

his parish catechising the people, crowds now waited for him in each place, with what he called “seemingly serious and greedy desires”. Many came to visit him at his manse in their concern about salvation. He was hoping for even greater blessing, for he said in the same letter, “I would fain hope what, of this kind, we have met with are only some drops and forerunners of a plentiful shower, wherewith the Lord, of His sovereign goodness which He has prepared for the poor, will refresh this corner of His weary heritage, as He has done other corners”.

“Mr John Wood, from all accounts of him,” says Noble, “appears to have been a thoroughly good man.” He died on 19 November 1775, in the seventy-first year of his age.

We notice now the last minister of our first group, *Charles Calder*, who became minister of Ferintosh, or Urquhart, in May 1774. He was eminent for both his piety and preaching. He was the son of the eminent James Calder of Croy and was converted when he was 10 or 11. Kennedy observes of him: “Early taught of God, and trained and guided by the discipline and example of his father, he came to his work as a minister with all the maturity which only long experience could give to another”. His like-minded wife Margaret (a daughter of Brodie of Brodie and aunt of the godly Duchess of Gordon) was a true helpmeet who gave him tremendous support.

Few ministers ever had such a warm place in the hearts of the people as he did, we are told, for he was not only highly gifted intellectually, but was also warm, humble, modest and “one of the most lovable of men”. All his gifts, says Kennedy, were “subordinated by him to the great end of setting only Christ before the eyes of sinners.” How he delighted in proclaiming “the person, love, death and salvation of the blessed Redeemer! There never was a more affecting preacher, when discoursing on his favourite theme.”

It is no wonder that such a useful servant of Christ was the object of Satan’s strong temptations. On one occasion his wife found him in his study in great distress not long before he was due to go out to preach. “O why was I ever a minister?” he asked her; “I should have been a tradesman.”

“My dear,” she said, pointing to his fine-boned limbs, “the Lord knew that you had not the strength for a tradesman’s work; but He has given you a voice wherewith to speak the praise of Christ. Go with it to the work that now awaits you.” Her wise answer broke the snare and he went out to preach a most memorable sermon.

Although he was a much-esteemed preacher, it was his holiness of heart and life which especially marked him out. “Mr Charles Calder,” said Kennedy, “was a Christian who left a persuasion of his holiness in the minds of all who came in contact with him.” Angus MacKintosh of Tain, when asked his

opinion of the Ferintosh minister, responded, “Mr Calder, Ferintosh, is the holiest man I ever met on earth.”

When his end was approaching he was entirely submissive to God’s will. “I am content to lie here to the end of time,” he said, “if the Lord would employ my suffering as the means of saving good to any one of my people.” His soul entered “the inheritance of the saints” in October 1812, and his body was laid to rest in Urquhart cemetery.

## The Kingdom of Heaven<sup>1</sup>

*Charles Hodge*

**I**n the account of the final judgement in Matthew 25:31-46, we are told that the King shall “say to those on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.”

1. In the Old Testament it was predicted that God would set up a kingdom which was to be universal and everlasting.

2. Of this kingdom the Messiah was to be the head. He is everywhere in the Old Testament set forth as a king. (See Gen 49:10; Num 24:17; 2 Sam 7:16; Is 9:6,7; 11; 52; 53; Mic 4; Pss 2; 45; 72; 110.)

3. It is called in the Scriptures, indifferently, the kingdom of God, the kingdom of Christ, the kingdom of the Son of Man (Mt 13:41) and the kingdom of heaven.

4. It is described in the prophets in the most glowing terms, in figures borrowed partly from the state of man in paradise, and partly from the state of the theocracy during the reign of Solomon.

5. This kingdom belongs to Christ, not as the Logos [the Word], but as the Son of Man, the Theanthropos [God-man], God manifest in the flesh.

6. Its twofold foundation, as presented in the Bible, is Christ’s possessing all divine attributes, and His work of redemption (Heb 1:3; Phil 2:6-11). Christ, being equal with God, “humbled Himself, and became obedient unto death, even the death of the cross”; therefore “God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father”. All power in heaven and earth has been given into His hands, and all things – the universe – have been put under His feet. Even the angels are His ministering spirits, sent by Him to minister to those who shall be heirs of salvation.

<sup>1</sup>An edited extract from Hodge’s *Systematic Theology*, vol 3.



7. As this messianic, or mediatorial, kingdom of Christ is thus comprehensive, it is presented in different aspects in the Word of God. Viewed as extending over all creatures, it is a kingdom of power, which, according to 1 Corinthians 15:24, He shall deliver up to God, even the Father, when His mediatorial work is accomplished. Viewed in relation to His own people on earth, it is the kingdom of grace. They all recognise Him as their absolute proprietor and sovereign. They all confide in His protection and devote themselves to His service. He rules in them and reigns over them, and subdues all their and His enemies. Viewed in relation to the whole body of the redeemed, when the work of redemption is brought to a conclusion, it is the kingdom of glory – the kingdom of heaven, in the highest sense of the words. In this view His kingdom is everlasting. His headship over His people is to continue for ever, and His dominion over those whom He has purchased with His blood shall never end.

8. As this kingdom is thus manifold, so it also is, in some aspects, progressive. It is represented in Scripture as passing through different stages. In prophecy it is spoken of as a stone cut out without hands, which became a great mountain and filled the whole earth. In Daniel 7:14 it is said of the Messiah that to Him “there was given dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him”.

So too it is written of Him: “Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession” (Ps 2:8); “All nations shall serve Him. . . . All nations shall call Him blessed” (Ps 72:11,17); “All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy name” (Ps 86:9); “I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth” (Is 49:6); “The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea” (Hab 2:14); “From the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles” (Mal 1:11). The Scriptures abound with passages of similar meaning.

It is not only asserted that the kingdom of Christ is to attain this universal extension by slow degrees, but its gradual progress is illustrated in various ways. Our Lord compares His kingdom to a grain of mustard seed, which is indeed the least of all seeds, but when it is grown it is the greatest among herbs; and He compares it to leaven which a woman took and hid in three measures of meal, till the whole was leavened.

9. Although God has always had a kingdom on earth, yet the kingdom of which the prophets speak began in its messianic form when the Son of God came in the flesh. John the Baptist, the forerunner of Christ, came preaching

that the kingdom of God was at hand. Our Lord Himself went from village to village, preaching the kingdom of God (Lk 4:43, 8:1). When asked by Pilate whether He was a king, He “answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world” (Jn 18:37). Wherever the Apostles went, they “testified the kingdom of God” (Acts 28:23). Their business was to call men to receive the Lord Jesus as the Christ, the anointed and predicted Messiah or king of His people, and to worship, love, trust and obey Him as such. They were therefore accused of acting contrary to “the decrees of Caesar, saying that there is another king, one Jesus” (Acts 17:7).

Men are exhorted to seek first the kingdom of God, as a present good. It is compared to a pearl or treasure, for which it is wise to sacrifice everything. Every believer receives Christ as his king. Those who receive Him sincerely constitute His kingdom, in the sense in which the loyal subjects of an earthly sovereign constitute his kingdom. Those who profess allegiance to Christ as king constitute His visible kingdom on earth. Nothing can therefore be more opposed to the plain teaching of the New Testament than the idea that the kingdom of Christ is yet future and will not be inaugurated until His second coming. This idea confounds the consummation of the kingdom with its commencement.

10. As to the nature of this kingdom, our Lord Himself teaches us that it is not of this world. It is not analogous to the kingdoms which exist among men. It is not a kingdom of earthly splendour, wealth or power. It does not concern the civil or political affairs of men, except in their moral relations. Its rewards and enjoyments are not the good things of this world. It is said to consist in “righteousness, and peace, and joy in the Holy Ghost” (Rom 14:17). Christ told His hearers: “The kingdom of God is within you”. The condition of admission into that kingdom is regeneration (Jn 3:5), conversion (Mt 18:3), holiness of heart and life – for the unrighteous shall not inherit the kingdom of God; nor thieves, nor drunkards, nor revilers, nor extortioners (1 Cor 6:9,10, Gal 5:21, Eph 5:5).

11. In the interval between the first and second advents of Christ, this kingdom is said to be like a field in which the wheat and tares are to grow together until the harvest, which is the end of the world. Then “the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father” (Mt 13:41-43).

Experience concurs with Scripture in teaching that the kingdom of Christ passes through many vicissitudes, that it has its times of depression and its seasons of exaltation and prosperity. There can be no doubt that this was the

case in the past. Prophecy sheds a sufficiently clear light on the future to teach us, not only that this alternation is to continue to the end, but, more definitely, that before the second coming of Christ there is to be a time of great and long-continued prosperity, to be followed by a season of decay and of suffering, so that the Son of Man shall hardly find faith on the earth when He comes.

It appears from passages already quoted that all nations are to be converted, that the Jews are to be brought in and grafted again into their own olive tree, and that their restoration is to be the occasion and the cause of a change from death unto life – that is, analogous to the change of a body mouldering in the grave to one animated with joyous activity and power. The ancient prophets speak of this period in terms adapted to raise the hopes of the Church to the highest pitch. It is true it is difficult to separate what refers, in their descriptions, to this latter day of glory from what relates to the kingdom of Christ as consummated in heaven. So also it was difficult for the ancient people of God to separate what referred, in the declarations of their prophets, to the redemption of the people from Babylon from what referred to the greater redemption to be effected by the Messiah.

In both cases enough is plain to satisfy the Church. There was a redemption from Babylon, and there was a redemption by Christ; and in like manner, it is hoped, there is to be a period of millennial glory on earth, and a still more glorious consummation of the Church in heaven. This period is called a millennium because in Revelation it is said to last a thousand years, an expression which perhaps is generally understood literally. Some, however, think it means a protracted season of indefinite duration, as when it is said that one day is with the Lord as a thousand years. During this period, be it longer or shorter, the Church is to enjoy a season of peace, purity and blessedness such as it has never yet experienced.

The principal reason for assuming that the prophets predict a glorious state of the Church prior to the second advent is that they represent the Church as being thus prosperous and glorious on earth. But we know that, when Christ comes again, the heavens and earth are to pass away and no more place will be found for them. After the second coming, the seat of the Church is not to be the earth but a new heavens and new earth. As therefore the Scriptures teach that the kingdom of Christ is to extend over all the earth, that all nations are to serve Him, and that all people shall call Him blessed, it is to be inferred that these predictions refer to a state of things which is to exist before the second coming of Christ.

This state is described as one of spiritual prosperity: God will pour out His Spirit upon all flesh; knowledge shall abound everywhere; wars shall

cease to the ends of the earth; and the Lord says there shall be nothing to hurt or destroy in all His holy mountain. This does not imply that either sin or sorrow will cease in the world during this long period, or that all are to be true Christians. The tares are to grow together with the wheat until the harvest. The means of grace will still be needed; conversion and sanctification will then be what they have ever been. It is only a higher measure of the good which the Church has experienced in the past that we are taught to anticipate in the future.

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

*Rev H M Cartwright*

**I**n his address to the 1960 Synod, “John Knox: Central Figure of the Reformation”, Rev J P MacQueen said: “It is to be feared that his reputation as one of the most powerful and eloquent preachers of his day, with the fruit of widespread revivals, the edification, comfort and establishment of believers, and the salvation of sinners, has been considerably and, maybe, permanently eclipsed by his widespread and justly-enduring reputation as one of the world’s greatest Reformers”. Fifty years later a certain measure of rather grudging and qualified acknowledgment may still be made of what the nation owes to Knox for the impetus he gave to social and educational reform but, if his preaching is referred to at all, it is as that of a rabble-rousing fanatic.

To Mr MacQueen’s observation we would add the observation that what is often ignored, even by those who admire the work of the Reformation, is the fact that it was by his preaching of the gospel that John Knox was enabled to achieve what he did as a Reformer. Circumstances meant that he was necessarily engaged with monarchs and statesmen and in enunciating social and educational principles which would reflect the teaching of the Word of God and contribute to the maintenance of the Reformed Church, but even in these areas his success lay to a significant extent in the influence of his gospel preaching on those who held the levers of power and on the people as a whole.

In thinking of John Knox and the preaching of the gospel we would like, not merely to take a historical look at John Knox as a preacher, but to consider something of the instruction and encouragement he gives regarding preaching in our own time. In doing so we shall say a little about each of the following points, dealing with some more briefly than with others: (1.) The man who preached, (2.) His call to preach, (3.) His view of preaching, (4.) The content

<sup>1</sup>The first part of a paper delivered to last year’s Theological Conference.

of his preaching, (5.) The method of his preaching, (6.) The manner of his preaching, (7.) The outcome of his preaching.

**1. The man who preached.** Ordained to the priesthood in the Roman Catholic Church, Knox seems to have functioned in semi-secular legal employment, and when we get the first really-verifiable glimpse of him he was acting as tutor to the sons of lairds in the Lothians, “whom certain years he had nourished in godliness”, as he puts it himself, describing the period prior to 1546. Knox is reticent about his early spiritual experience, but it would seem from these words that he had for some time been acquainted with the truth which he sought to teach these boys. It is said that he had been led to the study of Scripture by his reading of Jerome and to the doctrines of grace by his reading of Augustine. He is said to have first received “a taste of the truth” from the preaching of Thomas Guillaume, a converted Dominican friar from East Lothian.

For a short time prior to the arrest and execution of George Wishart in 1546 he had accompanied this Calvinistic preacher on his missionary journeys around the Lothians and Dundee. His references to Wishart display affection and respect for him as a man and as a preacher. There is no doubt that, during their short association, Wishart exercised a great influence over him, introduced him to Reformed theology, Church discipline and worship and gave him, by example, a high view of preaching as the authoritative declaration of the Word of God. W G Blaikie suggests that “it seems to have been through Wishart’s preaching that the spark came that kindled his knowledge into a living flame”. Knox’s earlier classical education, his intimate acquaintance with the errors and evils of Romanism, his call by grace to the personal knowledge of Christ, his systematic study of Scripture for his own benefit and in order to teach his young charges, and his experience of powerful preaching, all made their own contribution to forming the man who was to become one of the most effective preachers of all times in Scotland.

There is no doubt that the obvious holiness and integrity of his character contributed to the influence of Knox’s preaching. Speaking in 1872 James Begg asserted: “That personal Christianity was the true basis of his character need not be repeated. Knox was a man of earnest piety.” One of the pre-eminent features of his character, according to Begg, was “an entire submission of his mind and will to the authority of God in His Word”. Even *The Catholic Encyclopaedia* acknowledges that “it is to his credit that he died, as he had lived, a poor man, and that he never enriched himself with the spoils of the Church which he had abandoned”. W G Blaikie affirms that “the high reputation which Knox had among his brethren for personal holiness is another index to the character of his ministry”. He quotes the testimony

of Richard Bannatyne, Knox's devoted and admiring servant or secretary, who lived in close contact with him and who described him in his *Journal* as "a man of God, the light of Scotland, the comfort of the Church, the mirror of godliness and pattern and example to all true ministers in purity of life, soundness of doctrine, and boldness in reproving of wickedness".

**2. His call to preach.** The manner in which Knox became a preacher is well known. When in St Andrews' Castle for protection, with his young charges and their parents, his tutoring took the form of a systematic study of the Gospel according to John, to which others were admitted as hearers. He was also involved in public disputations with local churchmen. This convinced the Protestant congregation within the Castle and their preacher John Rough, who felt his need of assistance, that Knox had gifts which could be well employed in the work of the gospel ministry. He tells us that, when he was urged by some of the leading men to take up the work of preaching, "he utterly refused, alleging that 'he would not run where God had not called him'".

However, the congregation resolved to call him to this work and, when they were met on one occasion, Rough preached a sermon in which "he declared the power which a congregation, however small, had over anyone in whom they perceived gifts suited to the office, and how dangerous it was for such a person to reject the call of those who desired instruction". Rough then addressed him: "In the name of God, and of His Son Jesus Christ, and in the name of these that presently call you by my mouth, I charge you that ye refuse not this holy vocation, but, as ye tender the glory of God, the increase of Christ's Kingdom, the edification of your brethren and the comfort of me, oppressed by the multitude of labours, that ye take upon you the public office of preaching, even as ye look to avoid God's heavy displeasure, and desire that He shall multiply His graces upon you".

Knox, who gives this report, records his reaction: "Whereat John Knox, abashed, burst forth in most abundant tears and withdrew himself to his chamber. His countenance and behaviour, that day till the day he was compelled to present himself to the public place of preaching, did sufficiently declare the grief and trouble of his heart; for no man saw any sign of mirth in him, neither yet had he pleasure to accompany any man for many days together."

Thomas M'Crie comments on how the weight of the ministerial function is demonstrated "when men of piety and talents, deeply affected with the awful responsibility of the office and with their own insufficiency, were with great difficulty induced to take on them these orders which they had long desired and for which they had laboured to qualify themselves". He adds: "The behaviour of Knox serves also to reprove those who become preachers of their own accord, and who from vague and enthusiastic desires of doing

good, or a fond conceit of their own gifts, trample upon good order and thrust themselves into employment without any regular call”.

The necessity for good order and a regular call is emphasised in *The First Book of Discipline* of 1560, to which Knox was at least a major contributor. The right of the people to elect their ministers is enshrined in that book. However, it would not normally take the form which Knox’s call did in the unique circumstances of that time, but the election would be of men whose calling and gifts had been examined and approved by the ministers and elders of the Church, who would then be admitted or inducted at a public service with an appropriate sermon and charges to minister and congregation. “The lack of able men shall not excuse us before God if by our consent unable men be placed over the flock of Christ Jesus.”

At the same time *The First Book of Discipline* emphasises the responsibility of “all men to whom God hath given any talent to persuade by wholesome doctrine, to bestow the same, if they be called by the Church, to the advancement of Christ’s glory, and the comfort of His troubled flock”. Those among the men who were appointed to the temporary position of Readers of the Scriptures and Prayers, who “of long time have professed Christ Jesus, whose honest conversation deserveth praise of all godly men and whose knowledge also might greatly help the simple, and yet they only content themselves with reading, these must be animated, and by gentle admonition encouraged by some exhortation to comfort their brethren, and so they may be admitted to administration of the sacraments”, that is, to the ministry of word and sacrament.

It is significant that one of the functions of the weekly “exercises” or “prophesyings” or meetings for the exposition and discussion of Scripture, which were to be held in the main towns every week – out of which the district Presbyteries grew – was the discovery of men with a calling and gift for ministry: “And moreover men in whom is supposed to be any gift which might edify the Church, if they were well employed, must be charged by the minister and elders to join themselves with the session and company of interpreters, to the end that the Kirk may judge whether they be able to serve to God’s glory and to the profit of the Kirk in the vocation of ministers or not. . . . For no man may be permitted as best pleaseth him to live within the Kirk of God, but every man must be constrained by fraternal admonition and correction to bestow his labours, when of the Kirk he is required for the edification of others.” One can see Knox’s own experience reflected here. In passing, one might ask if it would not perhaps be good for the Church were Presbyteries again to reflect something of the original Exercises out of which they developed.

**3. His view of preaching.** Knox certainly regarded preaching as a divine ordinance and preachers as messengers sent from God. They were not merely orators who had Biblical subjects as their theme but men whose function was to declare what God had revealed and to do so in the power of His Spirit. A week before he died, Knox gathered his elders and deacons into his room, along with James Lawson, his successor, and David Lindsay, one of the ministers of Leith. Among other solemn statements of the dying man was the following: “Whatever influenced me to utter whatever the Lord put into my mouth so boldly, and without respect of persons, was a reverential fear of my God, who called and of His grace appointed me to be *a steward of divine mysteries*, and a belief that He will demand an account of the manner in which I have discharged *the trust committed to me*, when I shall stand at last before his tribunal.”

God is speaking through the preacher, communicating a message from His ancient Word which is applicable to hearers today. That is what gave Knox his authority and courage. That is what gave him his concern to convey accurately what is written in the Bible. He was not there to communicate his own wisdom but the wisdom of God. It was this view of preaching which warranted his conclusion in his *Epistle to the Lords professing the Truth in Scotland* that “some spark of God’s true fear” resting in the heart would lead a man “to reverence God’s messengers, heartily to embrace, and study to obey, the precepts and charges which they give”. In his *Address to the Commonality of Scotland* he said: “We require nothing of you, but that patiently ye will hear our doctrine, which is not ours, but is the doctrine of salvation, revealed to the world by the only Son of God”.

John Knox lived to preach the gospel. From his place as a slave in the French galley, after being taken prisoner at St Andrews, he got a glimpse of the town. “I see the steeple of that place where God first opened my mouth in public to His glory; and I am fully persuaded, how weak soever I now appear, that I shall not depart this life, till my tongue shall glorify His godly name in the same place”. From his exile on the continent he recorded his prayer in a letter to Mrs Bowes: “And haste the time, O Lord, at Thy good pleasure, that once again my tongue may yet praise Thy holy name before the congregation, if it were but in the very hour of death. . . . For a few sermons by me to be made in England, my heart at this hour could be content to suffer more than nature were able to sustain.”

It was not that he was satisfied with himself as a preacher. Commenting in a letter on the Lord’s command to feed His sheep and lambs, he wrote: “O alas! How small is the number of pastors that obeys this commandment. But this matter will I not deplore, except that I, not speaking of others, will accuse



myself that do not, I confess, the uttermost of my power in feeding the lambs and sheep of Christ. I satisfy, peradventure, many men in the small labours I take, but I satisfy not myself. I have done somewhat, but not according to my duty.” During his earlier Edinburgh days he preached in his congregation twice on Sabbath and three times during the week and was often sent on preaching tours around the country.

Preaching was to be the main work of the gospel minister and the view he had of preaching determined the content of his preaching, the method of his preaching and the manner of his preaching.

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## The House Built upon a Rock<sup>1</sup>

A Sermon Outline by John Kennedy

Matthew 7:24-26. *Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand.*

Two classes are described in this text – each in the first class is likened “to a wise man”, and each in the second to a “foolish man”.

**1. The Wise Man.** This wise man had a house to build.

He was careful to have a good foundation.

He cast all aside that interposed between him and the Rock.

He required a foundation that would meet His whole case as a sinner.

He required a foundation to meet the claims of God.

He required a foundation for grace through righteousness.

This man’s religion will be tried and tested by storms: the ordinary trials of life, the enmity of the world.

Floods of persecution require a good foundation.

This tries what true love there is to Christ, and the hope of glory.

The prince of the power of the air is a fierce wind.

This man’s building is safe, being founded upon a rock.

**2. The Foolish Man.** This man heard Christ but refused to obey Him.

Some hear, but take no care to understand what they hear.

Some have their natural affections moved, as in the parable of the sower.

They have no faith in the heart, or love to Christ.

They have no spiritual exercise of soul in accordance with grace.

<sup>1</sup>Preached in Maryburgh, Ross-shire, on 17 July 1882, and edited.

They do not obey the law of Christ.

They are like a house built upon the sand, which falls.

How great is that fall; it is an eternal fall.

**Application.** Am I building upon the only foundation laid by God?

Each professing Christian says that he is building for eternity.

Some build upon the ground of works, which is sand.

All such buildings shall be tried now and at the judgement.

All sandy foundations may pass now, but not at death.

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

*Christ in the Book of Zechariah*, by B A Ramsbottom, published by Gospel Standard Trust Publications, paperback, 77 pages, £3.25.

Here is a series of brief chapters presenting, in simple language, explanations of the various passages in Zechariah where the Saviour is held forth in prophecy. And the explanations are accompanied by spiritual applications of the truths presented.

For instance, Mr Ramsbottom refers to Zechariah as “an eminent man” who “confessed there were some things in the vision he did not understand. He waited for answers, and received them.” He then adds: “As we turn from reading God’s Word, our prayer constantly needs to be: ‘That which I see not, teach Thou me’”.

Again, commenting on Zechariah 6:9-15, the author describes the Church as “composed of living stones, hewn out of the quarry of nature; fitted, shaped and formed; then drawn by power divine to the foundation, and firmly built on it”. By way of application he adds: “It is the eternal Father’s purpose that His beloved Son shall be glorified in the work of redemption and in building the Church, and the Holy Ghost’s work is to glorify Him in the hearts of all His people”. Anecdotes and other illustrations add to the appeal of the book. It is warmly commended.

*The Tender Heart*, by Richard Sibbes, published by the Banner of Truth Trust in their Pocket Puritan series, paperback, 81 pages, £3.25.

This is the first sermon, presented in a very small format, from Sibbes’ series on *Josiah’s Reformation* (shortly to be published in paperback); it appears also in Sibbes’ *Works*, vol 6. In the sermon, the preacher focuses profitably on the blessing of having, like Josiah, tenderness of heart. “In a tender heart”, he explains, “there is no resistance, but it yields presently to every truth, and has a pliability and a fitness to receive any impression” from the Word of

<sup>1</sup>Both titles reviewed here are obtainable from the Free Presbyterian Bookroom.

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God, “a fit temper indeed for a heart wrought on by the Spirit”. He emphasises that Josiah’s “heart melted, not so much for fear of judgement, but to think that God should be provoked by the sins of His people”.

The publishers state that “the original text has been lightly edited so as to modernise archaic pronouns and verb forms”; it would have been better, however, to have left Scripture quotations unchanged. The Foreword, supplied by the present publishers, serves as a helpful introduction to Sibbes and his work. By God’s blessing, this little book will make its readers more earnest to seek to have a tender heart themselves.

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## Notes and Comments

### The Royal Wedding

There was much about the marriage of the Duke and Duchess of Cambridge on April 29 which encouraged loyal Protestants. On the negative side, the pomp and ceremony associated with it was far removed from the simplicity of New Testament worship, though more restrained than on some other similar occasions. The extent to which the various participants entered with conviction into the biblical affirmations made may be uncertain. The guest list gave recognition to the representatives of various religions and interests. The bride was not required to promise to be subject to her husband.

On the positive side, there was no bowing before “the altar”, and the language of the service seemed decidedly Low rather than High Anglican. The Word was read, though in an inclusive modern version. Honour was ascribed to each of the three Persons of the Godhead. The language used in the prescribed prayers was reverent. The biblical view of marriage was affirmed. No one from outwith the professedly and confessionally Protestant Church of England took part in the service. It may be a sign of the times that we feel that such things give us such cause for thankfulness but, given the spiritual and moral climate of our day, thankful we should be. “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority” (1 Tim 2:1).

Through the media, millions throughout the nation and the world were confronted with the biblical definition of, and teaching regarding, the divine institution of marriage, the purposes for which it was instituted, the persons who may enter upon it and the fact that it is not to be entered upon “unadvisedly, lightly or wantonly,” but “reverently, discreetly, soberly and in the fear of God, duly considering the causes for which matrimony was ordained”. The young couple were charged to confess any known impediment

to their marriage, as they would “answer on the dreadful day of judgement, when the secrets of all hearts shall be disclosed”. They were exhorted to “be well assured that so many as are coupled together otherwise than God’s Word doth allow are not joined together by God, neither is their matrimony lawful”. They were counselled “to live together according to God’s law”, forsaking all others, and to love and cherish each other as long as they both should live. What a blessing it would be if the Church and state which came together to celebrate this event would uphold and implement these biblical views of the uniqueness and status of marriage between one man and one woman.

Whoever was ultimately responsible for the fact, it was heartening that there was no participation in the marriage ceremony of representatives of Roman Catholicism or any other religion. It was disappointing that, in Her Majesty’s diplomatically-produced welcome to Pope Benedict, delight was expressed at his visit, which was regarded as providing “an opportunity to deepen the relationship between the Roman Catholic Church and the established Church of England and the Church of Scotland”. The Queen expressed gratitude for her warm reception by the Vatican on four occasions. It is to be hoped that the restriction of participation in the religious aspects of the royal marriage to members of the established Church may be indicative of a realisation by Church and state of the implications of moving from the Protestant Constitution of both.

It is also to be hoped that there is truth in the publicly-aired suggestion that the Church of England is resisting, so far successfully, moves currently led by the Deputy Prime Minister, to repeal the 310-year-old requirement that monarch and spouse may not be Roman Catholic. The historical and religious and constitutional reasons for this prohibition have been frequently spelled out in this Magazine. Apart from anything else it would be outrageous for the monarch of this sovereign state to be subject to the sovereign leader of the Vatican State, who claims spiritual and temporal authority over all the nations of the world.

We pray that Prince William and Her Royal Highness may yet, by God’s grace, come to appreciate in their own experience and marriage the reality of Christ and of His mystical union with His Church, to which reference was made in their marriage service. In their marriage and their public life may they yet, by God’s grace, be examples of godliness to the nation. *HMC*

### **Cuckoos**

A recent BBC radio programme reported on research by Cambridge scientists on cuckoos at nearby Wicken Fen. The cuckoos there lay their

eggs in the nests of reed warblers. The female cuckoos hide in the trees and, once the reed warblers have laid their eggs, they swoop down and replace a reed warbler egg with a cuckoo one. The whole raid takes about ten seconds. The cuckoo is much larger than the reed warbler but the cuckoo egg is only a fraction larger than the reed warbler egg, which it closely resembles. The researchers experimented with eggs of different sizes and colours to see which the reed warblers were prepared to accept. Other British cuckoos exploit different species, such as meadow pipits and dunnocks, and lay eggs of different colours.

Once the egg has hatched, the cuckoo chick turns all the reed warbler eggs or chicks out of the nest and prevails on the reed warbler parents to feed it. Its call sounds like a nest full of young reed warblers, and this stimulates the parents to keep fetching food for the greedy intruder which has killed their offspring. Soon the chick is far larger than they are and they have to stand on its back to reach its mouth. Eventually it outgrows the nest and moves to a nearby perch but still the parents act as its slaves. The adult cuckoos migrate back to southern Africa in July, but the fledglings remain until August or September. At this point, never having seen another cuckoo in their lives, they too fly to southern Africa, identify themselves as cuckoos, find a mate, and return to Wicken Fen the next spring.

The whole account is so astonishing (and there are many other remarkable details, such as the cuckoo chicks recognising the alarm call of the reed warbler) that one feels that it instantly disproves evolution. How could such amazing complexity develop by chance? But somehow the scientists refuse to see this, and throughout their work they dutifully and frequently pay tribute to the “marvels of evolution”. Their folly in this respect is matched only by that of the reed warbler parents. No matter how absurd the situation becomes, both parties resolutely refuse to admit that they have been deceived.

The behaviour of the cuckoo is clearly a consequence of the curse on the earth pronounced in Genesis 3:17-18. It shows us the murderous and deceitful ingratitude of sin, and the same cuckoo spirit is, by nature, in every one of us in our desire to have everything without cost in this world, and in the opposition in our hearts towards the Lord and His Anointed. Men expect God to feed them while they hate and oppose everything that is His.

The cuckoo also illustrates a common phenomenon in denominations of the Christian Church: office-bearers who reject the constitution of their chosen denomination enter in, having roughly the right size and speckles on them to pass for faithful men. With the worldly adherents on their side, they increase rapidly and, as they do so, they cast out the true children of the Church who stand in their way. There are others in the Church who are loyal

to its principles but who are foolish and do not discern the danger in their midst. They feed the cuckoo and obstruct any attempts to cast it out by way of discipline, until eventually the cuckoo becomes so big that the situation is beyond remedy.

Both the Free Church and the Church of Scotland are in this position, in the present writer's estimation. But while a situation may be beyond the remedy of man, it is not beyond the remedy of Christ, and He may, when He pleases, eject the cuckoo and restore the rightful offspring to the nest. "And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not My Father's house an house of merchandise" (Jn 2:13-16).

DWBS

### **The Islamisation of the UK**

The growth of Islam in the UK is a concern to numerous Christians. Dr Patrick Sookhdeo, director of the Institute for the Study of Islam and Christianity, and International Director of the Barnabas Fund,<sup>1</sup> writes in the latest issue of *Barnabas Aid*: "Many Muslims in Britain are trying to create an alternative society within the British nation. They want to live under Islamic sharia law instead of British law, and to isolate themselves as far as possible from non-Muslims in self-contained communities."

However, he goes on to warn us, "Some Muslims, known as Islamists, want to go a big step further, by turning the whole of Britain into an Islamic society and forcing non-Muslims to submit to sharia". As a former Muslim who converted to Christianity, Dr Sookhdeo has a profound and balanced understanding of Islam and the aspirations of Muslims, both extreme and moderate, and it is useful to listen to him on this subject.

He further warns, "This Islamist agenda is not a pipe-dream for some distant future. It is being pursued energetically right now, in many different areas." He then gives facts which show that this agenda is being pushed in various fields, including the legal system, education and politics. For example, many public bodies comply with the requirements of sharia law for Muslim staff, and the Department for Work and Pensions allows polygamous families to claim extra welfare benefits for each additional spouse. Islam is presented as moderate; while "the increasing number of mosques, and their magnificence, speak of the presence and permanence of Islam in the West". Lastly,

<sup>1</sup>An informative booklet, *Slippery Slope: The Islamisation of the UK*, by Patrick Sookhdeo, is available from Barnabas Fund, 9 Priory Row, Coventry, CV1 5EX, for 50p.

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there is the systematic Muslim mission or *dawa*, an aspect of which is that “Muslims reject all Christian mission work and seek to suppress it and present it as aggressive, deceitful and evil”.

The need of the hour is that God would, by His Spirit, turn our nation, including its numerous Muslim citizens, to Himself, to worship and serve Him. As far as our duty is concerned, the need of the hour is to pray earnestly for such a blessing and to be diligent in spreading abroad the true religion revealed in Holy Scripture. “Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock” (Ezek 36:37). NMR

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## Protestant View

### Pope John Paul II – Blessed or Otherwise?

On the first day of May, and with theatrical splendour, the late Pope John Paul II, was brought, we are told, to the verge of sainthood by being ecclesiastically pronounced “blessed” by his successor. He is thus officially made the object of worship by the faithful of Rome. We shall not deal with the details of this blasphemous event (already noted in the March issue) but rather look at the saintliness attributed to the man.

A saint, we remind ourselves, is simply a person who has been regenerated, believes in Christ alone for salvation and is holy in heart and life. This definition holds true for every genuine Christian, and means that he or she is truly blessed in the sight of God. Is the late Pope blessed in God’s sight? This is the question asked (and answered) in an excellent internet article, *John Paul II: Blessed in the Sight of God?* (see [www.bereanbeacon.org](http://www.bereanbeacon.org)) by ex-priest Richard Bennett. The answer, of course, is definitely in the negative.

The objective measure of sanctity is Holy Scripture, he rightly says. The godly person has Scripture as the sole rule of faith and practice, trembles at it (Is 66:2), keeps it (Jn 14:23), and is sanctified by it (Jn 17:17). The late Pope taught that his Church, “to whom the transmission and interpretation of revelation is entrusted, does not derive her certainty about all revealed truths from the holy Scriptures alone” (*Catechism of the Catholic Church*). He is therefore to be reckoned a false teacher.

Also, Mr Bennett points out, “his claim to ‘infallible teaching authority’, a divine attribute, proves absolutely that he falls under the category of false teacher. It also implies he saw himself as divinely inspired. In addition to this dreadful arrogance, he also proclaimed in his *Catechism*, ‘The Pope enjoys, by divine institution, supreme, full, immediate and universal power in the

care of souls'. In that assertion, he has arrogated to himself the power given to the Lord Jesus Christ alone. . . . Therefore, his own claims show that he did not possess any sanctity before the All Holy God."

The beatification of the Pope is an act which encourages the ancient sin of necromancy, Mr Bennett goes on. John Paul II himself taught on the subject of "communion with the dead": "Our prayer for them is capable not only of helping them, but also of making their intercession for us effective. . . . We can and should ask them to intercede for us and for the whole world." Gross error indeed! He also taught, Mr Bennett tells us, that there is an interchange of holiness in the expiation of sin, shared even with the dead in purgatory – "a straight denial of the gospel of Christ". In his *Catechism*, the Pope stated that the faithful in heaven and pilgrims on earth have a "link of charity" with "those who are expiating their sins in purgatory. . . . The holiness of one profits others, well beyond the harm that the sin of one could cause others." "Again, John Paul II has revealed that he was not blessed; rather, he officially taught damnable heresy."

Mr Bennett gives many more enlightening facts which conclusively show that the late Pope was in fact under the curse of God because, among many other reasons, he preached "another gospel" (Gal 1:9). But it is not in a vindictive spirit that Mr Bennett writes, but with a compassionate desire for the salvation of deceived Roman Catholics. "With the deepest concern, therefore," he says, "we reach out with the true gospel to those who live their lives under the damnable teaching that this man had propagated. . . . Let the gospel trumpet sound! On the authority of Scripture, let it be known that sinners are justified by grace only, through faith only, in Christ Jesus only! And to God only be the glory!"

NMR

### **Politicians Promoting Romanism**

The Roman Catholic system of false religion seems indestructible. Despite damaging publicity surrounding the sexual-abuse scandal in its midst, Romanism is promoted by agents in the media and friends in high places.

For example, in Scotland, at the recent Kirking of the new Scottish Parliament in St Giles' Church in Edinburgh, the keynote address was given by Roman Catholic Archbishop Conti of Glasgow. In the past, that duty was assigned, as one would expect, to the Moderator of the Church of Scotland. Conti cleverly took the opportunity to thank the Parliament for its support of the Pope's visit last year, and gave prominence to his Church by saying that Churches which have, over recent decades, learned the lesson of ecumenism are well placed to welcome into the community those of other faiths and cultures.



In the United States, Patrick Conroy, a Jesuit priest, has been chosen by Speaker John Boehner to be the next chaplain of the House of Representatives. It is reported that “if formally elected, Conroy would become the second Roman Catholic priest to tend to the House flock”. His selection has been supported by House Minority Leader Nancy Pelosi, who, like Mr Boehner, is a prominent Roman Catholic.

But Papal Rome is not indestructible. True religion, revealed in *Scripture alone* and handed on to us by the Reformation, will yet flourish (Is 11:9). This flourishing of true religion will initiate the predicted demise of Popery (2 Th 2:8), and the liberation of many from its delusive power (Rev 18:4).

NMR

### **Bowing Very Low, Aiming Very High**

The image was very striking. The bishops who wished to pervert from the Church of England to the Roman Catholic Church were dressed in white robes and lay their length on the steps of St Peter’s, with the Pope seated above them. Their posture suggested abject subjection to the Roman Church, and in particular to the Pope. The whiteness of their robes spoke of the completeness of that subjection. Thomas Manton quotes Ambrose (an early Church Father): “None stoop so low as those who have a mind to rise”. And he adds: “Men of proud insulting spirits bow low for their own ends, as Absalom courted the people to jostle his father out of the throne (2 Sam 15:2-5)” (*Works*, vol 5, p 319).

All priests, just like those bishops, go through the same rite of public self-abnegation and submission. To what do they aspire who bow so abjectly? (1.) Power over souls to proclaim sins forgiven (*Catechism of the Catholic Church*, para 983). (2.) Power over the dead to deliver from the flames of purgatory (*Catechism*, para 1032). (3.) Power over Christ Himself in heaven to bring Him down – His very body and blood, at their behest – onto a Roman altar (*Catechism*, para 1353). (4.) Increased power over our realm if once our Monarch was a Roman Catholic (*The Protestant Dictionary*, art “Temporal Power”, p 699.)

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him” (1 Jn 2:15). *JRT*

Sometimes a forgotten duty will be just like a decayed bone in the system, or a sin – perhaps a sin not known to be a sin – will be like a thorn in the foot which had not been perceived until it lamed the traveller. None of us know how much we may lose every day through neglecting to do the Lord’s will in some point which we have considered to be non-essential. Every Christian duty is essential, not to salvation, but to consolation, and the omission of any known – aye, and I will say, unknown – duty may involve great loss to us.

*C H Spurgeon*

## Church Information

### Free Presbyterian Publications

Two more books are now available, both bound as hardbacks. One is volume 11 of the *Free Presbyterian Magazine* (480 pages, £18.00); the other is *Ministers and Men of the Free Presbyterian Church* (240 pages, £12.50). The first contains the usual collection of sermons, devotional and historical articles and contemporary comment which is characteristic of the profitable material Rev James S Sinclair put together when he was Editor of this Magazine. Among its notable features, particularly during its earlier years, was the obituary section, which marked the passing of many fine Christian men and women. Volume 11 has its share of these.

To mark the centenary of the Church in 1993, Mr Roy Middleton gathered together 54 of the obituaries written by Rev Neil Cameron during the course of his ministry, until his death in 1932. Mr Middleton contributed a useful account of Mr Cameron's life and of the formation of the Free Presbyterian Church, and also edited the entire book. Mr Cameron's writing provides a clear portrayal of genuine godliness. He himself wrote: "How beautiful they were in their fellowship with one another, and in their godly life and conversation in this evil world! . . . Their hearts and minds were taken up with the truth as it is in Jesus, with the cause of Christ in the world, and with the trials and victories by faith of the Lord's poor people. There was something heavenly about them which made itself felt by all."

### Meeting of Presbytery

**Australia & New Zealand:** At Sydney, on Friday, July 15, at 11.30 am, DV.

### College and Library Fund

By appointment of Synod, the first of two special collections for the College and Library Fund is due to be taken in congregations during June.

*W Campbell, General Treasurer*

## Acknowledgement of Donations

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

**Fort William:** *Congregational Funds:* Friends, Glasgow, £100; Friend, Skye, £50.

**Lochbroom:** *Congregational Funds:* Friend, £60; Absent Friend, £30.

**London:** *Congregational Funds:* Mr & Mrs L, "For your ministry", £250 per Rev JM.

**North Tolsta:** *Communion Expenses:* Anon, £100, £30, £20; Mrs MacLeod, 10 New Tolsta, £25;

Campbell, Glen, £20. *Congregational Funds:* "In memory of beloved parents", £20; "In memory of Mrs M Morrison, 20 New Tolsta", £500. *Door Collection:* Mrs Morrison, Southview, £30.

*Where Most Needed:* Mrs Morrison, Southview, £20.

**Portree:** *Congregational Funds:* Friend, Tunbridge Wells, £50 per FM. *Manse Fund:* Anon, £50.

# 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, 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: sydneyfpchurch@aapt.net.au.

#### New Zealand

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

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

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

**Wellington**: 4 Rewa Terrace, Tawa. Sabbath 11 am, 4 pm; 3rd Wednesday of the month (not secondary school holidays) 7.30 pm. Contact: Mr Hank 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 Levytskiy; 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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