

The Free Presbyterian Magazine

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

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

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Communions

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

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

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

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

May: *First Sabbath:* Aberdeen, Grafton, London; *Second:* Achmore, Donsa, Fort William, New Canaan, Scourie; *Third:* Edinburgh; *Fourth:* Chiedza.

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

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

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

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

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

November: *Second Sabbath:* Glasgow; *Third:* Wellington; *Fourth:* Chiedza.

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

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No 1

Passing a Milestone

You are probably reading this as one year ends and another begins. A new year is a milestone in our lives. And we do well to remember that not everyone who passed the last such milestone has reached this one; similarly not everyone who passes this milestone will reach the next. We are on our way through life, a way which has a very definite end – although the time when we will reach it is totally uncertain as far as we are concerned. God knows when we will die; we do not.

When someone passes into eternity, we may look back and remember their activities, their talents and their knowledge. However active they may have been, their busyness is all at an end; their talents will never be put to use again; their knowledge is no longer accessible. We might feel that so much has been wasted, especially when somebody has been called away from this life when still relatively young. We might well ask, What is the point of it all? And we should answer ourselves with the thought that this life is not ultimately what matters so much as our eternal existence in another world. And what a solemn question, which we ought to ask ourselves again and again: Where will we exist after death – in heaven or in hell?

But our lives here do have a purpose, and a purpose far beyond the humdrum activities of everyday life highlighted by Jesus' questions: "What shall we eat? or, What shall be drink? or, Wherewithal shall we be clothed?" We can only begin to see that purpose when we consider that *God* created mankind. Accordingly, as His creatures, we are under an obligation to glorify Him. And so we must continually remember our duty to obey Him and maintain the appropriate attitude towards Him.

Let us note, however, what the requirement to glorify God does *not* imply. Thomas Vincent points out that "to glorify God is not to give any additional glory to God; it is not to make God more glorious than He is". Vincent emphasises that "God is incapable of receiving the least addition to His essential glory, He being eternally and infinitely perfect and glorious".

On the other hand, Vincent explains that, positively, *to glorify God* means "to manifest God's glory". He acknowledges that the various parts of creation

“which have neither religion nor reason” glorify God passively. They do so by functioning as He created them. But people glorify God actively, “when the design of their life and actions is the glory and honour of God”. They do so (1) “when inwardly they have the highest estimation of Him, the greatest confidence in Him and the strongest affections to Him. This is glorifying of God in spirit.” And (2) “when outwardly they acknowledge God according to the revelations He has made of Himself, when with their lips they show forth God’s praise . . . when they sincerely endeavour, in their actions, the exalting of God’s name, the promotion of the interest of His kingdom in the world, and to yield that worship in obedience to Him which He has prescribed in His Word”.¹

It should be obvious that human beings do not, in their natural state, glorify God. As fallen creatures, they have no will to do so. Whatever else was wrong in the life of Simon the sorcerer after his professed conversion, Peter put his finger on the critical matter: “Thy *heart* is not right in the sight of God” (Acts 8:21). What all unconverted people need is a new heart, through the gracious work of the Holy Spirit, for Jesus’ sake. Clearly we need to have our sins forgiven, but there is nothing God-glorifying about such a desire unless there is also a desire to be reconciled to God through Jesus Christ and to be renewed in one’s whole being. And there is nothing God-glorifying about a desire to be ready for heaven unless one desires to be changed *now*, to have sin subdued *now* – not at some time in the indefinite future, so that one might creep into heaven just after being savingly changed. God calls, “Seek ye the Lord while He may be found; call ye upon Him while He is near” (Is 55:6). He may be found now, but we cannot presume that we will be spared to seek Him, to call upon Him, at any time in the future.

To glorify God involves the attitude of respect and obedience to God and His commandments which is summed up in the expression, *the fear of God*. Clearly Joseph lived in the fear of God when he carried out his duties in Potiphar’s household to the best of his ability and in dependence on God. Looking beyond the sins of his brothers, Joseph would have recognised that this was the situation in which God had placed him, in His providence, and he would have realised that it was his duty before God to carry out all his responsibilities conscientiously. This was to glorify God as Potiphar’s slave.

But when Potiphar’s wife tempted him to commit adultery with her, he continued to act conscientiously. Because his conscience was in harmony with the mind of God, he refused her repeated requests with that question which reveals tremendous clarity of thought: “How then can I do this great

¹Thomas Vincent, *The Shorter Catechism Explained from Scripture*, Banner of Truth reprint, 1980, p 14.

wickedness, and sin against God?” (Gen 39:9). To submit to the woman’s continued pressure would be wrong on the human level, for, as Joseph carefully reminded her, she was Potiphar’s *wife*. But the most significant point in Joseph’s mind was the “great wickedness” of adultery, and it is great wickedness because it is “sin against God”. Joseph provides us with a remarkably clear illustration of the fear of God in action. And in reacting as he did, he glorified God. God was at the forefront of his thinking.

Moses might have been tremendously successful in worldly terms had he continued in Pharaoh’s palace. But, quite deliberately, he did not continue there. By God’s grace, he weighed, in the balances of his mind, the two options for his future life: to continue as a member of the royal family, or to join the despised Israelites. He left the palace because he feared God, even although it would probably mean suffering affliction, but it was “affliction with the people of God” (Heb 11:25). This was God-glorifying. It was by faith he considered his prospects in this world. Had he merely used worldly insight, there could have been only one conclusion: to enjoy wealth, honour and pleasure in the ungodliness of high Egyptian society. But Moses lived by faith, which was itself glorifying to God; and he was honoured, in God’s good time, by being chosen leader of the people of God to bring them out of Egypt and on towards the promised land. There were many difficulties to be faced, but he glorified God in a life of holy dependence on divine help, till he was brought to his eternal reward in heaven.

Neither Joseph nor Moses was perfect; they did not glorify God perfectly. Perfection is impossible in this fallen world, but they sincerely sought to do the will of God in every part of their lives and, in Christ Jesus, they were accepted. Paul too, from the time he experienced the renewing of the Holy Ghost, lived a consistently God-glorifying life. Yet he was conscious that he was not, of himself, sufficient even to think anything rightly. But he added, “Our sufficiency is of God” (2 Cor 3:5). And this was how both Joseph and Moses lived to God’s glory.

As we pass another milestone in life, we should ask ourselves if this is true of us also. Are we ready to die? Are we prepared for eternity? Have we believed in Jesus Christ? Do we know anything of the fear of God? Do we wish to live to His glory? And do we seek, above everything else, “the kingdom of God and His righteousness” (Mt 6:33)? Then all will be well, though we always need to ask the Lord to enable us to glorify Him and, in particular, to protect us from the worldliness and the immorality so common today. But if our answer to these questions must be, No, another question confronts us: “How shall we escape, if we neglect so great salvation” (Heb 2:3)? Before it is too late, let us flee from the wrath to come, and trust in Christ.

A Golden Prayer (1)¹

A Sermon by *C H Spurgeon*

John 12:28. *Father, glorify Thy name.*

In the first part of my discourse this morning I shall keep strictly to my text, as the words of our Lord Jesus Christ. I shall try to show what it teaches us about Him. These are His own words, and it would be robbery to borrow them until first we have seen what they meant as they fell from His lips. Their most golden meaning must be seen in the light of His sacred face. Then, in the second part of my sermon, I shall try to point out how believers may use this petition, and I pray that divine grace may be given us so that it may be engraved on our hearts and that each of us may be taught by the Holy Spirit daily to say for himself: "Father, glorify Thy name".

I would suggest that these words should be to all the Lord's people in this church their motto for another year and indeed their prayer throughout life. It will be as suitable for the beginner in grace as the ripe believer; it will be proper both at the wicket-gate of faith and at the gates of glory. Like a lovely rainbow let the prayer, "Father, glorify Thy name," overarch the whole period of our life on earth. I cannot suggest a better petition for the present moment, nor indeed for any moment of our pilgrimage. Let us close the old year with it, and open the new in the same way.

As for the past, "Father, glorify Thy name". In the present fulfil this desire unto Thy servants. And in the future do it yet more abundantly.

1. Let us look at **what the text teaches about the Lord Jesus Christ**. It occurs in the following connection. He had wrought a notable miracle in raising Lazarus from the dead. The fame of the miracle had attracted many to hear Him; enthusiastic crowds had gathered, and He had become so extremely popular that the Pharisees said, "The world is gone after Him". The people wished to make Him a king, and a great crowd met Him with branches of palm trees and cried, "Hosanna; blessed is the King of Israel that cometh in the name of the Lord". The Saviour passed in royal but humble pomp through the streets of Jerusalem, riding upon a colt, the foal of an ass.

This public appearance, the renown of the miracle, and the general talk of the people led to strangers hearing of Him and enquiring about Him; so certain intelligent Greeks asked to be introduced to Him. They "would see Jesus", not of course merely see Him in the street, for they could do so if they pleased without applying to Philip; but they wished to have an interview with Him, and learn more about His teaching and His claims. I suppose the sight of these

¹The first part of a sermon preached on 30 December 1877; taken, with editing, from *The Metropolitan Tabernacle Pulpit*, vol 24.

Greeks greatly gladdened the heart of the Saviour, for He delighted to see men coming to the light. He seemed to say within Himself, Behold the nations come to Me; the Gentiles arise and seek their Saviour. He saw in those Greeks the advance guard of the Gentile world. He looked upon the strangers with delight, regarding them as representative men, the first of myriads who should come flocking to Him, from the islands of the sea and the ends of the earth, to behold the glory of God in the face of Jesus Christ.

The Lord rejoiced in spirit; His heart was glad, and He began to address Himself to the people round about and to the Greeks who mingled with the throng. At that very moment, the thought flashed across the Saviour's mind: But these nations who are to be born unto Me, and to be saved by Me, cannot be so born without birth pangs and unless I endure unspeakable suffering as their Redeemer. This fact came vividly before the Lord's mind, and it rushed over His spirit like a raging torrent. He saw that He could not become the seed corn of a great harvest unless, first of all, He should fall into the ground and die. He was the one grain of wheat upon whom all depended, and He must lose comfort and life and be buried in the earth, or else He would abide alone and bring forth no fruit. He saw the vicarious suffering which lay in His way, and His soul was troubled.

Do not imagine that the Saviour dreaded death considered in itself. He was far superior in sacred courage and strength of mind to any of His servants, and yet many of them have welcomed death; and others, such as the martyrs, have endured it in its most terrible forms, without fear, even expressing a holy delight in glorifying the name of God by their mortal agony. The Lord was not less brave than they were in prospect of His departure. But never let it be forgotten that the death of Christ stands by itself alone. His death was the vindication of justice; it was the death of the sin-bearer. It was a sacrificial, substitutionary, expiatory death, and this is very different from the death of a pardoned and justified believer, who passes out of the world resting on the atonement and supported by a sense of having been reconciled to God by the great sacrifice.

The Lord Jesus was called to bear the enormous load of man's transgressions; the dark shadow of human guilt must pass over His holy soul and the iniquity of sinners must be made to meet on His sensitive spirit. His saints' deaths are blessed in the sight of the Lord, but He must be made a curse for them that they might be blessed in Him. As the mind of Christ clearly perceived that this lay in the way of that triumph among the Gentiles which gave Him joy, there was a struggle in His soul, and before the assembled people that struggle was manifested. The Greeks desired to see Jesus, and they did see something very remarkable in Him, so that they must have been astounded.

If they expected to see a king, they did indeed behold a royal soul, but they saw Him in grief above the lot of common men. If they wished to see somewhat of His greatness of spirit and power of mind, they did see it, yet it was a power which did not transfigure His face with glory, but filled it with an agony marring all its beauty.

I shall not be too bold if I say that Gethsemane was rehearsed in public on this occasion. Our Lord's soul, He says, was troubled. He felt a sort of foreshadowing of that midnight among the olives in which His soul was "exceeding sorrowful, even unto death". It was out of that conflict that our text came: in fact, our text is to His suffering in the midst of the crowd what "nevertheless not as I will, but as Thou wilt" was to the agony of Gethsemane, or what "It is finished" was to the passion on Calvary. It was the climax, the conquest, of a great mental battle. And when He had thus spoken He seemed to shake Himself clear of the agony and to emerge from it with the memorials of it still upon Him, but with His face set like a flint to go forward to the bitter and glorious end, this being now His watchword, "Father, glorify Thy name".

I want to call your attention briefly, first, to *the trouble of the Redeemer's soul*. I always tremble within myself when I try to speak of the inner conflicts of the blessed Lord, for it is so easy to make a mistake and darken counsel by words without knowledge. His person is complex and therefore we are readily confused, yet He Himself is but one, and it is equally dangerous to make over-nice distinctions. Loving jealousy of His honour makes us feel that we scarcely know how to speak of Him. I remember an earnest admirer of art who, in pointing with his walking-stick to the beauties of a famous picture, pushed his cane through the canvas and ruined it; and it is possible that, in our enthusiasm to point out the beauties and points of interest in Christ's life and death, we may spoil it all. I fear lest in my ignorance I should make sorrow for myself by dishonouring Him for whose honour I would gladly lie down and die. Help me, O divine Spirit.

This much is clear: our Saviour's heart was full of trouble. He who could still the sea and make the storms retreat was tempest-tossed in His own soul and cast about Him for anchorage. He who could drive away the fever, or send a legion of demons into the deep, was nevertheless troubled in spirit and cried, "What shall I say?" Master of all worlds, supreme among the angels, and adored at His Father's right hand, yet He confesses, "Now is My soul troubled". Lord of all, yet learned He obedience by the things which He suffered. How near akin it makes Him to us! How much compassed with infirmity! You worship Him, and rightly so, but still He is a man and a mourner. You call Him Master and Lord, and you do well, yet He not only washed His disciples' feet, but His own feet trembled in the rough places of the way.

He felt those same commotions of spirit which make our hearts sad within us and cause us to pour out our souls within us.

Do not think of the Lord Jesus otherwise than as a brother born for adversity or a faithful husband sharing our lot, being bone of our bone and flesh of our flesh. Did you cry out in anguish, "Now is my soul troubled"? Then remember that He has used the same words. Are you half distracted? Are you tossed to and fro in your thoughts? Do you ever ask, What shall I say? Jesus also understands by sympathy what it is you mean. Do you look around you and feel that you do not know what to do and does your trembling heart suggest that you should pray, Father, save me from this hour? In all this you may see the Well-beloved's footprints; you are not on a new and strange track. He leads you through no darker rooms than He went through before. He has been afflicted with the like afflictions; there is nothing in them that is novel or surprising to His sympathetic heart.

Let me invite you to consider that, not only did Christ thus suffer, but it is joyful to reflect that He suffered all this without sin. Hence it follows that mental conflict is not in itself sinful; even the shrinking back of the flesh from suffering is not necessarily evil; and the question, "What shall I say?" and the apparent distraction of spirit for the moment as to what shall be its course are not in themselves criminal. There could be no sin in the Lord Jesus, and consequently there is not of necessity sin in our inward struggles, though I am very far from venturing to hope that in any one of them we are quite clear of fault. Christ's nature was so pure that, however much it was stirred, it remained clear; but in our case, though the stirring is not sinful, it sets in motion the sin which dwells in us, and we are defiled.

Yet I do not believe that God sets down as sin all depression of spirit that is the result of sickness, all wandering of mind in the heat of fever, all shrinking from pain in His children, though sin is doubtless linked with them. If they are sinful in themselves, yet surely the sin is blotted out as soon as written down, for, "like as a father pitieth his children, so the Lord pitieth them that fear Him". He pities rather than censures or condemns. You do not judge your children hardly for what they say when they are racked with pain or prostrated by weakness; you bear with their little peevishnesses and the like, and you never taunt them with their follies afterwards.

Neither can I think that God would have His children doubt their interest in Christ because in their semi-delirium they could not realise His love, nor would He have them question the grace which is in them because their feverish thoughts were near akin to despair. When the true heart struggles to love and trust and obey, but the poor brain is tortured with dark thoughts, the conflict is not all sinful, nor is any of it necessarily so. There may be an awful

struggle in the soul and yet the Father may be glorified; the sin lies not in the conflict but in the defeat, if defeat there be; the guilt is not in the shrinking from pain but in permitting that natural feeling to hinder us from duty or to lead us to rebel against chastisement. "If it be possible, let this cup pass from Me," is not a sinful utterance if it is followed by: "nevertheless not as I will, but as Thou wilt".

I feel so glad to think Christ spoke out His feelings when He was passing through this inward conflict. It is instructive, for with His strength of mind He was quite capable of keeping His agony to Himself. Yet you notice that He did not attempt to conceal His emotion from others – neither here, when others heard Him, nor at Gethsemane, when He took three of His disciples with Him and went to them again and again for sympathy; nor even on the cross, when He cried aloud: "My God, My God, why hast Thou forsaken Me?"

It may be that He thus intended to teach us wisdom; He would show us by His own example that it is well for us not to be too much shut up within ourselves. Do not smother your sorrow; tell it out, or it may gather ungovernable heat. It is the worst grief which cannot weep or moan. Give a vent to pent-up feeling; even if it is just a child who hears your tale it will relieve your mind to tell it. Anything is better than concentrating all the heat within the soul. Do not act the stoic's part; do not be ashamed to let it be known that you are a human being, who can grieve and be troubled even as others. In Himself speaking out, Christ gives us full permission to speak too. We might have said, I will not tell what is going on within, lest my weakness should seem to dishonour God. Now we know that Christ did not dishonour the Father by saying, "Now is My soul troubled", and revealing the inward conflict of His soul; neither will it necessarily dishonour God if we speak out our grief. Jesus wept, and we may do the same.

In thus speaking, Christ affords us the best of help, for His fellow-feeling is a grand support. Did He say, "Now is My soul troubled"? And did He at last still triumph and resign Himself into the Father's hands? Then, girt about by the selfsame power, we may also encounter the same sorrow after our measure, and endure until we triumph as He did. Even though in the triumph there should be clear evidence of our personal weakness, yet we will not regret it, since by that means our God shall be the more surely glorified by the more distinct revelation of His power.

I will say no more about the trouble of our Redeemer, because I would now ask you to fix your thoughts for a minute on *the firm resolve* which the text sets forth. There is a battle, but from the very first moment to the last there was really no question in the Saviour's mind about what He meant to do; His purpose was settled beyond disturbance. The surface of His mind

was ruffled, but deep down in His heart the current of the Redeemer's soul flowed on irresistibly in the ordained channel. He was straitened till He had been baptized with the appointed baptism.

Observe the question raised, and see how really it was answered in His heart before He asked it. "Now is My soul troubled; and what shall I say? Father, save Me from this hour." Must men be unsaved and Jesus be delivered from the lowering storm? If so, yonder Greeks need not ask to see Him, for there will be no life in a look at Him. The disciples round about need not cling to Him as their helper, for there is no help in Him unless He dies to redeem the sons of men. Shall men then be unredeemed? Shall the blood of atonement be unspilt and no man be ransomed from going down to the pit? Shall He remain alone, the grain of wheat unsown? If He does, He will be happy enough and glorious enough, for heaven is all His own. Does He need men to make Him blessed? Does He require worms of the dust to make Him glorious?

Should He remain alone, He will still be God and Lord. But shall the death penalty be left for men to bear – guilty men, who deserve to bear it? Shall there be no cross, no Calvary, no open tomb, no resurrection, no gates of heaven set wide open for coming souls? There is the question, and you see in the text how resolutely Jesus had settled it. He says in effect: Father, glorify Thy name by My death; for this purpose have I come to this hour, that by My agony and bloody sweat, by My cross and passion, I may redeem the sons of men. Redeemed they shall be, cost Me what it may. I have resolved to bear the penalty and magnify Thy law, and I will perform it, though hell itself be let loose against Me and all its waves of fire dash over Me. I will endure the cross and despise the shame to honour Thee, My Father.

Observe right well that the text indicates the *deep intention* which steadied Christ's resolve. Why is He resolved to die? Is it to save men? Yes, but not as the chief reason. His first prayer is not, Father, save My people, but, "Father, glorify Thy name". The glory of God was the chief end of the Saviour's life and death. Jesus would have souls redeemed, that the Father's name might be illustrious. His passion had for its main intent the exhibition of the attributes of God. And how completely He has glorified Jehovah's name! On the cross we see divine justice in the streaming wounds of the great Substitute, for the Son of God must die when sin is laid upon Him.

There also you behold infinite wisdom, for nothing else could have devised the way whereby God might be just and yet the justifier of him who believes. There too is love – rich, free, boundless love, never so conspicuous as in the death of man's Redeemer. But in the atonement, the divine attributes are all so perfectly glorified that none of them crowds out the others; each one has

its full display without in the least degree diminishing the glory of any other. That the Father might be glorified, the blessed Saviour pressed on to the end which was set before Him. Whatever conflict there might be within His spirit, His heart was fixed on bearing to the death the load of His people's sin, on suffering their penalty to the end.

Now I will detain you here with but one other thought: *the grand result* which came of it was that God was in very deed greatly glorified, and to this fact special testimony was given. A voice was heard out of heaven saying, "I have both glorified it, and will glorify it again". That voice speaks of the past: Christ's incarnation had glorified the name of God. I am unable to describe to you how much lustre the love of God receives from the Word being made flesh and dwelling among us. It is the marvel of all marvels that the Creator should take the nature of His creature, and that He should be found in fashion as a man. O Bethlehem, thou hast exceedingly magnified God's condescension. Angels might well sing, "Glory to God in the highest, on earth peace, goodwill towards men".

Not only Bethlehem, but Nazareth and the whole 30 years which Christ spent on earth, illustrate the condescension, the pity and the longsuffering of God. Did He dwell among us for 30 years? Did He abide in humility in the carpenter's shop for the best part of that time, and did He afterwards come forth to be a poor man, a teacher of peasants, a friend of sinners, a man of sorrows, despised and rejected of men? Could the holy and the just, the infinite and the glorious One thus, as it were, compress infinity into so small a space, and marry deity to such poverty and shame? It was so. Then tune your harps anew, O seraphs, to tell the amazing love and condescension of Immanuel, "God with us". Well spoke that voice: "I have glorified it".

But listen yet again, for it adds, "and will glorify it again". To my mind that word *again* sounds like certain voices I have heard in the Alps. The horn is sounded and then follows an echo: twice, thrice and perhaps 50 times the music is distinctly repeated. The metaphor is not complete, for in this case the echoes increase in volume instead of diminishing.

Lo, Jesus hangs upon the cross and dies, and God is glorified, for justice has its due. He lies in the grave till the third morning, but He bursts the bonds of death. Lo, God's great name is glorified again, since the divine power, truth and faithfulness are all seen in the resurrection of Christ. Yet a few more days and the God-Man ascends into heaven, and a cloud hides Him from our sight; He has glorified the Father's name again by leading captivity captive. Then comes Pentecost and the preaching of the gospel among the heathen, when God's name is glorified by the outpouring of the Spirit. Whenever a sinner is converted, or a believer is in any degree sanctified, there is

a fresh glorifying of the name of the Father. And whenever a perfected one is received into heaven – and surely they are entering heaven every day, troops of them climbing the celestial hills, drawn upward by almighty love – Jehovah’s name is glorified again.

And when the end comes, and He shall have delivered up the kingdom to God, even the Father, and God shall be all in all, then shall the eternal echoes roll along of the glories of the great Father God. The glorious name of the one Jehovah shall through all space and all eternity be magnified, and the prayer of the once-suffering but now-exalted Saviour shall be fully answered: “Father, glorify Thy name”.

Lessons from Timothy¹

James Buchanan

1 The case of Timothy shows that divine grace can work on little children. In the case of adults, the truth believed is the instrumental means of conversion and sanctification. But even before children are capable of knowing the truth, they are fit subjects for God’s grace, as is evident from many passages of Scripture. We read of some who were sanctified from the womb: “Now hear, O Jacob My servant; and Israel, whom I have chosen: Thus saith the Lord that made thee, and formed thee from the womb; I will pour my Spirit on thy seed, and My blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord’s; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.” “Hearken unto Me, O house of Jacob, and all the remnant of the house of Israel, which are borne by Me from the belly, which are carried from the womb: and even to your old age I am He; and even to hoar hairs will I carry you: I have made and I will bear: even I will carry, and will deliver you.”

It was by the Spirit that the Lord Christ was sanctified in His human nature; so the angel spoke of the “holy thing” that should be born of Mary. And the prophet was sanctified by the Spirit, of whom it is said that he was called from the womb, and formed from the womb to be His servant. And when, during Christ’s personal ministry, there were “brought to Him little children, that He should put His hands on them and pray, and the disciples rebuked

¹Reprinted with editing, from the “Illustrative Cases of Conversion” in *The Office and Work of the Holy Spirit*. It is based on 2 Timothy 3.14,15 and follows on from the article on Timothy in the last issue.

them,” Jesus said, “Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven”. Indeed, on another occasion, “Jesus called a little child unto Him, and set him in the midst of the disciples, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven”.

That little children are capable subjects of God’s grace is implied in the provision that was made for their admission to the privileges of the covenant: first, by circumcision under the Old Testament and, second, by baptism under the New. And this precious truth is our warrant and encouragement in prayer, when we remember those objects of our tenderest affections at the throne of grace, while as yet they are unable to pray for themselves.

2. A sound religious education in early life is often blessed as a means of saving conversion to God. Paul traces Timothy’s religion to this source: “From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation”. His early acquaintance with the Bible was a great and precious privilege. Although, from the operation of other causes, Bible knowledge does not always produce saving benefit, yet it is the instrument by which God works. It is an instrument which is in itself absolutely perfect, and is admirably adapted for the end which it is designed to serve. A great commendation is given to the Word, when it is said that it is able to make us “wise unto salvation”, that “it is profitable for doctrine, for reproof, for correction, and for instruction in righteousness” and that it is sufficient to make the man of God “perfect, thoroughly furnished unto all good works”.

The Bible contains all the truth which we must know for our salvation. Considered simply as a means or instrument, it is absolutely perfect. Every parent who really believes God’s Word, and considers it God’s instrument for the salvation of sinners, must feel it to be his most sacred obligation, as well as his sweetest privilege, to impart to his immortal children a knowledge of its precious truths. He will remember that he has in his hands an instrument which God Himself declares to be “the sword of the Spirit”, and that he has the truth which is emphatically described as “the good seed”. With mingled feelings of awe and gratitude and hope, he will seek to apply that instrument to the heart of his child and to sow that precious seed in his soul from his earliest years.

Nor will he be content with giving a few formal lessons, or prescribing a few stated tasks, but he will speak out of the “abundance of his heart”. And his conversation will be seasoned with God’s truth in those hours of affectionate and confiding conversation when the hearts of his children are most open to receive “the truth in love”. He will then remember God’s words to His ancient people: “These words, which I command thee this day, shall be in

thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up”.

But neither formal instruction nor frequent conversation on divine truth will avail, unless they are combined with exemplary faith and piety on the part of parents. Children are quick to discern even the minutest indication of real character; and a great part of their education consists in those impressions which are made on their minds incidentally and which are often imperceptibly deepened by circumstances which escape the notice of their parents. True education is a course of training: not a system of lessons but the formation of practical habits. These depend far more on the spirit and conduct of a family than on the tasks of the school: “Train up a child in the way he should go; and when he is old, he will not depart from it”.

This training implies much more than mere teaching; it is best promoted by the unfeigned faith and holy living which the mother and grandmother of Timothy possessed. It is important to mark how this eminent servant of God was prepared for his future labours by the quiet but real piety of these women in the privacy of their home. The Holy Spirit Himself, in preparing a record for the permanent instruction of the Church, does not disdain to mention, in connection with the labours of an inspired evangelist, the unfeigned faith which dwelt first in his grandmother Lois and in his mother Eunice. Nor can we doubt that this is the reason why many an aged saint is spared when their work on earth might seem to be finished – to show the power of God’s grace and truth to the generation following and to leave the mark of their own characters on the tender minds of the children that are playing around them.

3. We learn from the case of Timothy that true religion is sometimes implanted in the soul of a child at a very early period and continues to grow with his growth, and strengthen with his strength, although for a time his progress may appear to be almost imperceptible. Jesus Himself said, “The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof”; and again, “The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened”.

These parables are equally descriptive of the kingdom of God as it exists in the world, and of the kingdom of God in every single soul. Grace grows and spreads, imperceptibly, just as the mustard seed springs from the earth and the leaven diffuses in meal. This is often the blessed effect of an early religious education and, although the good seed of the Word should not spring up

as quickly as we could desire, yet, being incorruptible, we may cherish the hope that sooner or later it will produce the peaceable fruits of righteousness, perhaps long after we have been gathered to our fathers.

Conclusion: In now addressing those who, like Timothy, have enjoyed the privilege of an early religious education and who may still enjoy the company of their pious parents, or at least remember their counsels and prayers with affectionate gratitude, I must not forget that they may yet belong to two very different classes. There may be some who, like Timothy, have not only known the Holy Scriptures from their youth but have also that unfeigned faith which dwelt in him, while there may be others who enjoyed like him the advantages of a religious education and are yet destitute of saving grace. No human being may be able to distinguish between the two classes to determine which you individually belong to, but I would affectionately remind you that there are two classes even among those who have received a religious education. And it is of infinite importance that you should find out for yourselves whether you belong to the one or the other.

Paul's exhortation is addressed to Timothy on the supposition that he was a true believer and, in its original purpose, is applicable only to those who, like him, been made wise unto salvation. But first I would address all who have shared in the advantages of early religious instruction. I would affectionately remind you that you have much reason for gratitude and also for a very deep sense of responsibility on account of the privileges you have enjoyed. Even if the instruction you have received and the example you have witnessed fail to lead you to saving conversion, be assured that they are privileges of great value and that they will form an element in your last account. You will stand at the judgement seat on a very different footing from those who live in the wretched streets and lanes of our city. God will reckon with you for how you used the Bible, your opportunities for private prayer, family worship and other means of grace, for this is the equitable law of God's kingdom: to whomsoever much has been given, of him shall the more be required.

Let me also remind you that, as you have many advantages, so you are also in special danger. I shall mention, *first*, a tendency to take for granted too readily that you are truly religious, merely because you belong to a religious family and have always been used to religious observances. You may forget that religion is a personal matter and that it has its seat in the heart. *Second*, you are in danger of mistaking the natural fruits of a religious education for thorough conversion to God. Your knowledge, your friendly disposition, your correct habits, your church attendance – all these may be nothing more than the form of godliness, while you are destitute of its power. *Third*, you are in danger of supposing that, because you know a great deal more than

others, you have no need of further inquiry into spiritual things and may give your time to other pursuits.

While I warn you against these temptations, I would point out a few symptoms by which you may discover the real state of your heart. Are you conscious of a sincere desire towards God, such a desire as leads you to pray for yourself in secret as well as to join with your family in prayer? In your prayers – whether in private or with your family or in public – do you really seek after God and offer up the desires of your heart to Him? Are you convinced of sin? Have you discovered that the heart is deceitful above all things and desperately wicked? And under a sense of sin are you seeking to be cleansed by the blood of Christ and to be purified by the grace of His Holy Spirit?

If you are thus concerned for the salvation of your soul, you are seeking it in the way that God has appointed. Then “wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord”. Paul’s exhortation may be addressed to you: “Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures”. *Continue*: that is, Hold fast the beginning of your confidence; do not turn away from the hope of the gospel, but continue in these things. Rather, “meditate upon these things; give thyself wholly to them, that thy profiting may appear to all”.

Paul deemed it necessary to address such exhortations to Timothy, his dearly beloved son. Of his unfeigned faith Paul had no doubt and gave him that honourable testimony: “Ye know the proof of him, that, as a son with the father, he hath served with me in the gospel”. If Paul was so urgent in exhorting *him* to flee from youthful lusts, to avoid the snares and temptations of the world, to watch over his own spirit and to maintain a constant warfare with sin, is this not an impressive proof that you too require to be strengthened and stirred up in the path of duty? His exhortation specially points to the need to use the means of grace carefully and to continue doing so; if they were necessary for Timothy, how much more for you?

Are there some who have enjoyed the advantages of a religious education and cannot yet find in themselves any of those hopeful symptoms which I have described? Are there some who cannot honestly say that they have ever made the salvation of their souls a matter of personal concern, that they have ever sought after God either in their closets or at family worship, that they are now resting on Christ’s atonement, or that they desire the Spirit’s grace? Are they, on the contrary, conscious of a repugnance to the strict views of religion in which they were brought up, of a disposition to cherish slighter

thoughts of sin and to make light of its guilt, or of a tendency to be weary of a religious life and to long after greater freedom and gaiety than their father's house affords? Do they seldom or never read their Bible or go on their knees to pray and yet flatter themselves that there may be some easier road to heaven than their fathers trod before them?

Then let me beseech them to pause before they advance one step further in that way which appears so attractive to them. Let them instead choose a course that they will be content to live and die in. And, while they make their choice, let them remember that heaven or hell is involved in it.

A Young Christian's Desires¹

Robert Findlater

Head Mr Colquhoun preach from Hebrews 10:10: "By the which will we are sanctified through the offering up of the body of Jesus Christ once for all".

I have this day done the most important thing that ever I have done, and which a person could do in this world. I went to the Lord's table to declare that I choose God to be my only portion. By this most solemn act, I declared that there is none in heaven whom I have, neither is there any in all the earth whom I desire, besides God. I have announced Christ to be my Saviour and that there is none other name given under heaven among men by which I can be saved; and that it is alone by and through the righteousness of Christ I can be saved. I have announced before God, before angels, before men and devils that I will no more serve sin but be a servant of God.

I have declared that I am not mine own but that I have freely and voluntarily resigned myself to God. I have freely and voluntarily laid myself under a vow, that I will be the Lord's henceforth and for ever. I have declared that I will leave and forsake every sin, every lust, every evil affection, and that I will have God as my portion, my hope, and my everlasting enjoyment. I have

¹An extract from Findlater's diary in October 1804; it is taken from his *Memoir* (Glasgow, 1840) written by his brother William. Robert Findlater (1786-1832) was at this time studying for the ministry in Edinburgh; yet, remarkably, he is recounting his experience of going to the Lord's table for the first time, in Leith, in the congregation where John Colquhoun (author of *Saving Faith*, recently reprinted by Free Presbyterian Publications) ministered. Robert Findlater was to become minister of Lochtayside, where he was to experience the great blessing of revival. The concluding years of his ministry were in Inverness. Among his last words, spoken to a colleague, were: "Tell my people, tell them to make sure of an interest in Christ, that a deathbed is not the time". William Findlater became minister of Durness, in the far north-west corner of Scotland.

done all this over the consecrated symbols of Christ's broken body and shed blood. Accept, O Lord, this dedication of myself to Thee! Receive me to Thyself, and give me grace to live to Thee; for of myself I can do nothing.

Consider, O my soul, what thou hast done this day! Thou hast opened thy mouth to the Lord. Thou must not draw back. Let me remember that the vows of God are upon me. O let me consider and reflect seriously on the danger of apostasy if, after all my dedication, I turn away from God. Let me remember that God has no pleasure in any soul which draws back from Him. But God has promised that His grace is sufficient for us, and that His strength is perfected in our weakness. Let me remember it is not in my own strength I am to do all these things, that it is impossible for me to do anything of myself, for it is God that worketh both to will and to do of His good pleasure.

I have declared that Christ is my salvation; then let me trust in Him for salvation, for grace to subdue the corruptions of my own heart, for grace to withstand the temptations of the world and of the wicked one. Let me be jealous over myself with a holy jealousy. Let me have a tender conscience to discern evil. Let me have faith to apply to Christ, and let His Spirit work in me. Let me be humble and acquiesce in all the ways of God's holy and wise providence. And let me endeavour to spend my time, my talents, my opportunities and my privileges, in subservience to the great end of my creation and to the preparation for the important work of the ministry, to which I am aspiring. Let me take care that I shall neither be seduced by the smiles nor the frowns of this world, but live conscientiously to God and to the concerns of my own immortal soul! O my soul, let me daily keep this in remembrance and let me endeavour to spend all my time to God.

The Great Ejection of 1662¹

1. The Background

The English Reformation during the reign of Henry VIII saw the gospel preached in various parts of the kingdom. However, control of the Church remained ultimately in the hands of the King. Following Henry's death in 1547, the Reformation continued to make progress under the young Edward VI, a godly lad who died at the age of 16. But his successor was his older half-sister Mary, who brought the nation back under the sway of Rome, and many of the leaders of the Reformation, such as Thomas Cranmer, Hugh

¹This is the first section of a paper by the Editor, presented to the 2012 Theological Conference to mark the 350 years since the Great Ejection. It is printed now, though the anniversary has passed, to draw the attention of a wider audience to this significant occasion.

Latimer and Nicholas Ridley, endured a terrible death at the stake. Others, such as John Knox, fled to Reformed centres like Frankfurt and Geneva on the Continent, where many of them would have learned much from the European Reformers.

Deliverance came in 1558, with the death of “Bloody” Mary, when Elizabeth, Henry’s other daughter, became Queen in her place. Elizabeth’s policy was to re-establish the Church in the exact state where her father had left it and she was totally resistant to calls for further reformation. Assent to the Book of Common Prayer was required, yet this was not rigidly enforced in the earlier years of her reign. Many ministers laboured on in the confident hope that further reformation would yet take place within the Church, while men like the convinced Presbyterian, Thomas Cartwright, suffered much hardship as a result of forthrightly affirming their principles.

Elizabeth died in 1603 and was succeeded by James VI of Scotland, who became in addition James I of England. Many English Puritans, perhaps naively, expected great things from a monarch who had been brought up in Presbyterian Scotland. Scottish ministers, had they been in conversation with their English counterparts, could have told them otherwise. And they would have been right. Among the up and coming ministers in the latter part of James’ reign was William Laud, who was appointed Bishop of St David’s in 1621. In 1633, during the reign of Charles I, Laud was to become Archbishop of Canterbury. He was determined to impose his high church views throughout England, and even Scotland. Ministers with scriptural views were thrust out of their churches; some of them braved the dangers of the ocean to emigrate to New England and others took refuge in Holland. Among those who suffered most severely was Alexander Leighton, because he had published a book entitled *Zion’s Plea Against Prelacy*. He was severely whipped, he had an ear cut off, his nose was slit and he was branded on his cheek with a red-hot iron.

Worse was to befall Laud himself: after Parliament had got the upper hand in the Civil War, he was convicted of treason and beheaded, in 1645 – as was Charles himself in 1649. With Oliver Cromwell now at the head of the English Government, scriptural preaching and church order were possible as never before. Cromwell died in September 1658, and his son Richard took over the reins of government. But he lacked his father’s authority and before long he resigned, leaving the country leaderless; no one had the skill or authority to take control of a situation which was degenerating towards total chaos.

The Presbyterians² had never been convinced of the propriety of the

²Many were so called who were not really committed to this form of Church government. It is in this wider sense that the word *Presbyterians* will be used in this paper.

execution of Charles I and they felt something of a sense of relief at the prospect of his son returning from exile to reign as Charles II. But even after all that the nation had endured under Charles I and all the sufferings of the Civil War, no conditions were placed on the new King when he returned to London. The eminent Puritan, Oliver Heywood, expressed his dilemma in his diary: "I must confess we are in a precarious state, being afraid lest the supreme governor should prove wicked, frown on the faithful of the land, obstruct the work of reformation, set up the abrogated ceremonies, subject us to the tyranny of an insulting hierarchy, corrupt God's pure worship, and turn gospel discipline into courts of formality. . . . But shall our surmisings hinder our rejoicings? . . . Let us wait on God, keep His ways and trust Him with events."³

Charles was proclaimed King on 8 May 1660 and made clear that the Church of England would be ruled by bishops and that public worship would be conducted according to the Prayer Book. But in his Declaration of Breda, issued exactly a month earlier, he had encouraged the expectation that matters would be so arranged that almost everyone could find a place within the established Church; he undertook "that no man shall be disquieted or called in question for differences of opinion in matters of religion which do not disturb the peace of the kingdom; and that we shall be ready to consent to such an act of Parliament as, upon mature deliberation, shall be offered to us for the full granting that indulgence".⁴

Many Presbyterians would have been glad to take advantage of such an arrangement; men such as Edmund Calamy, Edward Reynolds, Thomas Manton and Richard Baxter actively pursued the possibility. They would have been content to minister under a modified Episcopacy such as had been proposed previously by Archbishop Usher; under his scheme a bishop would rule in conjunction with his co-presbyters. The Independents, on the other hand, were not looking for a place within the Church of England; they were hoping to obtain freedom to worship according to their own forms in local congregations separate from the established Church.

For a time Presbyterians had been the leading men in the country, but control of affairs was slipping into the hands of Royalists, who were, after all, the King's advisers. At their head was Edward Hyde (later and better known as Lord Clarendon); they aimed to placate the Puritans until they felt it safe to persecute them. For the longer term their policies were widely different from those which the King had announced. Indeed ominous reports

³Quoted in Gerald R Cragg, *Puritanism in the Period of the Great Persecution 1660-1688*, Cambridge University Press, 1957, p 3.

⁴Quoted in A H Drysdale, *History of the Presbyterians in England*, London, 1889, p 373.

soon came from various parts of the country that ministers were being subjected to abuse and even being driven from their charges.

Within the Church, the followers of Laud sought to take control and remould it to the form that their hero had desired for it. Gerald Cragg describes the pattern of these early days of Charles' reign: "Promises were freely made; they were never implemented unless the development of a crisis showed that a timely concession must be offered. It was sometimes necessary to soothe the fears of a party which it was still inexpedient to alarm."⁵ Negotiations continued for some time on a religious settlement, the King encouraging the Presbyterians to make concessions. After discussions had almost come to a complete stop, the Presbyterian members of Parliament realised that it was time to make a stand. The Government's reaction was to announce a parliamentary recess; they also went ahead to fill the vacant bishoprics, which was to put the full Episcopalian machinery into action.

Meanwhile the King issued his Declaration of 25 October 1660. Its terms seemed remarkably generous, Richard Baxter – not the safest of guides in these matters – claimed that, if the declaration faithfully reflected the Government's intentions, there was no reason why "any sober, honest minister" should not conform to the Church. The Declaration has been described as "a hypocritical and temporary expedient on the part of the Lord Chancellor [Hyde] to quiet the Presbyterians and to gain time".⁶ But when a bill along the lines of the Declaration was introduced into the House of Commons, the King's ministers ensured that it was defeated. The King and his ministers claimed afterwards that this parliamentary defeat absolved them from the promises made in the Declaration of Breda.

No doubt it was in an effort to get prominent Presbyterians committed to a Church of England now restored to an Episcopalian structure that bishoprics were offered to Baxter, Calamy, Reynolds and Richard Gilpin. All refused except Reynolds, who was appointed Bishop of Norwich, a post he accepted on the understanding that the terms of the King's Declaration were to be put into law and faithfully adhered to.

The election of four Presbyterian members for London to the new parliament indicated that it was time for another "timely concession". Within a week the Savoy Conference was announced, on 25 March 1661, to revise the Book of Common Prayer. It was to meet at the Savoy Palace, a residence of Gilbert Sheldon, Bishop of London, and 12 bishops and 12 Presbyterians were summoned. The Presbyterians included Reynolds, Calamy and Baxter. Sheldon took the chair and demanded that the Presbyterians should submit

⁵*Puritanism 1660-1688*, p 5.

⁶A H Drysdale, *History of the Presbyterians in England*, p 377.

in writing their objections to the Prayer Book. James Sharp, the representative in London of the Scottish Church, reported back to Scotland with a degree of insight that his sympathy for the other side, the Episcopalians, perhaps gave him: "Episcopacy will be settled here to the height. The managing this business by papers will undo them [the Presbyterians]; those motions about putting in writing what they would desire in point of accommodation are but to gain time and prevent petitionings [to Parliament] and smooth over matters till the Episcopal men be more strengthened."⁷

The Presbyterians argued that neither Lent or saints' days should be observed, that the Apocrypha should not be read in church, that the word *minister* should be used instead of *priest* and *Lord's Day* instead of *Sunday*, and that expressions which assumed that the congregation, or individuals in it, were regenerated should be revised. But their representations were futile. The response of the Bishops has been described as presenting "an angry defence of Church formulas". In defending expressions in the Prayer Book, they affirmed baptismal regeneration, stating that "baptism is our spiritual regeneration".⁸ There was no agreement, and the Conference ended without result. Meantime, the Prayer Book had been slightly revised in a direction which made things even more difficult for the Puritans, and those who had recovered power in the Church were glad that it should be so.

God's Care¹

John Flavel

God's care extends to the souls of all who fear Him, and to all the concerns of their souls. It shows itself clearly in all the gracious provisions He has made for them. More particularly, it is from this tender, fatherly care that:

(1) A Saviour was provided to redeem them when they were ruined and lost by sin (John 3:16, Rom 8:32).

(2) Spiritual cordials are provided to refresh them in all their sinking sorrows and inward distresses (Ps 94:19).

(3) A door of deliverance is opened to them, when they are sorely pressed by temptations and ready to be overwhelmed (1 Cor 10:13).

(4) A strength above their own comes seasonably to support them, when

⁷Quoted in Iain H Murray, "The Background of the Great Ejection", in *The Banner of Truth*, issue 26 (June 1962), p 7.

⁸John Stoughton, *History of Religion in England*, London, 1901, vol 3, p 177.

¹An edited extract from *The Righteous Man's Refuge*, which is based on Isaiah 26:20; it is available in Flavel's *Works*, vol 3.

they are almost overwhelmed with inward troubles; when great weights are upon them, the everlasting arms are underneath them (Ps 138:3, Is 57:16).

(5) Their ruin is prevented when they are on the dangerous, slippery brink of temptations, and their feet are almost gone (Ps 73:2, Hos 2:6, 2 Cor 12:7).

(6) They are recovered again after dangerous falls through sin and are not left a prey and a trophy to their enemy (Hos 14:4).

(7) They are guided in the right way, when they are at a loss, and do not know what course to take (Ps 16:11, 73:24).

(8) They are established and confirmed in Christ, in the most shaking and overturning times of trouble and persecution, so that neither do their hearts turn back nor their steps decline from His ways (Jer 32:40, Jn 4:14).

(9) They are upheld under spiritual desertions and recovered again out of that dismal darkness into the cheerful light of God's countenance (Is 57:16).

(10) They are at last brought safely to heaven, through the innumerable hazards and dangers all along their way there (Heb 11:19).

Salvation by Faith¹

J Julius Wood

Acts 16:31. *Believe on the Lord Jesus Christ, and thou shalt saved.*

Sinner, a word of warning and exhortation: "The soul that sinneth, it shall die". Have you not sinned ten thousand times? Shall you not die then, as the Lord has said? Thus has the Lord said: "The wicked shall be turned into hell". Have you not done wickedness; and do you think that, in opposition to this word of the Lord, you shall escape the hell here threatened? The hour of death is at hand; are you fully prepared to meet it? The great judgement day will soon be here; can you endure the searching scrutiny of Jehovah Jesus, the God and Saviour, whose offered kindness you have treated with cold indifference, or contemptuous neglect?

They come, they come: death, judgement, eternity. The angel's hand is uplifted, and he is about to swear concerning you that time shall be no longer. Dare you die, sinner? Dare you lay your body down in the dust and start forth, a disembodied spirit, into the immediate presence of God? You must assuredly do so before many days pass. You cannot by any means avoid it.

Think of your body awakening from the deep slumber of the grave amidst the convulsions of dissolving worlds. Think of rising from the dust of death and opening your eyes on Him whom you now despise, as He comes in all

¹Taken, with editing, from *The Christian's Daily Companion*. Wood (1800-1877) was at this time minister of New Greyfriars' church in Edinburgh.

His glory and power as the world's great Judge. Dare you meet His frown? Can you endure to depart, loaded with His curse, into the blackness of darkness and the everlasting fire prepared for the devil and his angels? Sinner, can you endure these things? Dare you venture to look back on a life devoted to the world, spent in sinning, and forward to the dark gulf which is yawning to receive you? Or, conscious of your sinfulness and danger, are you earnestly and anxiously inquiring about a way of salvation? The Word of God meets your inquiry with this plain declaration, "Believe on the Lord Jesus Christ, and thou shalt be saved".

"The Lord Jesus Christ." He is the eternal Son of God. He assumed human nature. He was made under the law. In the place of sinners He perfectly obeyed the law and suffered the punishment due to their transgressions. In that finished work of His, He both purchased pardon for fallen man and merited heaven for him. And now He has ascended up on high, leading captivity captive, and He has received gifts for men.

He can forgive all your iniquities, sinner, and His merit can entitle you to heaven. He has the Holy Spirit without measure and so can deliver you from the pollution of sin. You see your heart full of corruption, your life a mass of transgressions, the curse of a holy God resting on you and His consuming wrath overhanging your head. But see in Jesus Christ a deliverer from all. To which of your sins can the merit of His atonement not reach? What stain of corruption is so deeply sunk in your soul that the precious blood of Christ cannot take it out, that the Holy Spirit cannot cleanse it off?

Jesus Christ is indeed an all-sufficient Saviour. It does not matter how bad your case is, how long you have continued in rebellion against God, wedded to the world, the servant of ungodliness; it does not matter how short a time you have on this side of eternity; it does not matter though you have been a sinner against light and love; Jesus Christ can – blessed be God for it – save you from it all. In Him there is mercy enough to reach the vilest of the vile, and sanctifying grace and power enough to cleanse the foulest of the foul and make them glorious in holiness.

I know that convinced sinners and mourning Christians often see, as it were, a great gulf between the Saviour and themselves. They see their own corruption and danger and that Jesus Christ is a great and glorious Saviour, but they can see no connection between Him and them. And they ask, How are we to be benefited by what the Son of God has done?

Is this your case? Do you say, I perceive that I am a ruined sinner deserving hell, and I believe that Christ is what He is represented to be in the Bible; I believe that He has died to atone for sin, that He has obeyed the law of God, that the Holy Spirit is given through Him to renew and sanctify. I believe

what you tell me out of the Word of God, that in Jesus Christ there is laid up everything that a perishing sinner like me needs for salvation. But how am I to obtain an interest in Christ's salvation? How am I to benefit by what He has done? It is evident that all are not saved by Him. The many souls already in the place of torment, and the many who daily go away to that awful place, bear witness to this. How may a saving connection be established between me, a perishing sinner, and Jesus Christ, the Saviour?

My friend, God Himself, in His Word, gives you an answer: "Believe on the Lord Jesus Christ, and thou shalt be saved". Faith, or believing, connects the sinner savingly with Jesus Christ. God, in the Word, testifies to the sinner certain things about Christ. The Holy Spirit enables the sinner to receive the divine testimony and to rely on Jesus Christ as that testimony sets Him forth. That belief and reliance is saving faith. It makes Christ and the believer one; so that as Christ bears the believer's sins, the believer is warranted to plead Christ's righteousness. And through his union with Christ, the believer's sanctification is accomplished.

Here is the alarmed perishing sinner; there is the mighty, gracious Saviour, most able and willing to save. God in the Word tells the sinner plainly and fully about the Saviour, and with affectionate and solemn earnestness invites the sinner to place confidence in that Saviour. O the dark heart of man that can resist such testimony and decline such an invitation! May the Holy Spirit, the giver of all good gifts and graces, bestow the grace of faith on everyone who is in anxiety about the salvation of his soul, so that being justified by faith, he may have peace with God, through our Lord Jesus Christ.

Book Reviews

Sermons on Genesis, Chapters 11 to 20, by John Calvin, published by the Banner of Truth Trust, hardback, 917 pages, £20.00, obtainable from the Free Presbyterian Bookroom.

This is a second volume of sermons on Genesis which Calvin preached in St Peter's Church to the citizens of Geneva, from 24 January to 15 May 1560. They are numbered 50 to 97 and, as was the case with the first volume, (see *The Free Presbyterian Magazine* for January 2010) they are here translated into English for the first time by Dr Rob Roy MacGregor.

Those sermons take us on in Genesis from the dividing of the tongues at Babel to the overthrow of Sodom and Gomorrah and are of a straightforward expository nature. Calvin, with his most fertile mind, brings out lesson after lesson from those passages in a very clear and practical way. His method is

perhaps best explained by Dr MacGregor in his very helpful Introduction: "Calvin, when preaching on Genesis 11:31-12:2 and speaking of Abraham's difficulty in leaving his own people and possessions in faithful obedience to God, provides a partial summary of his own preaching, for he always understands that the Old Testament serves to instruct the Church: 'Let us learn from this passage . . . that when we serve God, our lives will be filled with many struggles. If we do not sense them right away, they will come eventually. So if hypocrisy is not to get the better of us, let each of us enter into ourselves, to the deepest part, and consider the things that are required for obedience to God and the obstacles the world provides, those things that are in our very selves, for no greater resistance is to be found than the resistance found in our inner selves' (pp 52-53).

"Those words show Calvin is aware that as we confront the internal and external problems of ordinary life, our resident self is in a very real sense our worst enemy and that our success in Christian living depends upon sincere and intentional obedience to God's will and call, irrespective of the material, physical and emotional demands that are made, 'for we will never serve God without a struggle' (p 79)."

In reviewing these most edifying sermons, two areas were found especially helpful. The first was where Calvin comments on Abraham being justified by faith. He has no fewer than four sermons on justification but we confine ourselves to one quotation: "Abraham . . . already had the advantages of all virtues; he had renounced himself in order to yield fully to God. So it seems he could have some righteousness, if such existed in a living creature. And yet his faith was accounted to him as righteousness. From that Paul concludes there were no works to justify him. And when did he not have any works? After working enough to be able to serve as a pattern for all angelic virtues, in charity, in long-suffering, in obedience to God, in piety. In short he stripped himself of all affections to be fully in conformity with God's righteousness. After doing all that, he still had nothing to boast of, as Paul says (cf Romans 4:2). He had to remain silent until he was justified by faith (cf Romans 3:19)" (pp 325,326).

The second area that was found especially helpful was Abraham's question in his plea for Sodom, "Wilt Thou destroy the righteous with the wicked?" (Gen 18:23). In commenting on how the righteous often seem to suffer for the sins of the wicked, Calvin says, "In fact, it is like threshing grain in the barn. The flail passes over the straw and over the grain. Both straw and grain are struck, but afterwards the wheat is gathered up and the straw is thrown on the dunghill. And then the wheat is winnowed. It is thrown into the air to remove the useless straw, but the grain is preserved. Thus our Lord will cause

the flails to pass over the good, who are like the good grain; and He will also cause the wicked to undergo the same, like the straw, and on the face of it every thing will be confused, but the outcome will show He has not forgotten His own. So that comparison is true when it is well understood. God would have to renounce Himself if He destroyed the good along with the wicked.”

This is just a very small sample of the treasures to be found in those sermons. The only small thing the reviewer found to be rather irritating was the frequent use of slang expressions. Perhaps the blunt language of Calvin to the people of Geneva could best be brought out by these expressions and, as Calvin himself puts it, “when we come to preaching, we are not to seek to be soothed or stroked or have our ears tickled with quaint speculations, but [we are] to allow the preacher to get under our skin, so we will be pierced, cut to the quick, and deeply wounded, and have to take bitter medicine and sometimes pass through fire and searing reproaches so that everything will be cut off from the corruption in us; otherwise, there would be no Christianity in us” (p 406). However, for those of us not used to such phrases they can be somewhat irksome!

That apart, we highly commend this volume and heartily concur with the translator: “These sermons will provide Christians at all levels of spiritual development with important insights and emphases for preaching, teaching, and living the truth of God’s Word as revealed in the book of Genesis and beyond” (p xi).

(Rev) W A Weale

Trembling for the Ark of God, James Begg and the Free Church of Scotland, by James W Campbell, published by the Scottish Reformation Society, paperback, 134 pages, £7.95 from the Free Presbyterian Bookroom.

James Begg was one of the most prominent Free Church ministers of the nineteenth century. As the leader of the Constitutional party in the Church, he fought hard, though ultimately unsuccessfully, to prevent the Church from drifting away from its biblical foundations. Mr Campbell is a minister of the Orthodox Presbyterian Church in America. Interestingly, he first realised Begg’s importance in Scottish Church history through reading the *History of the Free Presbyterian Church of Scotland*.

This book provides much more analysis of Begg and his position than is possible in the *History*. The first and longest chapter concerns “The Constitution of the Free Church of Scotland” and highlights Begg’s part in opposing constitutional drift, in conjunction with others such as John Kennedy, George Smeaton, Hugh Martin and William Nixon, who are specifically mentioned as fellow leaders. Though Begg died in 1883, the author continues to trace the declension in the Free Church on to the formation of the Free Presbyterian

Church in 1893, and beyond. This chapter is helpful for an understanding of the important events in Scottish Church history in the second half of the nineteenth century (however, the author's date for the conclusion of the Free Church legal case is a year out; it should be 1904).

A chapter follows on Begg's attitudes to "Social Problems and Their Reform". The main points described are his advocacy of better housing for the working class and his opposition to the payment of seat rents in churches. These were certainly important issues, but one does question if, *as a minister*, he ought to have become so heavily involved in the more secular aspects of such matters.

A third chapter highlights his response to "The Romanist Threat". Here the author leans heavily on Begg's *A Handbook of Popery*. In reviewing chapter 3 of this volume, the author states, "Begg came to the heart of the matter when he asserted that Popery, not only standing in contrast to the Christianity of the New Testament, was also a corruption of the true rule of faith". Begg did so because "the Church of Rome denied the sufficiency of the Word of God as the final arbiter in all matters of religious controversy, and in its place substituted a very different standard of appeal, that of the Church itself".

A final chapter, "Begg and the Historians", points out that "history has not been kind to James Begg" and particularly blames the standard biography of Robert Rainy for this. Mr Campbell concludes the chapter thus: "The historians rightly judge that Begg cannot be separated from Calvinism, the Establishment Principle, and anti-Romanism. For this reason they criticise the man, for they believe such principles to be false. But what if the principles are true? Then Begg becomes a stalwart hero instead of an out-dated advocate of lost causes."

This is not an attempt to write a full biography of Begg. A two-volume biography was written after his death but it can hardly be described as successful; C H Spurgeon commented that it was a case of "a man buried beneath a pyramid of documents". It would be good if this small volume would be used to draw fresh attention to a godly minister who was a stalwart defender of scriptural principles and to encourage others to maintain a consistent witness to truth today.

It is our duty to be happy, because happiness lies in contentment with all the divine will concerning us.

"There is none other name under heaven given among men, whereby we must be saved," but the name of Jesus. God has said it, and since our salvation can come only from God, there can be no other. What folly for us to think of finding another way than that which the wisdom of God devised, or of trusting another way than that which His power has executed!

George W Bethune

Protestant View

The Royal Succession

The news that a royal baby is expected (DV) has led to fresh calls for changes to the Act of Settlement. The Deputy Prime Minister Nick Clegg says that an agreement made by Commonwealth leaders in Perth, Australia, last year means that the child will be heir to the throne irrespective of its sex. Perhaps Mr Clegg is correct in this statement but one would have thought that parliamentary decisions ought to be necessary in the various nations over which a future monarch would reign, rather than a mere “agreement in principle”. This casual attitude to ancient constitutional laws and practices is one of the many indications of pride, folly and blindness among our rulers. Furthermore, the rules of inheritance up till now have been in accordance with biblical teaching on the roles of men and women whereas the proposed new arrangement would ignore and further undermine that teaching.

It is also proposed that the monarch should in future be allowed to marry a Roman Catholic. This is so obviously a halfway-house to having a Roman Catholic monarch that comment is unnecessary. The Bill of Rights of 1689 stated that “it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant kingdom to be governed by a papist prince”, and it would be found by experience that exactly the same is true today. Britain deserves, for her ingratitude to God, to be put through that experience again, but we pray that the Lord in His mercy will prevent it. *DWBS*

Notes and Comments

Employee Wins Freedom-of-Speech Case

A housing trust manager in Manchester has won his case in a County Court ruling. Adrian Smith, an employee of Trafford House Trust, had been demoted to a non-managerial post by his bosses after posting comments against same-sex “marriage” on a social network website. His comments, made outside working hours, expressed his concern that potential changes in the law, allowing same-sex couples to “marry” in church, were “an equality too far”.

Only those listed as his social network friends could see the remark and one, a work colleague, replied, “Does this mean you don’t approve?” to which Mr Smith responded rather mildly, “No, not really . . . the Bible is quite specific that marriage is for men and women. If the state wants to offer civil marriage . . . then that is up to the state; but [it] shouldn’t impose its rules on places of faith and conscience”. For these remarks he was branded

“homophobic” and suspended from his post as a manager by the Greater Manchester Trust. Subsequently they found him guilty of gross misconduct. The Trust argued that he had broken its code of conduct by expressing religious views that might upset co-workers. His salary was reduced from £35 000 to £21 396 a year and he was warned that if he committed any further offence he would be sacked. In fact the only reason he did not lose his employment was that he had had 18 years’ service.

Mr Smith, who attends an Evangelical church in Bolton, took his case to the County Court, where it emerged in evidence that the Trust was worried it could lose a “gay” rights charter award if it did not take disciplinary action. The judge, Mr Justice Briggs, ruled that “Mr Smith had been taken to task for doing nothing wrong, suspended and subjected to a disciplinary procedure, which wrongly found him guilty of gross misconduct, and then demoted”. He added, “In my judgement Mr Smith’s postings . . . are not, viewed objectively, judgemental, disrespectful or liable to cause upset or offence . . . they are widely-held views frequently to be heard on radio and television or read in the newspapers”. He further stated that the comments could not be called homophobic; rather the Trust had committed a “serious and repudiatory” breach of contract.

Commenting afterwards, Mr Smith said, “I have won today but what will tomorrow bring? I am fearful that, if marriage is redefined, there will be more cases like mine. And if the law of marriage changes, people like me may not win in court.” He added, “I did not do this for the money; there is an important principle at stake. Britain is a free country where people have freedom of speech, and I am pleased that the judge’s ruling underlines that principle.”

While it is encouraging that this case has had a favourable outcome, we have every reason to be concerned for the future. A spokesperson for Christian Concern says, “This is a sign of things to come if marriage is redefined in our nation. The fact that freedom of thought and belief are already being restricted in this way should be a wake-up call. . . . The Government still does not seem to realise what far-reaching effects its planned redefinition of marriage will have on civil liberties.”

Chancellor George Osborne is blindly pushing the same-sex “marriage” agenda and claims in a recent article in *The Times* that he is “proud” to be part of a Government that is redefining marriage. He is urging his party to “get in step with people and how they want to live their lives”. However, it is Mr Osborne who seems to be out of step, not only with many in his own party, but also with his own position before the 2001 election. Then, as an advisor to William Hague, the then Conservative leader, he encouraged him not to support repeal of Section 28, which was so hated by the homosexual

lobby. Under Section 28, passed in 1988, local authorities were “forbidden to promote the acceptability of homosexuality as a pretended family relationship”. Sadly it was repealed in England in 2003 (2000 in Scotland). It is alarming how great the moral deterioration has been in just one decade.

A recent opinion poll indicated that this issue could cost the Conservatives 30 parliamentary seats and over 1 million votes. But it is God’s Word that should make us tremble: “Woe unto them who call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” (Is 5:20). KHM

Government Proposals for Same-Sex “Marriage”

In spite of previous assurances, the Prime Minister has now announced that proposed new legislation for England and Wales will allow same-sex “marriages” to be conducted in religious premises. He has given an absolute assurance that no one will be forced to conduct such a “marriage”. Others are less than convinced that those who refuse to do so will be protected from litigation. Even if the right to religious freedom would prevent such lawsuits from being successful, to have to defend oneself in court is highly stressful.

As far as one can see, it is most unlikely that the proposed legislation will fail to get through Parliament. Even if there was a change of government, it seems likely that any alternative government would push such a law even more forcefully. Yet we must remember that nothing is too hard for the Lord.

Reaction to Women Bishops Vote

Again the General Synod of the Church of England has voted, by a very small margin, against the appointment of women bishops. In some ways, this is not a big issue, given that women have been acting as ministers for many years; and diocesan bishops, having authority over other ministers, are not bishops in a scriptural sense (in Scripture *bishop* is synonymous with *elder*).

It is good that the vote went the way it did, but this note focuses on the general reaction, both inside and outside the Church. Bishop Justin Welby, recently appointed as the next Archbishop of Canterbury, spoke about a “very grim day”. Prime Minister David Cameron claimed to be “very sad” and stated that the Church needs “to be in touch with society”. Maria Miller, the Equalities Minister, complained that the Church is “behind the times”. And Sir Tony Baldry, who answers questions in the House of Commons on behalf of the Church of England, asserted that a “broad Church is being held to ransom by a few narrow minds”. Another MP even proposed that Parliament should pass legislation to impose women bishops on the Church of England.

Clearly the problem is that the Church of England, in common with many other churches, is too much influenced by present-day society and too little

by the Bible. If the Church is behind the times, it is because society has drifted even further from God's revelation than the Church. But the Bible speaks clearly on this matter: "It is a shame for women to speak in the church" (1 Cor 14:35). Each of those quoted in the previous paragraph is an example of how British society has rejected the authority of Scripture and, accordingly, the authority of the Most High. May the Lord so pour out His Spirit that professing churches and society generally would be spiritually transformed and yield a proper, gracious submission to the Word of God!

Church Information

Leverburgh Care Home

The Leverburgh Residential Care Home Committee hope to mark the twenty-fifth anniversary of the opening of the Home with an open afternoon on Friday, 1 February 2013, DV. The Committee warmly invite all who have been associated with the Committee over the years to attend, and everyone who has had any association with the Home from the beginning.

(Rev) Donald Macdonald, Convener

Theological Conference 2012

The annual Theological Conference was held in Inverness on October 30-31. Around 25 members gathered for two days of papers, discussion and questions.

The first paper was delivered by Mr Roy Middleton, speaking on Louis Berkhof. Mr Middleton's exhaustive account of a man to whom the Reformed world is so heavily indebted was well received. Berkhof, by way of his *Systematic Theology* and *Principles of Biblical Interpretation*, is a familiar figure on our shelves and in our studies, and it was a privilege to gain a fuller understanding of this gracious and gifted man.

Rev J B Jardine's Bible character in the evening was Jonah, and the weaknesses of one of the Lord's prophets were faithfully and usefully set over against the power and mercy of his God. The elements of Jonah's repentance were drawn out and his prayer from the belly of the great fish, drawing as it did so largely from the Book of Psalms, was shown to be an expression of his faith.

Wednesday started with a paper on Antinomianism from Rev J R Tallach. Rabbi Duncan was quoted: "There is only one error, and that is Antinomianism". A distinction was made between Antinomianism as a doctrine, stated and defended, which relatively few would engage in, and an Antinomian tendency which is the weakness of all our hearts.

In the afternoon Rev K D Macleod spoke on the Great Ejection of 1662.

The pressure to conform to unbiblical conditions is not so distantly related to the pressures building up in our own society. Certainly the directions drawn up by these good men suffering through evil days have an enduring relevance: “Cleave to Christ”; “Keep pure”; “Prepare for fiery trials”.

In the evening Rev Donald Macdonald gave a paper on the Fall. He drew largely on Prof John Murray and Thomas Boston and it was a timely reminder of the root from which so many bitter fruits spring in our own day. Pruning the branches will not suffice – a new creation in Christ Jesus is required.

We are indebted to all the speakers for the obvious effort put into the production of these papers and to those who raised questions of interest during the discussion periods. Two of the meetings were in private but perhaps in future all the meetings should be in public. Discussion under the chairmanship of Rev David Campbell was lively while remaining brotherly. Plans are already afoot for next year’s Conference, in Glasgow, the Lord willing. *JRT*

Meetings of Presbytery (DV)

Southern: At Glasgow, on Tuesday, January 15, at 3 pm.

Australia & New Zealand: At Auckland, Friday, January 25, at 9.30 am.

Outer Isles: At Stornoway, on Tuesday, March 5, at 11 am.

Western: At Lochcarron, on Tuesday, March 5, at 12 noon.

Northern: At Dingwall, on Tuesday, March 19, at 2 pm.

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

Jewish & Foreign Missions Fund: Anon, £275; D & E Nicolson, Inverness, £250, both for Zimbabwe Mission.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Duirinish: Glendale Friends, £40 per RAC.

Edinburgh: Friend, Cymru, £130.

Glasgow: *Bus Fund:* Anon, £15; £20; £20; £20; £25; £30. *CD/Tape Fund:* Anon, £100. *College & Library Fund:* Anon, £20. *Eastern Europe Fund:* Anon, £10; £10; £20; £30; £50; £50; £60; £60; £60; £60; £60; £60; £90. *TBS:* Anon, for Jubilee Bible, £10; Anon, £5; £10; £20; £50; £270; £500.

Greenock: Anon, £10. *College & Library Fund:* Anon, £20. *Communion Expenses:* Anon, £20. *Jewish & Foreign Missions Fund:* Anon, £10; £20; £40; £50. *TBS:* Anon, £10; £10; £20; £25; £40; £40; £40; £40. *Where Most Needed:* Anon, £20; £20; £20; £20; £20; £30; £30; £40.

Laide: Friend, Aultbea, £30; Friend, Laide, £100, £20, £100; Friend, Fort William, £20 per DAR. *Eastern Europe Fund:* Friend, Shieldaig, £50, £50, £100, £50; Friend, Laide, £10; Friend, Holland, £50, £654.66; Friend, Fearn, £96; Anon, Laide, £5; Friend, Shieldaig, £50 per DAR; Friend, Gairloch, £20; Friend, Edinburgh, £25 per CR; Friend, Inverness, £100 per DC; Isle View Residents, for Bibles, £12, £11, £10, £10, £11, £10, £11; Friend, Laide, for Bibles, £20 per DAR. *Door Collection:* Friend, Aultbea, £30; Friend, Aultbea, £30 per CR; Friend, Inverasdale, £3; Friend, Holland, £500 per DAR. *Outreach Fund:* Friend, Lewis, £80. *Sustentation Fund:* Friend, Holland, £500; Friend, Holland, £50 per DAR; Friend, Aultbea, £20; Friend, Aultbea, £30 per CR.

Lochbroom: Friend, Elgin, £25.

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 DPhl, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale: Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.
- Breasclote:** 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 Achany 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. Manse tel: 0131 447 1920. Contact Mr I R MacLeod; tel: 0131 334 4057.
- Farr** (by Daviot); Sabbath 12 noon. **Tomatin:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon, 6 pm. (Each of these services is held once in three weeks as intimated). **Farr:** Thursday 7.30 pm (weekly). 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; **Strathy:** Church; no F P Church services.
- Harris (North): Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South): Leverburgh:** Sabbath 12 noon, 6 pm. **Shellebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh, Shellebost, 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. Contact Mr A MacPherson; tel: 01569 760370.
- 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 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. 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 9HY; 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 Sandbach and Galley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 2 Emerald Drive, Sandbach, Cheshire, CW11 4ND; tel: 01270 761673. 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 7.30 pm. Rev J L Goldby MA, 23 Upper Cairncastle Road, Larne, BT40 2EF; tel: 02828 274865.

