

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*

Contents

Following Christ to Heaven	65
The Strong Man Overcome A Sermon by R M M'Cheyne	68
Advice for a Young Minister A Letter from John Shaw	74
The Great Ejection of 1662 3. The Sufferings of the Ejected	76
Amyraldianism: Devaluing the Atonement 1. The Atonement and Its Extent Rev Neil M Ross	82
How Should We Live? John Newton	85
Asking the Way to Zion A Sermon Outline by John Kennedy	86
Book Reviews <i>Pastor-Teachers of Old Princeton</i> selected by J M Garretson	87
<i>George Gillespie</i> by Hugh M Cartwright	89
Congregational Contributions for 2012	90
Protestant View	92
Notes and Comments	93
Church Information	95
Acknowledgement of Donations	96

March 2013

Vol 118 • No 3

The Free Presbyterian Church of Scotland

Moderator of Synod: Rev D Campbell MA, F P Manse, North Tolsta, HS2 0NH.

Clerk of Synod: Rev J MacLeod MA, 6 Church Avenue, Sidcup, Kent, DA14 6BU; tel: 0208 309 1623, e-mail: JMacL265@aol.com.

Assistant Clerk: Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.

General Treasurer: Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; tel: 0141 332 9283, fax 0141 332 4271, e-mail: wc.fpchurch@btconnect.com.

Law Agents: Brodies LLP, 15 Atholl Crescent, Edinburgh, EH3 8AH; tel: 0131 228 3777.

Clerks to Presbyteries:

Northern: Rev G G Hutton BA, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.

Southern: Rev R MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.

Western: Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.

Outer Isles: Rev K D Macleod BSc, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271.

Australia and New Zealand: Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel: 02 9627 3408.

Zimbabwe: Rev S Khumalo, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo; tel: 00263 9407131.

Zimbabwe Mission Office: 9 Robertson Street, Parkview, Bulawayo; tel: 002639 62636, fax: 002639 61902, e-mail: fpchurch@gmail.com.

Residential Care Homes:

Ballifeary House, 14 Ness Walk, Inverness, IV3 5SQ; tel: 01463 234679.

Leverburgh Residential Care Home, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520296.

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

The Free Presbyterian Magazine

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

Editor: Rev K D Macleod BSc, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA. Tel: 01859 520271; e-mail: kdmacleod@gmail.com. Unsigned articles are by the Editor.

Editorial Board: The Editor, Rev N M Ross, Rev D W B Somerset, Mr K H Munro.

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

The Gaelic Supplement (quarterly): Editor: Rev A W MacColl MA PhD, F P Manse, Swainbost, Isle of Lewis, HS2 0TA. Available free on request.

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

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; **Fifth:** Gisborne, Ingwenya, North Tolsta.

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

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

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

July: First Sabbath: Beaulay; **Second:** Bonar Bridge, Staffin; **Third:** Applecross, Auckland; **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.

The Free Presbyterian Magazine

Vol 118

March 2013

No 3

Following Christ to Heaven

It was deeply disturbing for the disciples to realise that their Master was about to leave them. Peter, ever ready to speak out when others might have kept their thoughts to themselves, asked, “Lord, whither goest Thou? Jesus answered him, Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards” (Jn 13:36).

Peter, however, was foolishly impatient. “Lord, why cannot I follow Thee now?” he asked. And with great overconfidence he added, “I will lay down my life for Thy sake”. He was soon to learn, through his fall into sin, that he had neither the strength nor the grace to do so. He could not yet follow Christ out of this life; he was not ready for heaven.

It may often be a perplexing question: Why are the Lord’s people left so long in this world, with all its difficulties, dangers and sorrows, although they have been prepared for heaven, where there is no sin, no temptation and no tears. Those who ask this question for themselves may not be presuming on their strength, as Peter was, yet they have to learn that God has wise reasons for keeping them here for longer than they might expect. Although they do have the fundamental preparation for heaven that comes through the new birth, they must generally be brought on *gradually* towards perfect holiness. It is not that it is impossible for God to bring a sinner in a moment from Satan’s kingdom to heaven; He brought one of the thieves crucified with Jesus to paradise within a few hours after he was mocking the Saviour. But the thief was an exception.

It should be obvious that there is a wise purpose for God acting as He does. For one thing, there could otherwise be no organised Church in this world, and it is within the Church that God has ordained that the good news of salvation for lost sinners should be proclaimed. Further, preaching is also a means for advancing sinners in the faith, so that they may grow in grace and holiness. This means that preachers must be spared for a period of years if they are to fulfil their calling, and even to prepare for it. Novices in the faith are not to be ministers (1 Tim 3:6). Paul might seem to be an exception, having begun to preach almost immediately after his conversion, when he

was still in Damascus; yet even he had to spend what was presumably a time of preparation in Arabia before being set apart formally by the Church to the work to which God had called him.

Peter himself had a great work to do before the time came for him to lay down his life for his Master's sake. How far the disciples advanced in grace and in spiritual understanding between their Lord's resurrection and ascension and again in their time of united prayer in the upper room before the Day of Pentecost! Peter, in particular, was graciously restored after his terrible sin of denying his Master; he had been fitted to be the leading speaker among the disciples in proclaiming, to the multitudes on the day of Pentecost, the truth about the crucified and risen Saviour. He was God's chosen instrument for doing so, which confirmed the fact that the time had not yet come for him to go to glory. That time was not to come for many more years, during which he was the first of the disciples to bring the gospel to the Gentiles, when he was called to Caesarea to proclaim Christ to Cornelius and assure him and his household "that through His name whosoever believeth in Him shall receive remission of sins" (Acts 10:43).

We can safely assume that Peter's work extended far beyond the limited number of occasions described in the Book of Acts. But when his work was finished, Peter was taken home to glory, to be for ever with the Lord whom he loved and whom he faithfully served. At the moment when his soul was parted from his body, the work of sanctification was complete – and not a moment before. Peter was never perfect in this life, but as year followed year, he was growing "in grace and in knowledge" (his own expression, in 2 Pet 3:18) through his use of the means that God has provided – including prayer, reading the Word and meditating on it. Peter was also suffering trouble and trial; he was resisting temptation, rejoicing in the progress of the gospel and mourning over those who proved unfaithful. Such experiences, through God's blessing, were contributing to his spiritual good and were making him more useful in the work of the ministry.

Most believers are not called to the ministry, but they all, in one way or another, have work to do while they are left in this world. They are, their Master tells them, "the light of the world" (Mt 5:14). By their good works – which is what Christ goes on to point to – they show that it is possible to live a godly life in this sinful world, "in virtue of His spirit dwelling in them, and the same mind being in them which was also in Christ Jesus", as David Brown emphasises when commenting on this passage.

At the same place, David Dickson notes that "by the holy conversation [way of life] of Christians, God shall be glorified, known, believed in, loved and praised". What responsibility then lies on believers to show a consistent,

godly example to others – to seek, by God’s grace, to obey His commandments in all situations! Dickson also notes that “except God erect a ministry among men and endue His servants with gifts and graces, and make them faithful to do their duty, the world shall lie in the darkness of ignorance and error, of sin and misery, going on to perdition; and except ministers endeavour to have the world illuminate, by holding forth the true knowledge of Christ, they cannot be free of [responsibility for] the world’s perishing”.

But what about those believers whose days of usefulness are now apparently over? They are no longer able to go about as they once did; perhaps they are even confined to their beds. They may have little contact with anyone except a few family members. Yet they can still pray. And if we could value aright the prayers of God’s children, we would never think that a disabled old lady, for instance, in some remote location, almost forgotten in her community, has no useful work to do. Far from it! If Sodom, for example, would have been spared through Abraham’s prayers, had there been even 10 righteous people there, who can begin to measure the blessings that come to various parts of the world through the intercession of God’s people, some of them unable to do anything else for Christ’s cause? And what a loss to the world and to the Church when godly, praying people are brought home to glory!

But for everyone who has come to Christ, a specific time has been appointed when they will be brought home. And they should be content, as Paul was, to wait for that time. Well did he realise that “to be with Christ . . . is far better”; yet, exercising the grace of patience, he was content to wait. He recognised, as he told the Philippians, that “to abide in the flesh is more needful for you” (Phil 1:23,24).

It is absolutely certain that every believer will, like Peter, follow Christ to heaven. The everlasting covenant provides for this, and it can never be broken. From eternity the Father gave them all to Christ, who will never lose any of them; they are all safe in His hands. Whatever opposition they may encounter, whatever weakness they may feel, however unholy their hearts may seem to them, their place in heaven is totally secure. Their Master is infinitely stronger than even the devil; Christ will support them against all opposition and at last make them more than conquerors. Their weakness and their unholiness, while real, are not the weakness and unholiness of someone who is still unconverted; and the Holy Spirit will, for Christ’s sake, strengthen them and sanctify them until finally they are made perfect, as they are brought to glory. Yet let us all examine ourselves to see if there is any evidence that we have indeed passed from death to life. And if we can find no such evidence, let us earnestly seek Christ until we find Him, who says to us, “Come unto Me . . . and I will give you rest” (Mt 11:28).

The Strong Man Overcome¹

A Sermon by R M M'Cheyne

Luke 11:21,22. *When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.*

We are told, in the preceding verses, that Jesus was casting out a dumb spirit. Some of the people who saw the miracle said that He did it by “Beelzebub, the chief of the devils”. Jesus showed them plainly that Satan was not so foolish as to cast out his own servants, and that “the finger of God” must therefore be in the matter. “If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.”

In these words we have a vivid description of the conversion of a poor lost sinner. First of all, we find him like a palace guarded by an armed giant; all his goods in peace – his conscience, his affections, his will are all quiet and undisturbed. Suddenly there comes One stronger than the giant. His form is like the Son of God. He is “the Lord strong and mighty, the Lord mighty in battle”. As David overcame the Philistine Goliath, so He overcomes the strong one – takes his armour away, enters into the soul and takes possession of all that is there. This has been the happy history of all of you that are this day God’s children. May God grant that it may speedily be the history of many more!

1. Consider **the description of Satan** which is given here: “the strong man armed”. He is *the strong one*. This will appear from many things. He is often spoken of singly in the Bible. While we often read of *devils* in the Bible – of the angels that kept not their first estate, of the angels that fell – we still oftener read of one single being who is above them all. He is called Satan, the devil, Beelzebub, Lucifer, the serpent, the old dragon, the wicked one, the tempter, the adversary. He is spoken of as the great enemy of God, of Christ and of believers. “I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Gen 3:15).

He is called a prince, and even a god. Jesus three times called him “the prince of this world”. In the Epistle of Paul to the Ephesians, he is called “the

¹Taken, with editing, from *Revival Truth*, which contains eight of M'Cheyne's sermons. Curiously, the editor of this volume added a number of quotations from authors such as Matthew Henry and J C Ryle to the sermons; these quotations have not been included here.

Prince of the power of the air, the spirit that now worketh in the children of disobedience"; and in 2 Corinthians, "the god of this world". This shows that his power is very great, that his usurped yet real dominion is as wide as the air, and that his rule indeed extends over the whole world.

From *the beasts he is compared to*, he appears to be the strong one. He is compared to the serpent, because it excels all animals in cunning. "Now the serpent was more subtle than all the beasts of the field." He is compared to the lion, the king of the forest. "Save me from the lion's mouth." "Your adversary the devil, as a roaring lion, goeth about seeking whom he may devour." Some have thought that Behemoth, in Job, was a type of him, "the chief of all the ways of God". Some have thought Leviathan also a type of him. He is a king over all the sons of pride.

From his being *over all other devils*, he appears to be rightly termed *the strong one*. In Matthew 25 it is said, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels". The devils are his – his servants, his miserable slaves. In Revelation 12 it is said, "There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought, and his angels".

From his being *called Lucifer*, he appears to be the strong one. "How art thou fallen from heaven, O Lucifer, son of the morning!" Lucifer, or the morning-star, is the brightest of all the stars. From all this, it would seem that Satan, before his sin and his expulsion from heaven, was the very brightest angel in heaven – that he outshone them all, as the morning-star does all the other stars; that he stood nearest to the throne of God, as the morning-star shines nearest the sun. But now he is fallen. He is the great enemy of God, the great enemy of souls.

Some people are ready to smile when we speak of Satan; some think it is only an old wife's fable with which to frighten children. But you who are the children of God will receive the Word of God and believe in the real personality and power of Satan, for you see his doings in the world as plainly as you see the light of the morning-star. "To the law and to the testimony! If they speak not according to this word, it is because there is no light in them." "Be ye not mockers, lest your bands be made strong."

Satan is not only the strong one, but *the strong one armed*. Just as Goliath of Gath, the great champion of the ancient Philistines, was fully armed, so Satan is armed from top to toe. He is fully supplied with offensive and defensive weapons.

He has a hot iron, for the conscience of the unconverted. "Having the conscience seared with a hot iron" (1 Tim 4:2). This is a dreadful piece of Satan's armour. Is there no one hearing me who has felt its power? It is

worth a thousand shields of brass in repelling the arrows of God's Word. Often we try to convince you of sin. We even lay our finger on your besetting sin. We show you from the Bible that they who commit such things shall not inherit the kingdom of God. Your ears hear the words, your understanding comprehends them, your judgement is convinced. Surely your conscience will be awakened and lead the way to repentance. Ah no! The "hot iron" has been over it. It is past feeling; it is seared; it is dead!

He has a blinding veil (2 Cor 4:4). "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, which is the image of God, should shine unto them." Again, "the veil is upon their heart". It is said that soft cotton will turn the edge of a sabre more completely than a coat of mail. So it is with the veil of Satan; it turns away the edge of the sword of the Spirit, while it keeps the deluded soul in gross spiritual darkness.

We often set forth Immanuel, the Surety of perishing sinners. We endeavour to declare His original glory, to tell of His love – His taking our nature, His suffering and dying instead of the guilty, and His freeness to every sinner, if they will only come to Him. His beauty shines. Your ears receive the words. You are surprised as you listen to the blessed gospel. Surely you will immediately turn your back upon the world and flee to Christ! Ah no! You see "no form nor comeliness" in Him, for the veil is upon your heart. The god of this world has blinded your minds, and you remain in his power.

And he has chains to bind his miserable victims. You remember a woman who had a spirit of infirmity for 18 years and was bowed together and could in no wise lift herself up. Jesus said that Satan had bound her. So it is with unconverted souls. They are bound by Satan, kept bowed down – not only for 18 years, but ever since they were born; they can by no means lift themselves up. Is there no one hearing me who feels bound to sin by an invisible chain? Is there none of you who can weep when you think how you are the miserable slaves of some powerful lust? You feel that it is destroying your body and ruining your soul. It is ruining your character, your credit, everything that is dear to you. You resolve to reform. Surely you will keep your vows! Ah no! The dog goes back to its vomit again, and the sow that was washed to her wallowing in the mire. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil".

Satan even employs the sword of the Spirit. "If Thou be the Son of God, cast Thyself down from hence: for it is written, He shall give His angels charge over thee." This is the most dangerous of all Satan's weapons. He stole it from the armoury of God. Is there no one hearing me who is so deceived by Satan that he makes even the Bible keep him in his sins. Is there

no one hearing me who wrests the Scriptures to his own destruction? If I am elected, you say, I shall be saved; if not, then I shall be lost; so I may just live on in my sins. In this way, many run on to destruction, by a false interpretation and application of the Bible. It is written, God is merciful and gracious, so I hope we shall be saved at last. In this way, others neglect the great salvation, and “bring upon themselves swift destruction”. Awake, dear souls, and escape for your lives, for you are deceived by a mighty one. The prince of the power of the air is working in you, the children of disobedience, and deceiving you to your eternal ruin!

2. Consider now **the state of the unconverted soul**. It is a *palace*. It is a noble mansion, formed out of the dust, but formed by the hand of God. He also breathed into man’s nostrils the breath of life, and man became a living soul. He was formed in the image of God, and God once dwelt there. The understanding, the affections – yes, all the faculties of the soul were made for the pleasure of God. And even though the soul of man has become a cage of every unclean bird, it is a palace still, even in its dilapidated condition. O consider, sinner, the original dignity of your nature. Consider the chief purpose of all these noble faculties of which you are still possessed. Would it not be a mournful spectacle to see all the ancient cathedrals of England, which were erected for the worship of God, turned into places of nettles and dens for wild beasts? How much more sad to see the human soul, which was made for the worship of God, turned into the dwelling place of every evil passion and become the very palace of Satan!

It is now *his palace*, and he keeps it. “The spirit that now worketh in the children of disobedience” dwells there. Satan lives in an unconverted soul as much as he pleases. He goes in and out and brings in any guest he chooses, for he rules there! He does all he can to secure it for himself, and to fortify it against Christ. All the prejudices with which he hardens men’s hearts against truth and holiness are the strongholds which he erects so that he can keep his palace. This palace is his garrison. O dear unconverted souls, this is your true condition. Is it not melancholy? Christians are “kept by the power of God”, but you are kept by the power of Satan. The Holy Spirit of God dwells in Christians, but the unclean spirit of the devil dwells in you!

See what you may become! He may bring any unclean spirits he pleases into your heart, and you will continue to open to him and bid him welcome. I know you will say, “Is thy servant a dog, that he should do this thing?” But if you will consider one moment, you will see that there is no sin you may not be led into, since you are wholly in the power of the devil. Lusts you abhor at present may yet become pleasant, and you may be even led on from stage to stage till you finally despair of salvation and end your miserable

existence by self-murder. The unconverted soul is not safe one moment, for he must do just what the devil pleases; he must submit to be ruled and led by the devil and do his unholy will!

And *his goods are in peace*. In his heart, which was fitted to be a habitation of God, the devil has his palace; and all the powers and faculties of the soul, being employed by him in the service of sin, are his goods. There is a kind of peace in the palace of an unconverted soul, while the devil as a strong man armed keeps it. The sinner has a good opinion of himself, feels very secure and merry, and has no doubt about the goodness of his state, nor any dread of the judgement to come. He flatters himself in his own eyes, and cries peace to himself. Conscience is in perfect peace. We may preach very plainly. You may come to the house of God, as God's people come, and sit as His people sit; yet, as long as Satan reigns within you, your conscience will be a dumb spirit. This explains why most of you feel nothing under the preached word and go away harder than you came. Your consciences are at peace! Fatal peace!

The affections also are at peace. They are all tied fast to your sins, and they do not move towards Christ and God. When a man is very heavily chained he cannot move; he is at perfect rest. So it is with Christless souls among you. Your heart is all in peace. Your very will is chained, and you are saying, "Peace, peace, when there is no peace!" You sit still and are at ease. And is this a good state? Ah, no! Although it is a state of peace, it is the peace of the grave! It is the peace of dead men and it will not last. "I will search Jerusalem with candles, and punish the men that are settled on their lees. The devil may keep you in peace now, but the time will come when you and he will be cast into the fire, and will there be peace there? Ah, no! Then there will not be a moment of peace – no rest, no relief, not even a drop of water to cool the tongue. O that the Prince of Peace would now break your false peace and give you the peace of God in place of the peace of Satan!

3. We come now to consider **the visit of Christ**, who is stronger than the strong one armed. In many ways it might be shown that *Christ is stronger* than he. Christ is his *Creator*. "By Him were all things created that are in heaven and that are in earth." Although Lucifer was the son of the morning, the highest and the brightest, yet he was not self-originated; he came from the creative hand of Christ. He was the creature of His hand. Just as Christ is greater than the lion and the serpent, and the behemoth and leviathan, for they are all the work of His hands, so is He greater than Satan! He said, Let them be, and they were. So Christ is greater than the devil, because He created him an angel of light.

Christ was stronger than he *in dying*. The dying hour of Christ was the

“hour and power of darkness”. It was then Satan exerted all his power, and yet he only bruised His heel. He entered into Judas to carry him on to betray Christ. He stirred up the Jews to cry, “Crucify Him, Crucify Him!” Strong bulls of Bashan beset Him round. The dogs compassed Him. Satan gaped upon Him as a ravening, roaring lion; yet, even then, when apparently in the very depths of weakness, Christ was stronger than he. Even when He seemed to be a worm and no man, He was stronger than the strong one armed; for through death He destroyed “him that had the power of death, that is, the devil”. He triumphed over the devil even in His cross!

Jesus is stronger than Satan *in conversion*. He comes upon him by surprise – when his goods are in peace, and when the devil thinks it is all his own for ever – and overcomes him. Not only so, but He quickly gives evidences of His victory over the devil. “He taketh from him all his armour wherein he trusted.” When the power of sin and corruption in the soul is broken, when the mistakes are rectified, the eyes opened, the heart humbled and changed, and made serious and spiritual; then Satan’s armour is taken away. Christ is stronger than he, for He not only overcomes him, but disarms him.

When Christ laid His hands on the woman bowed down for 18 years, all the power of Satan could not hold her down any longer. Satan had bound her long, but after Christ said to her, “Thou art loosed from thine infirmity”, he could not bind her another moment. So when Christ pierces a sinner’s conscience, when He pours out the Spirit of grace and of supplications, the searing hot iron can do no more to produce hardness and indifference. The soul mourns. Its goods are no longer in peace. The awakened sinner cries, “What must I do to be saved?” Again, Christ tears away the veil and reveals Himself to the soul and says, I am Joseph your brother! I am your Surety, your Sin-bearer! “Him that cometh to Me I will in no wise cast out.” No more can Satan blind the heart.

Again, *Christ tears the chains away* and sets the prisoner free, and Satan cannot hinder Him. He puts His Spirit into the heart, and “where the Spirit of the Lord is, there is liberty”. “If the Son . . . shall make you free, ye shall be free indeed.” Have any of you been brought to sit at the feet of Jesus, clothed and in your right mind? Then you know, and feel in your own happy experience, that Jesus is stronger than Satan. Do not fear, lest you should again be in bondage to him, for your Deliverer will prove himself mighty to save – He will overcome to the very end! Your enemy is strong and mighty, but Christ is stronger than he, for He is the Lord Almighty.

Christ also divides the spoils. After a battle it was customary for conquerors to gather all the spoils into one place and divide them. The meaning is, Christ will take possession of all.

The great question, my friend, is this: Has Christ taken full possession of *your* heart? Has He divided the spoils? You were once under the power of Satan; have you changed masters? Happy are those of you who can say, “He sent from above, He took me; He drew me out of many waters. He delivered me from my strong enemy and from them that hated me; for they were too strong for me.”

When John Newton’s eyes were dim, so that he could not read, an aged minister called. At family prayer a portion was read containing these words, “By the grace of God I am what I am”. After the reading Newton paused and said, “I am not what I ought to be; how imperfect and deficient! I am not what I wish to be; I abhor that which is evil, and cleave to that which is good. I am not what I hope to be; soon, soon I shall put off mortality, and with mortality all sin and imperfection. Yet, though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say, I am not what I once was – the slave of sin and Satan. I can heartily join with the Apostle and acknowledge, ‘By the grace of God I am what I am’.”

Dear friend, have you an experience of the converting grace of God like that? Do you know anything of the superior power of Christ’s almighty, victorious and saving grace? Has Satan been cast out by the converting power of Christ? Or has he only walked out of his own accord, to return at some future period, bringing with him seven other spirits more wicked than himself? “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith.” “Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.”

Advice for a Young Minister¹

A Letter from *John Shaw*

Your letter of October 9 was a treat to me. I am always happy to hear from a student for whom I had a regard; I am particularly so when, from a distance, he informs me of his welfare and gives such agreeable news as your letter conveyed. I was pleased to hear that your brother² was placed in

¹The letter was sent on 2 December 1807 to Robert Findlater (see the January issue of this *Magazine*) and is taken, with editing, from his *Memoir*. He had just finished his course of training for the ministry and had been licensed to preach. Shaw, who died in 1823, was the minister of Bracadale on the Isle of Skye.

²William Findlater, who wrote the *Memoir*; he was then ministering by Loch Eriboll, on the north coast of Scotland.

a situation which he seems to enjoy, and where he is likely to be useful; to learn that Mr Stewart,³ who is ever dear to me, was well; that pleasant days of gospel privileges are enjoyed by not a few of the Lord's people at Dingwall; and that you have been invested with that office to which you long looked forward, and for which I trust it has been your endeavour, in dependance on divine grace, to prepare.

All who have tasted of the grace of God and are invested with the office of an ambassador for Christ have considered it pleasant and honourable, while they have, at the same time, felt it to be arduous. I will not enlarge on these things. The Apostle of the Gentiles magnified his office and reckoned it his glory, and grace was given him to preach among the Gentiles the unsearchable riches of Christ. His heart and delight were in the work; while at the same time, no man knew more by experience both what he had to do and to suffer in the faithful discharge of his office.

I pray God that by the lively state of religion in our own souls, by communications of spiritual consolation from Himself and by the abundant success of our labours, He may lead us to feel the *pleasantness* of the office; that by gifts and graces, He may qualify us for *honourably* transacting the business of reconciliation between Him and rebel sinners; and that in proportion as He exposes us to the difficulties connected with the office, He may support us under them.

A circumstance of the office, to which my attention is directed as much as to any, is the solemn tenure on which we hold it. Woe unto us, if we preach not the gospel. The sinner must receive warning, else his blood will be required at our hand. By faithful dealing with all, we must deliver our own souls. Who is sufficient for these things? You suppose my experience may enable me to suggest something profitable on the subject. I have little experience yet that I can either call my own or by which I can profit others, but if I have learned any thing by experience, it is the answer to the foregoing question: "Our sufficiency is of God". The more we feel our own insufficiency and are led to God, in Christ, for all things, both for our own and our people's souls, the more comfort we feel, the more success we are likely to get.

But you will perhaps be thinking that I might say something more from what I have learned by experience in preaching the gospel. In a letter I must be general. I think I know that there is nothing of greater consequence to comfort and success than personal religion. Most difficulties arise, or are increased, either from the lack, or the low state, of this in the soul. If entirely destitute of it, we must be unfaithful, comfortless and burdened in the work.

³Alexander Stewart, minister of Dingwall from 1805 to 20 and father of Alexander Stewart of Cromarty, who wrote *The Tree of Promise*.

If weak in religion, we are likely to be unskilful, in some degree unsteady, inactive, or exposed to the fear of man that bringeth a snare, ready to be overborne by every difficulty. And the more lively our own souls are, the more comfort we feel; the more faithful we are enabled to be; and the better we know to apply for supplies of grace, for strength under difficulties, for ability and success.

All this is to be understood consistently with our sufficiency being of God. Personal religion is all from Him and is the first and fairest means of success. I do not know a better way, in dependance on our Redeemer's grace, for encouraging personal religion than to spend much time at once, and often, in deep meditation, self-examination, searching the Scriptures, and prayer. A person with a deceitful heart cannot meditate, examine, or read without prayer. I know, because I have experienced it, that converse with the world is hurtful; and had I been engaged in the profitable exercise alluded to, when at College, I would now be more fit for my work – and at home I spent much time idly, or even in reading too constantly books that were in themselves useful.

Without intimate spiritual knowledge of the Scriptures also, I must add, we cannot rightly divide the word of truth, And speaking to a brother, I would advise you to study your discourses well. We are accountable for what we say; and not a little care and pains are necessary in choosing fit passages of Scripture by which to illustrate or prove our subject. I find most pleasure in delivering my most carefully-composed discourses. I hope the Lord will direct and bless you and your labours. You will likely get some settlement [in a congregation] soon; and it is chiefly in the view of this that I have written the preceding, as your situation then will be similar to mine.

The Great Ejection of 1662¹

3. The Sufferings of the Ejected

In December 1662 Charles II again attempted to shield the nonconformists, with a Declaration of Indulgence; he was trying to use a “dispensing power” which he dearly wished to exercise, which would override the authority of Parliament. But Parliament, no doubt mindful of how Charles I had overreached himself in the exercise of his powers, wished to restrain any such dispensing power. So, when a bill was introduced into the House of Lords to put the King's wishes into effect, it encountered fatal opposition, leaving the nonconformists open to severe persecution.

¹The previous article described the 1662 Act of Uniformity and some of its results. This article concludes the series.

Among those who suffered was Joseph Alleine. He had been able to go about his ministry for nine months after the Act of Uniformity became law, usually preaching six or seven times a week and sometimes up to 14 times. Then on a Saturday evening in May 1663 he was arrested. "He rejoiced", wrote his wife Theodosia, "that he was accounted worthy to suffer for the work of Christ, and he would labour to encourage the timorous and faint-hearted by his own and others' experience of the mercy and goodness of God in prison, which was far beyond what they could have thought or expected. He was a cheerful observer of the rule of the Lord Jesus, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you' (Mt 5:44)."²

Alleine was able to arrange to put his bed in a corner, curtain it off, and bring his wife to join him. And after a few weeks, he was allowed to go out for a mile-long walk each morning and evening, unless the weather was unsuitable or the jailer was in a bad mood. What is more, he and another minister, John Norman of Bridgwater, were able to preach every day in the prison, with many people coming to hear them from up to 10 miles away.

Alleine and his wife had just a corner for themselves in a crowded room; the large number of prisoners there included 50 Quakers, 17 Baptists and 13 ministers. Such a room, poorly ventilated, could become unbearably stuffy on a hot summer's day; equally it could be fearfully cold in winter. Conditions were exacerbated by the lack of sanitation, especially if the jailer left scores of prisoners locked in the room for many hours at a time, and even for days. But by no means everyone enjoyed the degree of relative freedom that Alleine was granted. And many might have gone free if they had undertaken to refrain from preaching. This was John Bunyan's position: he would have been released if he had promised not to preach, but he could not give that promise. So he had to go to prison, but, as he said, "with God's comfort in my poor soul".³ But if he had gone free, we might never have had *The Pilgrim's Progress*, which he penned in Bedford jail.

In 1665 Charles proposed that the nonconformists should be permitted freedom of worship in return for a payment of money. Parliament's response was to pass the Five Mile Act, forbidding ejected ministers to live within five miles of any place where they had been settled as pastors. It meant that many men who had already suffered much had to leave their homes, and this made it even more difficult for them to earn a living. This was the year of the Great Plague of London, when more than 100 000 died, when the court fled to Oxford and many of the clergy left the city also. However, godly ministers

²*Life & Letters of Joseph Alleine*, p 76.

³Quoted in Cragg, *Puritanism 1660-1688*, p 45.

came to occupy the vacant pulpits and preached to crowds who had nowhere to flee to. The godly could not fail to see this outbreak of disease as God's judgement – as was also the case the following year, when the Great Fire of London caused so much damage. Among the London ministers who returned was Thomas Vincent, some of whose sermons at that time were published under the title, *God's Terrible Voice in the City*. It seems that there were conversions under every one of his sermons at that period.

The devoted service of the nonconformist ministers at this time resulted in greater freedom for some time, as did various political factors, including Clarendon's fall from power, but 1670 saw the passing of the Conventicle Act. One might not be surprised to find the animosities of the Civil War still influencing affairs, but one observer has described the Act as "the quintessence of arbitrary malice".⁴ The losing side in the War was now in power and many were determined to exercise that power at whatever cost to their opponents.

The Act claimed to provide "further and more speedy remedies against the growing dangerous practices of seditious sectaries". A justice of the peace, on the sworn evidence of two witnesses or "by notorious evidence and circumstance of the fact" could make a record of a nonconformist meeting for worship, and this record would be equivalent to a conviction. On the basis of, it might be, mere hearsay, a victim might be ruined (and in considering the amounts involved we must bear in mind the huge change in the value of money since that time). Five shillings was the penalty for a first conviction for attending a conventicle, and the amount of the fine was doubled for subsequent offences.

However, the fines of those who could not afford to pay them could be imposed on those who had the means to do so, subject to a maximum of £10 on each occasion. The minister taking the service was subject to a fine of £20 on the first occasion he was caught, and £40 afterwards. Likewise the person whose property was used for the service was subject to a fine of £20. These higher fines could also be charged to those who could afford to pay them. People could have their property seized if they did not have the money to pay a fine, which might make it impossible for them to follow their trade if their tools were seized, or even to cook their food if their pans were taken.

One of the nastiest features of this legislation was the encouragement it gave to informers, who might not be overly scrupulous about the accuracy of their allegations. These informers would be granted a share in the penalties exacted on the worshippers, and it often provided a lucrative sideline for dishonest men and women. John Owen complains that because of "the vilest persons being encouraged . . . to swear for their own advantage, there have

⁴Quoted in Cragg, *Puritanism 1660-1688*, p 16.

been in a short time more public perjuries before magistrates than can be proved or suspected to have been, in some ages before”.⁵ Many openly boasted that they would live in luxury on the spoils of those whom they informed against. And, in Cragg’s words, to see “a Puritan harvesting a good crop was hailed as a foretaste of certain profit” for informers.⁶ However, in spite of this draconian legislation, magistrates in some cases reported that it was almost impossible to enforce the laws, so determined were the non-conformists to meet together for worship. On the other hand, prominent ministers such as Giles Firmin and Richard Gilpin remained unmolested because their neighbours valued their medical skills.

Enforcement of the Act varied from place to place, but Cragg suggests that no “single act caused as much suffering among nonconformist communities as the Conventicle Act of 1670”.⁷ Cragg also points out: “It was clear that malice and revenge played a large part in prompting the clamour for the repression of dissent”;⁸ the Royalists in Church and state had suffered in various ways during the Civil War, and in the years that followed they felt the indignity of being out of power. Now they were bent on making it clear that the tables had been turned, and those who refused to submit to the tyrannical and unscriptural settlement within the Church were made to feel the rigours of Royalist power. Yet Sir Richard Browne, one of the worst persecutors in London, was not alone in thus seeking to show how sound a Royalist he now was, though he had taken the other side in the Civil War.

We may listen to Cragg as he describes the enforcement of the Conventicle Act: “A dissenter might be apprehended in the street or at his home, but the impact of persecution was most likely to strike him in his meeting house. Usually with violence, but often quietly and with consideration, the officers of the law would appear. The mayor and constables would enter, cry for silence, order the minister to desist, and command the people to disperse. Frequently the congregation would ignore them. Sometimes the minister would engage them in debate and set against their appeal to royal authority the command of the King in whose name the congregation had met. In either case the patience of the authorities was usually soon exhausted.

“By violence they tried to compel obedience. The commands of the officers would be drowned by the singing of the worshippers; attempts to disperse the congregation would be met with passive resistance, and in the face of stubborn non-co-operation tempers quickly flared. The constables, adding

⁵*Works*, Edinburgh, 1852, vol 13, p 586.

⁶*Puritanism 1660-1688*, p 34.

⁷*Puritanism 1660-1688*, p 18.

⁸*Puritanism 1660-1688*, p 33.

to the din with oaths, sweating as they pulled and shoved at the unyielding mass of worshippers, would begin to lay about them with sticks and staves or any improvised weapons that might come to hand.

“And when the soldiery dispersed a meeting, violence broke out more quickly and with less restraint. To drive the worshippers into the street was merely the initial step, though often accomplished with so little ceremony that a dozen men and women would be dragged out to recover consciousness in the gutter. Once outside the meeting house the soldiers would lay about them with pike staffs and musket butts, and often men and women alike were so severely beaten that even the spectators cried out in protest. When mounted troops were used, the horsemen might attempt to ride down the dissenters; slashing at them their scabbards, or even with drawn swords, they pursued fugitives up alleys and struck at them as they cowered in doorways. So detailed and so circumstantial are the accounts that we are scarcely surprised to read that some of the victims died as a result of the treatment, while many others were maimed for life.”⁹

One should note, however, that the persecuted were not sent to the scaffold or shot in cold blood, as happened in Scotland, but the deaths that took place were the result of the kind of violence just mentioned and of the terrible conditions people endured after being imprisoned, often aggravated by disease, which could spread easily in crowded conditions. Among those who suffered in this way were Richard Flavel and his wife – John Flavel’s parents. During the Great Plague they were arrested for attending a prayer meeting. While in prison they came in contact with those suffering from the disease and, although they were quickly granted bail, they both died. It is estimated that 5000 died from their sufferings before deliverance came in 1688.¹⁰

In 1656 John Flavel became a minister in the port of Dartmouth in south-west England. He was among those ejected in 1662. It is said that “he did not thereupon quit his relation to his church; he thought the souls of his flock to be more precious than to be so tamely neglected; he took all opportunities of administering the Word and sacraments to them in private meetings, and joined with other ministers in solemn days of fasting and humiliation, to pray that God would once more restore the ark of His covenant unto His afflicted Israel”. However, when the Five Mile Act forced him to leave Dartmouth, he settled in a place called Slapton, and there he preached twice every Sabbath. Many of his people came to hear him in spite of the danger they faced because of the Conventicle Act. He often slipped into Dartmouth itself

⁹*Puritanism 1660-1688*, p 37-38.

¹⁰This is the figure given by Iain H Murray in his article, “The Background of the Great Ejection”, p 2.

to visit his flock and preach to them, but he had to leave again quickly as there were people watching out for him.

On one occasion, when people in Exeter invited Flavel to preach to them in a wood three miles outside the city, they were discovered. The hearers made sure that the preacher got away, and those who escaped arrest brought him to another wood, where he continued his sermon. Many of the congregation, however, were carried away, brought before a magistrate and fined. Among them was a tanner whose fine amounted to £40, although he had a large family and only a small stock of goods. Yet he told a friend that “he took the spoiling of his goods joyfully, for the sake of his Lord Jesus”.¹¹

In a short treatise written during the time of persecution and subtitled, “A Serious and Seasonable Caveat to all the Saints in this Time of Temptation”, Flavel gave the following counsels: (1.) “Cleave fast to Christ and the profession you have formerly made of Him, what aspect soever the times have upon you.” (2.) “Touch not with idolatry and superstition, under what name or notion soever it be presented to you.” (3.) “Beware of such persons as are . . . agents for Antichrist and keep off from such a ministry, the tendency and scope of which is to entice and draw you to idolatry.” (4.) “Give your utmost diligence to promote religion and the power of godliness in your respective families and neighbourhoods, and the rather do this with all your might because the ordinary and more public means of their conversion and education is cut off.” (5.) “Study to keep yourselves pure from the corruptions of the present world.” (6.) “Prepare for fiery trials, whilst the Lord gives you such a gracious season of peace and liberty.” (7.) “Get your hearts deeply affected with Zion’s misery and strive earnestly with the Lord on its behalf.” (8.) “Seeing a day of great trouble is approaching, and all outward comforts ready to take their farewell of you, you should now give all diligence to clear up your title to Christ and interest in the kingdom which cannot be shaken.”¹²

Charles II died in 1685 and was succeeded by his brother James II. His efforts to move the nation in a Roman Catholic direction brought about a reaction which resulted in his flight to the Continent. The Glorious Revolution in England under the new monarchs, William and Mary, gave the dissenters freedom to worship according to their consciences but left them under various restrictions, some of which remained in force until the nineteenth century. However, much of the power of the Puritan movement had been destroyed through persecution, and few of the giants of that period were still alive – one of the exceptions being Flavel, but he passed to his eternal reward in 1691. Even in 1680, Owen was preaching about “woeful decays in churches,

¹¹*The Works of John Flavel*, Banner of Truth Trust reprint, 1968, vol 1, p vii.

¹²*Works*, vol 4, pp 518-552.

in church members, in professors of all sorts, and in the gradual withdrawing of the glory of God from us all on that account".¹³

Although England has since seen evidence of God's saving power on a wide scale, the Puritan period remains unique in England's religious history. But we have reason to believe that that country which has experienced so much divine blessing, and at the present time is so emphatically turning its back on the Most High, will yet "see greater things than these".

Amyraldianism: Devaluing the Atonement

1. The Atonement and Its Extent¹

Rev Neil M Ross

Two of the key points of the doctrine of salvation may be highlighted by these texts: "He shall save his *people* from their sins" (Mt 1:21), and, "Salvation belongeth unto the *Lord*" (Ps 3:8) (emphasis mine). Therefore the theological system which makes the atonement of Christ *universal* and the salvation of the sinner dependent on *himself* is one which dishonours God and deludes sinners. Such a system is Arminianism. It is diametrically opposed to Calvinism, which persistently proclaims that the atonement is for particular persons, not universal, and salvation to be by divine grace, not dependant on the sinner. In between the two systems of Arminianism and Calvinism, stands another: *Amyraldianism*, so named after Moise Amyraut (1596-1664), who became its early main proponent. Although today's proponents of the system stoutly claim they are truly Calvinistic, they do have a foot in the Arminian camp in teaching that Christ died equally for all.

Amyraldianism (or Amyraldism, as some prefer to call it), is also referred to by other names, including Hypothetical, or Conditional, Universalism, Hypothetical Redemption, Moderate Calvinism, Modified Calvinism and Four-point Calvinism. Something of its complexity is indicated by the variety of labels attached to it, but it is principally an erroneous view of the atonement, especially of the *extent* of the atonement. It holds that the atonement is not limited or definite or particular, but *universal*, and in essence it teaches that Christ died to save *all* men although only the elect are saved.

Although the error dates back to the seventeenth century, it did not die out or become outdated. It continued into the nineteenth century, so that James MacGregor, a Free Church minister, said in 1870: "Amyraldism . . . has re-

¹³*Works*, Edinburgh, 1851, vol 9, p 510. The sermon is entitled: "The use of faith in a time of general declension in religion".

¹The first section of a paper given at the 2011 Theological Conference.

peatedly appeared in the bosom of the Reformed or Calvinistic Church; first in the French Reformed Church two hundred years ago, and more recently in the United Secession Church in Scotland”² Since MacGregor’s day, Amyraldianism has grown greatly in popularity. Today it is widely held and assertively promoted by such men as Alan Clifford and R T Kendall.

Although Calvinism is still retained in the more conservative sections of the Christian church in the United Kingdom, the sad, deplorable fact is that comparatively few in the visible Church at large espouse a limited atonement. In his lecture entitled, “The Scope of the Atonement”, Dr Roger Nicole (a Swiss-American professor of theology who died in 2010) says that those worldwide who hold a limited or definite atonement are really few. Not only does he list, as one would expect, the Roman Catholic, Eastern Orthodox, Lutheran, and Methodist Churches, as affirming and maintaining a universal atonement but also the majority of Congregationalists and Baptists, plus what he calls “downgraded Presbyterians”. “So people who maintain a doctrine of definite atonement”, he says, “are clearly a minority in the total body of people who claim the name of Christ and can be subsumed under the general title Christendom.”³

The term, ‘limited atonement’, we may remind ourselves, lies in the middle of the “Five Points of Calvinism” (total depravity, unconditional election, limited atonement, irresistible grace and perseverance of the saints). These five points do not constitute the whole system of Calvinism, of course; they simply are, as Dr James Packer says, “a series of denials of Arminian assertions”⁴ and summarise the response of the Synod of Dort to the five-point Remonstrance of Jacobus Arminius and his fellow Remonstrants. The doctrine of *limited atonement*, which is central to the Christian faith, is that Jesus Christ atoned for the sins of the elect by His substitutionary death on the cross, and that His atonement is limited only in this sense: that it was designed and intended for *the elect alone*.

The meaning of atonement. We note that the term *atonement* appears only once in the New Testament, in Romans 5:11. It is the translation of the Greek *katallagē*, which in other places is translated *reconciliation*. Atonement then is simply *at-one-ment* or *reconciliation*, but with the idea that reconciliation is on the basis of satisfaction having been rendered to the offended party – that is, to God. “The term *satisfaction* is the word used by the Reformers, and is in many ways preferable to the more common term [atonement],”

²*The Question of Principle Now Raised in the Free Church Specially Regarding the Atonement*, p 1.

³<http://www.desiringgod.org/resource-library/author-index/roger-nicole>.

⁴Introduction to John Owen, *The Death of Death in the Death of Christ*, Banner of Truth reprint, 1958, p 8.

writes Rev Donald Beaton. He also says that, although the word *atonement* “is not as comprehensive or descriptive as strict accuracy would demand, yet . . . as long as care is taken to use the term in a comprehensive sense, embracing *all* that Christ did to satisfy the demands of law and justice, in the place and on behalf of sinners, no injury to the truth will follow”.⁵

The atoning work of Christ was absolutely necessary because sin is an infinite evil. Donald Beaton says, “God is wronged by sin and robbed of His rights, and the Holy One owes it to Himself to vindicate His glory”.⁶ There is no substitute for the atonement. The most profound repentance, for example, could never be the ground of either the satisfaction of justice or the salvation of the sinner. The atonement of Christ is the essential ground of both.

The satisfaction rendered by Christ to divine justice was absolutely complete and perfect. “This perfection of the satisfaction of Christ is not due”, says Charles Hodge, “to His having suffered either in kind or in degree what the sinner would have been required to endure; but principally to the infinite dignity of His Person. He is not a mere man, but God and man in one person. His obedience and sufferings were therefore the obedience and sufferings of a divine Person.”⁷

A correct view of the atonement can therefore be based only on a right view of the person of Christ. “It should never be forgotten,” says Mr Beaton, “that there is a very intimate connection between the person and the work of Christ. It follows that a low view of His Person will naturally lead to a low and inadequate view of His atoning work.”⁸ Mr Beaton was at pains to make clear that, while Christ suffered in his human nature, it was a Divine Person who suffered. Charles Hodge observes: “The sacred writers do not hesitate to say that *God* purchased the Church with His own blood; and that the *Lord of Glory* was crucified. . . . It follows from this that the satisfaction of Christ has all the value which belongs to the eternal Son of God; and His righteousness, active as well as passive, is infinitely meritorious.”⁹

The extent of the atonement. On the question of the extent of the atonement, that is, For whom was the atonement designed and intended, and to whom is it applied? *The Westminster Confession of Faith* states: “They who are elected being fallen in Adam, are redeemed by Christ Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only” (3:6).

While the atonement is limited as to its intended beneficiaries, this is not

⁵*The Free Presbyterian Magazine*, vol 39, p 420.

⁶*The Free Presbyterian Magazine*, vol 42, p 322.

⁷*Systematic Theology*, vol 2, p 483.

⁸*The Free Presbyterian Magazine*, vol 42, p 241.

⁹*Systematic Theology*, vol 2, p 483.

to say that there is not enough in it for everyone. The old formula of the schoolmen¹⁰ was that Christ died sufficiently for all men and efficaciously for the elect. “This is misleading though accepted by Calvin and other orthodox divines,” says Donald Beaton, “as it ascribes or seems to ascribe an intention of Christ dying for all. . . . The later post-Reformation theologians stated it thus: ‘His death is sufficient for all but efficacious only for the elect’.”¹¹

So those for whom the atonement was intended are those specified by Christ Himself: “I am come that they [my sheep] might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth His life for the sheep” (Jn 10:10,11). In other words, they are, as Christ said in His intercessory prayer, those whom the Father gave to Him out of the world (Jn 17:6). However, Amyraldianism teaches otherwise, as we hope to show later.

How Should We Live?¹

John Newton

Consideration of this subject may teach you a variety of things. It may teach you:

1. What to fear. (1) *A worldly spirit.* If this exists in a prevailing degree, it is inconsistent with a work of grace; and, in whatever degree it exists or is indulged, it will proportionably reduce the light and comfort of our souls. Christ compared the cares and pleasures of this life to thorns, unprofitable and painful; they produce no fruit, but they wound and tear. Indeed, they are thorns in the eyes, which will prevent the great things of God from being perceived.

(2) *A spirit of self-dependence.* “Be not wise in your own conceit.” “If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.” God gives wisdom to the lowly, but He confounds the devices of the proud. His promises of teaching, leading and guiding are made to the meek, the simple and those who are little in their own eyes.

2. What to pray for. A simple child-like temper, so that you may come to the Word as to the light and look beyond yourselves for the assistance of the Holy Spirit, without which your most laboured inquiries will only lead you further and further from the truth.

3. How to examine yourselves. Not by your notions and attainments in

¹⁰Certain theologians of the Middle Ages.

¹¹*The Free Presbyterian Magazine*, vol 39, p 416.

¹Part of the conclusion of a sermon, one of a series on Matthew 11:25. Taken, with editing, from Newton’s *Works*, vol 2.

knowledge, for these you may have in a considerable degree and be wholly destitute of true grace. The Word of God supposes it possible that persons may have great gifts, flaming zeal and much success, and yet, because they have no true love to God, they are in His sight no better than sounding brass or a tinkling cymbal. But if you would know your state, examine yourselves by your prevailing desires. Are your notions of grace effectual to lead you in the path of duty? Do you hunger and thirst for an increase of holiness? Does the knowledge you have of Christ lead you to love and trust Him? Are you poor in spirit? You know nothing aright if you do not know yourselves.

4. You who are believers may see *cause to praise the Lord* for His dealings with you.

(1) Had you been wise in men's esteem, you might have continued fools to the end of your lives. If the Lord has taught you the secret of them that fear Him, if He has shown you the way of salvation, if He has directed your feet in the paths of His commandments, then you have the true wisdom which shall be your light through life, and in death your glory.

(2) Therefore do not be grieved that you are strangers to human wisdom and glory. These things, which others so highly prize, you may resign contentedly and say, Lord, it is enough if Thou art mine. Indeed, you have good reason to praise His wisdom and goodness for preserving you from those temptations which have ensnared and endangered so many.

(3) Do you desire more of this true wisdom? Seek it in the same way in which you have received its first beginnings. Be frequent and earnest in secret prayer. Study the Word of God: not to reconcile and make it bend to your sentiments, but to draw all your sentiments from it, to copy it in your heart and express it in your conduct. Be cautious of paying too great a regard to persons and parties. One is your master, even Christ.

Asking the Way to Zion¹

A Sermon Outline by *John Kennedy*

Jeremiah 50:5. *They shall ask the way to Zion.*

These words call our attention to the return, and to the desire of the captives. ***Their Return.*** They are wearied of captivity.

They are persuaded that it was their sin that procured it for them.

They were persuaded that the Lord alone could deliver them.

Their deliverance came, and they knew it.

¹Preached on 4 September 1882 in Strathconon, where Rev Donald Macfarlane had been the first Free Church minister.

It was the Lord that they were seeking.
 They were weeping as they were returning.
 They were weeping, remembering their sins.
 They were feeling far away from their native land.
 The desolation of their native land made them sad (Psalm 126).
 Repentance is a life-long exercise.

Their Desire. It is to join themselves to the Lord.

This is the first thing that they desire.
 This is the Lord, the Messiah.
 There were two things they knew regarding Him:
 (1) that He was divine, (2) that He was the anointed One.
 He is Head of the everlasting covenant.
 They desire to be one with Him as purposed by God.
 They desire to be of His members.
 They desire to be of His subjects and disciples.

The Covenant. They approve of its design and plan.

No other will now do for them.
 They desire an everlasting covenant.
 A covenant between the Trinity.
 Sealed with everlasting righteousness.
 Grace reigning through it to everlasting life.
 They leave themselves in the Lord's hands.

Application. No rest without this (Isaiah 55).

Book Reviews¹

Pastor-Teachers of Old Princeton, *Memorial Addresses for the Faculty of Princeton Theological Seminary 1812-1921*, selected and introduced by James M Garretson, published by the Banner of Truth Trust, hardback, 593 pages, £17.00.

Like the two-volume set reviewed favourably last month, *Princeton and the Work of the Christian Ministry*, this fine volume commemorates the two-hundredth anniversary of the founding of Princeton Seminary in 1812. Professor Garretson has gathered together documents such as obituaries and memorial discourses, commemorating 12 professors in the Seminary, from Archibald Alexander to B B Warfield – and one other minister, Henry A Boardman, who was appointed to a professorship but declined it. Some of the most successful pieces are reviews of memoirs.

One need not expect perfect balance in addresses given immediately after

¹Both books reviewed here are obtainable from the Free Presbyterian Bookroom.

a worthy man's death and one may be afraid that speakers will succumb to the temptation to flattery. Certainly here there is a focus on the positive, and these were men about whom much could be said that was positive; yet in some cases one does find some reference to the subject's weaknesses. The memorial discourses are scarcely sermons; they have a text but in most cases it is little more than a motto; they were spoken obituaries. Yet they tell us, in considerable detail, the facts and achievements of men who did useful work in the kingdom of God. And the editor's Introduction is not the least useful part of the book.

In some ways Archibald Alexander, Princeton's first professor, from 1812, outshines all the others as a godly, wise man. Having referred to the necessity of differentiating in preaching, in order that "the saint and the sinner are clearly distinguished by decisive Scripture marks; so that everyone may have a fair opportunity of ascertaining to which class he belongs, and what prospects lie before him", he went on: "It is much to be regretted that this accurate discrimination in preaching is gone so much out of use in our times". What would he say today?

It is significant, in the view of Charles Hodge, one of his former students, that Alexander's influence over his students probably lay in his "power over their religious feelings". Hodge describes him as a man who could "bring us into communion with God . . . reveal to us the glory or the love of Christ . . . unseal the fountains of penitence or kindle the expiring embers of faith and hope".

Samuel Miller was appointed to Princeton just a year after Alexander and gave 36 years of faithful service. At the end of his life someone expressed the wish that he might be spared for a little longer. He replied, "I am not conscious of having any wish on that subject. I think I can say, Blessed Master, when Thou wilt, where Thou wilt, as Thou wilt."

J W Alexander, who was a son of the first professor and taught briefly at Princeton, stated at a much earlier stage in his life: "Except to do God's work, I desire not to breathe another moment". Alexander T M Gill, a later professor, has by now been almost completely forgotten. Apart from his teaching, he gave considerable assistance in practical, administrative matters. But it is striking to note that "early in his last sickness he resigned all care and thought of business matters to one of his sons From that time he scarcely ever made allusion to any of his worldly affairs. His mind was chiefly occupied with thoughts of religion and things of everlasting moment."

Most of the striking sayings noted in reading this book were spoken by these men in their last days, which is a tribute to the genuine nature of their religion. One final such statement is from Charles Hodge: "When a member

of his family burst into tears at his bedside he took her hand and said, ‘Do not grieve. To be absent from the body is to be with the Lord; to be with the Lord is to see the Lord; to see the Lord is to be like Him.’ With this simple faith he passed into the joy of his Lord.” Let us note another significant comment by Hodge, which indicates the understanding the seminary professors had of the relative importance of godliness and scholarship: “There is no danger to the truth from ‘currents of thought’. The only danger is from the decline of piety. Men do not firmly adhere to doctrines of which they have not experienced the power.” Consistent with this was a comment on Hodge himself: “His piety was his theology translated into life, and all his theology, theoretical and practical, centred in Christ, who was to him the supreme object of faith, love and devotion, all and in all”.

In his Preface, the editor comments that the men commemorated in this volume had “a hearty, robust, biblical piety. . . . Their labours evidence a commitment and devotion to their Saviour worthy of our emulation. Their love for Christ and their faithfulness to His Word was the bedrock upon which Princeton Theological Seminary was built.” But, sadly, soon after the time when this volume ends, faithfulness to the Word weakened dramatically at Princeton.

The form of the book may not produce high expectations in the reader, but it is, in fact, most interesting. To read it should bring readers to pray that the Lord would again raise up able men who not only can preach the Word but also defend it.

George Gillespie, by Hugh M Cartwright, published by the Scottish Reformation Society in their Scots Worthies series, paperback, 36 pages, £3.50.

Gillespie was a significant figure in the Scottish Church during the period of the Second Reformation. Tragically he died at a mere 35, in 1648, when we might imagine that he had so much more to do in the cause of Christ.

The material on this little book was presumably originally given as a lecture, and those who heard Mr Cartwright speak on historical subjects, or have read his lectures when they appeared in print, will expect a solid piece of work. They will not be disappointed. It is a well-written summary of what is known about Gillespie.

First, Mr Cartwright sketches Gillespie’s life and times, and then goes on to deal with Gillespie at the Westminster Assembly, Gillespie as a writer, as a minister and finally as a man. Gillespie had “a brilliant academic career”, and that was an important factor in his usefulness, not least in contending for scriptural forms of church order. But even more significant was the humble godliness displayed in his dying remark: “Christ is all things and I am nothing”. This little book is highly recommended.

FREE PRESBYTERIAN CHURCH OF SCOTLAND - CONGREGATIONAL CONTRIBUTIONS - 2012

CONGREGATION	MINISTER (Interim Moderator)*	SUSTENTATION FUND	HOME MISSION FUND	COLLEGE & LIBRARY FUND	BOOKROOM FUND	GENERAL BUILDING FUND	OUTREACH FUND	JEWISH & FOREIGN MISS'N FUND	DOMINIONS & OVERSEAS FUND	TOTAL
		£	£	£	£	£	£	£	£	£

NORTHERN PRESBYTERY

Aberdeen	Rev D W B Somerset	8,137.00	15.00	192.50	15.00	15.00	15.00	192.50	15.00	8,597.00
Creich, Dornoch, etc	Rev G G Hutton*	5,625.00	72.00	299.00	77.00	37.00	72.00	524.00	227.00	6,933.00
Daviot, Tomatin & Stratherrick	Rev G G Hutton*	2,737.50	198.85	503.25	164.50	173.25	208.50	579.00	204.00	4,768.85
Dingwall & Beaully	Rev N M Ross	18,112.50	325.25	3,091.75	319.75	427.25	383.50	1,278.00	446.25	24,384.25
Halkirk, Strathy, Thurso & Wick	Rev N M Ross*	8,043.00	460.00	862.50	272.50	242.50	77.50	1,745.00	302.50	12,005.50
Inverness	Rev G G Hutton	21,334.75	1,125.50	3,002.25	576.25	577.25	22.50	3,442.95	697.50	30,778.95
Kinlochbervie & Scourie	Rev N M Ross*	2,290.00	48.75	650.00	90.00	82.50	107.50	867.50	157.50	4,293.75
		66,279.75	2,245.35	8,601.25	1,515.00	1,554.75	886.50	8,628.95	2,049.75	91,761.30

SOUTHERN PRESBYTERY

Barnoldswick	Rev KM Watkins	10,360.06	75.98	488.23	420.98	397.73	201.00	1,157.48	273.98	13,375.44
Broadstairs	Rev J MacLeod*	7,586.25	-	625.00	-	625.00	-	625.00	625.00	10,086.25
Chesley	Rev R MacLeod*	-	-	-	-	-	-	-	-	-
Dundee, Perth & Stirling	Rev J L Goldby*	3,110.00	225.00	432.50	198.75	137.50	155.00	346.25	147.50	4,752.50
Edinburgh	Rev R MacLeod*	15,000.00	300.00	1,400.00	250.00	400.00	500.00	1,300.00	350.00	19,500.00
Fort William & Oban	Rev R MacLeod*	550.00	50.00	80.00	20.00	30.00	40.00	60.00	40.00	870.00
Glasgow	Rev R MacLeod	25,645.00	1,981.25	2,352.75	1,797.75	1,373.75	1,018.00	5,894.00	1,604.75	41,667.50
Greenock (Preaching Station)	Rev R MacLeod	1,050.00	277.50	1,207.50	282.50	26.25	20.00	436.25	157.50	3,457.50
Larne	Rev J L Goldby	2,000.00	50.00	100.00	50.00	60.00	100.00	150.00	50.00	2,560.00
London	Rev J MacLeod	25,000.00	211.25	2,500.00	56.25	31.25	41.25	804.50	311.25	28,955.75
Santa Fe, Texas	Rev J MacLeod*	-	-	513.96	-	-	-	33.65	-	547.61
		90,301.31	3,170.98	9,699.94	3,076.23	3,081.48	2,075.25	10,807.13	3,559.98	125,772.30

OUTER ISLES PRESBYTERY

Achmore	Rev J R Tallach	2,565.00	329.50	124.25	108.00	116.75	113.00	384.50	113.00	3,854.00
Breascleite (Mission Station)	Rev J R Tallach*	840.00	55.00	110.00	35.00	45.00	50.00	270.00	50.00	1,455.00
Ness	Rev A W MacColl	7,225.00	32.50	60.00	5.00	30.00	15.00	47.50	10.00	7,425.00
North Harris	Rev J B Jardine	7,593.75	123.00	236.50	135.75	103.50	84.75	190.50	112.25	8,580.00
North Tolsta	Rev D Campbell	13,278.50	790.25	814.50	372.60	432.50	335.25	1,698.75	643.25	18,365.60
North Uist	Rev D Macdonald	9,274.50	345.00	590.00	305.00	305.00	287.50	690.00	327.50	12,124.50
South Harris	Rev K D Macleod	12,322.00	361.50	1,069.00	300.50	375.00	320.50	1,077.00	301.50	16,127.00
Stornoway	Rev J R Tallach	32,036.25	972.50	6,485.50	791.75	777.75	808.00	2,584.50	794.25	45,250.50
Uig	Rev D Campbell*	2,649.00	55.00	137.00	44.00	42.00	-	136.00	42.00	3,105.00
		87,784.00	3,064.25	9,626.75	2,097.60	2,227.50	2,014.00	7,078.75	2,393.75	116,286.60

Protestant View

The Pope's Abiding Legacy

Following the unexpected news of a papal resignation which left many speculating about potential reasons behind those given publicly, assessments of Ratzinger's legacy in office have been widely aired. (The media were also bewildered at a double lightning strike on the dome of St Peter's Basilica in Rome just hours after the announcement.) Many speak of a tainted legacy marked by controversies from which he could not be separated: ineffective handling of the child abuse and "Vatileaks" scandals, together with corruption and money-laundering claims and the failure to reform Vatican bureaucracy. The historian Michael Walsh described his legacy as "disastrous". Ratzinger himself saw it as the "new evangelization", a war of ideas with modern secularism where Roman Catholicism would emerge in Western society as the voice of moral authority. Some see his decision to resign as his most significant legacy, both in influencing the choice of his successor and in making the office less of a lifetime vocation.

There is, however, a legacy which he passes on that has been unnoticed by the media and the world at large. We find it clearly described in the pages of Scripture. He passes on claims to infallibility and titles that blaspheme each member of the Godhead, such as *Vicar of Christ* (the office of the Holy Spirit), *Most Holy Father* (Jn 17:11) and *Supreme Pontiff* (Christ is the only High Priest). He "opposeth and exalteth himself above all that is called God" (2 Th 2:4) especially by the blasphemous lying wonder (2 Th 2:9) of the mass. His legacy is an anti-gospel of salvation by human endeavour (Gal 1:6-9) and soul-damning doctrine – "all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Th 2:10). It is a legacy of the greatest apostasy (falling away (2 Th 2:3)), from the gospel of grace established in the apostolic Church, through the adoration and invocation of the Virgin Mary.

Some have mistakenly thought that "the man of sin" must refer to one individual man, not a succession of men. Scripture can often speak of many holding the same office, using an expression that seems to refer to one individual – for example, "the man of God" (2 Tim.3:17) or "the high priest" (Heb 9:7). It is a legal person, one continuous man, so to speak. The four beasts of Daniel 7-8 are mentioned as four kings, but they are really successions of kings within a kingdom. The power withholding (holding back) the appearance of the man of sin, "he that now letteth" (2 Th 2:7), was the Roman emperor, a succession of men through several centuries. When this becomes clear, it is also clear that the man of sin, described later as "he that sitteth", would also

be a succession of men holding the same office. The title, “son of perdition”, is one also given to Judas Iscariot (Jn 17:12), which shows that it is possible for more than one man to be referred to as the man of sin.

On the other hand, the Lord Jesus Christ’s legacy is that He will be with His Church to the end of the world (Mt 28:20) and that He shall build His Church and destroy the man of sin with His Word of truth (2 Th 2:8). *MV*

Notes and Comments

Islamic Terrorism

Recent news reports have revealed that Islamic extremism is spreading its tentacles throughout Asia and North Africa at a terrifying rate. There is great instability in many countries, including Afghanistan, Nigeria, Mali, Iraq and Algeria. In Algeria, tragically, several hostages, some of them British, were killed when terrorists attacked a BP oil plant in January. In Egypt, where there is now a Muslim Brotherhood President and an Islamist majority in Parliament, a widow and her seven children were sentenced to 15 years’ imprisonment for converting from Islam to Christianity. In Saudi Arabia, the penalty for converting to Christianity can be death by beheading. Professing Christians are facing increasing persecution in these countries.

Radical Islamists consider Western countries their sworn enemies. Those in the West, especially Christians and Jews, they class as “unbelievers” and “infidels” and view them as “under Satan”, deserving death. A Jihad, or “holy war”, is waged against all “unbelievers”. Several Muslim preachers have stated that this is an all-encompassing duty for all Muslims, whether men or women, young or old – that “all infidels without exception be fought and annihilated: no weapons or types of warfare are barred”.

In 2011 there were 2.8 million Muslims in the UK (4.4% of the population), a figure which, it is anticipated, will almost double by 2030 making a possible total of 5.5 million (7.7% of the population). According to census statistics it is the second largest religion in the country. While many may be nominal Muslims not directly involved in terrorism, it is out of this corrupt womb that Satan brings forth those whom he uses to promote bloodshed and carnage in our land and elsewhere. Truly he is “the thief [who] cometh not, but for to steal, and to kill, and to destroy” (John 10:10).

An example of how this radical extremism is propagated in Britain is the Islamic book shop, Maktaban, in Birmingham. Its manager, Ahmed Faraz, was convicted in early 2012 on seven charges of distributing terrorist books. However, the Court of Appeal overturned his conviction in December, ruling

it was not enough to prove that Faraz sold terrorist books to terrorists; there had to be proof that the books had actually encouraged those terrorists to commit their crimes. It is worrying to think that the decision opens up the way for this man to continue selling evil works under the protection of “freedom of speech and expression”. One of these books, *Milestones* is said to be “a polemic in favour of the Jihadist movement encouraging violence to non-believers”; another, *Defence of Muslim Lands* includes “a discussion upon the justification for suicide operations in Chechnya”. Three books traced back to the shop were found in a bag left by suicide bomber Sidique Khan after he and three others carried out the fearful atrocity of 7 July 2005 in London, resulting in the deaths of 52 people and the bombers themselves.

With the all-pervasive threat of terrorism, our world is becoming an increasingly dangerous place. Followers of the false prophet are determined to persecute the true people of God and would overthrow them if they could. Britain continues to be vulnerable to these attacks and, sadly, as we depart from God we are further removing ourselves from His protection. But the Bible promises God’s people that, however powerful Satan and his agents are, “the God of peace shall bruise Satan under your feet shortly” (Rom 16:20). The time is coming when God’s Word will be fulfilled: “The kingdoms of this world are become the kingdoms of our Lord, and of His Christ: and He shall reign for ever and ever” (Rev 11:15). *KHM*

The Human Body

One of the many wonderful things about the human body is the number of chemical elements that compose it. There are 98 naturally-occurring elements on earth and of these more than 30 are commonly found in humans. Some of them serve no known purpose (for example, caesium and titanium), and others appear to be harmful in significant quantities (for example, cadmium and mercury), but so far 21 have been identified as necessary for life, or at least as playing an active role in maintaining health. For example, fluorine hardens dental enamel, but otherwise has no known function at present.

Among the elements which are essential in trace quantities are nickel, which occurs in the protein urease; manganese, which occurs in many enzymes; molybdenum, which is used in rather fewer enzymes; selenium, which is necessary for the functioning of the thyroid gland; and cobalt, which is found in Vitamin B₁₂. Even our bodies are “fearfully and wonderfully made” (Ps 139:14) and the evidence for this is becoming more abundant all the time. The refusal even to consider this evidence for our creation by God, and the fierce opposition to the teaching of creation in schools, is a sign of a foolish and evil nation ripening for judgement. *DWBS*

Same-Sex Marriage

The downward march towards same-sex marriage continued when a bill legalising it passed its second reading in the House of Commons – although a majority of Conservative MP’s voted against. Humanly speaking, it seems very likely that the Bill will become law. But nothing is impossible with God. Jesus said, “Verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith ” (Mark 11:23). Legislation to change marriage is indeed a mountain; God can remove it; but do God’s people today have the faith Jesus spoke about? Yet such faith is in God’s gift.

Church Information

Needs of Eastern Europe Mission

There is cause for thankfulness to the Most High that our Church’s gospel work in the Ukraine continues. A report by Rev Neil Ross of his visit last June to our congregation in Odessa appeared in the August issue of this Magazine, and full reports of the Church’s work in Eastern Europe in 2012-13 will, God willing, be presented to the Synod. Meantime, the purpose of this article is to emphasise the great need to remember our Eastern Europe mission in prayer, as well as to support it financially. In Odessa, our congregation is very small and contains few wage earners, and will therefore have to continue receiving financial support for the foreseeable future.

It is no small matter that, in the providence of the Lord, our Church has been able to spread the Word of God in lands which not so long ago were infested with Communism and where the Scriptures were classed along with pornographic literature. Now we are able to distribute Bibles and Bible-based literature more or less unhindered and, because we have willing workers in Odessa, this important work continues unabated. One theme in Deborah’s and Barak’s song of praise to the Lord was that the Children of Israel willingly offered themselves to the work of the Lord – to fight His battles (Jdg 5:2).

Furthermore, the fact that we now have, in Odessa, an excellent mission building, incorporating a church (which some of us at one time saw as a very distant prospect) is cause for deep thankfulness to the Lord – as is His raising up a man from there to study for the ministry of the gospel in the Free Presbyterian Church. These and other matters, not least the willingness of so many to take the mission and its needs to the throne of grace and to support it financially, are all reasons to bless the name of God.

It has always been regarded as a great favour from the Lord to the visible Church when He opens the way for places of Christian worship to be established in lands where idolatry was rife. It is no less a favour from the Lord when He opens a door in a land where Communism prevailed and intense persecution of Christians was common. An elderly member of the Odessa congregation recalled how under Communism he was persecuted for being a Jew and, when he became a Christian, was persecuted for being a Christian. We miss him from the congregation since he went to live with his son in a neighbouring country, because he is no longer able to look after himself.

It is important therefore that we continue to pray that God would maintain and even expand our mission in Eastern Europe. It is also important that we do our utmost, as the Lord may enable us, to support the work, looking to Him for the blessing, which He alone can command. "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord" (1 Chr 29:9). (Rev) D A Ross

Meetings of Presbytery (DV)

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

Southern: At Glasgow, on Tuesday, March 26, at 3 pm.

Committee Meetings

These meetings have had to be rescheduled to March 12. (Rev) J MacLeod

Jewish and Foreign Missions Fund

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

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

College & Library Fund: B & P Garrard, £100.

Jewish & Foreign Missions Fund: P Hoskins, for Zimbabwe Mission, £50; Anon, for Thembiso Children's Home, £200.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Assynt: Anon, £61 per WC.

Barnoldswick: Anon, for induction expenses, £50 per RM.

Bracadale: *Sustentation Fund:* Friend, Broadford, £200 per JC.

Dingwall: Friend, £4 per Rev NMR. *Sustentation Fund:* Mrs I MacInnes, £30 per Rev NMR.

Duirinish: Glendale friends, £50 per RAC.

Lochbroom: Ullapool friends of the cause, £50.

North Tolsta: Friend, North Uist, £40 per Rev DC; Robertson Family, East Kilbride, £100 per MG; J MacKenzie, £50; Mrs Love, In memory of beloved parents, £20. *Communion Expenses:* Anon, £20, £40, £20; Friend of the cause, £40; Mrs MacLeod, New Tolsta, £30. *Sustentation Fund:* Friend, North Uist, £40 per Rev DC.

Raasay: D Nicolson, £250; Anon, In loving memory, £100.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracondale:** **Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.
- Breascelte:** 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. **Sheilebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh, Sheilebost, Strond** and **Geocrab** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.
- Kinlochervie:** 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 Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Rev K M Watkins, 1 North Street, Barnoldswick, BB18 5PE; tel: 01282 850296.
- 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.

Canada

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

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

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

USA

Santa Fe, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Contact Mr Joseph Smith, 1055 FM 646 West, #1021, Dickinson, Texas 77539; tel: 409 927 1564.

Australia

Grafton, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Contact Mr Geoff Kidd, PO Box 1585, Grafton, NSW, 2460; tel. 0417 429 728.

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

New Zealand

Auckland: 45 Church Street, Otahuhu, Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev J D Smith, 9 Pedlar Place, Conifer Grove, Auckland; tel: 09 282 4195.

Gisborne: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact: Dr G Cramp; tel: 02 7454 2722.

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

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

Singapore

Singapore: Sabbath: 9.30am and 5.30 pm; Beacons International College campus, 1A Short Street, Level 2, Room L2---A, Singapore 188210; Wednesday: 7.45 pm, #03-04A, SCN Industrial Building, 11 Sims Drive, Singapore 387385. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822; tel: (65) 6383 4466, fax: 6383 4477, e-mail: byong1@singnet.com.sg.

Ukraine

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

Zimbabwe

Bulawayo: Lobengula Township, PO Magwegwe, Bulawayo. Rev S Khumalo, F P Manse, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo; tel: 00263 9407131, e-mail: skhumalo.byo@gmail.com.

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

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

New Canaan: Church.

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

Free Presbyterian Church Bookroom

133 Woodlands Road, Glasgow, G3 6LE Tel: 0141 332 1760

E-mail: sales@fpbookroom.org Website: www.fpbookroom.org

Book Selection

	RRP	Offer
History of Providence , by Alexander Carson		
Banner of Truth, 2012, pbk, 264 pp	£7.50	£5.50
Sermons on the Beatitudes , by John Calvin		
Banner of Truth, 2006, hbk, 114 pp	£9.00	£7.00
Sermons on Hebrews , by R M M'Cheyne		
Banner of Truth, 2004, hbk, 197 pp	£14.00	£11.00
Puritan Theology: Doctrine for Life , by J Beeke & M Jones		
Reformation Heritage Publications, 2012, hbk, 1060 pp	£38.00	£32.00
The Great Ejection , by Gary Brady		
Evangelical Press, 2012, pbk, 176 pp	£8.99	£6.99

(Postage is extra)

Subscription rates, including postage:

FP Magazine £26.00 (£2.00 per copy) • YP Magazine £15.00 (£1.00 per copy)

Combined £39.00