

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

Samuel Miller	321
Salvation by Grace (2)	
A Sermon by Andrew Thomson.....	327
Rules for Preaching Christ (3)	
Thomas Brooks.....	334
Holiness the Only Happiness	
Samuel Shaw.....	337
The Conversions at Pentecost	
3. The Effectual Work of the Spirit	
James Buchanan.....	338
A Dying Man’s Testament to His Church	
2. What Is an Offence?	
Rev A W MacColl.....	343
Book Review	
<i>Pleading for a Reformation Vision</i> by David B Calhoun.....	345
Protestant View	348
Notes and Comments	349
Church Information	352
Acknowledgement of Donations	352

November 2014

Vol 119 • No 11

The Free Presbyterian Church of Scotland

Moderator of Synod: Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS.

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 D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.

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:** Larne, North Uist, Zenka.

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

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

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

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

July: First Sabbath: Beauly; **Second:** Bonar Bridge, Staffin; **Third:** Applecross, Auckland, Fort William; **Fourth:** Cameron, Struan.

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

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

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

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

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

The Free Presbyterian Magazine

Volume 119

November 2014

Number 11

Samuel Miller¹

Miller was the second professor appointed to Princeton Theological Seminary, in 1813. He and Archibald Alexander, who was appointed the previous year, were godly, able men who set the Seminary on a solid foundation and carried the entire teaching load for the first decade.

Samuel was born the son of a Presbyterian minister, in Delaware state, in 1769. He made a public profession of faith in 1788, the year he began his studies in the University of Pennsylvania. About that time his father wrote, making plain his priorities, “You well know what my desire is respecting him: that he may be a well-informed, sincere, prudent and humble follower of Christ. Unless his education is sanctified, by divine grace, for this purpose, I think he had better be without it” (p 14).

He had clearly been well taught at home, for he graduated from university after just one year’s study. His mind was by now being directed towards the ministry and, with his father as his tutor, he began divinity studies in 1789. He had written in his diary: “Set apart a day of fasting and prayer for the divine direction in my choice of a profession. Before the day was closed, after much serious deliberation, and, I hope, some humble looking for divine guidance, I felt so strongly inclined to devote myself to the work of the ministry that I resolved, in the Lord’s name, on this choice. How solemn the undertaking. May the Lord help me to make a suitable estimate of its character, and to enter upon it with the deepest humility, and at the same time with confidence in the riches of His gracious aid” (p 17).

He was only 20 when he lost his mother Margaret. Her husband paid her the following tribute: “The older she grew, the more she seemed pleased with the gospel plan of salvation and a life of strict holiness. And though she was early and late attentive to domestic affairs, studying always to redeem her time, yet I have reason to believe that she retired three or four times a day . . . at which time she read her Bible on her knees, and poured out her heart in fervent supplications at the throne of grace” (p 19).

¹A review article on *An Able and Faithful Minister: Samuel Miller and the Pastoral Office*, by James Garretson, published by Reformation Heritage Books, clothbound, 439 pp, £18.99 from the Free Presbyterian Bookroom. The page references in the text are to this volume.

On his twenty-first birthday, Samuel Miller recorded in his diary his thanks for God's mercies, and continued: "What reason have I more than ever to be humbled before God that I have hitherto been so useless in the world – have so little glorified His name, or served my fellow creatures! Lord, prepare me for extensive usefulness. Give me wisdom, understanding and strength to walk in all the ways of Thy commandments blameless; and such activity and diligence as to be a means of doing some good in the world" (p 20). When his father died in 1791, Miller told the other members of his family: "May we all endeavour to follow him as he followed Christ. May we never sully his unblemished reputation by irreligious and dishonourable conduct" (p 21). And, by God's grace, that was the kind of life that Samuel Miller lived until he passed into eternity in 1850.

Miller became a minister in New York at the beginning of 1793. As one who recognised the necessity for entire dependence on God, he wrote, "O give me a wise and understanding heart! O give me a single eye to Thy glory in all things! Bind my heart to the Saviour in sanctified affection! Fill me with the knowledge of Thy will in all wisdom and spiritual understanding; and as my day is, so may my strength be!" (p 25). And, we are told, he "quickly immersed himself in ministry among his congregation". He married Sarah Sargeant in 1801.

An outbreak of yellow fever in 1798 swept into eternity more than 2000 from this city of 50 000 souls. Miller recorded: "Never have I had more occasion to bless God for the return of my birthday than now. I have just passed through the most awful scene of epidemic sickness and mortality that I ever witnessed. . . . I preached every Sabbath; but only a few attended public worship; and I know not that any sensible [tangible] – certainly no conspicuous – good was done. The people appear to me to emerge from this calamity as hardened, as careless, as ungodly, as they were before. I have not heard of a single instance of conversion which can be traced to this awful dispensation of divine providence" (p 30).

Why, Miller asked, was this? He answered by quoting the words: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Lk 16:31). Miller's sad remarks remind us that, whatever subsidiary means may be used in the salvation of sinners, the main instrument always is the Word of God, applied to the soul by the Holy Spirit. God is always sovereign as to whether or not He will make use of particular means to awaken the careless.

Miller's first publication was *Letters Concerning the Constitution and Order of the Christian Ministry*. It was intended to defend Presbyterian principles from the hostile attacks of high Episcopalians on the Scripture

doctrine of the Church. Dr Garretson describes it (p 41) as “an articulate and well-reasoned vindication of Presbyterian ecclesiology” (the doctrine of the Church). This volume was to be the first of many.

Samuel Miller took a leading part in proposing a theological school for the Presbyterian Church in America, which was established in Princeton, in New Jersey in 1812. He preached at the inaugural service, on 2 Timothy 2:2: “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also”. He highlighted the need for ministers to have piety, learning and diligence. To this new institution Miller was called from New York the following year as Professor of Ecclesiastical History and Church Government.

The directions to students included the following: “It is expected that every student in the Theological Seminary will spend a portion of time every morning and evening in devout meditation and self-recollection and examination; and reading the holy Scriptures, solely with a view to a personal and practical application of the passage read to his own heart, character and circumstances; and in humble, fervent prayer and praise to God in secret.

“The whole of the Lord’s day is to be devoted to devotional exercises, either of a social or a secret kind. Intellectual pursuits, not immediately connected with devotion or the religion of the heart, are on that day to be forborne. The conversations had with each other are to be chiefly on religious subjects” (pp 61,62).

It was difficult for Miller to tear himself away from his New York charge, but he at last concluded that, “under the divine blessing, I can be more useful to the Church of Christ as a professor in the new seminary than in any pastoral charge whatever” (p 80). And for the next 36 years he was to make a major contribution to the training of ministers in America. Humble man that he was, he felt conscious of being unfit for the work he had entered. But he resolved “to throw myself humbly on the grace and strength of God” (p 99). Others formed a rather different view of his abilities and spoke of his work in fulsome terms.

Dr Garretson emphasises “Miller’s principled commitment to the vows he had taken as a minister and as a professor to uphold the doctrinal and ecclesiological convictions of his denomination” (p 113) as expressed in the *Westminster Confession of Faith*. “The prevalence of doctrinal error and the decline of practical religion”, he once noted, “have always gone hand in hand”, and, “When false doctrines have begun to appear in any church, the course has too commonly been from one degree of heterodoxy to another” (p 118). The history of the Christian Church since Miller’s time has confirmed the accuracy of his analysis.

Miller also commented, “Just so far as we retain the simple devoted spirit of the apostolic age, we shall love, retain and honour Presbyterianism. Those who possess most of this spirit will be most friendly to this system. But just in proportion as that spirit declines, Presbyterian doctrines will be thought too rigid; Presbyterian worship will appear too simple and naked; and Presbyterian discipline will be regarded as too unaccommodating and austere. Let Presbyterians then learn a lesson of wisdom from this consideration. Let them remember that their system will never appear so well, or work so well, as in the midst of simple, primitive and devoted piety” (p 129).

Thus far we have been referring to the Part One of the book, “Life and Ministry”. Part Two goes on to deal with “Theological Foundations for the Gospel Ministry”. Here the author summarises several sermons and lectures which were published in Miller’s lifetime.²

One of these sermons, on Titus 1:9, published with the title, “Holding Fast the Faithful Word”, was preached at the induction of W B Sprague to a charge in Albany, New York state.³ In his address Miller argues against those who claim “that doctrine is of little moment, and that *practice* alone is all in all. But such persons surely forget that there can be no settled and habitual *good practice* without *good principles*; and that sound, correct doctrine is but another name for sound principle.” He illustrates: “What is *faith* but cordially embracing, with confidence and love, the great truths concerning duty and salvation which the Scriptures reveal? What is *repentance* but a holy sorrow for sin, founded on a spiritual perception of those doctrines concerning God, His character, His law, and the plan of mercy which His Word proclaims? What is *hope* but looking forward with holy desire and expectation to that ‘exceeding and eternal weight of glory’, which ‘the truth as it is in Jesus’ freely offers to our acceptance? What, in short, is *religion*, in the largest sense of the term, but the combination of ‘knowledge of the truth’, ‘love of the truth’, and ‘walking in the truth’?” (p 257).

We also have summaries of a few of Miller’s lectures to his students. Ministers, he told them, are “always to preach Christ”. He reminded his students about Philip, who “went down to the city of Samaria, and preached Christ unto them” (Acts 8:5). Again he said, “The great business of an ambassador of Jesus Christ is to preach the glorious gospel”. He insisted that every sermon must lead to Christ, “but Christ is not to be brought in and preached in a forced manner” (p 241).

²Some of these have been reprinted in full in volume 1 of the set edited by Dr Garretson: *Princeton and the Work of the Christian Ministry*, published by the Banner of Truth.

³Sprague wrote extensively. His excellent volume, *Lectures on Revivals*, has been reprinted by the Banner of Truth.

His remarks on experimental preaching are well worth quoting: "By 'experimental' preaching I do not mean that you should be always retelling the exercises of Christian experience, and far less that you should be constantly retelling (as some) your own experience! But it means:

"1. Carefully distinguishing between mere morality and true religion; between the morally honest and decent man, and the true believer.

"2. Again, experimental preaching not only implies laying down the marks and characteristics; but also [consists] in dwelling much and in a distinguishing manner, in our discourses, on the hopes and fears, the joys and sorrows, the doubts and anxieties, the temptations and difficulties of real Christians.

"3. It also implies that we not only dwell much on the duty of self-examination, but also that we endeavour to treat every subject in such a way as to impress it upon the hearts and consciences of our hearers

"4. Experimental preaching also implies often and affectionately reminding men of their situation by nature. Reminding sinners of their total moral impotence. Reminding the pious of the constant need of the influences of the Holy Spirit to enlighten. It is to lead men to Christ, to the Fountain that is opened; to point them to the Lamb, the bleeding victim" (pp 242-3).

A third, shorter part examines "one of Miller's most influential books", *Letters on Clerical Manners and Habits*, dealing with the minister's conduct. Dr Garretson comments that "Miller properly recognised that a clergyman's conduct influences the way a congregation will respond to his preaching and pastoral labours. The minister's example will often make or break his ministerial influence among his people" (p 325). "Be careful", Miller advised, "to give clear doctrinal instruction concerning the plan of salvation to those who are anxious and inquiring."

He told his intended audience of students and young ministers that he considered it of great importance "that you constantly endeavour to fill their minds with plain, simple, connected Bible truth; that you dwell on the scriptural character of God, the nature and requisitions of His holy law, the pollution, guilt and danger of all men in their natural state; the divinity of the Saviour, the efficacy of His atoning sacrifice, the unsearchable riches and freeness of His grace, the work of the Holy Spirit in regenerating and sanctifying the heart, and the utter helplessness and, at the same time, perfect responsibility and blameworthiness of man. Just as far as these great doctrines are fastened on the conscience, and impressed on the heart, and no further, may we hope to become the instruments of saving benefit to those whom we address" (p 377).

In a biography of a New York colleague, Miller pointed out that godly ministers will so live that "their deportment in private corresponds with their

language in public. Their preaching is, in some good measure, exemplified in their lives. They recommend religion as much on the other six days of the week as on the Sabbath. Their piety is of that uniform, unaffected, impressive character which, while it assumes nothing, is seen whenever they go; which combines evangelical seriousness with simplicity, benevolence and cheerfulness; which exhibits as much of the meekness and humility of the Christian as of his heavenly mindedness; and which continually shows itself to originate rather from the heart than from the office" (p 409).

A brief concluding section reviews Miller's "final days" and the impact of his life. His son, who wrote his biography, noted that "he had often prayed for himself and others that, in the dying hour, they 'might have nothing to do but to die'; and the prayer was perceptibly and most mercifully answered in his own experience" (p 396).

A former student, Nicholas Murray, now a minister, visited Millar during his last days. Before they parted, Miller prayed. With characteristic humility, he concluded, "And now, Lord, seeing that Thine aged, imperfect servant is about being gathered to his fathers, let his mantle fall upon Thy young servant, and far more of the Spirit of Christ than he has ever enjoyed. Let the years of Thy servant be as the years of his dying teacher; let his ministry be more devoted, more holy, more useful; and when he comes to die, may he have fewer regrets to make in reference to his closing ministrations. We are to meet no more on earth; but when Thy servant shall follow his aged father to the grave, may we meet in heaven, there to sit, and shine, and sing with those who have turned many to righteousness, who have washed their robes and made them white in the blood of the Lamb. Amen" (p 389-90).

The time came when life was ebbing away. Archibald Alexander, his colleague for several decades, came to visit. Alexander asked his friend about, among other matters, the foundation for his hope, his desire to depart, and his view of the fundamental truths of the Bible. Although his voice was now not at all clear, the answers were decided: "O yes", or, "O no", as the question might require. Alexander prayed and then said, "You are now in the dark valley". "O yes", was again the reply. To this Alexander responded, "I shall soon be after you" (p 395). It was the conclusion of a long, spiritual and profitable friendship.

Whatever differences one might have with some details of what Miller said and wrote, there is no doubt that his was an able and faithful ministry. Dr Garretson's efforts to keep the memory of this godly and useful pastor and teacher alive are to be warmly welcomed. And when, one by one, each of us reaches the time when we must leave this world, may we, like Miller, have nothing left to do but to die!

Salvation by Grace (2)¹

A Sermon by Andrew Thomson

Ephesians 2:8. *For by grace are ye saved, through faith.*

2. The subject we have been considering should teach you *humility*. Were you permitted to think that you merited or wrought out any part of your salvation, however inconsiderable, this thought would make you complacent about yourselves. And from the natural tendency of the heart, you would so dwell on your own share in the work that even the far larger part of it, which you could not but ascribe to divine influence and interposition, would often be forgotten and always undervalued. Thus, though unworthy creatures, you would be high-minded and proud, and give place to that passion which is especially hateful to the sovereign God.

But the scriptural view of salvation, which we have been attempting to illustrate, excludes all boasting; it takes away all ground and all pretence for it. All that is good in you proceeds from the Father of mercies; nothing that is good is either produced or nourished by your own independent energies. Whatever therefore you have of excellence or of privilege or of happiness – whether it be much or little – reads you a lesson in humility. If a vain-glorious emotion rises in your breast at any time, it is an intruder and must be expelled, for it is certain that you do not possess one quality to warrant or to countenance it.

Thus, when you give to God the glory that is due to His grace, by which alone you are saved, you leave nothing in your own character but weakness, imperfection, ignorance, guilt and misery; then self-abasement must take possession of your minds, so that you shall lie low in dust and ashes before Him whose fallen, disobedient, helpless creatures you are. Then also He shall see in you that subdued tone of thinking and feeling, that freedom from all pretensions to worth and power, that genuine poverty of spirit, which will result in Him granting you more of His promised grace. He shall make you fit recipients of that undeserved bounty which He is so ready to pour out on His redeemed and penitent offspring.

Cherish fondly then the doctrine of salvation by free grace; it will make and keep you humble. This is, at all times and in all cases, your appropriate attitude in the presence of God. And while it is appropriate, it will also prove

¹In the first part of this sermon, printed last month, the preacher expounded his text and gave the first point of his application to believers: the gratitude which they should have for grace. This sermon was preached at the introduction of John W Thomson to Moneydie parish, Perthshire, and is taken, with editing, from a posthumous volume of the preacher's *Sermons and Sacramental Exhortations*.

advantageous by leading you, in the exercise of the humility it promotes, to seek for the blessings you need where alone they are to be found – in the rich, inexhaustible storehouse of His sovereign mercy.

Let your humility be deepened by frequently contemplating the Redeemer's death. That death is a most moving demonstration of your helplessness, undone condition by nature, and through wicked works, as well as of the riches of that grace which interposed on your behalf. If you had some merit, or resources, you cannot imagine that God would have given up His own dear Son to the shame and agony of the cross. Measure the depth of your own worthlessness by the depth of Christ's humiliation. And give all your vain and lofty imaginations to the winds. Prostrate yourselves in your inmost spirit before the footstool of your God. And in that attitude, wait, watch and pray to have His grace granted you more abundantly, which alone can pardon, purify, exalt and save you.

3. This view of the doctrine of salvation by free grace also imparts *comfort*. It does so, not merely because sinners have a merciful God to look to and to deal with, but also because the merciful God takes the whole management of your salvation. Just suppose that any part of it were under your own direction, that you had something to do either in forming or in executing the plan, that certain points in your treatment of it, or in its application to you, had been intrusted to your care. Would this not have made room for failure, either partial or total, and consequently for distrust and fearful apprehension?

But you know that the ignorance, the feebleness, the perversity and the corruption of fallen man have had no share in devising or in accomplishing it – though the cure of these evils is the very object at which salvation aims. You know, moreover, that the whole of it, from first to last, is the doing of the Lord, and there is no imperfection in Him. So all fear as to the result is out of place; there is the greatest encouragement to believe that it will prove to be a great salvation – as certainly as God's promises that this is what it will be.

The grace of God is such that it will sustain the best and brightest hopes that fallen man can entertain. It is rich, tender, abundant and everlasting. There is no evil that it will not remove; there is no blessing that it will not confer. It delights in the salvation of those whom it blesses; it will withhold from them nothing that is good. God's grace acts in union with all His other perfections. Its purposes are devised and executed in conjunction with a wisdom which does not err; a power which nothing can resist; a knowledge which embraces all the needs and all the circumstances of its objects; a justice which is satisfied by the Surety and so will not demand satisfaction from the sinner; and a faithfulness which will perform every promise that has been

made and will not leave the least and the poorest of those about whom it is concerned, till they are safely lodged in the mansions of the blessed.

Surely, Christian friends, you have in this a consolation which you could never have possessed, had any portion of the scheme of your salvation been committed to yourselves, or to the best, the wisest and the most perfect of created beings. The consolation is rich and precious, and free from all impurity. Take it then and enjoy it in all its fulness, amid the many vicissitudes of your Christian lot, amid the darkness that will sometimes envelop you, the convictions of sin and the sense of weakness that will often distress you, the temptations and the hostility that will occasionally threaten to overwhelm you, the difficulties in performing your duty and holding fast your integrity which will often perplex you, the misgivings of mind and the pressure of outward affliction which you will experience, the various hardships of life and the awful approach of death which necessarily await you.

Amid all these trials, and even when everything seems to wear a forbidding and frightening aspect, let this be your refuge: by grace you are saved; you are in the hands of God; He is keeping you as the apple of His eye. No event can frustrate the purposes of His love concerning you, and He will make all things – even the worst and the severest dispensations which may overtake you – work together for the advancement of your spiritual good and your eternal happiness. And receive continually the impression of the dying of the Lord Jesus, so that you may take this consolation with you as you travel through the wilderness, and that your joy may be full on account of it, even to overflowing.

It was the grace of God that appointed that method of redemption. Wonderful indeed must that grace have been which prompted Him to make such a sacrifice in order to save you. Trust in it now and be comforted; trust in it always and be for ever happy. Take this argument with you: if God “spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things” – all things that can contribute to your present safety and secure your entrance to the promised land? Take this argument along with you, and rejoice with a joy that is unspeakable and full of glory.

4. The subject we have been considering should constrain us to *cheerful, universal obedience*. If the grace of God has been so richly displayed towards you, it unquestionably becomes you to be most anxious and diligent in doing what pleases Him. Remember besides that one essential branch of that salvation which the grace of God has wrought out for you is the sanctification of your heart and life. Thus, if you indulge in sin or are careless in duty, you are doing what you can to counteract the great purpose which He in mercy offers to accomplish on your spiritual and eternal condition. And you have

this most powerful of all motives to influence you to activity and devotedness and perseverance in the path of righteousness: the grace which has promised and provided salvation will be imparted in abundant supply to purify your hearts, to regulate your conduct, to fortify you against temptation, and to bring you to perfect holiness in the fear of God.

Be resolved then not only to be holy, but to be holy in all manner of conversation: to consecrate yourselves to the service of Him who has loved you, to walk closely, constantly and obediently with God – and to live in this manner to “the praise of the glory of His grace, wherein He hath made you accepted in the Beloved”. And let your resolution to act thus, as those who have “tasted that the Lord is gracious”, be strengthened and confirmed by the death of Christ.

Since Christ died to fulfil the purpose of God’s mercy for your salvation, you have in this fact a solemn and moving proof, both of the greatness of that mercy, of the exceeding sinfulness of sin, and of the necessity of personal purity. Thus you cannot rightly meditate on the death of Christ without feeling a powerful and constraining obligation to be holy. Bear this on your minds; strive to fulfill it faithfully and fully. And in every part of your future conduct, show that you not only admire the grace of God but also partake of it. Show that you sincerely ascribe all the honour of your salvation to His grace and that – depending, for strength as well as for righteousness, on that grace – you will study to obey God by being conformed to the image of Christ, “in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace”.

Let me now address *those who reject the salvation of the gospel* and despise the free grace by which it is provided. Remember that, though the grace of God has had its perfect work, His justice will still punish those who rebel, and persist in their rebellion. To trample on and set at nought His grace can only tend to aggravate the offence by which His justice is already roused, and to increase the punishment which it has already determined. Though the grace of God by which sinners are saved is exceeding rich, there may be a period, though as yet unknown to us, beyond which it will not extend. And if you are obstinately resisting His kind invitations, He may at length abandon you to hopeless and final impenitence. Be persuaded then to submit to His saving power. “Turn ye, turn ye, for why will ye die?”

There are some of you, I fear, whose limbs are trembling with age, or whose heads are white, and to whom one pastor after another has addressed the message of salvation by free grace. But that message has been addressed to you in vain, and you continue to live as if there was no justice to punish you for your guilt, and as if there was no grace to redeem you from it. Once

more I bring this message to you and beseech you to listen to it, before your feet stumble on the dark mountains, and death comes to put its seal on your everlasting fate. You have long been wandering away from God, mocking His judgments and despising the compassionate counsels which He has given you in His Word and by His servants.

If you persist in this thoughtless and rebellious course, you may never again hear a warning to flee from the wrath to come, and it is but a short time before you must go to that place where God forgets to be gracious and His mercy is clean gone for ever. But if you will be persuaded, if you will repent and believe and obey the gospel – long and obstinately as you have been fighting against the authority of God and resisting the calls of His pity – I am warranted to assure you of acceptance and salvation. This is because the blood of atonement, on which He beseeches you to rely, cleanses from all sin, and His mercy reaches far enough to embrace even the chief of sinners. Be reconciled to Him then by the death of His Son. Cast yourselves upon His unmerited but never-failing love. Lay hold of salvation as His free gift. Let His redeeming grace be your confidence, your rejoicing and your hope during the short evening of your pilgrimage, that it may bear you comfortably through the agonies of your departure and carry you away, as trophies of its riches and its power, to the glories of a better world.

Even if you are young and healthy, do not count on the years and the opportunities of a lengthened life. Whenever you are saved, it must be by grace. And if the grace of God is now bringing you salvation, offering it to you and pressing it upon you, why will you delay accepting it, as if it were not as valuable and necessary at this moment as it may become at some future time? The longer you defer embracing it, the more hardened you will become against the influences of the grace which confers and applies it, and the more difficult it will be to prevail on you to renounce the sins which now prevent you from receiving it, and to acquiesce in the only method by which you can become partakers of it. What security do you have that you will be spared till that chosen hour when you may have decided that you will seek its blessings, the hour after which you will never desist from the pursuit till they become yours?

You *have*, you *can have* no such security. Sickness of body, insanity of mind, sudden and unexpected death may come upon you, and eternally shut out your hope of making even one effort of reliance on that grace of God, by which alone you can be saved. It may eternally shut out your hope of ever again hearing the doctrine which we have been urging you to receive. “*Now* is the accepted time; *now* is the day of salvation”. Listen to the voice of God *today*, and do not harden your heart. Do not let the sun go down on again on

your impenitence and unbelief. Resolve that you will be the Lord's, that you will cleave to Him as your Saviour, your guide, your portion and your all. If you trust in Him in early life, He will make goodness and mercy follow you all your days. Whatever hour He calls you away to eternity, the arms of His kindness will be underneath you and around you. And as He gives you grace here, He will give you glory hereafter.

Let me beseech you all to think of the privileges you enjoy and the account you are to render. Let me especially remind you who belong to this parish of the new relationship into which you have lately been brought, and of the responsibility connected with it. No relationship can be more important; no responsibility can be more awesome. My young friend to whom, as a pastor in the Church of Christ, your spiritual interests have been committed, will deceive and disappoint me much if he does not preach to you faithfully and earnestly the sovereign grace of God, the unsearchable riches of Christ, the doctrine of salvation by divine mercy through faith in a crucified Redeemer, and the necessity of holiness produced by the renewing and sanctifying influences of the Spirit – extending to all the affections of the heart and to all the actions of the life.

I feel confident that he will devote himself to the momentous work which has been given him, that he will cheerfully spend and be spent in the service of his divine Master, that he will be active, agreeably to the Apostle's exhortation, "in season and out of season", that he will administer instruction, warning, reproof, encouragement and consolation according to the various characters and circumstances of his people. I feel confident that in all these things he will watch for your souls as one that must give an account and as one that loves you for Christ's sake and for your own.

I trust he will feel the weight of the obligations he has come under as a minister of the Son of God and as your watchman and overseer in the Lord – not treating it as a subordinate work, but his paramount object, in which his whole affections are engaged and to which his whole energies are consecrated. I trust he will thus make it the business of his life to awaken perishing sinners from the sleep of death, to comfort them that mourn in Zion, to build up the saints in their most holy faith, and to prepare inhabitants for the mansions in his Father's house above.

And I pray that, whatever difficulties and trials he may have to encounter in the arduous position he has taken up, he may be enabled, through help from on high, to sustain and to overcome them all. I pray that whatever he may have to suffer from objectors, he will not cease to love you, to pray for you, and to labour on your behalf. I pray too that none of these things will move him, and that he will not count even his life dear to him, so that he

may finish his course with joy, and the ministry which he has “received of the Lord Jesus, to testify the gospel of the grace of God”.

But do not think that all the duty and all the accountability attach to him. If it is his duty to preach to you the doctrines of grace and of godliness, and to strive for your conversion, salvation and happiness, it is your duty to receive his doctrines in faith and obedience, and to listen to his voice as he calls you to glory and to virtue. It is your duty too to become all that the gospel, whose message he delivers, is intended to make you, and to show in your practical subjection to the righteousness and authority of Christ that you have not received the grace of God in vain.

If he must give an account of himself and his stewardship to the great Master of the vineyard, in a corner of which he has been appointed to work, so must each of you, whether old or young, whether rich or poor, whether in one relation or in another. Everyone of you must appear before the judgment seat of Christ, to answer for the spirit and the manner in which you have received His servant, and for the value which you have put on the redemption that your pastor presses upon you in his Master’s name. You must answer for the use you have made of all the undeserved benefits which, through the ministry of the gospel, you have been urged to receive by all the terrors of the Lord, and by all the compassion of Him who died for sinners like you.

Will you reject the provision which God in His grace has made for the life, the nourishment and the happiness of never-dying spirits? Or will you take no deep-felt interest in the scheme of everlasting salvation, which was devised in the eternal counsels of the Godhead, which was purchased with a price that exceeded all the riches of the universe, which prophets and apostles, evangelists and pastors have been ordained to proclaim to a guilty world? With a fulness of blessing that imagination cannot fathom, it comes as a suppliant to your door and knocks for admission to your heart.

Will you banish from your view, or will you esteem lightly, that time of coming retribution, when God will reckon with each one of you for the reception you have given to a preached gospel and an offered Saviour? He now beseeches you, by the agonies of His cross, to be reconciled. He will then sit on the throne of righteous judgement to award you your never-ending doom. Then assembled myriads will be looking on to see you taking your place on the right hand or on the left hand of the great white throne, and listening to the voice which, louder than a thousand thunders and irresistible as omnipotence, sends you to heaven or to hell.

Dear friends, I trust that none of you ignores what so deeply concerns you, now and for ever. Separate yourselves from the world that lies in wickedness; go to the foot of that cross on which Christ expiated the guilt of His

people; receive the redeeming power and the sanctifying grace of Jehovah; honour those whom He sends to bring you His message and to plead His cause; and, with grateful and rejoicing hearts, walk in the way that He points out as leading to life and immortality.

Then, when inward corruption or an ensnaring world or spiritual enemies interfere to weaken your faith and seduce you into sin, think of your obligations; think of the grace by which alone you can be saved; think of the wounds by which Jesus takes away your transgressions; think of the love of that Holy Spirit whom your backsliding will grieve; think of the sorrows of those who desire that you will be their crown of rejoicing, but must mourn when they see you falling away; think of the endless ages that lie before you. And let all these considerations forbid every unbelieving thought, every unholy desire and every forbidden gratification. Let them persuade you, under God, to remain steadfast in the faith of the gospel and inflexible in your adherence to that Saviour, who encourages His people to steadfastness and perseverance by this high promise, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne".

Rules for Preaching Christ (3)¹

Thomas Brooks

[8.] Ministers must preach *feelingly and experimentally*, as well as by example. They must speak from the heart to the heart; they must feel the worth, the weight, the sweetness on their own souls of the things they give out to others. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ" (1 Jn 1: 1-3). The highest mystery in preaching is for a man to feel what he speaks, and then speak what he feels.

It was said of Luther that he spoke as if he had been inside a man. A minister must so speak to the people as if he had lived in their very hearts, as if he had been told all the people's needs and all their ways, all their

¹Taken, with editing, from Brooks' *The Unsearchable Riches of Christ*, in *Works*, vol 3. The previous three points appeared in the August issue.

sins and all their doubts. No preaching like this! No preachers like these!

Ministers should not be like Caesar's soldier, who dug a fountain for Caesar but perished himself for lack of water. Yet there are many such in these days who draw water out of the wells of salvation for others and yet perish eternally themselves by not drinking of the waters of life. If they are monsters, and not to be named among men who feast their servants but starve their wives, then what monsters are they who feast other men's souls with the dainties of heaven, but starve their own? No misery, no hell like this!

[9.] As ministers must preach the Word feelingly and experimentally, so they must preach the word *rightly*. They must divide and distribute the Word according to everyone's spiritual condition. They must give comfort to whom comfort belongs, and counsel to whom counsel belongs, and reproof to whom reproof belongs, and terror to whom terror belongs.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," or, word for word (2 Tim 2:15), rightly cutting into parts the word of truth (Is 40:1,2, 50:4; 2 Cor 5:10-12). Some say the metaphor is taken from the priests of the Old Testament who, having slain the beasts that were to be sacrificed, did divide them in a precise way. Others say it is a metaphor taken from a cutter of leather, who cuts off what is superfluous when he cuts out reins and thongs. So in handling the Word, questions that are superfluous and unprofitable ought to be cut off, and only what makes for the hearer's instruction, edification and consolation is to be held forth. Others say the metaphor is taken from the cutting and squaring out streets and highways, and setting out the bounds of men's lands and possessions. Others, by cutting the Word of truth aright, understand the raising of right instructions, by following the rule of the Word, only as a ploughman that cuts a right furrow in the ground.

To divide the Word aright is to cut out, says Calvin and others, to every one his portion, as a parent cuts out bread for his children, or a cook meat to his guests. A general doctrine not applied is, to the people, as a sword without an edge; because of their own great weakness, they are not able to apply it to their own conditions; or as a whole loaf set before children, it will do them no good. A garment which fits everybody is fit for nobody, and that which is spoken to all is taken as spoken to none.

Doctrine is but the drawing of the bow, application is the hitting of the mark. How many are wise in general things, but vain in their practical inferences! Such preachers are fitter for Rome than England. Souls may go sleeping and dreaming to hell before such preaching, before such preachers will awaken them and show them their danger. O that therefore the people were so wise as to apply all to their own souls when sin is reproved, judge-

ments threatened, miseries promised and Christ freely and fully offered! This is the misery of many in our days; they come to sermons as beggars come to banquets, carrying away with them nothing but the scraps.

[10.] They must preach the word *acceptably*, as well as rightly. “The preacher sought to find out acceptable words [or words of delight, as the Hebrew is]; and that which was written was upright, even words of truth” (Ecc 12:10). Ministers’ words should be divinely desirable; they should divinely please and divinely profit; they should divinely take both ear and heart. A minister should be a weighty speaker; he should clothe his doctrine in such a lovely dress that he may by it slide unnoticed into his hearers’ hearts.

Ministers should clothe their matter with suitable words. The leaves give some beauty to the tree. Good matter in unseemly language is like a bright taper in a dirty candlestick, or like a fair body in unhandsome clothes, or like a gold ring on a leprous hand. Aaron’s bells were golden bells, sounding pleasantly, not as sounding brass or tinkling cymbals. Holy eloquence is a gift of the Holy Ghost (Acts 18:24) and, as well as other gifts of the Spirit, may doubtless be made useful to set forth divine truth and catch souls by craft, as the Apostle speaks (2 Cor 12:16). Surely it may be made use of as an Egyptian jewel to adorn the tabernacle. Lactantius² has well observed that philosophers, orators and poets were therefore very pernicious, in that they easily ensnared incautious minds with sweetness of speech. Therefore his advice is, even in delivering the truth of Christ, to sweeten the speech to win them to Christ, who will not hear or read or value or regard the truth unless it is polished and trimmed up in a lovely dress.

[11.] As they must preach the word acceptably, so they must preach the word *constantly*. They must not lay down the Bible to take up the sword, as some have done for worldly advantages (1 Cor 7:10,24); they must not leave the word to serve tables (Acts 6:1), as others have done for the same reason; they must continue in their places and employments; they must neither change their work nor their master: “But we will give ourselves continually to prayer, and to the ministry of the Word” (Acts 6:4). They would not assign their charge to some surrogates or deputies so that they might live at ease.

No, they were peremptorily resolved to hold on, to continue in these two choice duties: prayer and ministry of the Word. So Paul: “Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying no other things than those which the prophets and Moses did say should come” (Acts 26:22); “Meditate upon these things; give thyself wholly to them [spend thy time in them], that thy profiting may appear to all [or in all things]. Take heed unto thyself, and unto the doctrine; continue in

²A Christian writer who died around 320 AD.

them: for in doing this thou shalt both save thyself, and them that hear thee” (1 Tim 4:15,16), “But continue thou [abide, keep thy station] in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them” (2 Tim 3:14). “Moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs” (Ecc 12:9).

Holiness the Only Happiness¹

Samuel Shaw

The next thing I will record is how difficult I found it to maintain a right humble and a right cheerful frame at the same time.² How often and how long I laboured under this difficulty! That sense of sin, which was called in to promote tenderness of heart, being overmuch indulged, was ready at length to destroy that generosity and cheerfulness of soul which it was so much my duty and interest to maintain. On the other hand, the sense of divine wisdom, grace and love in Christ Jesus, being called in to keep up the soul from sinking, was ready to bear it up so high that it almost forgot that it was in the waters. Beware, Christians, and watch diligently lest godly sorrow settle into an ungodly despondency and inconsolable heaviness, so that the soul is not able to bear up under its own burden; and that a holy cheerfulness and serenity do not evaporate into an unholy frothiness and forgetfulness of your infirmities, the soul not being able to manage its own spirits and emotions.

I know you would willingly understand something of the frame of my heart with respect to my departure out of this world. I shall say no more as to this matter, except to acquaint you with one eminent experience relating thereto. My mind or fancy or appetite (I know not well what to call it) was sometimes inducing in me some desires to live yet longer. I began a contest with this temptation and, when I had fairly and calmly debated the ground

¹The first of two edited extracts from the preface to the little book, *A Welcome to the Plague*. It was reprinted in 1833, along with other writings by Shaw, John Flavel and Richard Cecil, in a volume with the title, *The Mourner's Companion*; it contains an Introductory Essay by Robert Gordon.

²Shaw was a Puritan minister who lost two children and a sister in the Great Plague of London in 1665. He wrote the book as a result of the spiritual benefit he derived through this difficult providence. He records, for instance, that God reconciled his heart to the disease, gave him “a most powerful . . . sense of the plague of a carnal heart, self-will and inordinate love” of created things, and kept up a sense of God’s love through all his troubles. “Would to God”, he writes, “I might be never worse than when I was shut up of the plague!

of such an inclination, after many pretences, it came to this: I would fain persuade myself I was not yet holy enough.

I immediately consented to this, knowing that this was a certain truth, but that I should desire to prolong my days upon earth was a fallacious inference. I thought I pleased myself for a while, while I could say that I desired only to live to be better; but, after a time, I apprehended a fallacy in this pretence – for the way to be perfected in holiness is not living, but indeed dying. Christians, if your souls are indeed sincerely and powerfully moved towards perfect holiness, then do not sing so much with David, “Spare me, that I may recover,” as with good old Simeon, who after seeing God in the flesh, desired to go out of the flesh, that he might see Him more fully and beatifically: “Now lettest Thou Thy servant depart”. I cannot enlarge upon this observation. I suppose I have hinted enough to show that those pretences of many men – they would fain live to be more fit to die – are, for the most part, but a kind of mockery and self-deceit.

I do solemnly and sincerely profess, before God and angels and men, that I was never so much as inclined to think hard things of God or His good and holy ways, because of how He dealt with me. But I did then constantly and freely proclaim to all who came to visit me that sin, particularly self-will and earthly love, is the worst of plagues; and holiness is the only happiness of man; yes, afflicted holiness is infinitely to be preferred before prosperous wickedness.

The Conversions at Pentecost¹

3. The Effectual Work of the Spirit

James Buchanan

The great object of the first part of Peter’s discourse was to show that “Jesus is the Christ”; in other words, that the same Jesus who was born at Bethlehem, brought up in Nazareth, and was crucified on Calvary, was the Messiah promised to the fathers. He was, as His name means, God’s anointed One, His anointed Prophet, to declare His mind and will; His anointed Priest, to make reconciliation for the people; and His anointed Lord and King, whom they were bound to obey. This one truth, if established, was sufficient to demonstrate their guilt in having crucified the Lord of glory, and to change all the views and feelings they had for Him; for if Jesus was the Christ, they

¹Taken with editing, from the “Illustrative Cases of Conversion” in *The Office and Work of the Holy Spirit*. Last month’s article began to describe the circumstances which accompanied the conversions on the day of Pentecost, as recorded in Acts 2.

had been guilty of rebellion against God when they put Him to death! And how could they be safe if He was now on the throne?

The immediate effect produced on their minds by the first part of Peter's sermon was a conviction of *their guilt and danger* – what is here described as deeply painful and penetrating: “They were pricked in their hearts”. Under the influence of this conviction they uttered that serious question: “Men and brethren, what shall we do?” They might have thought that all was over with them, that their case was utterly hopeless, that after crucifying the Lord of glory there remained nothing for them “but a certain fearful looking for of judgement, and fiery indignation”. Their language displays bewilderment, if not despair. They speak as men who do not know where to turn.

But see the freeness of the gospel. Having prepared them to receive the gracious message: having established that Jesus is the Christ of God, awakened a sense of guilt and danger and prompted a spirit of earnest inquiry, Peter at once unfolds the glad tidings of a full and free salvation, without any qualification. He excludes no one; he exhorts and encourages all; for this is the glorious message he was commissioned to deliver: “Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

This is emphatically *the gospel* — the gospel in all its fulness and in all its freeness. It proceeds on a supposition of their guilt and danger and addresses them as sinners. Yet, at the same time, it proclaims to these same sinners the *remission of sins* – through that very blood by which their hands were stained and which now lay heavy on their consciences.

They are exhorted to be *baptized* in token of being washed by that blood which might seem, like the blood of Abel, to call for heaven's vengeance against them; but this was “the blood of sprinkling, which speaketh better things than [the blood] of Abel”. Instead of saying here, “What hast thou done? The voice of thy brother's blood crieth unto Me from the ground,” God commissions His servant to preach that very blood for the remission of sins! True, to have shed this blood was their sin, and Peter charges them with it: “Ye have taken, and by wicked hands have crucified and slain”. Note that it was by the very blood which they had sinfully shed that they were to obtain the remission of that and of every other sin – for this was “the blood of the new testament which is shed for many, for the remission of sins”. It was their sin that they crucified the Lord; yet His crucifixion was the means of their salvation.

And the same truth applies to ourselves. Let us remember that our guilt

was the real cause of the Saviour's sufferings; our sins nailed Him to the accursed tree. "He hath made Him to be sin for us, who knew no sin"; "He was wounded for our transgressions, He was bruised for our iniquities". As without the shedding of blood there could be no remission, so by the blood of Jesus the sins which caused His death are freely forgiven, for in consequence of that atonement, God can be the just God and yet the Saviour; the sin has been expiated, and the sinner may be saved. This is the gospel message, and it was the will of Him who died on the cross that "repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem".

The sum and substance of the gospel is repentance, and remission of sins through *the name of Jesus*. Its perfect freeness is beautifully illustrated by the narrative of what occurred on the day of Pentecost, viewed in connection with our Lord's command that this doctrine should be preached among all nations, beginning at Jerusalem – the city of His murderers, whose streets had recently resounded with the cry, "Crucify Him! Crucify Him!" That city had called forth His tears when He said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children as a hen gathereth her chickens under her wings, but ye would not"; "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace, but now they are hid from thine eyes".

This city was now stained by His blood. Guilty as it was, it was yet to receive the first announcement of the remission of sins, and the Lord's command was fulfilled on the day of Pentecost, when Peter freely proclaimed repentance and the remission of sins to the very men whom he charged as the murderers of His Lord. To them, without exception, he proclaimed a full and free salvation. And in this we have a conclusive proof of the perfect freeness of the gospel, for where is the man under a Christian ministry whose case is worse than that of the thousands who then received the joyful sound?

Viewing it in this light, John Bunyan, author of *The Pilgrim's Progress*, makes a powerful application of this part of the gospel narrative to remove all the scruples of those who think themselves too guilty to be saved, who do not sufficiently understand the perfect freeness of salvation. He supposes one of those whom Peter addressed exclaiming, "But I was one of those who plotted to take away His life; is there hope for me? Another, But I was one of those who bore false witness against Him; is there grace for me? A third, But I was one of those that cried out, 'Crucify Him! Crucify Him!' Can there be hope for me? A fourth, But I was one of those that did spit in His face when He stood before His accusers, and I mocked Him when, in anguish, He

hung bleeding on the tree; is there hope for me? A fifth, But I was one who gave Him vinegar to drink; is there hope for me?"

Bunyan then takes Peter's reply, "Repent and be baptized every one of you for the remission of sins, and ye shall receive the Holy Ghost; for the promise is unto you and to your children," and applies it to the conscience of every sinner: "Wherefore, sinner, be ruled by me in this matter; feign not thyself another man, if thou hast been a vile sinner. Go in thine own colours to Jesus Christ. Put thyself amongst the most vile, and let Him put thee among the children. Thou art, as it were, called by name, to come for mercy. . . . Thou man of Jerusalem, hearken to the call. . . . Say, Stand aside, devil! Christ calls me. Stand away, unbelief! Christ calls me. Stand away, all my discouraging apprehensions, for my Saviour calls me to receive of His mercy. . . . Christ pointeth over the heads of thousands, as He sits on the throne of grace, directly to such a man, and says . . . Come to Me. Wherefore – since Christ says, Come – to thee let the angels make a lane, and let all men give place, that the Jerusalem sinner may come to Jesus Christ for mercy!"

But while Peter proclaimed free remission of sins through the blood of Christ, this salvation was connected with an entire change of mind and heart. Hence the offer of free forgiveness is combined with an exhortation to "repent and be baptized". Repentance properly means: a change of mind and implies faith in the truth which they had formerly rejected, but which they were now called to receive; sorrow for their sin in crucifying the Lord of glory; and a cheerful surrender of themselves to His authority, now that they were convinced of His exaltation.

It might seem unreasonable for Peter to call them to repent, when this implied so great a change of mind and heart – a change so far surpassing the power of unaided nature. Was it not written: "The carnal mind is enmity against God"; "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned"; and, "No man can call Jesus, Lord, but by the Holy Ghost"? What was there in his words that could overcome that enmity, or cure that blindness, or impart power to repent and believe? Peter was not deterred by any such consideration. He preached boldly, "Repent and be baptized", and afterwards, "Repent and be converted", simply because he knew that his word, weak in itself, might be made mighty through God to the pulling down of strongholds.

It must never be forgotten that the truth Peter declared was rendered effectual by the grace of the Holy Spirit accompanying it. I do not speak at present of the gift of tongues, or of any other miraculous manifestation of the Spirit's power, but of his inward grace exerted on the minds, consciences

and hearts of the hearers whereby their eyes were opened and they were turned from darkness to light, and from the power of Satan unto God. It is true that Peter was an inspired apostle; it is also true that the gospel which he preached is in every respect suitable as an instrument to effect the conversion of souls. It is equally true that his words were accompanied with such divine power as was plainly miraculous, but all this would not have accomplished the work had the inward, enlightening, regenerating grace of the Spirit been withheld.

It is the solemn testimony of Paul, another inspired apostle and endowed with the gift of tongues: "I have planted, and Apollos watered, but God gave the increase". "Who then is Paul, and who is Apollos but ministers by whom ye believed, even as the Lord gave to every man?" If any believed, it was because it was given to them "in the behalf of Christ . . . to believe on Him", for "faith is the gift of God". And if any repented it was because their hearts were softened and changed by Him who is exalted "a Prince and a Saviour, for to give repentance . . . and forgiveness of sins".

Two very different operations of the Spirit of God are mentioned in the New Testament: one external, the other internal; the one temporary, the other permanent; the one confined to a few, the other common to all in every age who are savingly converted to God. The first consists in those gifts of prophecy, or tongues, or miracles, which were the appropriate evidences of God's interposition, but were not in themselves either the sure means or the invariable symptoms of salvation; the second consists in those inward graces of faith, repentance, love, peace and joy, which are the elements of new spiritual life in the soul.

It follows that, on the day of Pentecost, there must have been another operation of the Holy Ghost, besides the miraculous gift of tongues: a direct work in the soul of every convert, applying the truth with power to his heart and conscience, subduing his will, and bringing him into captivity to the obedience of Christ. The effect of the miraculous dispensation corresponded to the impression produced on the public mind by the reading of the Scriptures: many are impressed and half-convinced, who are not savingly converted; an internal work of the Spirit is absolutely necessary to make effective His outward teaching by the Word and His outward testimony by miracles and signs.

Thousands probably left the streets of Jerusalem, on that memorable occasion, awestruck by what they had seen and heard, but still unconvinced and unconverted, while the 3000 who believed were enabled and persuaded to do so by the effectual grace of the Spirit of God. So it is at the present time. We still live under a dispensation emphatically called the "ministration of the Spirit"; and although He does not give any visible testimony by signs and

miracles, we have His written testimony – the Word, which is the Spirit's witness to Christ. But that Word, although full of proofs of the Spirit's teaching, will not bring about conversions any more than the gift of tongues did on the day of Pentecost, unless it is accompanied with that inward effectual operation by which the 3000 were added to the Church of the living God.

But this enlightening, convincing and sanctifying grace of the Spirit is the permanent privilege of the Christian Church; and while miracles and tongues have ceased, we are still privileged to expect that God will give the Spirit to them that ask Him. And surely the Word, now completed, and the Spirit, always promised, may yet accomplish as great a work in the experience of modern believers, as was wrought on the day of Pentecost by the first preaching of the gospel in the streets of Jerusalem.

A Dying Man's Testament to His Church¹

2. What Is an *Offence*?

Rev A W MacColl

To proceed to an analysis of each section of the work in turn we may notice, first of all, Durham's actual definition of *scandal*, since that is fundamental to his whole argument. *Scandal* is sinful offence, derived from the Greek word, *skandalon*: a bait-stick used to cause an animal to fall into a trap. To *scandalize* is to ensnare or cause to stumble, as "Balaam, who taught Balak to lay a stumbling block before the children of Israel". The opposite of scandal is *edification*: to act in a way that secures the spiritual good of oneself and others: "edification and offence never lie upon the one side", he argues (p 31). Such complete opposition between scandal and edification is also fundamental to the whole of Durham's argument, for he proceeds to apply the concepts in all the subsequent discussion of ecclesiastical offences, doctrinal errors and schismatic divisions.

Section 1. Durham deals initially with the nature of offence in general, for there can be no public scandal unless an action, or course of actions, is offensive and contrary to edification. He points out that by the term *offence* he does not mean anything that may displease or grieve someone else. "For there is a great difference", he notes, "between displeasing and offending, as also between pleasing and edifying". Although he does not furnish us here with

¹This Theological Conference paper dealt with James Durham's volume, *A Dying Man's Testament to the Church of Scotland, or, A Treatise Concerning Scandal*. The first section printed last month, considered Durham's life and writings. All page references in the text of this article refer to this volume.

an illustration, we might suppose that a wise and needful rebuke given in love may grieve its recipient, yet it is not legitimate ground for offence and thus is not offence in Durham's definition. "Offence", he argues, is to be taken in opposition, "not to a man's being pleased, but to his edification" (p 2). Durham quotes Paul in Romans 14 on the strong and weak with regard to meat and drink: "All things are indeed pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Rom 14:20-21).

A person can give offence and yet none may be taken, as in the case of Peter rebuking the Saviour, who told him "thou art an offence unto Me" (Mt 16:23); yet Christ, of course, never fell into sin as a result. On the other hand, offence can be taken when none has actually been given, as when the Pharisees were offended at Christ for allegedly transgressing the traditions of the elders (Mt 15:12). But offence or scandal usually consists of "something active on the one side that is apt to draw another to sin, and something that is yielded unto on the other side, and the bait is accepted". Whether intended or not, or whether the person is stumbled or not, "one act may be offensive in many considerations, as one deed may be against many commands, and be many ways sinful" (p 3).

Durham recognises that many things may be harmless in themselves but can be the occasion of stumbling to others when the lawful act breeds, or occasions, misconstruction or rash judging in another and thus becomes offensive to him. He gives practical guidance to the effect that men ought to be very careful to abstain from the least appearance of what is reckoned to be their greatest fault and to avoid anything that might give offence or be misinterpreted, including matters of dress, diet and recreation. The example of walking to a field to meditate on the Sabbath he puts forwards as a legitimate activity, yet one which may need to be forborne since it might give occasion to someone else to play sport on the Sabbath, using the godly man as an excuse to justify his own sin. In cases where offence seems to be given whatever way we act, we should seek to follow the course where the least offence is given, even if some are displeased by it. Paul circumcises Timothy on one occasion, but forbears to circumcise Titus on another, because each time he chose the path that would cause least offence (p 30).

A man's spiritual condition will greatly bear on his attitudes in this whole area. Durham cogently observes that "we will find that men are tender and conscientious in the matter of offence, and the use of their Christian liberty, as they are tender or untender in the material duties of religion towards God and towards others". The effect on the Church is of great consequence: "untenderness in the matter of scandal has been as prejudicial to the Church of

Christ in respect of her outward beauty and peace, and the inward thriving of her members, as either error or profanity, which have been but the product of it” (p 18). Scandal then, and carelessness in the things that cause offence, are the causes of the doctrinal and practical evils that deface the Church.

At times when offences abound “and when there is too much readiness both to give and to take offence”, a Christian must act respectfully towards the consciences of others and not just his own. He ought to have a readiness not to take offence, even when stumbling blocks are put in his way. He should beware of despising others but endeavour practically to love them: “offences could neither be given or taken if love to our brethren were fresh” (p 34). Mutual faithfulness in admonition on the one side, and a sincere desire to remove anything that may offend others on the contrary side, is indispensable. Furthermore, we ought to be careful to examine our own motives and ends, that we may truly have “the glory of God mainly in our eye”.

He argues that a prime task of the ministry is to seek to remove offences. They must be eminent in godliness themselves, for if ministers are not shining lights, what can be expected from the people? Durham notes that ministers in general have had a prime hand in the offences which have shaken the Church. The abounding of offences in the ministry, he adds, cannot but lessen the authority of ministers among the people.

Book Review

Pleading for a Reformation Vision, The Life and Selected Writings of William Childs Robinson (1897-1882), by David B Calhoun, published by the Banner of Truth Trust, hardback, 331 pages, £15.50, obtainable from the Free Presbyterian Bookroom.

William Childs Robinson was a minister of the Southern Presbyterian Church in the United States. This was the Church formed in 1861 by men like J H Thornwell and R L Dabney. He was minister in Gettysburg for six years until 1926, when he was appointed Professor of Church History and Polity at Columbia Theological Seminary. Robinson began his teaching career at the same time as the Seminary moved from Columbia in South Carolina to Decatur in Georgia.¹

During his career he saw his beloved Southern Presbyterian Church move

¹For accounts of the history of old Columbia Seminary and its professors see, David B. Calhoun, *Our Southern Zion: Old Columbia Seminary (1828-1927)*, Banner of Truth Trust, 2012; William Childs Robinson, *Columbia Theological Seminary and the Southern Presbyterian Church*, Decatur, 1931. The latter book is the substance of Robinson’s Harvard thesis in partial fulfilment of his doctorate.

toward a more liberal theological position. This led to a major secession in 1973 that resulted in the formation of the Presbyterian Church in America. The secession was led by many of Robinson's former students. David B Calhoun observes that, during his career, Robinson gave himself to preserving the old Calvinism of the Church's founding-fathers; he writes, "His voice was heard in seminary classrooms, in pulpits across the South and beyond, and in the courts of the Southern Presbyterian Church, "pleading for a Reformation vision" based on faithfulness to Scripture" (p xix).

The book is divided into two distinct sections. The first is a 126-page biography of Robinson by Dr Calhoun; the remainder of the book contains selections from Robinson's extended body of writings. Calhoun ably sketches Robinson's career – his childhood, his preparation for the ministry at old Columbia and then at Princeton under B B Warfield, Geerhardus Vos and Gresham Machen. At Princeton he was particularly impressed by Warfield's affirmation of the deity of Christ. Calhoun then outlines his 40-year career as a seminary professor, when he taught almost 1500 students.

In 1938 the Southern Presbyterian Church debated confessional revision. A lengthy report of proposed changes was drawn up; Robinson regarded it as liberal and rationalistic in its theology and one that would move the Church away from its historic Calvinism. His colleague, James B Green, defended the changes. For an entire year Robinson and Green, living side by side on the campus and teaching across the hall from one another, debated the issues in the journals and papers of the Church. The Chairman of the Board of Trustees and the President of the Seminary then called on Robinson to desist from writing articles opposing his next-door neighbour. Robinson replied that he had taken an ordination vow to defend the *Westminster Confession of Faith* and he would not desist from honouring his commitment.

As the Southern Church descended into modernism, Robinson was baited by the liberal students. Calhoun notes, "Occasionally, a student was bold enough to ask Dr Robinson if he thought the Westminster Standards were perfect. He would reply, 'No, but their exposition of the faith is better than yours, and you can improve yours by studying theirs'" (p 70).

Calhoun, as a biographer and historian, has the ability not only to detail the historical account but at the same time to bring out what is heart-warming and edifying. For example, Robinson's father, a Southern Presbyterian elder, had been told by his doctor that, to prolong his life, his right leg would need to be amputated. When the doctor left the room, the father and son, who was now a minister, repeated together Psalm 23. "As we did so," Robinson later wrote, "the voice of the minister shook, but the voice of the father never quavered" (p 4). The account given by Calhoun of the conversion of

Manford Gutzke, one of Robinson's colleagues on the faculty of Columbia Seminary, will undoubtedly stir the heart (pp 44-47).

Robinson's 40-year career of teaching and writing as a seminary professor means that much of Calhoun's account is inevitably taken up with summarising his extensive writings. To readers who love reading Reformed theology and its practical application to the Christian life, these chapters are both interesting and useful. In a declining church it is, sadly, not unusual for children brought up in godly homes to forsake the faith of their parents. This seems to have happened to Robinson's two sons. When one of his students remarked on their many academic accomplishments, Robinson quietly and sadly replied, "Pray for my boys".

The second section of the book contains 23 short selections from Robinson's writings. It is impossible in a short review even to outline their contents, though it is clear from these writings that Robinson was called upon to defend the deity of the Lord Jesus Christ² and to proclaim in a back-sliding church the importance of the inerrancy of Scripture and the doctrine of justification.

It may be of interest to our readers that Robinson was one of the speakers at the Calvinistic Congress held in Edinburgh in July 1938 when he gave a paper on "The Law of God: the Touchstone of a Calvinistic Ethics". Later in the year Robinson delivered in Edinburgh a series of lectures on "The Word of the Cross" that were subsequently published, with an introduction by Principal John Macleod.³ Robinson stayed with Dr Macleod during his stay in Edinburgh and spoke of the "time-honoured Scottish piety . . . of morning and evening worship, of thanks after, as before meals".

He also remembered the account Dr Macleod had given him of his wife's faith as she came to die. She spoke of herself "as sinful all through, waiting the touch of the Great Physician". Robinson in recounting this added, "Blessed be God, the same precious Saviour who convicts us of sin, says, 'Son, Daughter, be of good cheer, thy sins are forgiven thee'" (p 35). When Robinson later reviewed Macleod's major work, *Scottish Theology*, in the *Westminster Theological Journal* he wrote, "Dr Macleod is writing as a lover who has clothed the story of Scottish theology in the vestments of romance and the majesty of truth".⁴

Just before his death, Robinson was in an infirmary and was visited by one of his former students. As his visitor was about to leave, Robinson said,

²See his fine volume, William Childs Robinson, *Our Lord: An Affirmation of the Deity of Christ*, Eerdmans, 1949.

³William Childs Robinson, *The Word of the Cross*, Sovereign Grace Union, 1940.

⁴*Westminster Theological Journal*, vol VII:1 November 1944, p 48.

“Wait, I want to tell you what I understand by the meaning of justification”. The student said, “I listened as he explained what he had taught in his classes at the Seminary. He asked if that is what I understood to be the meaning of the doctrine. I refrained from saying, ‘Yes sir, that is exactly what I learned in your class’. I simply said, ‘Yes sir, that is exactly what I understood it to be’. He leaned back on his pillow and with a smile said, ‘Good. That is what I am dying on’” (p xvi).

It seems to this reviewer to be an oversight that Calhoun does not explain why Robinson did not leave the Southern Church in 1973 along with so many of his former students. It is also a pity that the volume does not have an index or a detailed bibliography of Robinson’s writings. If the volume is reprinted this should be corrected. It goes without saying that the book is produced to the usual high standards of the Banner of Truth. *Roy Middleton*

Protestant View

“Year for Consecrated Life”

The Pope has named 2015 the “Year for Consecrated Life”. Those who follow the “consecrated life”, in Roman Catholic parlance, include monks and nuns who have taken vows of chastity, poverty and obedience.

These vows illustrate Rome’s focus on outward religious observance at the expense of what is inward. Instead of recognising marriage as a state within which even those who are set apart to the ministry may live chaste lives, Rome is guilty of “forbidding to marry” (1 Tim 4:3) and so puts itself in the category of those who “shall depart from the faith” (1 Tim 4:1). In many cases those who may be poor as individuals have lived in an institution possessing great riches, which makes their vow of poverty meaningless. And obedience is to the Church, a body with numerous regulations purely of human invention; the obedience is to human authority, not to the Scriptures.

One assumes that the “Year for Consecrated Life” is intended, at least in part, to boost declining numbers of monks and nuns. The *National Catholic Reporter* reports that, between 2008 and 2012, the Vatican “issued 11 805 dispensations, releasing men and women from their [permanent] religious vows”. Potentially others have left without seeking an official dispensation.

True consecration to God (not necessarily in the ministry) is to be found only in those who have been born again by the Spirit of God and who therefore seek to serve God in doing His will continually in every part of their lives. This includes public and private worship, faithfulness in marriage and being conscientious in employment.

Notes and Comments

Richard Dawkins and Down's Syndrome

Richard Dawkins has again made headline news after his recent comments about Down's syndrome appeared on social media. The controversial evolutionary biologist was responding to a woman who said, "I don't know what I would do if I were pregnant with a kid with Down's syndrome, a real ethical dilemma". His response was, "Abort and try again", adding, "It would be immoral to bring it into the world if you had a choice". He indicated that such a life would cause too much suffering.

So Professor Dawkins, who does not believe in the God of moral absolutes, can peremptorily make a moral judgement that a mother should kill her disabled unborn child. Is this what his belief in evolutionary theory leads to? A human being who may have a below-average IQ is to be cruelly disposed of, suggesting that the survival of the fittest is *the* criterion. The subsequent outrage by Christians and others is entirely understandable.

Professor Dawkins is no stranger to controversy. He was brought up in an Anglican home and attended a public school with Christian principles. He admits that, in his early years, he was deeply impressed by the complexity of life and felt that there must be a Designer, a Creator, behind it. In his mid-teens, however, he was influenced by Darwinism and the philosophies espoused by Bertrand Russell. These theories turned him away from his early impressions. (No doubt the enemy of souls was in it too.) He thereafter embarked on a crusade against all religions, particularly Christianity.

He considers faith as "one of the world's greatest evils" and through his charity, the *Richard Dawkins Foundation for Reason and Science*, strives to abolish all teaching of Creationism in schools, while vigorously promoting theories of evolution as "fact". This formidably intelligent, but spiritually blind, man held the Chair for Public Understanding of Science at Oxford University from 1995 to 2008 and has received a series of academic awards. He is now vice-president of the British Humanist Society and a spokesman for several other secular causes.

In 1976 his gene-centred view of evolution came into vogue with the publication of *The Selfish Gene*. Later he wrote *The Blind Watchmaker*, seeking to counteract the Christian analogy between the world and a watch. It argues logically for a "Watchmaker" – a supernatural Creator behind the "watch". Dawkins contends that there is no mind behind the watch – the watchmaker is blind and all living organisms come into being by natural selection over aeons of time.

Perhaps less well known is Dawkins' book, *River Out of Eden*. In it genes are described as flowing down a river through geological time, resulting in the formation of organisms. In this book one senses he is almost awestruck by the order and beauty he cannot help but observe in the natural world; he seems to be stretching out to something further but then he resolutely and arrogantly refuses to acknowledge any Intelligent Designer, or Creator, behind this "river out of Eden".

Dawkins' real notoriety came to the fore in 2006 when his book, *The God Delusion*, went on sale. He argues that a supernatural Creator almost certainly does not exist and that religious faith is a delusion – a "fixed false belief". We must not underestimate the harm this book has caused: by 2010, 2 million copies had been sold and it has now been translated into 31 languages. In one chapter he tries unsuccessfully to refute another argument, that the probability of higher life-forms emerging by natural selection is comparable to the chance that a tornado sweeping through a junkyard, given enough time, might assemble a Boeing 747 from the materials scattered throughout the yard. Dawkins will not accept the fact of a supreme uncreated, infinite, intelligent God behind all life, a Creator – corresponding to someone who planned and constructed the Boeing aircraft.

The woman's question was purely hypothetical, but the answer was categorical. Evidently the atheistic perspective implies that human life has no worth below a certain level of understanding. The atheist does not believe in the existence of a soul. He considers humans to be animals existing briefly in this world – and in the animal kingdom, the strong live, the weak die. Many comments supporting Dawkins' response have emphasised that people with a learning difficulty are a burden to society and require too great an input from our limited resources. How readily we can regress to the dangerous position of advocating euthanasia for almost any condition! Whatever it may claim, humanism is selfish, callous, and lacking in compassion.

However, some comments were critical of the professor's stance. One said, "994 human beings with Down's syndrome (were) deliberately killed before birth in England and Wales in 2012. Is that civilised?" Dawkins brazenly replied, "It is very civilised. These are foetuses before they have human feelings". Dominic Lawson, ex-Chancellor Lord Lawson's son, spoke in glowing terms of his 19-year-old Down's syndrome daughter, describing her as a "robust young woman with an irrepressible joie de vivre". He added, "It is not suffering that makes him [Dawkins] think Down's people would be better off not existing: it is the fact that they have below-average IQs and so don't have a great deal to contribute". Lawson continues, "Dawkins' argument that people with Down's syndrome suffer more than others could

only be believed by a person who has never taken the trouble to investigate the matter”.

In our own experience of friends and relatives with Down’s syndrome and other disabilities, we see firsthand the joy and love they give and the contribution they make to society. Above all, like the rest of us, they have souls which are to exist for ever. Can God not work in their hearts according to His grace and their capacity, and make them heirs of salvation? Does He not make known in His Word a special care for the poor, the needy and the vulnerable and many warnings to those who would oppress them? It will be seen in the great day of judgement that the Saviour said, “Thou hast hid these things from the wise and prudent, and hast revealed them unto babes” (Mt 11:25). Then it will be known who are the *truly* wise. *KHM*

Formal Commitment to the Use of the Authorised Version

The Free Presbyterian Church is formally committed to the use of the Authorised Version of the Bible (AV, also known as the King James Version) in the public worship of God. There are several good reasons for this, one of which is that the AV is probably still the most accurate English translation, particularly when the underlying Hebrew and Greek texts are taken into account. This is not to say that its accuracy could not be enhanced, but it is a curious fact that when people embark on the work of correcting blemishes in the AV, a restless spirit overtakes them and they seldom stop meddling until they have marred far more than they have mended.

Perhaps the day will come when the AV is superseded by a better version, but if so we would expect the translators of that version to be of quite a different spirit from the modernisers who have been involved in recent translations. We would expect them to be men who loved the AV, and the “old paths” of religion that it represents, and who had some warrant for their work from the whole of the English-speaking Church. In the present climate we see no prospect of such a version emerging, and we think that re-iterated calls for a revision of the AV tend to be unhelpful and unsettling.

One advantage of a formal commitment to the AV is that the choice of Bible version is not left to the inclination of each minister or office-bearer who may conduct a service, with all the division and vexation that ensues when different versions are used. Harmony and unity are of very great importance in the Christian Church, and the unilateral introduction of modern versions has done more to destroy unity in Evangelical circles than almost anything else. This is a danger that should be recognised by those who continue to use the AV, and they should take steps accordingly to preserve the unity that they have. *DWBS*

Church Information

Day of Humiliation and Prayer

The Synod has appointed a Day of Humiliation and Prayer to be held throughout the Church on Wednesday, December 10, on account of the nation having sunk, morally and spiritually, more than ever before, and in order that we would plead as others did, "O let Thy work and power appear Thy servants' face before; / And show unto their children dear Thy glory evermore" (Ps 90:16, metrical). (Rev) *J MacLeod*, Clerk of Synod

Outreach Fund

By appointment of Synod, the special collection on behalf of the Outreach Fund, is due to be taken in congregations during November.

W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

College & Library Fund: Anon, £50, £500. Estate of late Miss B Ross, Kinlochbervie, £2000.

Jewish & Foreign Missions Fund: Anon, for Zimbabwe Mission, £500.

Sustentation Fund: Estate of late Miss B Ross, Kinlochbervie, £3000.

Balfearny Home acknowledges with sincere thanks: Lord Mackay of Clashfern, in recognition of care given to late Miss Margaret MacKay, £5000.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Duirinish, Bracadale & Strath: *Communion Expenses (Vatten)*: Anon, £40. *Sustentation Fund*: CM, £40 per CL.

Edinburgh: Anon, £100; J MacIver, £20 per Rev DC.

Fort William: Mrs Buchanan, £20 per AHW. *Communion Expenses*: Anon, £40.

Glasgow: *Bus Fund*: Anon, £10, £50, £20. *Eastern Europe Fund*: Anon, £60, 60, £65, £60, £65.

Glenock: *Jewish & Foreign Missions Fund*: Anon, £20, £30. *Where Most Needed*: Anon, £10, £10, £70, £10.

Inverness: Anon, £1200. *Bus Fund*: Anon, £20; £100. *Where Most Needed*: Anon, £100 per WC.

Laide: Anon, £90; Friend, Fort William, £20, £20; Friend, Laide, £100; Friend, Dingwall, £20.

Communion Expenses: Friend, Fort William, £20. *Eastern Europe Mission*: Friend, Udrigle,

£300; Friend, Govan, £20 per ADR; Friend, Aultbea, £20 per CR; Friend, Stornoway, £20;

Anon, £10; Friend, Ardshleig, £100; Friend, Aiginish, £150; Friend, Laide, £10, £30; Friend,

Arina, £20, £40, £20; Friend, Fortrose, £100; Collection Box, £24.52; Friend, Melvaig, £50;

Friend, Arina, £20 per Rev DAR. *Bibles*: Isle View Residents, £7, £7, £8, £6, £7, £7, £7 per Rev

DAR; Strathburn Residents, £61.03 per CR; Friend, Aultbea, £40. *Magazines Fund*: Friend,

Aultbea, £30; Friend, Mellon Charles, £20 per CR. *Sustentation Fund*: Anon, Laide, £100;

Anon, Lochcarron, £300 per ER; Friend, Aultbea, £30, £30 per CR.

Ness: Anon, £1200 for Church Hall/Classroom; Anon, £1500. *Sustentation Fund*: Friend, £40 per Rev AWMC.

North Uist: *Communion Expenses*: Two Edinburgh Friends, £30.

Perth: Anon, Dundee, £50 per WC.

Staffin: Caithness Friend, £10; N Pearce, Cmryu, £136.

Uig: DAM, £50. *Communion Expenses*: Anon, £100, £30, £20.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale: Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.
- 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, 10 Achany Rd, Dingwall, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. Manse tel: 01862 810615. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev G G Hutton; tel: 01463 712872.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. Rev D Campbell, 35B Barnton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227.
- 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; Thursday 7.30 pm. Manse tel: 01847 831758. **Thurso:** Sabbath 5 pm; **Wick:** Church; **Strathlyon:** Church; no F P Church services.
- Harris (North): Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South): Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (as intimated). Prayer meetings in **Leverburgh**, **Sheilebost** and **Strond** 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.
- Kinlochbervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross, F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Church. No F P services at present. 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. Manse tel: 01851 890325. Contact Rev J R Tallach; tel: 01851 702501.
- 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 6 pm. 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) Mivaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251. Contact Rev J R Tallach; tel: 01851 702501.
- 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; Monday 11.00 pm. Contact Rev K M Watkins; tel: 01282 850296.

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, 5222 Kendal Glen Court, Rosharon, Texas 77583; tel: 409 927 1564.

Australia

Grafton, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Contact Rev G B Macdonald; tel: 02 9627 3408.

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:sydneypchurch@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 (Carterton): Senior Citizens' Hall, 150 High Street North. 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; Beacon International College, 70 Martaban Road, Singapore 328667 (entrance is opposite 37/39 Mandalay Road); Wednesday: 7.45 pm, Lion Building B, #02-11, 12 Arumugam Road, Singapore 409958. 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 Levvyskiy; tel:00 38 048 785 19 24; e-mail: dlevvyskiy@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.by@gmail.com.

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

Mbumba: Church and Hospital. Rev N Sibanda. 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
William the Baptist (1877) by James M Chaney		
P&R, 2011, pbk, 151pp	£6.99	£5.59
Heart to Heart: Octavius Winslow's Experimental Preaching		
by Tanner G Turley, Reformation Heritage Books, 2014, pbk, 231pp	£13.99	£10.99
An All- Surpassing Fellowship: Learning from Robert Murray M'Cheyne's		
Communion with God by David P Beaty, RHB, 2014, pbk, 164 pp	£9.99	£7.99
Rich Gleanings from Rabbi Duncan		
Free Presbyterian Publications, 1984, pbk, 397 pp	£7.00	£4.00
The Gospel Mystery of Sanctification (1692) by Walter Marshall		
Reformation Heritage Books, 2013, pbk, 247 pp	£11.99	£9.59

(Postage is extra)

Subscription rates, including postage:

F P Magazine £26.00 (£2.00 per copy) • Y P Magazine £15.00 (£1.00 per copy)

Combined £39.00