

# The Free Presbyterian Magazine

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

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

## Contents

“Intercession for the Transgressors” .....	129
<b>Trials and Safety of Christ’s People (1)</b>	
A Sermon by Peter Hope .....	132
<b>A Way of Escape for Sinners</b>	
Ashbel Green .....	136
<b>Christ as the Good Shepherd</b>	
W S Plumer .....	138
<b>John Hooper – a Reformation Puritan</b>	
<b>2. Three Books from Zurich</b>	
Rev K M Watkins .....	141
<b>Communicants and the World</b>	
James Grierson .....	146
<b>Prayer Before Hearing God’s Word</b>	
Thomas Boston .....	148
<b>Faith in the Son of God</b>	
A Sermon Outline by John Kennedy .....	149
<b>Seven Leaders</b>	
A Review Article by Roy Middleton .....	150
<b>Book Review:</b>	
<i>Learning About the Old Testament</i> by Allan Harman .....	156
<b>Protestant View</b> .....	157
<b>Notes and Comments</b> .....	157
<b>Church Information</b> .....	160

**May 2018**

**Vol 123 • No 5**

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## 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.

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**Editorial Board:** The Editor, Rev A W MacColl, Mr K H Munro, Rev D W B Somerset.

**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.

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**April: First Sabbath:** Gisborne, Laide; **Second:** Maware, Staffin; **Fourth:** Glasgow; **Fifth:** Mbuma.

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

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

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**November: First Sabbath:** Leverburgh; **Second:** Glasgow; **Third:** Chiedza, Singapore.

**December: Third Sabbath:** Bulawayo, Santa Fe, Tauranga.

# The Free Presbyterian Magazine

Volume 123

May 2018

Number 5

## “Intercession for the Transgressors”

This is a quotation from Isaiah 53:12, from the passage where Isaiah so wonderfully prophesies of Christ and the redemption He was to work out by His sufferings unto death. He made intercession, but not for the righteous. How emphatically Paul expressed himself to the Romans: “There is none righteous, *no, not one*” (3:10)! There never were any who, apart from a divine work, were righteous, and there never will be. But there are transgressors, who have crossed the boundaries that God has set for human behaviour. And Christ, as priest, is making intercession for such people.

A priest is one who represents sinners before God; Aaron represented the Israelites, as did his successors. And Christ as priest represents sinners from all parts of the world before God. He was acting as priest when, in the words preceding the title of this article, He “poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many”. He, as the great High Priest, was offering up Himself as a sacrifice which could really take away sin; God the Father treated the Son as a transgressor, for He was bearing the guilt of a multitude of transgressors; He was enduring their punishment instead of them.

Old Testament priests not only offered sacrifices; they also offered incense. If we wish to understand the significance of offering incense, we might turn to Psalm 141:2, where David asks the Most High: “Let my prayer be set forth before Thee as incense”. So in the Old Testament High Priest offering up incense we are to see a type of Christ, as the Mediator between God and men, making intercession before His Father. Christ was doing so on the basis of the sacrifice He had offered. So Abraham, after pitching his tent near Bethel, “builded an altar unto the Lord, and called upon the name of the Lord” (Gen 12:8), which brings before us the connection between offering sacrifice and prayer. We sinners cannot come before God apart from a sacrifice, and so Christ Himself makes intercession for sinners on the basis of the sacrifice by which He made atonement for them.

On the Day of Atonement, the High Priest went into the most holy place in the tabernacle, on behalf of Israel. But “Christ is not entered into the holy

places made with hands . . . but into heaven itself, now to appear in the presence of God for us” (Heb 9:24). He sat down on the right hand of the Father the place of power – where He rules over everything that happens. And there He makes intercession: He is expressing, on the basis of the work of atonement He carried through in this world, His will to grant blessings, especially spiritual blessings, to His children and to those who are yet to become His children. He is presenting His will for the good of His Church and for everything that will lead to the good of each of His people.

Even on the cross, Christ made intercession for those who were crucifying Him: “Father, forgive them; for they know not what they do” (Lk 23:34). We could quote the whole of John 17, but let us note verse 20. Christ had been praying for His disciples and added, “Neither pray I for these alone, but for them also which shall believe on Me through their word”. These disciples were to go out to preach the gospel, beginning at Jerusalem, and He made intercession for those who were to believe the good news about salvation through Himself, who was so soon to be crucified as the sin-bearer.

This no doubt implies that, after He finished His work in this world and ascended to glory, He would make intercession for His disciples as they preached in Jerusalem in obedience to His command. And He would continue to make intercession as they, and others called to the same work by the same authority, went to other parts of Palestine and beyond to make known the glad tidings of salvation through a crucified Redeemer. His intercession would cover every aspect of their lives and ministries, including their bodily health, as far as it was His will that it should continue; besides safety in travel and protection from temptation – again only as far as these would be for their good. He would make intercession for everyone who had been given to Him in the everlasting covenant, that they would not only hear the gospel, but also believe it.

In Psalm 2 we find God the Father inviting His Son: “Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession” (v 8). In Old Testament times, God had taken Israel as His inheritance; in the New Testament age, on the basis of Christ’s work on earth, the gospel was to go out to the whole world. And the risen Saviour was to claim peoples who were then heathen as His possession – multitudes were to be delivered from Satan’s kingdom through the preaching of the gospel and brought into the kingdom of grace, where they would serve Him throughout the rest of their lives.

Significant in the spread of the gospel was the outpouring of the Holy Spirit on the Day of Pentecost, according to Christ’s promise to His disciples, “I will pray the Father, and He shall give you another Comforter” (Jn 14:16).

Christ made intercession for the coming of the Spirit, after finishing the work of redemption. The result was seen at Pentecost, when “there appeared unto [the disciples] cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost” (Acts 2:3,4). The result was their ability to speak in other tongues, but even more significantly, the Spirit was to accompany their words as they proclaimed the good news about Christ and His finished work. The outpouring of the Spirit was itself the result of Christ’s intercession, and the effects included 3000 conversions on that day when the gospel work of the New Testament age began. He died for each of those converted; for them He presented before His Father the merits of His saving work, and His intercession was accepted.

Christ was asking for the heathen as His inheritance when Peter was sent to Cornelius, the Gentile centurion, to say, “In every nation [not only among Jews] he that feareth [God], and worketh righteousness, is accepted with Him” (Acts 10:35). And we must see the intercession of Christ behind the sending out of Paul and other gospel messengers to Gentile cities around the Mediterranean, such as Ephesus, Philippi, Corinth, Athens and Rome.

We must see Christ’s intercession behind the awakening of the jailer in Philippi, and the wise words of Paul and Silas to him, and the Holy Spirit accompanying these wise words to this Gentile’s heart. Again we should remember Christ’s intercession when we think of men being called to missionary work in Pacific Ocean islands, for instance – including John G Paton and others to the New Hebrides – which, from a Jerusalem-centred perspective could be described as among “the uttermost parts of the earth”; Christ was then beginning to take these islands as “His possession”. Here, as elsewhere, Christ’s intercession was followed by sinners becoming convinced of sin and beginning to obey the calls of the gospel, such as the one that Paul and Silas had long before used in Philippi: “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31).

We all have a duty to pray. But how can we polluted sinners enter into God’s presence with our requests? It is through the Mediator, Jesus Christ. It is because He is on the throne of grace as the great High Priest that He is able to take our petitions, purify them and, so to speak, sieve out everything that is inappropriate or worse, and present these petitions in His intercession before the Father. This should encourage us to persevere in prayer; we are not to despair of being heard because of the imperfections in our prayers and the mixed motives with which they may be offered. Yes, we should seek to be sincere in our prayers, but let us earnestly ask to be purified by the Spirit of prayer. And let us look to Christ, not only as the One who made atonement for transgressors, but also as the One who makes intercession for them.

# Trials and Safety of Christ's People (1)<sup>1</sup>

A Sermon by *Peter Hope*

Luke 12:32. *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*

The Church of Christ in general, and individual Christians in particular, are often in a state of anxiety in this life. The Church here is the Church militant, and the Christian life is called in Scripture a warfare. Assuredly men are not allured to become Christians by any prospects held out to them in the Bible of worldly comforts and advantages to be thus obtained. There is indeed a happiness in store for them even here, which they largely enjoy but which the unbeliever never tastes. Real Christians are, in truth, the happiest of men, but theirs is a happiness not produced by the world, or depending on it, or one that depends on the things of the world. There is indeed a peace and joy in believing, but it is peace of conscience and joy in the Holy Ghost – blessings which the world can neither give or take away.

To multiply converts, other creeds have held out the allurements of temporal advantage and worldly enjoyments; the gospel of Christ holds out no such bribe. It speaks of the cross and tribulation and persecution. It points to an arduous conflict with the devil, the world and the flesh. It deals openly and honestly with men. It does not indeed tell them that misery awaits them on embracing it, even in the present life. That would be far from the truth; it would be the very reverse of the truth. But it does clearly and distinctly announce that “if any man will come after” Christ, he must “deny himself, and take up his cross and follow” Him. It clearly and distinctly announces that “all that will live godly in Christ Jesus shall suffer persecution” – persecution in one form or other, modified by circumstances, by the state of society, and the spirit of the age; but it is still persecution, stirred up by the great enemy of their salvation. It gives a full and fair representation of what is to be encountered, of all that is to be given up, and of all that is to be gained by embracing it. It admonishes all men to count the cost.

And when the natural man counts the cost, it does not appear trifling. He is to give up the cherished pleasures of sin, to abandon his beloved lusts – “the lust of the flesh, and the lust of the eye, and the pride of life”; he is to deny himself: to follow Christ through good report and through bad report; to endure reproach, discomfort and suffering – and, if need be, death itself – for His name's sake. Now, to the natural man, this is a considerable sacrifice, and the gospel never represents it as easy. And what, he may ask, is

<sup>1</sup>The first section of a sermon, as edited, from *The Free Church Pulpit*, vol 3. Hope (1815-78) was minister of the Johnstone and Wamphray Free Church in Dumfries-shire in 1844.

to be gained by this step? The answer is, eternal life. Eternal life is to be gained, and eternal destruction escaped. This is the gospel inducement, and will any say that it is not sufficient? Would a never-ending eternity of happiness not amply repay a short lifetime of misery?

But even this small price does not have to be paid. The Christian does not have to pass through a lifetime of misery. There may be a life of trial – of poverty it may be, or sickness, or persecution, or all these combined – but still, in spite of them all, it is no life of misery. Misery has its seat in the mind, and in the mind alone. And the state of the mind of the true Christian, even if he is a beggar, might well be envied by the unbelieving monarch on his throne. Believers have, it is true, their trials and afflictions, and no affliction seems for the present to be joyous, but grievous; but then, besides other consolations, there is ever gleaming before the eye of faith the bright crown of glory, the great recompense of reward. In their seasons of perplexity and distress, tumults and opposition without and fears within, they hear a voice speaking to them, in tones of love and encouragement: “Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom.”

Let us consider: (1.) Who are the “little flock” who are here addressed? (2.) The admonition, “Fear not”. (3.) The special grounds for taking courage set before the flock of Christ.

**1. Who are the “little flock” who are here addressed?** The individuals to whom the Saviour spoke these words were the little flock of His disciples, who, amid all the scorn and hostility of scribes and Pharisees, clung to Jesus of Nazareth as the long-promised Messiah. But the expression before us must not be limited to that company, or to that age. Ever since, Christ has had a little flock in the world and, while the sun and moon endure, He shall have a seed to serve Him in the earth. He has such a little flock now, to whom He still addresses the same words, and the question is: Who are they?

There can be no difficulty or hesitation about the answer to this question. They are believers. They, and they only, belong to His fold. They are the sheep; unbelievers are the goats. All who hear of a Saviour, and have the salvation of the gospel offered to them, may be ranked – must be ranked – in one or other of these two classes. They either embrace the offer of salvation, or they do not embrace it. If they do, they are believers and belong to Christ’s fold; if they do not, they are unbelievers and do not belong to it. There is no middle course. This is the vital distinction which, to the eye of God, exists among men now; this is the great distinction which will be made hereafter. In that day “when the Son of man shall come in His glory, and all the holy angels with Him . . . before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep

from the goats: and He shall set the sheep on His right hand, but the goats on His left.”

In other words, these are just the righteous and the wicked. “The wicked”, we are told, “shall be cast into hell”, and they are those on the left hand. “These shall go away into everlasting punishment; but the righteous” – those on the right hand – “into life eternal”. And we repeat once more that these are precisely the two classes of believers and unbelievers, according to the declaration: “He that believeth on the Son of God hath everlasting life; but he that believeth not the Son shall not see life; but the wrath of God abideth on him”.

I have dwelt upon this point the more earnestly, in order that you may clearly perceive that, however diversified the terms of Scripture may be, there are not in reality two classes of gospel hearers that enter into heaven: the righteous, or those who gain that inheritance by leading good and virtuous lives; and believers – those who enter there through faith in Christ. No, there is but one class. The righteous are the believers, and the believers are the righteous. And so with the wicked and unbelievers.

It is all the more necessary to have a clear and practical persuasion of the truth of all this because we, in this professedly-Christian land, are too ready to look upon ourselves as Christians almost as a matter of course. We were devoted to Christ by Baptism in our infancy; we were called by His name, and are disposed, without much inquiry or concern, to take it for granted that we belong to His flock. Now there cannot be a greater delusion. Unless we are His, not in name only, but in deed and in truth, all our gospel privileges will only increase our condemnation. It is not being born in a Christian land that will take us to heaven. “Except a man be born again, he cannot see the kingdom of God.” Neither will a mere profession in Baptism, or in later life, secure our salvation. “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

But let us notice the expression *little flock*. Christ’s true disciples were a very little flock when these words were uttered. Are they a little flock still? There can be no doubt that the faithful followers of Christ who are now in the world – if we look at them without reference to the whole family of mankind, and if we compare them with the number of His followers during Christ’s sojourn upon earth – will in this view appear to be indeed a great multitude. And, blessed be His name, when we look around us upon the Church and the world, and consider the efforts which have recently been put forth to spread abroad the knowledge of Christ, we may confidently say that never since the day when He tabernacled among men has His gospel been so widely proclaimed as at the present moment. And perhaps we may venture



to hope that the actual number of true Christians throughout the world is as great now as it ever was.

But looking at the subject in another view, we are constrained to say that the genuine disciples of Jesus are, even in this day of gospel light, but a little flock in comparison with the rest of mankind. It is still true, as it was of old, that "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat"; while "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it".

Were we to inquire, without presuming to judge the heart, what proportion of the human race can be said to belong to the true flock of Christ, or appear to belong to it, we should be met at the very threshold of the inquiry by the overwhelming fact that not a third part of mankind are even nominal Christians, dwelling where Christianity in any of its forms is professed, the great proportion of this world's inhabitants being yet in pagan and Muslim darkness. And of those who are called Christians, one half are under the blinding sway of Popish superstition, and half of the remainder are steeped in the ignorance and errors of the Greek Church.

And when we turn to Protestantism, comprising so small a proportion of the nominal Christianity of the world; and when we contemplate the religious condition of the various countries in which it is professed, and even when we come to our own highly-favoured land with all its gospel light, and all its purity of doctrine, and its high name for religion and morality, what conclusion are we to draw as to the number of the faithful even here? Alas, how much open ungodliness there is, how much unblushing disrespect to religion and neglect of its ordinances! These can leave no doubt in the mind of anyone that those who exhibit this character assuredly do not belong to the little flock of Christ.

But let us narrow the circle still more. Let us leave out of view the multitudes who do not even make an outward profession of Christianity, and whom no one would ever describe as humble followers of Jesus. Let us take our church-going population and, adopting the Bible as our standard of judgment, what are we to conclude about them? Without judging the heart, are we to conclude that all these are true believers? It is indeed painful to say, but the truth must be spoken: even here we must make deductions, often large deductions, before the true disciples of Christ stand alone. What the proportion now is, after excluding the careless and the formalist, and all but sincere believers, we refrain from conjecturing. The eye of God alone clearly discerns them. The Lord alone knoweth them that are His. Can we shut our eyes to the fact that the true disciples of Christ are only a "little flock"?

But what is our object in this rapid review? Is it to distress you and cast

a gloom over your spirits by presenting you with so dark a picture? This is not our aim, but to stir us all up to more serious consideration and greater care in seeing that we individually are among Christ's people, and that we may be more diligent in making our calling and election sure, no longer resting satisfied with merely being like others, who perhaps are treading the wide path that leads to destruction, and if we accompany them in it we must share their doom.

But if we do belong to the fold of Christ, let us see what awaits us. Let us listen to the Shepherd's voice, who tends His "little flock" with as much care as if their number was ten thousand times greater than it is. He says, "Fear not, little flock".

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## A Way of Escape for Sinners<sup>1</sup>

*Ashbel Green*

1 The first idea of importance is: *there is an escape* from the wrath and curse of God. It is too little recollected that we are entirely indebted, for the possibility of such an escape, to God's sovereign grace and mercy. You know that for the angels "who kept not their first estate", no way of escape was provided or was possible. They were immediately consigned to unavoidable, hopeless, endless perdition; and God was under no obligation to deal in a different manner with our fallen race. He would have done us no injustice if he had treated us just as He did "the angels that sinned". But in His boundless love and compassion, He has provided a Saviour for mankind, and through Him a way of escape.

Further, the word *escape* suggests two other important ideas. One is, this word is never applied to any but to those who are in a state of danger. We have seen in what an awfully perilous condition man was placed by his original apostasy, and how God's benevolence has opened a way of deliverance. But it is not enough that the way has been opened: it must be used; it must be entered and pursued till it leads to a refuge of perfect safety. Every unregenerate sinner is still in a state of the most awful peril. Believe that if any one of you who is not yet reconciled to God through Jesus Christ should

<sup>1</sup>These are the first two sections of Green's comments, as edited, on the answer to Question 85 in *The Shorter Catechism*: "To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with a diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption". This extract is taken, with editing, from Green's *Lectures on the the Shorter Catechism*, vol 2. Green (1762-1848) was a prominent American minister and was President of the Board of Governors of Princeton Theological Seminary.

have his eyes opened at once to see all the danger of his condition, it would make him tremble. Awakened sinners who get only an imperfect view of their fearful condition do often tremble; and the only reason why any wonder at this is because they themselves are blind.

The other idea suggested by the word *escape* is a flight from the impending evil. He who escapes hastens away, with all possible speed, from the peril which threatens to destroy him. Now this points to the duty which a regard to their own best interest, as well as to the command of God, enjoins on all unsanctified sinners. They ought not to remain at ease for a single moment, in a situation where they are constantly exposed to remediless misery. Hence we read of fleeing from the wrath to come. Hence the anxious demand of the convicted Jews, on the day of Pentecost, for immediate direction: "Men and brethren, what shall we do?" – and of the trembling jailor at Philippi: "Sirs, what must I do to be saved?"

Unawakened sinners under the gospel plead for delay, and it destroys them by the tens of thousands; but no sinner who has his eyes opened to see the danger of an impenitent state ever pleads for delay. He is all alive to make his escape from the brink of final perdition, and would to God that every one of you, who are not yet savingly interested in the redemption of Christ, were in this state of mind. You would then listen with all earnestness to what I am now to state from the answer of the Catechism before us, which is:

2. *Means are to be employed* in making an escape from the "wrath and curse of God due to us for sin". These means are of two kinds, *inward* and *outward*. The outward means are to be particularly considered afterwards; the inward means claim our special attention at present. They are "faith in Jesus Christ and repentance unto life", called inward means because they are acts which take place entirely within the mind. When these, however, are called the means of escaping God's displeasure, it is of the highest importance to understand and remember that they are *not* the meritorious cause of God being reconciled to the offending sinner. The merits of the Lord Jesus Christ – His finished righteousness and prevailing intercession – are alone the meritorious consideration on which pardon, justification and eternal life are granted to any of our guilty race. You will understand how faith and repentance operate as means of salvation if you consider attentively that none will be admitted to heaven but those who are at once entitled to its unspeakable bliss and qualified to enjoy it, and that it is by faith and repentance that both the title and the qualification are obtained.

It may be sufficient meantime to observe that *faith* is exclusively the grace by which the believing sinner becomes connected and identified with the Saviour, and of course interested in all the benefits of His great redemption.

Thus the sinner gains a title to those celestial mansions which the glorified Head of the redeemed has promised to all the members of His mystical body, and which He has gone to prepare for them. At the same time, repentance – for faith and repentance always take place together – breaks the power of sin in the soul, turns the whole bias or current of its affections from sin to holiness. Thus the disposition is implanted and cherished which, when perfected at the point of death, qualifies it for partaking in all the holy exercises and enjoyments of the heavenly state.

It is in this way, and only in this way, that faith and repentance are means of salvation. And till it can be proved that there is merit in a perishing individual accepting offered life and happiness which he has a thousand times forfeited – and merit in ceasing to hate, and beginning to love, what is supremely amiable and excellent – it can never be shown that faith and repentance are meritorious acts. For faith is really nothing more than a perishing sinner accepting spiritual and eternal life and happiness, procured for him and offered to him by the Lord Jesus Christ without money and without price. And repentance essentially consists in ceasing to hate, and beginning to love supremely, the ever blessed God, the source and sum of all that is excellent and lovely.

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## Christ as the Good Shepherd<sup>1</sup>

*W S Plumer*

**W**e may here consider the *qualities* of a good shepherd, as they are found in Christ.

1. *Devotedness to his office.* He who would well fulfill the place of a shepherd must not be idle. He holds no sinecure. He must be very attentive. He has a great work on hand. This is the case when the shepherd has but a small flock, and of little value. It is much more true when he has the care of souls. It is above all true of the Saviour of men. Who ever served God or his generation like the Redeemer? Even when on earth, He was often wearied and hungry and thirsty, yet nothing could divert Him from the great business He had undertaken. In every age He has fully performed the engagement to each believer, “I will never leave thee nor forsake thee”. At home and abroad, in sickness and health, in the height of prosperity and in the depth of trouble, He attends His “little flock”. He is not merely a Saviour afar off, but also a Saviour at hand – a very present help in time of trouble.

<sup>1</sup>Taken, with editing, from *The Rock of Salvation*. Plumer was a noted Presbyterian minister in the nineteenth century.

2. *Love for his office.* If the shepherd's heart is set more intently on something else, he cannot possibly succeed. If he prefers some other calling above that in which he is engaged, disaster must befall the flock. It is delightful to be able to assert, on the authority both of individual promises and of the general tenor of Scripture, that no object in creation lies nearer the heart of the Good Shepherd than the care and salvation of His flock. This was so in the countless ages of a past eternity, as He Himself declares: "Then I was by Him as one brought up with Him: and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and My delights were with the sons of men" (Prov 8:30,31). When He was here, "having loved His own . . . He loved them unto the end". Never did He neglect one of His flock. Never did He slight His appropriate work. As one whom his mother comforteth, so He comforts His saints. To Zion He says, "Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me" (Is 49:16).

3. *Watchfulness.* "Thy shepherds slumber, O king of Assyria" (Nah 3:18) was among the saddest signs of Nineveh's ruin. To the Church, God says, "He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep" (Ps 121:3,4). "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chr 16:9). It is a great mercy that God's people are so seldom allowed to fall under the temptation to believe that their way is hid from the Lord and their judgement is passed over from their God. But even when Satan does gain a temporary advantage, they know that it is not for the lack of loving care and tender watchfulness in their God and Saviour.

4. *Wisdom.* Woe to the flock whose guide has only "the instruments of a foolish shepherd" (Zec 11:15). When the shepherd takes the whip rather than the crook, the scourge rather than the staff of Israel, when he would only drive and not at all allure, it is sad indeed for the flock. Alas for the "shepherds that cannot understand" (Is 56:11). But the Good Shepherd employs no unwise instruments or measures. He knows what is best. He sees the end from the beginning. He understands all their situation. He charges His angels with folly. He takes the wise in their own craftiness. No plot is so deep, and no machination so cunning, that He cannot at once, and with infinite ease, pour confusion upon those responsible.

5. *Strength.* Without it the sheep are defenceless. With it they are safe. In Amos 3:12, we read of the shepherd taking out of the mouth of the lion the two legs of one of his sheep. With supernatural strength God endowed David, when he was but a shepherd's boy, that he might deliver his flock from a

lion and a bear. It may be in special reference to the power of Christ that He is called “that great Shepherd of the sheep” (Heb 13:20). He is also styled “the chief Shepherd” (1 Pet 5:4). In strength, as in all other good qualities, He excels all shepherds: “God hath spoken once; twice have I heard this, that power belongeth unto God”. In Scripture, the Shepherd is called “the mighty God” (Is 9:6). He claims for Himself the title which demands awe: “The Almighty” (Rev 1:8); and one Almighty is more than all mighties. Indeed, the Shepherd “appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty” (Ex 6:3).

It is a matter of no small weight that a shepherd is no intruder, but rightfully in his office. This is the case with the Good Shepherd. Before He gave the commission under which the gospel is now preached, He assured His Church: “All power [authority] is given unto Me in heaven and in earth” (Mt 28:18). Indeed, early in His ministry He said to His disciples: “All things are delivered unto Me of My Father” (Mt 11:27). Even long before His advent, prophecy declared that there should be “given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him” (Dan 7:14).

6. *Love to the sheep.* No quality of a shepherd is of higher value. This shows itself in gentleness, in constant care, in readiness to encounter danger for their defence. How wonderfully loving is this Shepherd! He is so gentle. He neither strives, nor cries, nor lifts up, nor causes His voice to be heard in the streets. When reviled, He reviled not again; when He suffered, He threatened not. How different He was from the shepherds of the flock of slaughter. They did not pity the distresses of those for whom they were bound to care. It was love – it was compassion like God – that caused the Good Shepherd to lay down His life for the sheep.

Some of the Roman emperors such as Trajan claimed to be shepherds to their people. He sent his own raiment to bind up the wounds of his soldiers; and for that kindness many loved him. But Jesus, the Good Shepherd, had His flesh torn, His blood shed, and His heart melted like wax, so that He might heal our wounds. He has the only sovereign balm. This pity of Jesus shows itself in His readiness to receive and treat tenderly the weakest and most sickly of His flock. He continually fulfills the prophetic promise, “He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young” (Is 40:11).

One of the last charges of the chief Shepherd to Peter, and through him to all ministers, was, “Feed My lambs . . . feed My sheep . . . feed My sheep”. Jesus never forgot the lambs. Jesus never forgot one of His sheep. When a

bird, frightened by a hawk, flew into the bosom of a man, he said, though he was a heathen: “I will not betray you to your enemy, seeing you come to me for sanctuary”. So in time of danger, the Good Shepherd loves to have His affrighted sheep come close to Him and abide with Him.

In a sense, all times are times of danger; so we cannot cleave too closely to the Redeemer. This ardent love to the flock secures fidelity, as Jesus has said, “He that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf catcheth them and scattereth the sheep. The hireling fleeth because he is a hireling, and careth not for the sheep” (Jn 10:12,13). But Jesus saw the wolf coming, and stood His ground, laid down His life for His sheep and saved them.

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## John Hooper – a Reformation Puritan<sup>1</sup>

### 2. Three Books from Zurich

*Rev K M Watkins*

During his relatively short stay in Zurich, John Hooper published three books. These are vital for understanding this Reformation Puritan, for it is no overstatement to say that “these three books lay the groundwork for Hooper’s contribution to the English Reformation”.<sup>2</sup> He never had cause to revise the basic premises contained in these works. They covered all the main emphases for which he would contend, once he was back in England, in his attempts to see a reformed Church that would be Puritan in its doctrine, worship and practice. These three books bore a united witness against so much of what remained unreformed in England.

The first book, *Answer to the Bishop of Winchester’s Book*, published in September 1547, was written against Stephen Gardiner’s defence of the Romanist mass. It has been well summarised: “Step by step he refuted the real presence of Christ in the bread”.<sup>3</sup> Hooper’s ability to crystallise in short compass the very core of a matter is seen in this wonderful statement about the Lord’s Supper: “The thing present in this sacrament is Christ Him-

<sup>1</sup>This article is based on the second part of a paper given at the 2016 Theological Conference. Englishman John Hooper was so radically influenced by the Zurich reformation of Zwingli and Bullinger that he was forced to leave King Henry VIII’s partially-reformed England. After travelling through Europe, in early 1547 he arrived in Zurich, where he was to remain until the spring of 1549.

<sup>2</sup>David G Newcombe, *John Hooper: Tudor Bishop and Martyr*, Davenant Press, 2009, p 43.

<sup>3</sup>Pete Sullivan, *A Gloucester Martyr: John Hooper and the English Reformation*, Country Books, 2004, p 20.

self, spiritually; the thing absent is Christ's body, corporally".<sup>4</sup> He wrote: "It is an horrible heresy to say that Christ is offered in the mass for sin. Christ once offered Himself. It is our office to confess and acknowledge that only oblation once offered" (*EW*, p 182).

Hooper showed that the sacrament does not convey blessing automatically. The receiver needs faith and understanding in order to benefit. He wrote: "To obtain the thing present in this holy supper, is to have Christ and all His merits delivered unto the soul by the Spirit of God through faith, which eateth neither flesh neither blood corporally, but feedeth upon the causes why and wherefore the body of Christ should die, and His blood to be shed" (*EW*, p 209).

Whilst utterly refuting the physical presence of Christ's body and blood in the Supper, the book shows that Hooper's understanding of the sacrament was much richer than the oft-repeated and overly-simplistic allegation made against Zwinglian doctrine, that it reduced the sacrament to a mere memorial. Hooper wrote: "When the minister delivereth unto me . . . the bread and wine, rehearsing the words of Christ's institution, the Holy Ghost delivereth unto my faith . . . the precious body and blood of my Saviour Jesus Christ spiritually, and not corporally" (*EW*, p 191). To Hooper, the Supper was more than a bare symbol; it was a seal appointed by Christ, and when received by faith, Christ Himself was made spiritually present to the soul.

Hooper's second book was on Christology. Published in December 1547 under the title, *The Declaration of Christ and His Office*, we see Hooper the evangelist and pastor, seeking the spiritual good of his readers, as he commends Christ's Person and work, especially in His priestly office. This was the heart of Hooper's religion – and indeed of all true reformation and Puritanism: Christ-centred faith and experience.

Nevertheless, Hooper did not fail to seize every opportunity to apply the doctrine to the purposes of further reformation. On Christological grounds, he was able to attack many unbiblical practices and beliefs that still needed to be fully rooted out of England. Christ alone is head of the Church, who "keeps the defence and governance of the Church only and solely [to] Himself".<sup>5</sup> Therefore "doubtless it is a foul and detestable arrogancy, that these ungodly bishops of Rome attribute unto themselves to be heads of Christ's Church" (*W*, p 23).

<sup>4</sup>*Early Writings of John Hooper*, ed Samuel Carr, The Parker Society, Cambridge, 1843, p 209. Further references to this volume are in the text of the article, prefaced by *EW*.

<sup>5</sup>*Writings of Dr John Hooper, Bishop of Gloucester and Worcester. Martyr, 1555*, The Religious Tract Society, nd, p 23. Further references to this volume are in the text of the article, prefaced by *W*.



In governing His Church, Christ “binds all the ministers thereof unto the sole Word of God”, so “what abomination is this” that anyone “take upon him to make any laws in the Church of God, to bind the consciences of man, beside the Word of God; and, in placing their superstition and idolatry, put the Word of God out of its place!” (*W*, p 23).

When arguing for right administration of the Lord’s Supper according to Scripture, Hooper pleaded the motive of Christ’s redeeming love: “He that took the pains to die and suffer His passion for the redemption of the world . . . hath taken the pains to teach the world how and which way they should keep this passion in mind” (*W*, p 30).

The invocation of Mary and other departed “saints” in dependence on their supposed merits could not be right, for God “hath ordained Christ alone to be Mediator between man and Him” (*W*, p 33). Praying to the saints was intolerable because “it diminishes the merits of Christ” (*W*, p 33). The defence for retaining images in the churches, that they were not there to be worshipped but to teach the people as so-called laymen’s picture books, could not be right, for that contradicted the Great Commission given by the Saviour. “Christ saith not, ‘Go preach unto the people by images’; but He said, ‘Go into all the world, and preach the gospel’” (*W*, p 37).

Contrary to the Romanist blasphemy of the supposed sacrifice of the mass, Hooper asserted the once-for-all sacrifice of Christ. He wrote: “From this infallible truth, ‘Only the death of Christ is the sacrifice for the expiation of sin’ . . . it is manifest that [the Lord’s Supper] is not a sacrifice for sin” (*W*, p 51). He insisted on the true physicality of Christ’s human body, which can be in only one place at one time, and that place is now heaven. Therefore Christ’s bodily presence in the Supper was an impossibility, whether according to the Romanist version of transubstantiation, that the sacramental bread was physically changed into the physical body of Christ; or the Lutheran version of consubstantiation, that Christ’s physical body was “in, with and under the bread”. He wrote: “To be everywhere, or to be in divers places at one time, is denied to His humanity” (*W*, p 60).

From the truth that Christ alone sanctifies His people through His blood, Hooper denied all other sources of holiness, such as “bewitched water, candles, vows, or any such heathen superstition” (*W*, p 63). This truth left no place for the claims of the Pope, who “names himself ‘the most holy father’, and takes upon him to sanctify all other men of the earth; as God’s vicar and lieutenant, to absolve from guilt and punishment, to pull out of hell and send to heaven with his pardons, masses, and other abominations, whereas Christ only and solely doth sanctify” (*W*, p 63).

Hooper’s third book published in Zurich came in 1548, and was called *A*

*Declaration of the Ten Holy Commandments of Almighty God.* That England was in dire need of a work on the Decalogue would come into sharp focus later, for when Hooper took over the bishopric of Gloucester in 1551, he was to find that 172 out of 311 clergymen in the diocese could not recite the Ten Commandments.<sup>6</sup>

As Hooper expounded the commandments one by one, his credentials as a pastor of souls, concerned to see faith being put to work in the practical godliness of daily Christian life, shone forth. This would be emphasised over and over in the later Puritan movement in England: although salvation is by divine grace alone and received by faith alone, professing Christians must work out their salvation in daily practical godliness, through endeavours for obedience to God's law in heart, speech and behaviour. God's people must be doers of the Word, not hearers only: "It were as good never to read the Scripture, nor to hear sermon, [if] we mind not to obey unto the Word of God spoken or read" (*EW*, p 289).

The obedience that Hooper insisted on was no mere outward and legalistic formality. It was to be that "faith which worketh by love" (Gal 5:6). Hear him stirring his readers to wholehearted love towards God: "When the law requireth the love of God with all the heart, it requireth all men's affections to be sincere and pure, and wholly directed unto the love and obedience of God. . . . He is not content with the fourth part, or the half, but requireth the whole heart, mind, will, affections, and life of man. He is not content that we love Him with one part, and the world with the other" (*EW*, p 299-300).

The obedience that Hooper expounded was thoroughly evangelical. Grace is needed to keep the law of God. His comment on the Third Commandment is applicable to all ten: "The works required of us . . . can be done of no man, but of such as first know God in Jesu[s] Christ, and for His merits be reconciled, and hath his sins forgiven" (*EW*, p 324). On the Tenth Commandment, he wrote: "No creature born into the world could satisfy this law; and all holy saints had sin remaining in them, as long as they lived. . . . [So] we may learn to call for the great and inestimable help of God, that we may be quit and saved from this imperfection in Christ Jesu[s], and accounted in Him the children of God and satisfiers of the law" (*EW*, p 410).

Hooper's exposition of each commandment in turn led him to expand on many of the duties required and sins forbidden, in a way that would be repeated time and again in the Reformed Churches. An eminent example of that method would be seen in *The Larger Catechism* that came a century later.

<sup>6</sup>David G Newcombe, "The Visitation of the Diocese of Gloucester and the State of the Clergy, 1551", in *The Transactions of the Bristol and Gloucestershire Archaeological Society*, vol 114 (1996), p 91.

Hooper's desire for full reformation of church and state was also to the fore. He applied the divine law to the contemporary issues facing England. So much was this the case that Spurgeon, writing three centuries later, criticised the book for being "too much occupied with the controversies raging in the author's times to be very interesting now".<sup>7</sup> The quotes we have already made from the book demonstrate that Spurgeon's comment is unjustified, especially when it is recognised that Hooper was not writing a treatise for posterity, to be studied centuries later. His work was forged in the heat of battle, as he contended for the thorough biblical reformation of the whole of England. Hooper was a Puritan reformer, as well as a Puritan pastor.

To that end, Hooper saw implementation of the first table of the law, as well as the second, as necessary for the welfare of the nation. "The first law to preserve a commonwealth is, that the people thereof know how to reverence and honour God aright. . . . If He be neglected, there followeth doubtless a ruin and change of the commonwealth" (*EW*, p 352). To obtain the favour of God, for the preservation of the nation, we are "assured by His Word how we may honour Him . . . as it is taught us in the first table and four first precepts" (*EW*, p 353). Under the Fifth Commandment, he wrote: "It is . . . the office of every magistrate to learn how to reign over the people by the law of God" (*EW*, p 365).

The regulative principle of worship surfaced again: "Every thing that we do for the honour of God, not commanded by His Word, is . . . not accepted of God. . . . God will have none other works of man, than He requireth in His express Word" (*EW*, p 311). Everything else brought into worship is "the fire of Aaron's sons, Nadab and Abihu, a strange fire . . . such as He commanded not" (*EW*, p 311).

Hooper had no doubts regarding the biblical principle that nations – as nations – should serve the true and living God. The civil magistrate was to enforce Church attendance on the Sabbath in obedience to the Fourth Commandment. Seeing that "by this commandment" the Israelites were to "constrain the strangers within their city to hear and see their religion upon the Sabbath", so "every well-ordered commonwealth now in the time of the gospel should . . . constrain all people to hear the Word of God, and see the ministration of the sacraments" (*EW*, p 341).

The book also demonstrated Hooper's unreserved commitment to Scripture. For him there was only one final authority, and that was the Bible. In his preface, entitled "Unto the Christian Reader", he wrote: "We must therefore judge by the Scripture, and believe all things there spoken. Know thereby

<sup>7</sup>Charles H Spurgeon, *Commenting and Commentaries*, Baker Book House reprint 1981, p 58.

the will of God" (*EW*, p 266). He complained: "Men doth not look what God's Word saith, but extolleth the authority of man's laws, preferring the decree of a general or a provincial council before the Word of God: which hath brought this abomination and subversion of all godly doctrine into the Church of Christ" (*EW*, p 288).

That submission to Scripture, whatever the cost, was put to the test. In dealing with the Seventh Commandment, he argued that women had equal right to divorce adulterous husbands as men had to divorce adulterous wives; and that the innocent parties, whether male or female, had equal right to remarry. "The same authority hath the woman to put away the man, that the man hath to put away the woman" (*EW*, p 379-80). Though altogether scriptural, this was revolutionary to the thought of the day, and Hooper had to defend himself against the unjustified charge of dishonouring marriage. In a letter to Bullinger, written once he was back in London (dated 31 May 1549), he explains the soreness of the trial: he was being "hindered" by "circumstances" with which he had to "contend". He wrote, "My opponents allow the husband to divorce his wife by reason of adultery, and to marry another; but they do not allow the same liberty to the wife".<sup>8</sup>

Hooper was determined not to give up biblical light, even if it brought him into conflict and trouble. This was always at the core of Puritanism: faithfulness to Scripture, whatever the consequences. Spurgeon described Hooper's book as being "after the manner of the English reformers"<sup>9</sup>; actually Hooper was ready to resist their consensus when they went contrary to Scripture. Having written his three books in Zurich, his readiness to stand for Scripture, whatever others thought, was to be seen even more clearly once he returned to England.

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## Communicants and the World<sup>1</sup>

*James Grierson*

Let us consider the general way that communicants ought to behave to the World from which they have professedly separated. Those who publicly

<sup>8</sup>*Original Letters Relative to the English Reformation*, vol 1, The Parker Society, ed Hastings Robinson, Cambridge, 1846, p 64.

<sup>9</sup>*Commenting and Commentaries*, p 58.

<sup>1</sup>Grierson (1791-1859) was latterly minister of the Free Church congregation in Errol, Perthshire; R M M'Cheyne speaks of a sermon by Grierson as "an instructive word". This piece is taken, with editing, from Grierson's volume, *The Lord's Supper*. It is the first point in a chapter headed, "The general conduct which all who partake of the Lord's Supper should be careful afterwards to maintain".

profess to have accepted Christ also profess to have been separated from the world. Of His genuine disciples, Christ Himself says that He has chosen them out of the world. They are again and again exhorted, in every possible way, to demonstrate that they are keeping themselves distinct from it. "Love not the world," says the Apostle John, "neither the things that are in the world. If any man love the world, the love of the Father is not in him." They are reminded by James that "pure religion and undefiled", which they have professedly embraced, consists partly in keeping themselves "unspotted from the world".

But Paul goes still farther and beseeches them not to be "conformed to this world". He also exhorts them to "have no fellowship with the unfruitful works of darkness, but rather reprove them". He was aware that it was impossible for them to avoid altogether the company of some who, as the followers of the world, continued to follow the lusts of the flesh. He remarked that, if they were never, on any account, to have dealings with such persons, they must "needs go out of the world".

Yet he showed them that, if they could not entirely avoid the society of those who were unbelieving and ungodly, they should be all the more careful to show that they had no sympathy with the principles of the world and did not participate in their ungodly deeds. He exhorted them as professing Christians to abstain, not only from what was in itself evil, but "from all appearance of evil". "Let not", said Paul, "your good be evil spoken of." Instead of giving any "occasion to the enemies of the Lord to blaspheme", their conduct should be such that, in the words of Peter, "whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ".

This leads us to remark that those who have publicly declared themselves to be Christ's should be careful to behave in a way that not only shows they "have escaped the pollutions of the world". They are not to be content with the distinction, glorious as it is, of being "blameless and harmless, the sons of God without rebuke," but they are to "shine as lights in the world". Each is to show himself "a pattern of good works," as well as "sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say" of them. They are exhorted to "walk honestly" and to "walk in wisdom toward them that are without," that is, toward those who do not belong to the Christian community.

Christ Himself said to His disciples, "Ye are the salt of the earth . . . . Ye are the light of the world. A city that is set on a hill cannot be hid. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." They are represented as "epistles", of

Christ, “known and read of all men”. The boldness, devotedness and consistency of the first disciples were such that the “rulers of the people, and elders of Israel” – especially when “they perceived that they were unlearned and ignorant men” – “marvelled; and they took knowledge of them that they had been with Jesus”.

Not only, however, did they arouse the astonishment of the rulers, they won the admiration and favour of multitudes among the people. “They continued steadfastly in the Apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. . . . And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people.” It was thus that the primitive Christians not only kept themselves unspotted from the world, but showed an example which was calculated to improve its morals and recommend that gospel of which they were at once the disciples and the ornaments. Thus likewise the Lord has a right to expect that all who have partaken of the holy ordinance of His Supper will habitually be careful to adorn the doctrines of God their Saviour, and – seeing they are “bought with a price” – to “glorify God in [their] body and in [their] spirit, which are God’s”.

They should hold themselves solemnly bound, not only “as much as lieth” in them, to “live peaceably with all men” but, after the example of their blessed Lord, they should be ready to relieve their distresses, and to “do good unto all men, as they have opportunity,” whether in their souls, or in their bodies. They should neither conceal their views of the sins of worldly men, nor, on the other hand, speak of them harshly or with exaggeration. They should avoid all uncharitableness in the way they view the conduct of these people and, in the exercise of pity towards them on account of their delusions and their vices, they should carefully avoid everything like the arrogance of self-righteous superiority.

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## Prayer Before Hearing God’s Word<sup>1</sup>

*Thomas Boston*

**W**e should be much in prayer – both family prayer and secret prayer before we go to public worship, therefore we ought to spend the morning of the Lord’s day in such a way that we have time for them. If you wish to get good from the Word read or preached, pray – and pray earnestly – beforehand. Pray for:

<sup>1</sup>An edited extract from Boston’s *Works*, vol 2.

1. *Assistance for the minister.* The Apostle Paul says, “Brethren, pray for us, that the word of the Lord may have free course, and be glorified” (2 Th 3:1). Pray that the Lord Himself would come out with him, directing him, instructing him and moving him to know what to speak and how to speak it. It is rare to see a lively people under a dead ministry; therefore people’s own interest should engage them in concern for ministers.

2. *A meal for yourselves.* “Open Thou mine eyes, that I may behold wondrous things out of Thy law” (Ps 119:18). Pray that God would direct the Word to your case, and send it home to your hearts with His blessing, that you may be enlightened, sanctified, strengthened, humbled, or raised up by it, as your case requires. And in order to attain this, pray and wrestle earnestly for:

3. *An outpouring of the Spirit in His ordinances,* agreeably to the Lord’s own promises, such as, “Behold, I will pour out My Spirit unto you” (Prov 1:23), so that yourselves and others may be bettered by the Word. Everyone should be concerned for the success of the gospel, not only to themselves, but also to others. Love to God and our neighbours’ souls should engage us to this (2 Th 3:1).

Now, having engaged beforehand in both this preparation<sup>2</sup> and prayer, beware that you do not lean on them, but remember that all depends on the Spirit’s influences, and that He is debtor to none. “Awake, O north wind; and come thou south, blow upon My garden, that the spices thereof may flow out” (Song 4:16). “The wind bloweth where it listeth” (Jn 3:8). Cry therefore that the Spirit may render the Word effective.

## Faith in the Son of God<sup>1</sup>

A Sermon Outline by *John Kennedy*

John 9:35-38. *Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord, I believe. And he worshipped Him.*

**W**e have here an important question addressed by Christ. The reply to the man’s question is a gracious manifestation of Himself to the outcast. We also have the man’s gracious reply to that manifestation.

**Dost Thou Believe in the Son of God?**

<sup>2</sup>See the article in the April issue.

<sup>1</sup>Preached in Dingwall on 15 October 1882, and now edited.

Salvation cannot be ours without faith.

Christ's question here is enough to show how indispensable faith is.

The danger of regarding faith as a substitute for obedience.

To such people the gospel becomes another law, faith being its condition.

Faith is trust in a divinely-appointed Redeemer.

This faith is only exercised by those regenerated by the Spirit of God.

Otherwise there can be no true desire or ability to know the Son of God.

It is in the light of Christ's glory that His love is secure.

We must be persuaded that only the Son of God can save sinners.

This brings one as a willing subject to His feet.

### **The Enquirer's Anxiety.**

It is not what faith is so that I may do it, but who is the object of faith.

I must know the object before I can believe.

Flesh and blood does not reveal this, but the Father in heaven.

### **Christ's Response was Gracious.**

"I that speak unto thee am He"; He revealed His glory as the Son of God.

He gave Himself thus, over to his embrace, as an object of trust.

How different from the rational light of human doing!

### **The Result.**

He embraced the Son of God; he desired Him.

This faith brought him down to the attitude of a worshipper.

He chose his place at the feet of Jesus.

He is now on high.

### **Application.**

Which faith have you? Do you believe on the Son of God?

## *Seven Leaders*

A Review Article by *Roy Middleton*

*Seven Leaders: Pastors and Preachers*, by Iain H Murray, published by the Banner of Truth Trust, hardback, 293 pages, £15.00, obtainable from the Free Presbyterian Bookroom.

Iain Murray's latest book provides interesting and useful sketches of the lives and witness of seven pastors and preachers. He has already written full-scale biographies of three of them and edited the diary of a fourth. The majority of the sketches printed in this book were given as addresses to students for the ministry at the Presbyterian Theological College in Melbourne. Another was given at the Crieff Fellowship in 2009 and the remainder were written specifically for this volume. In his introduction Mr Murray states,



“While my hope is that this book will assist younger men called to the ministry of the gospel, it is not meant for them alone. All Christians ought to be able to pass on what ‘we have heard and known and our fathers have told us’ (Ps 78:3). When history is forgotten, it is the later generations who suffer. The past is rich in wisdom and will never be out of date” (p xii). The seven leaders whose witness is detailed in this book are John Elias, Andrew Bonar, Archibald Brown, Kenneth A MacRae, D Martyn Lloyd-Jones, William J Grier and John MacArthur. Due to space considerations, even in a review article, we will only consider the three who are perhaps the least known.

**John Elias** (1774-1841).<sup>1</sup> The first of the leaders Mr Murray deals with is John Elias, the Welsh Calvinistic Methodist minister, who belonged to the second generation of Methodist leaders. Howell Harris, Daniel Rowland and William Williams were dead before Elias emerged as a preacher in 1794. By then the leadership of Calvinistic Methodism had devolved on men like Thomas Charles (1755-1814) of Bala. Though Elias preached throughout Wales, he was a minister on the Island of Anglesey; following Thomas Charles’ death he became the leader of the Calvinistic Methodists.

Mr Murray stresses his outstanding gifts as a preacher in times of revival. He writes, “His solemnity was intense. No sermon of his would ever include a light word or anything that would induce a smile” (p 15). However, alongside his preaching to awaken sinners was the appeal of the gospel. Mr Murray adds, “Men felt the compassion of Christ in what Elias preached. Those who heard him have said that he was never more animated than when he was magnifying the love of God” (p 16). A contemporary, Edward Morgan, said of him: “In all my journeys throughout Wales, I have not heard of any one minister whose preaching has been so universally blessed to the conversion of sinners”.<sup>2</sup>

The power of Elias’s prayer and preaching is nowhere better illustrated than when, in 1802, he brought to an end the Sabbath-breaking Rhuddlan fair and market in Flintshire. Harvest time was approaching, and some of the roughest in the land were looking for part-time work; while for others it was just a day for pleasure and alcohol.

R Tudur Jones details how Elias, standing on the steps of the New Inn, dealt with this blatant Sabbath breaking: “Elias took out his Bible and read a portion, as only he could. Then he engaged in prayer, a prayer of thankfulness to God that He had not destroyed the sinful world in his wrath, and a

<sup>1</sup>For fuller accounts of John Elias, see Edward Morgan, *John Elias: Life, Letters and Essays*, Banner of Truth, 1973; John Morgan Jones and William Morgan in *The Calvinistic Methodist Fathers of Wales*, Banner of Truth, 2008, vol 2, pp 633-753.

<sup>2</sup>Morgan, *John Elias*, p 123.

prayer of intense intercession for those who were desecrating the Sabbath that day. And as he prayed for them, his tears rolled down his cheeks.

“Then he took as his text, Exodus 34:21: ‘Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest’. It was a well-chosen arrow aimed right at the heart of that fair. As he developed his theme, the significance and the sanctity of the Sabbath rest, the tension of the sermon mounted until he reached a crescendo with the accusation, emphasised by his outstretched arm and bitter tears, ‘You thieves! You thieves! You thieves! You have stolen my God’s Sabbath! You have taken the day of my Lord!’ One who was present reported that these words ‘struck the crowd like a thunderbolt and filled every mind with fear and trembling’. And the results were startling: ‘I heard many of those who were present saying that they would not for all the world go there or anywhere else to seek hire on a Sunday; and such a fair was never held there afterwards nor anywhere else in Flintshire’.” Tudur Jones adds, “It is . . . a matter of wonder that one preacher, facing a mob bent on pleasure and more than a little drunk, could destroy the institution of the Sunday fair in a whole county with one sermon. It is a remarkable proof of the power of the preached word in 1802 and of the stature of the preacher.”<sup>3</sup>

During the eighteenth century and the first half of the nineteenth, Wales was the scene of considerable controversy regarding the atonement. It was a time when Calvinistic belief was being challenged. Elias took a prominent part in the second phase<sup>4</sup> of these debates between 1811 and his death in 1841 when the controversy was amongst those claiming to be Calvinists. He defended the doctrine of particular redemption, that was embodied in the Westminster Standards, against those who were wishing to change the testimony of Calvinistic Methodism in the direction of Amyraldianism.<sup>5</sup> Elias was involved in drawing up the 1823 *Confession of Faith* of the Calvinistic Methodists. In the eighteenth article, that dealt with redemption, a section of which is printed below, he insisted that the text in brackets was included with the explicit intention of excluding Amyraldianism:

“In an eternal decree and council between the Father, the Son, and the Holy Ghost, for the redemption of sinners, the Son was chosen to be the Redeemer, and it was ordained that he should assume human nature, in order to become

<sup>3</sup>R Tudur Jones, *John Elias: Prince among Preachers*, Evangelical Library of Wales 1974 Annual Lecture, Bridgend, 1975, p 11. Iain Murray cites Jones account on pp 13-14.

<sup>4</sup>The first phase was between Calvinistic Methodists and the Arminian teaching of the Wesleyan Methodists.

<sup>5</sup>Amyraldianism is the (erroneous) teaching that Christ died for everyone while His redemption is only applied to the elect.

our kinsman, with the right to redeem His brethren. It was ordained that His Person should stand in the stead of those persons (and those only) who had been given Him to redeem.”<sup>6</sup>

Mr Murray deals very ably with this controversy (pp 27-38) and helpfully points out that caution is needed when reading Owen Thomas’s book on *The Atonement Controversy*. Thomas was sympathetic to John Elias’ opponents who wished the New System to prevail as they thought the older Calvinism hindered evangelism. In order to defend their Amyraldianism, Thomas incorrectly asserted that Elias was prone to Hyper-Calvinism (pp 28-29).<sup>7</sup> **Archibald G Brown** (1844-1922).<sup>8</sup> Archibald Geikie Brown was the son of a wealthy Evangelical London banker. He was converted at the age of 16 through the influence of his Sabbath School teacher, Ann Bigg (whom he later married) and a Church of England lay preacher, Stevenson Arthur Blackwood. His father was attached to the ministry of Charles Haddon Spurgeon and, as soon as the Metropolitan Tabernacle was opened, in March 1861, he took a whole front pew in the lower gallery. A year later his 18-year-old son went to Spurgeon’s vestry, after a Thursday evening service, and asked him about entering the Pastor’s College. Spurgeon agreed and he was one of the youngest men accepted for ministerial training. At that time classes were held in the basement rooms of the Tabernacle.

Whilst he was still just 22, in consequence of Spurgeon’s recommendation, Brown was called to Stepney Green Tabernacle in 1867. It could seat 800 but when Brown went there were 76 members. Brown was to witness an awakening under his ministry; soon multitudes were attending his preaching and a new building was necessary. This was opened in 1872 and was called the East London Tabernacle; it was capable of holding 3000. Mr Murray provides a stirring account of his life, in which there was blessing on his ministry; 5800 were to join his church over his 30 years at the East London Tabernacle.

Simultaneously with his pastoral ministry he led mission work among the poor, being described by *The Daily Telegraph* newspaper as possessing “a

<sup>6</sup>*The History, Constitution, Rules of Discipline and Confession of Faith of the Calvinistic Methodists of Wales*, Mold, Third Edition, 1840, pp 56-57

<sup>7</sup>Owen Thomas, *The Atonement Controversy in Welsh Theological Literature and Debate 1707-1841*, Banner of Truth, 2002. John Aaron, the translator of the book, in his introduction points out Thomas’ sympathy with Elias’ opponents. Mr Murray also explains that John Morgan Jones and William Morgan in *The Calvinistic Methodist Fathers of Wales* followed Owen Thomas’ incorrect interpretation on the issue in dispute. In consequence there has arisen a literature containing a misrepresentation of John Elias which has been commonly accepted.

<sup>8</sup>Iain Murray’s 400-page account of his life is *Archibald G Brown: Spurgeon’s Successor*, Banner of Truth Trust, 2011.

larger practical acquaintance with the homes, and the social horrors of the foulest corners of the East of London than anyone who could well be cited". Yet these were also years of personal sadness in his home due to the successive deaths of three wives. His second wife, Sarah Hargreaves, died in childbirth; she was 25 and he was just 31. His mother took care of his six children from his first marriage. Four days later Brown wrote, "Broken with sore grief, I went over to the Metropolitan Tabernacle, I could not preach but I thought I could worship, and how amazed I was to find he [Spurgeon] had prepared a sermon for me".<sup>9</sup>

Archibald Brown stood side by side with Spurgeon during the Downgrade Controversy of the late 1880s, which, in many ways, was the English Baptist equivalent of the Declaratory Act movement, that led to the formation of the Free Presbyterian Church. It will be of interest to Free Presbyterians that both Brown and Spurgeon were opposed to the use of instrumental music in public worship.<sup>10</sup> When Spurgeon died in 1892 Brown, his closest friend, was called on to read the Scriptures at the funeral service at the Metropolitan Tabernacle and to speak at the cemetery to the 1200 that had gathered. Brown was in the first of the 39 carriages that took the leading mourners to Norwood Cemetery. Speaking of Spurgeon and Brown, Mr Murray observes, "They both stood for convictions which were already a minority position in the religious world of 1892. A general departure from biblical Christianity was occurring in Britain. . . . By the time Brown died in 1922 he belonged to a remnant. But it was a remnant which shared the conviction Spurgeon expressed in the words, 'I am quite willing to be eaten of dogs for the next fifty years, but the more distant future shall vindicate me'" (p 75).

**William J Grier** (1902-1983). William James Grier was born on 18 November 1902 and grew up on a farm in County Donegal, Ireland. Whilst he was a Classics student at Queen's University Belfast, he came to see the necessity of a changed life, through the witness of a Christian student friend who spoke to him of his need of a saving knowledge of Christ. Mr Grier was to date his conversion to a mission meeting in October 1922. He studied theology at Princeton Theological Seminary, New Jersey, between 1923 and 1925 under J Gresham Machen, Robert Dick Wilson and Geerhardus Vos. Also studying at Princeton at that time was John Murray, then a Free Presbyterian student.

<sup>9</sup>The sermon was preached on 24 September 1876 and is printed in the *Metropolitan Tabernacle Pulpit*, vol 22, no 1316, pp 541-552. Spurgeon's text was Revelation 7:14. The title of the sermon was, "Why the heavenly robes are white". The first sentence reads, "Our curiosity enquires into the condition of those newly entered heaven. Like fresh stars they have lit up the celestial firmament with an added splendour."

<sup>10</sup>For details see Iain Murray, *Archibald G Brown: Spurgeon's Successor*, Appendix 3, pp 375-391.

At Princeton, Grier witnessed Gresham Machen's fight for the Reformed faith within the Northern Presbyterian Church in America. On returning for a compulsory year at the Irish Presbyterian College in Belfast he had to engage in the same fight that he had seen in America – for the gospel, against unscriptural teaching in the college. After three weeks in the classroom, listening in silence to things he knew were wrong, he began to challenge one of his professors, James Ernest Davey.

He later became the chief witness for the prosecution in an attempt by an older minister, James Hunter, to discipline Davey for heresy. When the charges against Davey were defeated by a vote of 707 to 82 in the General Assembly, Mr Grier regarded the verdict as a declaration of institutional unorthodoxy by the Church and resigned. He then became one of the founding ministers of the Evangelical Presbyterian Church in Ireland and ministered in what became the Stranmillis congregation. In addition, he managed the Evangelical Bookshop in central Belfast and edited the Church's *Evangelical Presbyterian* magazine. After a ministry of almost 52 years, he retired in 1979 and died on 6 August 1983.<sup>11</sup>

Mr Grier's bookshop in Belfast was an institution. Iain Murray wrote at the time Mr Grier died that in the 1950s his bookshop was practically the only agency in Britain that was vigorously advocating the importance of Reformed literature. A decade later when the reviewer, along with other young Christians in the early 1960s, wanted books published by the Reformed publishing houses in America, it was to Mr Grier's bookshop at 15 College Square East that we went. Our debt to him was considerable. Mr Murray concluded his 1983 obituary of James Grier with these words: "Finally, we think of the words of A A Hodge which more than once we heard urged by Mr Grier: 'We shall not meet together here anymore. Let us pledge one another, as we part, to reassemble in heaven.'"<sup>12</sup>

Iain Murray's biographical and historical writings are invariably both interesting and edifying. Accordingly, we recommend this book to our readers. The accounts of the three lives I have highlighted, along with sketches of Andrew Bonar, Kenneth MacRae, and D M Lloyd-Jones, will be

<sup>11</sup>It is pleasing to see this account of James Grier and the stand he took for biblical Christianity in Ulster. Iain Murray acknowledges his debt to the recent history of the denomination of which Mr Grier was a founding father, Ernest C Brown, *By Honour and Dishonour: The Story of the Evangelical Presbyterian Church*, Evangelical Bookshop-Belfast, 2016. Brown's account gives more details of Mr Grier's involvement than his own history of the denomination: W J Grier, *The Origin and Witness of the Irish Evangelical Church*, Evangelical Bookshop, Belfast, 1945.

<sup>12</sup>Iain Murray, "A Greatly-loved Christian Leader Goes Home", *Banner of Truth* magazine, issue 241, (October 1983), p 5.

appreciated. The final biographical sketch is of John MacArthur and seems a little out of place in this group. He is the only American and the only living subject. Doubtless Mr Murray has included him due to his contemporary stand for the integrity and the inerrancy of Scripture. As ever the book is produced to the high standards we have come to expect from the Banner of Truth. The notes to the text are endnotes rather than footnotes. Due to the importance of much of the material in Iain Murray's notes this appears to the reviewer to be a mistake.<sup>13</sup>

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## Book Review

*Learning About the Old Testament, A Biblical Theological Introduction*, by Allan Harman, published by the Banner of Truth Trust, paperback, 137 pages, £5.50. This book aims to describe, in brief compass, some of the main features of the Old Testament, and discusses them in terms of the developing revelation that God has given to mankind. Among other matters, the author focuses on God's covenants – in particular with Noah, Abraham and the Children of Israel – and also on kings and prophets, and the promise of the Messiah.

There is much here that is helpful. The book shows something of the structure of the Old Testament and some of the ways in which the Lord was giving increasing light on His purposes and especially His purpose of sending a Saviour into the world, through whom there could be deliverance from sin and its consequences. For instance, "Isaiah describes very fully . . . the role of the special servant whom God would anoint as His Messiah".

It is, however, very disappointing to find uncertainty, at least, about the length of the Creation days and doubt about the extent of the Flood. The author's advice on Bible versions is also unsatisfactory.

<sup>13</sup>An example of this is in the sketch of Andrew Bonar. A recent historian, Crawford Gribben, has asserted that Bonar's Pre-millennialism involved him changing his position on the Pope being the Antichrist and making an overt attack on the teaching of the *Westminster Confession of Faith*. (See Crawford Gribben, "Andrew Bonar and the Scottish Presbyterian Millennium" in Crawford Gribben and Timothy C F Stunt, *Prisoners of Hope? Aspects of Evangelical Millennialism in Britain and Ireland 1800-1880*, Milton Keynes, 2004, pp 196-200). Gribben makes this assertion on the basis of a book Bonar is said to have written entitled, *The Development of the Antichrist*. The volume has been reprinted in recent years by the Sovereign Grace Advent Testimony Movement, who state plainly that the author of the book is Andrew A Bonar, the biographer of Robert Murray M'Cheyne. Iain Murray points out quite rightly in an endnote (note 15, p 246) that this is incorrect, as are the assertions regarding Bonar that Gribben has based on the book. The author of the volume in question was not Andrew A Bonar but Andrew Bonar Esq, a layman from Leamington.

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# Protestant View

## The Pope's Hints

In a further media controversy, it has been reported that the Pope has suggested that there is no hell and that the souls of those who are lost simply “disappear”. The comments were allegedly the gist of what the Pope said in a private conversation with Eugenio Scalfari, an atheist journalist in Rome. The Vatican then issued a statement which sought to distance the Pope from the reported comment but, very tellingly, did not deny it either.

One Roman Catholic commentator has described the current pontiff as “‘the Pope of hints’. A hint here, a hint there, perhaps a hint in this interview with Scalfari but perhaps a hint too far. And then a hint from the Vatican that maybe the Pope was just hinting or maybe his hints shouldn't be put in quotation marks at all.” Such deliberate ambiguity is typical of this Pope. He says enough to tantalise both secular and religious liberals but attempts to use a form of words that can be somehow squared with traditional Roman Catholic formularies.

The doctrine of eternal punishment, however, is unambiguously and solemnly revealed in the Scriptures and the denial or downplaying of it is both a subversion of the Bible's teaching regarding law and gospel and a flat contradiction of the authority of Christ and His apostles. Subtlety is a hallmark of Satan and, as the visible head of what William Cunningham once described as Satan's masterpiece for ruining souls, the Pope shows himself time and again to be a master of subtle, deceitful and pernicious language. *AWM*

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# Notes and Comments

## The Death of Billy Graham

Billy Graham died in February 2018 at the age of 99. The present writer heard him in Bristol in the summer of 1984, when he spoke for five nights at the Bristol City football stadium, with an average attendance of 40 000 people each night. A disused railway line was opened for the occasion to help transport the crowds who wanted to hear him, or, at least, had been persuaded by others to attend.

Billy Graham warned about sin, judgement and hell, and invited sinners to come to Christ for salvation. This was equated with getting out of one's seat and coming to the front, as a declaration of repentance and as a statement that one was “opening one's heart to Christ”. The duty of physically

coming forward was pressed with great force. By that time, Billy Graham had fallen under the spell of Pope John Paul II, and any Roman Catholics who came forward were sent back to their priests for further counselling.

Looking back, it is surprising that so many people who were resolutely irreligious – before and since – were persuaded to attend the meetings; and it is perhaps also surprising too how little effect such vast meetings had on religion in England. During the course of the tour, Billy Graham must have addressed a significant proportion of the total population of the country, but how little fruit there was. Of the thousands who came forward, how few continued in any profession of Christianity at all. Those who made a profession and then fell away were hardened by the experience, and many others were confirmed in their prejudices against Christianity – they had heard Billy Graham and were satisfied that they knew enough about Evangelical religion. The Day of Judgement will declare what true fruit there was, but in the meantime the Christian Church is left with the legacy of confusion, Arminianism, tolerance of Romanism and liberalism, and a low regard for the ordinary settled ministry of the Church – which have been the hallmarks of the big evangelistic campaigns.

*DWBS*

### **Islamic Crimes in Britain**

As our nation becomes more accommodating to the idea of a multi-faith society, and particularly Islamic culture, are we in danger of ignoring crimes associated with this religion? Heinous events are reported which appear to point in this direction. Recently *The Mirror* newspaper carried out an investigation in Telford, England, into what it called the “worst ever child grooming scandal . . . hundreds of young girls raped, beaten . . . and some even killed over 40 years, as authorities failed to act”. In its year-and-a-half-long probe there, the newspaper discovered that 1000 children may have suffered under these gangs over four decades. Alarminglly the report concluded that many social workers knew of the abuse, but the police would not investigate. Why was there such reluctance to act? It appears that details of abusers from Asian communities were deliberately not recorded for fear of being branded as “racist”. They conveniently chose to view the abused children as prostitutes instead of victims. It is claimed that police ignored a recent case five times until an MP put pressure on them to act.

A spokesman from *Christian Concern* comments, “There is a strong Islamic connection with these crimes and their justification from Islamic teaching”. He argues that “thousands of young girls are being sacrificed on the altars of multiculturalism and political correctness”, and questions, “How long before we are prepared to speak the truth about what is happening?” He



then states that “white or Sikh British girls, some as young as 11 years old, are being drugged, raped and beaten by ‘Asian’ sex gangs over an extended period of time”. In this context he alleges that *Asian* is “a euphemism for ‘men of Muslim background’, predominantly Pakistani”, adding that it is a, “familiar story because of the exposures of similar sex gangs in Rotherham, Rochdale and Oxford”.

Reporter Peter McLoughlin compares the Telford situation to the tragic events in Rotherham, where the whole Council Cabinet had to resign over the covering up of the activities of such gangs. He questions why other places such as Telford were also allowed to turn a blind eye to such abuse – all in the name of political correctness. McLoughlin has carefully compiled a list of gang convictions since 1997, for grooming girls, and has found that, out of over 300 people convicted to date, 86% seem to have Muslim names. While we must be careful with statistics, it appears that a large proportion of those guilty of the crimes would identify as Muslim. The Rotherham reports make it clear that child exploitation was carried out by men mainly from the Pakistani heritage community, who are predominantly Muslim.

Peter McLoughlin goes on to demonstrate that the Qur’an actually advocates sex slavery – with, for instance, Boko Haram taking girls captive and ISIS fighters carrying out despicable acts throughout the world. “Slaves” are referred to as “those your right hands possess”. He states, “In the worst examples of the doctrine of multiculturalism being applied, those convicted of serious crimes are excused because of their culture. In one case in 2013, a Muslim man in Nottingham, who had raped an underage girl, was spared a prison term after the judge heard that the man had been taught in an Islamic faith school that women are worthless”. He claims that Islamic values are “undermining the fundamental principle of one law for all”. He warns, “What is even more problematic is that Islamic values are rarely mentioned as a factor in explaining these rape gangs”, adding, “There is a conspiracy of silence even at the cost of more girls being raped. Until we recognise the strong Islamic cultural factors involved, we will not be able to properly tackle this problem. Multiculturalism and political correctness continue to prevent us from properly protecting young girls.”

The solemn conclusion is that Islamic culture is gaining more and more of a foothold in our nation, is perpetrating evil practices, and is intent on destroying our culture; while Christianity, which for generations has formed our morals as well as shaped our welfare, health and education systems, among many other things, is being attacked and rejected by our people. Multiculturalism brings in confusion and is being used by Satan to further his evil designs. We are to pray for the downfall of his kingdom and for the

day when all false systems, with their attendant horrors, will be abolished for ever. Jesus taught us to pray, “Thy kingdom come. Thy will be done in earth, as it is in heaven” (Mt 6:10). KHM

## Church Information

### Meeting of Synod

The Synod of the Free Presbyterian Church of Scotland will meet in the Glasgow church, on Tuesday, 22 May 2018, at 6.30 pm, DV, when the retiring Moderator, Rev J MacLeod, will conduct public worship.

(Rev) *Keith M Watkins*, Clerk of Synod

### Meetings of Presbytery (DV)

**Zimbabwe:** At Bulawayo, on Tuesday, June 12, at 11 am.

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

**Outer Isles:** At Stornoway, on Tuesday, June 26, at 11 am.

**Western:** At Lochcarron, on Tuesday, June 26, at 11 am.

**Southern:** At Glasgow, on Tuesday, June 26, at 2 pm.

**Asia Pacific:** At Sydney, on Friday, August 31, at 10 am.

### Home Mission Fund

By appointment of Synod, this year’s special collection for the Home Mission Fund, is due to be taken in congregations during May.

*W Campbell*, General Treasurer

### Acknowledgement of Donations

**The General Treasurer** acknowledges with sincere thanks the following donations:

*Eastern Europe Fund:* Anon, Ps 60:4, £100; Mr N Pearce, Cymru, £140.

*General Fund:* Anon, £100.

*Home Mission:* Alexander MacKnight Trust, £7154.05.

*Jewish & Foreign Missions Fund:* Anon, for the work in Israel, £6000.

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

**Fort William:** Friend of the Cause, Fort William, £30; Anon, £50.

**Gairloch:** Friend, Kinlochewe, £40.

**Glasgow:** *Bus Fund:* Anon, £10, £10, £21. *Eastern Europe Fund:* Anon, £65, £63, £63, £70, £80, £70.

**Greenock:** *Jewish & Foreign Missions Fund:* Anon, £100. *TBS:* Anon, £100.

**Inverness:** *Bus Fund:* Anon, £40, £10; Anon, for bus drivers, £60; £40. *Overseas Fund:* Anon, £100.

**Ness:** Anon, In loving memory of our dear mother Mary Ann Groves (Thomson), £100; Friend of the Cause, £40; Friend, Northern Ireland, £40 per Rev AWM. *Communion Expenses:* SMK, £100; Anon, £100 per Rev AWM.

**North Tolsta:** Anon, in memory of my beloved parents, Miller 19NT, £1000; Anon, In memory of our beloved parents, £20. *Communion Expenses:* Anon, £20; Mrs MacLeod, 59 NT, £40; Friend of the Cause, £30; Mrs MacLeod, 10 New, £50. *Door Collection:* Anon, £20, £120.

*Sustentation Fund:* For pulpit supply, Anon, in memory of my parents, brothers and sisters, 8 Lochside, £100.

## FREE PRESBYTERIAN PLACES OF WORSHIP

### Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale Duirinish-Strath:** **Struan:** Sabbath 12 noon. **Glendale** and **Vatten:** Sabbath 6pm, alternately. Thursday 7 pm, rotating between Struan, Vatten and Glendale. Contact Rev I D MacDonald; tel: 01478 612110.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauty** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Contact Mr A MacLean: 01349 862855.
- 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 Mr A Sutherland; tel: 015494 02115.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, EH3 9NU, Sabbath 11 am, 6 pm; Thursday 7.30 pm. Rev D Campbell, 35B Barrton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227, e-mail: dcampbell1560@gmail.com.
- Farr** (by Daviot); Sabbath 12 noon. **Tomatin:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon. (Each of these services is held once in three weeks as intimated). **Farr:** Thursday 7.30 pm (as intimated). Contact Mr M J Schouten; tel: 01463 221776.
- 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 R MacLeod, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.
- Greenock:** Sabbath 2.30 pm, held in Free Church of Scotland Hall, 14 Jamaica Street, PA15 1XX. Sabbath 2.30 pm. Contact Rev R MacLeod; tel: 0141 954 3759.
- Halkirk:** Sabbath 11.30 am; Thursday 7.30 pm. Rev W A Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. **Thurso:** Sabbath 5 pm; **Strathry:** Sabbath: 6.30 pm (first and third Sabbaths of month).
- Harris (North):** **Tarbert:** Sabbath 12 noon, 6 pm. **Tarbert** and **Stockinish:** Tuesday 7.30 pm alternately. 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; Wednesday 7 pm. **Sheilebost:** as intimated. Manse tel: 01859 520271. Contact Rev J B Jardine; tel: 01859 502253.
- Inverness:** Chapel Street, IV1 1NA, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.
- Kinlochberrie:** Sabbath 6 pm; **Scourie:** Sabbath 11:30 am, Tuesday 7 pm (as intimated). Contact Mr A Ross; tel 01971 502099.
- 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 7.30 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; Thursday 7.30 pm (fortnightly). Manse tel: 01876 510233. Contact: Rev J B Jardine; tel: 01859 502253.
- 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 Rev D Campbell; tel: 0131 312 8227.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Rev I D MacDonald, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.
- Raasay:** Sabbath 12 noon, 6 pm; Saturday 7 pm. Contact Rev I D MacDonald; tel: 01478 612110.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev D Macdonald, F P Manse, Clachan, Staffin, IV51 9HY tel: 01470 562243.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 12 noon. Manse tel: 01851 672251. Contact Rev A W MacColl; tel: 01851 810228.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449.

### 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 BA, 252 Brierciffe Road, Burnley, BB10 2DQ; tel: 01282 835800.
- 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. Contact Rev K M Watkins; tel: 01282 835800.

### Canada

**Chesley**, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 10.30 am, 7.30 pm; Tuesday 8 pm. Contact: Mr David Kuiper; tel: 519 363 0367; or Mr Gilbert Zekveld; tel: 519 363 5899. Manse tel: 519 363 2502.

**Vancouver**: Burnaby Community Room, 3605 Gilmore Way, Burnaby, BC, V5G 4X5. Sabbath 9.30 am, 6.30 pm. Contact: Mr Douglas Spratt, tel: 604 990 4051, or Mr David Kuiper; tel: 519 363 0367. E-mail: info@fpchurchvancouver.ca.

### 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; tel: 409 927 1564.

### Australia

**Grafton**, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA PhD, 3 Martin Crescent, Junction Hill, NSW 2460; tel: (02) 6644 6174; e-mail: grafton@internode.on.net.

**Sydney**, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6 pm; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel. (02) 9627 3408; e-mail: sydneyfpchurch@aapt.net.au.

### New Zealand

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

**Gisborne**: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev C Hembd, 14 Thomson St, Gisborne 4010; tel: 06 863 3140.

**Tauranga**: 45 Cliff Road, Sabbath 11 am, 7 pm; Wednesday 7 pm. Contact: Mr Dick Vermeulen; tel: 075443677.

**Wellington (Carterton)**: 124 High Street North, Carterton. 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. Sabbath 12 noon, 6 pm; Wednesday 6 pm. Rev D Levyskyi; tel: 00 38 048 785 19 24; e-mail: dlevyskyi@gmail.com; or contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua.

### Zimbabwe

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

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

**Mbuma**: Church and Hospital. Rev N Sibanda. Postal Address: Mbuma Mission Hospital, Private Bag T5406, Bulawayo.

**New Canaan**: Church.

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

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