

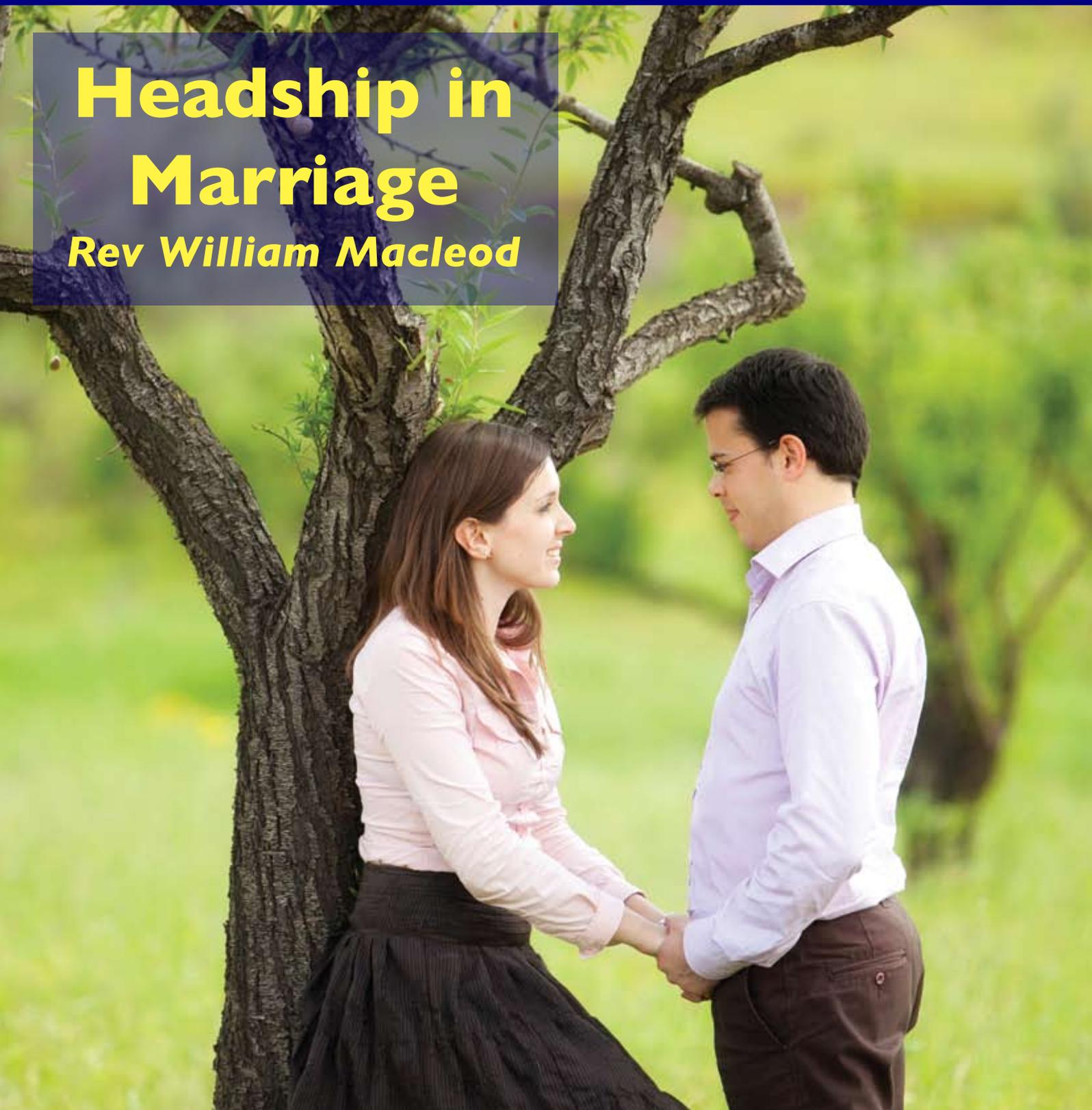
# Free Church **Witness**



**JANUARY 2014 ISSUE**

## **Headship in Marriage**

*Rev William Macleod*





## Editor

Rev William Macleod  
B.Sc Th.M

25 Branklyn Crescent  
Academy Park  
Glasgow  
G13 1GJ

Tel 0141 959 0292

[williammacleod@fccontinuing.org](mailto:williammacleod@fccontinuing.org)

**Design and Layout:** Alasdair Macleod

**Cover:** Young Couple (Jupiter Images, 2013)

### Subscription Details

Subscription rates (including postage) for a year's issues of the two magazines mailed to one address are:

U.K. £27.50  
Europe (Airmail) £30.00  
Overseas (Airmail) £35.00

The congregational rate is £24.00.

We would like to encourage churches to make bulk orders. The *Explorer* may be ordered separately for Sabbath Schools.

Cheques/Postal Orders should be made payable to: "Free Church of Scotland (Continuing)"

Subscriptions and orders should be sent to:

Mrs Isobel McQueer  
The Manse, Tordarroch, Farr,  
Inverness IV2 6XF.  
Email: [isobel@mcqueer.com](mailto:isobel@mcqueer.com)  
Tel: 01808 521474

### Witness on Tape

The Free Church Witness magazine is available on two tapes which can be ordered at no cost.

Please order your tapes from:

Mr Murdo Campbell  
19 Loganswell Road,  
Glasgow G46 8AY

### FCC Audio Ministry

Sermons by ministers of the Free Church (Continuing) are available on CD and a catalogue listing the sermons may be obtained. The cost of each CD (including postage) is £1.00.

Cheques/Postal Orders should be made payable to: "Free Church (Continuing) Tape Ministry"

Please order your catalogue and CDs from:

Mr Bill McQueer  
The Manse, Tordarroch, Farr,  
Inverness IV2 6XF.  
Email: [bill@mcqueer.com](mailto:bill@mcqueer.com)

### Psalms CDs

Available from Mrs Isobel Scott  
Tel: 01506 652168  
[www.sing-the-psalms.webs.com](http://www.sing-the-psalms.webs.com)

**Headship in Marriage . . . . . 3**

**Romans I and the Collapse of a Culture . . . . . 6**

**News Desk . . . . . 10**

**Obituary - D. Fraser . . . . . 13**

**Obituary - Rev A. Maciver . . . . . 14**

**Evangelistic Preaching . . . . . 16**

**Remittances - November 2013 . . . . . 13**

**Sri Lanka Update . . . . . 18**

Church Website at [www.freechurchcontinuing.org](http://www.freechurchcontinuing.org)

### Gifts and Donations

All donations and gifts for the Church should be sent to the Financial Administrator:

Mrs Muriel Smith  
1a Stewartfield  
Stornoway  
Isle of Lewis  
HS1 2UW

from whom further information may be obtained. Cheques should be made payable to "Free Church of Scotland (Continuing)".

The Church is a recognised Scottish Charity (No. 030976).

### General Treasurer

The General Treasurer is:  
Angus Macmillan, 46a Newmarket, Isle of Lewis, HS2 0DU  
Tel: 01851 703965 (Home)  
Mobile: 07786 296931  
Email: [generaltreasurer@fccontinuing.org](mailto:generaltreasurer@fccontinuing.org)

### Published by

Free Church of Scotland (Continuing)  
25 Branklyn Crescent  
Academy Park  
Glasgow G13 1GJ

## COMMUNIONS

### January:-

19 Smiths Falls  
26 Atlanta

### February:-

16 Stornoway  
23 Harris

### Printed by

DM Design & Print  
25 Loch Lann Road  
Inverness IV2 2HB

# Headship in Marriage

Recently I had an email enquiry which I found challenging. The writer stated: 'I had been thinking yesterday about how we hear more often addresses to husbands to love their wives, and lead them as the weaker vessel, (I suppose to stop husbands being too rough, or to counteract abuses in authority), but I was realising I didn't feel I'd had much in-depth teaching on authority, and the exercise of it'. It made me reflect on headship and what is required of us as husbands and as fathers and what wives and children should expect from us. The fact of God-ordained headship is clearly stressed in Scripture. Paul writes to the Corinthians: 'But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God' (1 Cor. 11:3). To the Ephesian church he declares: 'The husband is the head of the wife, even as Christ is the head of the church' (Eph. 5:23).

## Godly Headship

Godliness is vital. We are to glorify and enjoy the Lord in everything we do. Everything good begins with God, comes from Him and should return to Him in praise and thanks. Because we husbands are to be heads of our wives and families we need to be godly not only for our own sakes but also for theirs. An ungodly head would be a great curse to those under him. To be godly is to be holy and God-like. God is the great Head. Headship is patterned on Him. Yet God is unique as the supreme Head from whom all authority flows. Husbands must submit to Him and strive to bring all under their control to worship and serve Him. The godlier the husband is the easier it should be for the wife to submit.

## Biblical Headship

The man is not free to decide what his headship will be like. The Bible is the rule. The husband's authority comes not from the man's strength or wisdom but from God's appointment. The practice of the headship is to be according to the Scriptures.

## Loving Headship

While stating clearly that the 'husband is the head of the wife, even as Christ is the head of the church', and that 'as the church is subject unto Christ, so let the wives be to their own husbands in every thing', the Apostle goes on to emphasise, 'Husbands, love your wives, even as Christ also loved the church, and gave himself for it' (Eph. 5:23-25). Christ who is the Head of the church loved the church so much that He died for it. That kind of sacrificial love is to be the pattern for husbands. It should be easy for wives to submit to husbands who

love them so much that they are willing to die for them. There is no room here for the tyrant or oppressor. It is a gentle leadership calculated for the benefit of the wife.

## Firm Headship

Sometimes so much stress can be laid on the loving and gentle aspect of this leadership that it is forgotten that it is to be real headship. The husband is to lead and the wife to follow. He is to use the Scriptures and his God-given leadership gifts to direct the family. Yes he should value the wisdom and advice of his wife and he should try to attain consensus as much as possible and yet at the end of the day the man must lead.

## Sacrificial Headship

The idea that the husband sits on his throne and orders his wife what to do, is contrary to Scripture. He should not treat his wife as a slave or kitchen-maid. He expects his wife to perform certain chores but he must also show himself enthusiastic in performing other chores. The best leadership is always from the front – follow me! This means self-denial. Christ is the great example. He loved 'the church, *The Fig Tree (Mark 11)* and gave himself for it' and in the same way the husband is to love his wife and give himself for her.

## Moral Headship

The moral standards of the family are to be set by the husband in submission to Scripture. The law of God is the rule and the man is to enforce it. He must diligently study the Bible and seek to apply the Word of God to all of life. As much as possible he must strive to set out the black and white of Scripture and make clear what God requires.

## Educational Headship

As the head of the home the man is duty-bound to arrange for the education of his family – both his wife and his children. Education is a life-long occupation and one that is very important. Wilful ignorance in important matters is culpable. There was such a thing in the Old Testament as the sin of ignorance and it required a sacrifice. The husband is to encourage his wife to learn true wisdom. In educating his children the father should make use of the talents of his wife. A mother has a special relationship with children and is usually the primary educator especially when the children are young.

---

---

### **Disciplinary Headship**

Rules are to be enforced and as the head of the wife sometimes the husband has a responsibility to rebuke his wife if she is behaving unseemly, inappropriately or unwisely. Sin has to be corrected. Overindulgence in worldly pleasures must be admonished. Gossip and slander should not be tolerated. This of course must be done in private. The most effective discipline is that which is loving. It should not be done in anger but with patience and backed up by the Word of God. Fathers are also responsible for disciplining children. Fathers may use their wives to do this as mothers are often best at it but the father must be there backing up the mother.

### **Exemplary Headship**

The husband should be an example of meekness, humility, holiness and piety. Godliness earns respect. The fear of God and tenderness of conscience are beautiful and give authority. Hypocrisy leads to contempt. Saying one thing and doing another undermines leadership.

### **Financial Headship**

A husband should provide for his wife. The biblical pattern is that the woman bears the children and the husband by the sweat of his face earns the bread. Sometimes the woman can earn also without the home and the upbringing of the children suffering, but the responsibility to provide for the family rests on the husband. His wife may be able to help him greatly in managing the finances but he is the one who must

ensure that the family are well cared for.

### **Protective Headship**

There are many dangers in life. The husband has the duty as much as is within his power to protect his wife and children from harm. He must carefully guard them from spiritual, mental or physical danger.

### **Praying Headship**

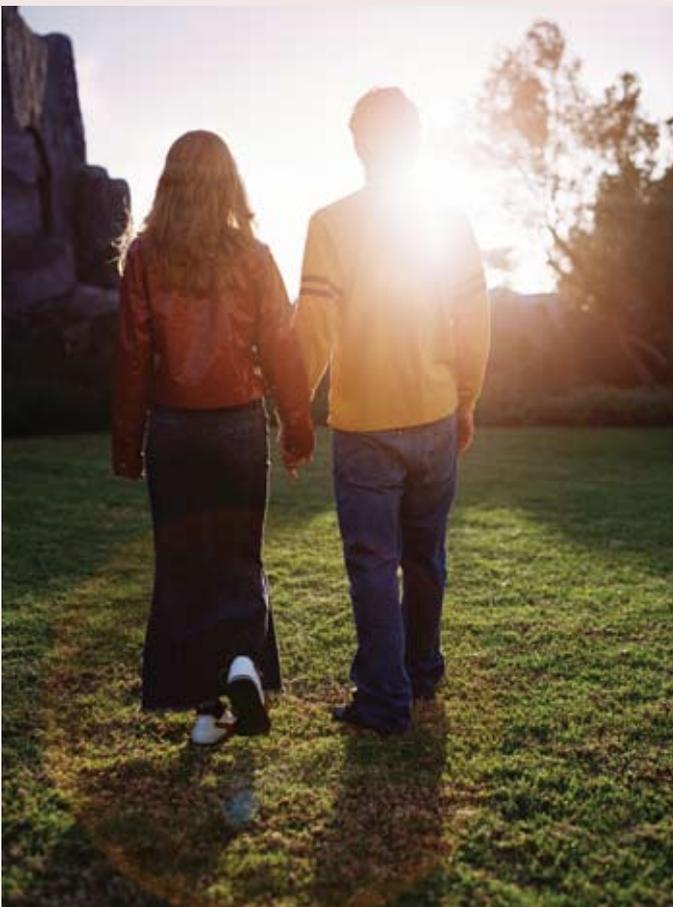
In some ways this is the most important headship. The husband prays for his wife and children and leads them in prayer. He brings them before the throne of God and pleads for them. He seeks their souls' salvation. He protects them by surrounding them with prayer.

### **Accountable Headship**

God holds the man responsible before Him. On the judgment day the head of the home will have to answer to God not just for himself but also for his wife and children. Headship is not an option but a God-given responsibility.

### **Response to Headship**

The Scriptures plainly state, 'Wives, submit yourselves unto your own husbands, as unto the Lord.... As the church is subject unto Christ, so let the wives be to their own husbands in every thing' (Eph.5:22,24). This makes plain that there is to be a willingness on the wife's part to submit to and to follow the leadership of her husband as much as that is possible in the Lord. The type of obedience is a very high one – 'as the church is subject



"God holds the man responsible before Him. On the judgment day the head of the home will have to answer to God not just for himself but also for his wife and children. Headship is not an option but a God-given responsibility."

---

unto Christ'. So it is not merely outward conforming but also from the heart. In fact the wife is to 'see that she reverence her husband' (v33). This reverence is made easier by the fact that the husband is to love the wife as Christ loved the church and sacrificed Himself for it (v25).

The Spirit through Peter says the same thing: 'Likewise, ye wives, be in subjection to your own husbands' and later adds, 'For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well' (1Pet.3:1, 5-6).

Both husbands and wives today often forget this Scriptural teaching. Husbands have a duty to lead. Of course they must not tyrannise their wives or provoke them to wrath by unreasonable harshness. So Peter adds: 'Likewise, ye husbands, dwell with them according

to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered' (v7). The wife is to be respected because she too is a child of God, equally saved by the death of Christ and jointly an heir of heaven. Yet there is to be a real managing of wife and children and home to the glory of God.

So, husbands, really love your wives in a self-denying and self-sacrificing way. But also make sure that you take your responsibility seriously and lead your wives in the ways of God as those who will be answerable at the end of the day. Wives, be careful that you respect your husbands and do not manipulate them or usurp the headship which they have been given by God. Remember that you too will have to answer to God if you do not submit to your husbands. Surely you want the blessing of God upon your marriage and there will be no blessing if God's directions for marriage are ignored.

---

## Romans I and the Collapse of the Culture, Part II

*Rev Gavin Beers*



### **An Explanation of Britain**

In this article we will take what we have learned (in last month's article) from Romans I and try to understand how Britain has arrived where it is today. In doing so it is important to realise that when a culture or civilisation collapses it does not happen overnight. It is not like the controlled demolition and instantaneous collapse of a tower-block. It is more like the slow dereliction of an abandoned building or a castle ruin – it happens over time. Decades, and as we shall see, centuries may pass. Nor is the decline uniform. There will be periods of stability along the way and then periods of accelerated collapse like when whole walls of a ruin might crumble into the sea. In the end, however long the collapse of that society takes, it will be as obvious that the culture is ruined as the castle is destroyed.

To consider the collapse of British society in this way the first thing required is an understanding of what it was like before its demise. While our culture in the past was far from perfect, it is beyond dispute that Britain

once had a culture firmly established upon the Judeo-Christian worldview of the Bible. From the time of the Reformation of the 16<sup>th</sup> Century this became more thoroughly the case than ever before. At that time the authority of the Bible was recovered in church and state, together with the purity of the Gospel. Through the preaching of the Gospel the lives of countless people were transformed and society was impacted at every level. A new work ethic spread; scientific investigation was motivated; political freedom and liberty advanced through Europe and America with Scotsmen like Samuel Rutherford in the vanguard of the movement.

One example of the influence of the Bible on the culture of those nations influenced by the Reformation was encapsulated in a 1905 painting by Paul Robert entitled 'Justice Lifts the Nations'. Situated in the old supreme court building in Lausanne, Switzerland, it poses and answers the question, 'How shall the judges judge?' Francis Schaeffer describes Robert's design in the painting as follows: 'Robert wanted to remind them that the place



**Left:** *Justice Lifts the Nations* (1905), by Paul Robert

that the Reformation gave to the Bible provided a basis not only for morality but for law. Robert pictured many types of legal cases in the foreground and the judges in their black robes standing behind the judge's bench. The problem is neatly posed: how shall the judges judge? On what basis shall they proceed so that their judgment will not be arbitrary? Above them Robert painted Justice standing un-blindfolded, with her sword pointed... downward toward a book, and on the book is written "The Law of God". This painting expressed the sociological base, the legal base in northern Europe after the Reformation'.

It is from this kind of culture that Britain, and with it, the major part of western civilization, has fallen. We will trace its demise now in three areas.

## **I. The Philosophical Shift**

The Protestant Reformation of the 16<sup>th</sup> Century can be described simply as a return to the Bible as the sole authority of faith and life. Many began to say with Martin Luther, 'I am bound by the Scriptures... my conscience is captive to the Word of God'. The philosophy of this movement was that God is the Creator and Redeemer of men and men are dependent on Him to interpret the world we live in, to understand our place in it and to learn how we are to live.

Another movement that grew and developed alongside the Reformation was the Renaissance. In contrast to the Reformation the Renaissance was a recovery of the Classical Humanism of ancient Greece and Rome. The Philosophy of this movement was: there may be a God, but even if there is, man is the measure of all things. Thus man was the god-definer or god-maker which is interesting to us in relation to Romans 1:23, 25 where

men rejected the true God and invented their own gods.

Renaissance thought developed through the 17<sup>th</sup> Century and by the 18<sup>th</sup> Century had given us the Enlightenment. This was an elite cultural movement of European intellectuals which made the power of reason and scientific investigation the sole arbiters of truth and knowledge. If these were the only ways knowledge could be acquired and the means by which we could be sure we know what we know, it followed that the Bible was undermined and rejected for its supernatural content which was allowed no place in the new world. The Enlightenment faced the church with a dilemma. The authority of Scripture which had been recovered at the Reformation now appeared to be undermined by science. Her response was to accommodate to the philosophy of the Enlightenment by fashioning a new Deistic religion in which God created the world but left it to its own devices to make its own history by the power of 'nature'.

In 1859 when Charles Darwin published his *Origin of the Species* it was just what the world of the Enlightenment had been waiting for. He proposed a theory that did not need God at all, not even to wind the world up at the beginning. On the back of Darwin, the atheistic philosophers of the late 19<sup>th</sup> Century like Marx and Nietzsche got busy proclaiming the death of God. Again we must think of this in the context of Paul's teaching in Romans 1. Men do not like to retain God in their knowledge, they suppress the truth they know, but what happens to a culture that does this? It collapses.

No doubt culture began to decline from this time. However, it took one hundred years for the implications of a Darwinian worldview to be more consistently embraced. This came to fruition in the 1960s when there was a rapid acceleration in the decline of British culture. By this time, the rationalism of the Enlightenment had lost its shine. The failure of the Communist experiment on the back of two world wars had put paid to that. Meanwhile science, while it had aided progress barely imaginable just a century before, was still unable to give answers to the deep questions of the human spirit.

The search for absolutes in a world without God had proved fruitless with the result that men became disillusioned and abandoned the search altogether. In the place of the old rationalism, a new conscious irrationalism was championed in which there were no absolute standards of right and wrong. Truth was what you wanted to believe. Morality was what you wanted to do, so long as it felt right for you. Yet in all this an echo from the Garden of Eden is heard. In the temptation Satan made to Eve he promised 'Ye shall be as gods

---

knowing good and evil' (Gen.3:5). He promised that to break God's command and eat of the tree would liberate man to become his own god. The original sin involved not wanting to retain God in our mind, His law in our heart but rather the right to be our own God, setting our own limits, defining our own reality and ruling our own world. This would be the message of the 1960s.

### **The New Search for the Transcendent**

Returning to the message of Romans 1, when man rejects God by suppressing the truth he knows, he then needs a substitute to fill the void left behind. The transcendent God is shut out but man is unable to consistently live in an impersonal world like that, so he looks for some transcendent reality to give meaning to his existence.

Enter men like Aldous Huxley, best known as the author of *Brave new World* but author of a lesser known work *The Doors of Perception*. Huxley wrote this book to encourage experimentation with mind-altering drugs to modify the state of consciousness in order to break free of the dark reality of life. He believed this was a deeply spiritual experience and advocated that with the assistance of such drugs one could participate in a 'common being'. Others would promote drugs like LSD as a path to touching the face of God.

The irony of the new search for the transcendent illustrated in the life and work of Aldous Huxley is that his grandfather was Thomas Huxley who, a century before, won the title, 'Darwin's Bulldog' for his role as chief propagandist for the evolutionary theory. Now his grandson was trying desperately to break out of the world his grandfather had trapped him into. Further to this, the effect of Huxley's promotion of drug use in the 1950s and 60s is itself tragically illustrated in the life of Jim Morrison. Morrison was so taken with Huxley's book that he named his rock band 'The Doors' after it. A line from one of their songs 'Break on Through to the Other side' sums up the new philosophy of transcendence. Morrison influenced many with his strange, often outrageous behaviour before he died in 1971 at the age of 27 from a heroin overdose.

Drug use later became part of our society's recreational hedonism, but it should not be forgotten that in the 1960s there was a conscious attempt by the drivers of the movement to substitute the transcendent God who has revealed himself in Scripture, with another transcendent reality.

Concurrent with the introduction of the drug culture in the 1960s was the rise of what became known as the New Age Movement. This was a distinctly Western spiritual movement which constituted a mixture of Eastern religion and occultish practices. It sought to establish a spirituality without the restraints of dogma with emphasis upon unity throughout and with the universe. The drug culture and the New Age Movement both grew and developed throughout the 70s, 80s and

90s to help bring us to where we are today.

## **2. Theological Surrender**

The second area that caused the collapse of our culture happened within the church. The church abandoned the Bible. We noted earlier how the rationalism of the 18<sup>th</sup> century Enlightenment had led many into Deism. Darwinism in the 19<sup>th</sup> century shook the church further and as a consequence of her confusion she was unable to withstand the assault of the Higher Critical movement. Historic orthodoxy was abandoned in favour of a new syncretistic religion of baptised humanism. While the Bible remained in the churches, and the historic Creeds were kept in form they were emptied of all content. As J G Machen pointed out all was retained and at the same time all was denied, because it was retained as merely useful but not true.

The mainline Christian churches had on a large scale denied the Gospel and had no authority for faith and life anymore. From the late 19<sup>th</sup> century the church had become part of the problem rather than the cure. Instead of preaching the Truth of God and resisting the inroads of false ideologies, which would have served to preserve the culture, she took a sledgehammer and began to assault her own foundations. It is in this context that the current furore over homosexuality in the Church of Scotland (and other mainline denominations) should be evaluated. The big issue for many in that Church and outside it is the Rev Scott Rennie cohabiting with his male partner in an Aberdeen manse. Rev Lynn Brady has also announced she is set to enter into a civil partnership with her long term-lesbian lover and all this comes with the sanction of the Church's General Assembly.

Yet homosexuality in the Church of Scotland is really just the latest symptom of her chronic disease. Commenting on the decision of Rev Brady to enter into a civil partnership, the Rev Dr John Cameron exposes the real problem while attempting to give a defence of his colleague's relationship. In his view the proposed partnership is: 'absolutely fine... [because] It is actually against the law to discriminate against gay people ... and the church must obey the law.... People who cannot accept it really need to go off and form their own sect'. Dr Cameron went on to say it was 'spurious' to cite Biblical disapproval as grounds for concern as: 'The Bible, if you go back to the original text in Greek and Hebrew, is actually very ambivalent about the issue... However, many modern translations are from groups that are pretty much homophobic'.

There is the real problem: a Church with a Bible and the same time without a Bible. A Church that must obey the law of the land and move with the times irrespective of what the Word of God says. This is why Carl Trueman is correct in getting to the true cause of the problem in his article, 'Why you should not buy the Big Issue'.



"Check Romans I: homosexuality is not a provocation of God's judgment so much as a sign of God's judgment. The problems we face with homosexuality indicate the process of collapse and decline that has been underway for many years."

**Carl R. Trueman**

After stating his opposition to homosexual marriage and those involved in such relationships holding office in the Church, he says: 'But then again I also consider denial of the Resurrection, the trashing of Scriptural authority, the mocking of the death of Christ and the casual trampling of any number of cardinal theological truths also to be at odds with Scripture and equally pastorally cruel and callous. For me, homosexuality is not the issue; it is rather a symptom of our failure in these other areas; and to treat this as some kind of Rubicon is to misread the signs of the times. Check Romans I: homosexuality is not a provocation of God's judgment so much as a sign of God's judgment. Do not think that we evangelicals in the northern hemisphere are going down the theological pan because of homosexuality; the problems we face with homosexuality indicate the process of collapse and decline that has been underway for many years'.

There has been a theological surrender in the mainline Christian churches but while this was happening modern evangelicalism has suffered its own capitulation. It has fallen to the new Romanticism of Post-modern culture. We described the movement in the mid 20<sup>th</sup> century from a proud rationalism to a conscious irrationalism with its conviction that truth is what you want it to be. Sadly, evangelicals shifted to accommodate this worldview by emphasising experience at the expense of truth in the Christian life. A new brand of Christianity was marketed designed to cater to the desires of men so that one can be regularly offered an evangelical religious experience today which is far from Biblical Christian experience.

As Paul wrote of pagan Gentiles in Romans I, 'They did not like to retain God in their knowledge'. The professing church of Christ followed suit and began to lead our culture in its abandonment of God, while provoking God's abandonment of the culture.

### **3. The Cultural Slide.**

Ideas have consequences. The practical effects of the philosophical shift and the theological surrender we have looked at have been catastrophic for our culture. God has proven the truth of His Word and given us up to a reprobate mind.

From the 1960s the moral collapse accelerated. Those involved in the movement recognised and encouraged it. Bob Dylan described what was happening in his 1964 protest song 'The Times they are a Changin''. Dylan said of it himself, 'This was definitely a song with a purpose'. He describes in verse how there was nothing politicians or parents could do, they should not criticise or oppose it, they either accepted the direction society was going or face being drowned out to sink like a stone. In the fourth verse Dylan wrote:

Come mothers and fathers  
Throughout the land  
And don't criticize  
What you can't understand  
Your sons and your daughters  
Are beyond your command  
Your old road is  
Rapidly agin'  
Please get out of the new one  
If you can't lend your hand  
For the times they are a-changin'.

His words proved correct as many parents were powerless to stop their children growing up to become the people they warned them about. The progress in just five years was astounding. In the period between 1962 when the Beatles appeared crisply dressed singing 'Love Love me do', and 1967 when dressed like luminous hippies they sang 'Lucy in the Sky with Diamonds,' a moral revolution took place which had far greater influence than the French Revolution two centuries before.

### **What Happened in the 1960s?**

The moral and cultural slide that occurred in the 1960s can only be accounted for when we understand the decades that preceded them. In the first half of the 20<sup>th</sup> Century the philosophy had shifted and the church had rejected the Bible yet the Western moral conscience remained largely shaped by the teaching of the Bible which was still deemed useful if not true and authoritative. However, in the 1960s a generation rose up who realised their inherited moral code had no authority and that the emperor of their social order really had no clothes. They loudly declared it to be so

---

and lived accordingly. Kenneth Myers comments on this moral explosion, 'Hell had been waiting in the wings for over a century; it finally broke loose in the 1960s'. Every institution was despised for whatever Christian character it manifested. Every authority was challenged (see Rom 1:32). Sexual permissiveness and free love were promoted (See Rom 1:24). Those who lived through it experienced the formal conversion of a culture where once Christianity had prevailed into one in which humanism dominated and the future development of the revolution from that time, bar the intervention of God, was a formality.

### **What Happened from the 1960s?**

The 1960s as a period of time came to an end and the revolutionary nature of things calmed down but the revolution that had begun, continued. The people on college campuses and at the rock festivals who had embraced the message of the 60s got all dressed up and went out into the world, taking their new worldview with them. They became the parents, teachers, lawyers, politicians, prime ministers and presidents of the next generation. They fashioned the culture we presently live in today, a culture characterised by the following four things (among others):

#### **Depravity**

Contemporary society is a sexualised society where there are few if any rules. It is a culture where the incidence of promiscuity, sexually transmitted diseases, teenage pregnancies, adultery, divorce and single parent families has risen rapidly. An interesting feature of 21<sup>st</sup> century Britain that was not so much a feature of the 1960s is homosexuality. It was still very much closeted and remained illegal until 1967 as was abortion. Yet the foundations were laid in the 'do what you feel is right' morality embraced at that time, so that we now have an aggressive homosexual agenda being forced on us and an abortion holocaust.

#### **Distraction**

In many ways the new substitute for the transcendent is popular culture with its TV, video game, ipod, mobile phone, films, music, and internet; the constant buzz of thoughtless distraction which attempts to avoid thinking about who we are, where we have come from and where we are going. While this is pervasive in modern society it is by no means a new phenomenon. In the 16<sup>th</sup> Century the sceptic Michel de Montaigne had proposed that for doubt not to lead to despair when facing a world without faith and God, one must find some



means of near perpetual distraction. Kenneth Myers aptly comments on Montaigne's proposal: 'Montaigne would probably have been one of the first in his neighbourhood with a satellite dish to pick up zillions of TV stations. Such a level of diversion would have rendered him safe'.

#### **Despair**

All our distraction may keep us busy but no matter how hard we try it cannot ultimately quieten the conscience and satisfy the soul. It is not surprising then that a common feature of modern society is restlessness and despair. As we encounter men on the streets when engaged in outreach work it is hard to miss the nihilistic hopelessness projected in the lives of many people. It is seen in gardens full of rubbish, doors and gates off hinges, it is written on faces and articulated in the frequently uttered phrase, 'What's the point?' It is uncovered by the drug use and alcoholism through which many try to escape the reality of a pointless life, and it is seen in the incidence of suicide because they don't want to live with that reality any more, or they simply don't care.

#### **Death**

Suicide is just one feature of a culture of death. There is the popularity of mindless violence as a form of entertainment which is then often played out on our streets. Abortions continue to rise and more recently there has been mounting pressure to legalise euthanasia. Interestingly, back in the 1970s, Francis Schaeffer predicted this would be the outcome of abortion legislation. He had witnessed Humanism gaining the cultural upper hand and he knew where it would lead. He warned, 'There is an inherent death wish of humanism... the impulsive drive to beat to death the base which made our freedoms and our culture possible'.

Humanism leads to death in the total culture and society because, as God says of His wisdom 'all they that hate me love death' (Prov.8:36). The life of Abbie Hoffman seems to illustrate this point. He was a symbol of youth rebellion in the 1960s and boasted like Nietzsche a century before him 'God is dead and we did it for the kids'. Just like Nietzsche he was wrong too. God was not dead. But his proposed abandonment of God destroyed the young people and killed the culture just as he killed himself on 12<sup>th</sup> April 1989.

**Abbie Hoffman boasted 'God is dead and we did it for the kids'. His proposed abandonment of God destroyed the young people and killed the culture just as he killed himself on 12<sup>th</sup> April 1989.**



# News



## All Age Holiday, July 2013

*Derick Gillies*

**W**e read in Mark 6:31 that our Lord and Saviour Jesus Christ said to His disciples: 'Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat'. The Lord saw the need for His disciples to rest; they had been very busy evangelising, and what is more they had just experienced the death of their friend John the Baptist; no

wonder then when they reported all this to Jesus He took them into the desert, well away from the madding crowd's strife. This teaches us that it is needful for Christians to take a holiday from their usual environment, whatever that may be. The 'All Age Holiday' is something that can meet this need in a most wonderful way.

This particular concept was proved true I believe during the recent 'All Age Holiday' that took place

from 13<sup>th</sup> to 20<sup>th</sup> July last year at Carronvale House. The Carronvale staff provided the catering, and, although guests were expected to take part in serving and clearing tables, yet the full burden of the demand for planning, cooking and the providing of meals was removed from those on whom it would usually fall. At first sight some folk might think that an 'All Age Holiday' seems incongruous, but let me ask what other type of holiday could possibly accommodate a family ranging in age from infants

---

---

# Desk

---



to those in their teens, and then older people too? The truth of the matter is that they fit in very well. We experienced a time of coming apart from the world and enjoyed the fellowship of other Christians. On the Lord's Day we enjoyed the ministry of the Rev Harry Woods who conducted both the Sabbath day services and the evening worship on the following weekdays. He also gave a very beneficial series of talks on how to adopt a proper approach to the interpretation of the Scriptures. This was most profitable.

During the week there was opportunity to take part in various sports: table tennis, badminton, golf, football and races. These were supervised by Mr Murdo MacDonald. Afternoons were usually free and transport was provided to outside activities and places of interest. There were activities for the children: a Bible quiz, memory text and hand-crafts. Derick Gillies gave a series of talks to the children on Noah's Ark and the Great Flood.

We felt that the greatest benefit from such a holiday, however, is not so much the physical recreation, although that in and of itself must not be underestimated, but the spiritual profit from Christian fellowship - a gain in this life and still greater gain in that which is to come. Few churches today provide the opportunity for true Christian fellowship that leads to godliness. That is the meaning of those words of Solomon when he said: 'Iron sharpeneth iron; so a man sharpeneth the countenance of his friend' (Prov.27:17). In what is a day of spiritual declension the 'All

Age Holiday' can provide this greatly needed opportunity for those that fear the Lord to speak often one to another, and, since our God is an unchanging God, we can be sure that the Lord will hearken and hear. Likewise the prayer meeting before breakfast each day meant that the day began with fellowship with the Lord and with brethren. Those who complain of lack of Christian fellowship should come along this year to the Free Church of Scotland (Continuing) 'All Age Holiday' and share fellowship with other brethren. While the name 'All Age Holiday' indicates that it is open to the whole family, individuals are also made just as welcome. 'Behold, how good and how pleasant it is for brethren to dwell together in unity!' (Ps.133:1).

## **Arbroath Weekend**

*Andrew Pendleton, Derby*

The 18<sup>th</sup> – 21<sup>st</sup> of October 2013 marked the bi-annual young people's Weekend Away at Arbroath, with some sixty plus young people in attendance – some travelling from as far away as Holland to attend the weekend! The theme was 'The Precious Blood of Christ'. Five addresses were given by the Rev Achille Blaize, recently retired from Grace Baptist Church in London, now resident near Bristol.

For the first address on the Friday night (from 1 John 3), we were encouraged to consider Christ's sacrifice, looking at the need for His sacrifice, the manner of His death

and the uniqueness of His sacrifice. For his second address on Saturday morning, our focus was turned to Christ's death as a propitiation for our sins. Pastor Blaize first outlined what propitiation did not mean, then its meaning as laid out in Scripture and finally we were encouraged to consider what it meant for us as the supreme display of God's love for us, stressing the absolute necessity of the shedding of Christ's blood to secure our salvation.

The Saturday evening message looked at Christ's precious blood shed as a ransom for us. We looked firstly at the language used to describe Jesus' death in Scripture, highlighting the fact that Jesus Himself described His death as a ransom. Mr Blaize emphasised that His death was not a 'hijack' or 'theft' (two common reasons for a ransom today), but was a necessary price to be paid to set His people free from slavery to sin and Satan. This led on to the reason as to why a ransom price had to be paid – to rescue us from the curse of the law, as well as to free us from the ceremonial law laid down for the Jews to follow in the Old Testament. In view of this, we were encouraged to consider what we once were, and what we are now as a result of the ransom price; also where we are now, in union with Christ, and what we are given – our responsibilities and privileges as the Lord's people. For the Sunday morning address, we considered together the reconciliation that the shedding of Jesus' blood provided – what the

word 'reconciliation' means from Scripture, its evidences as laid out in Scripture and the blessings that it brings. For the final address on Sunday evening, Mr Blaize spoke from Romans 8 on the weakness of the law and the power of God. We were reminded of what God did in condemning sin in the flesh, by sending His only begotten Son to die for us, as well as looking at some of the reasons why God did it, as laid out for us in Romans 8. We were greatly encouraged to be reminded of our security as Christians – that it is impossible for Satan to snatch us from God's hand, as it would require him to defeat the entire Godhead to do so. As a result, we were reminded that the whole Trinity has guaranteed our entry into Heaven and that no power of Hell can prevent us.

During the weekend we were privileged, via Skype, to renew fellowship with the Rev Shanmugam Partheepan in Sri Lanka, and to hear of the progress of the work there. On the Saturday evening, we were encouraged in hearing of how God had dealt with two of the young people, leading to their conversion. This was followed on the Sunday evening by the testimony of our speaker, Rev Achille Blaize, telling of how God had taken him from Roman Catholicism and brought him to faith in the Lord Jesus Christ.

We were greatly appreciative of Mrs Isobel McQueer and Mrs Annette Campbell who acted as cooks, and Mr Nathan Roberts who organised the weekend and supervised the recording of each of the addresses. Above all, we give thanks to God for His goodness in providing this weekend, for the spiritual food from His Word, and the unity and fellowship with each other that we were able to enjoy. Recordings are available on [www.bible-sermons.com](http://www.bible-sermons.com).

## Next Young People's Weekend, Arbroath

**Dates:** 7-10 February 2013, DV

**Speaker:** Rev James I Gracie (Edinburgh)

**Contact:** Neil Smith, [nmds2011@gmail.com](mailto:nmds2011@gmail.com)

### Same-sex marriage in Scotland Approved

Legislation to introduce same-sex marriage in Scotland has been approved in principle by parliament, after MSPs voted on it for the first time. The Scottish government's [Marriage and Civil Partnership Bill](#) passed the first of three parliamentary hurdles by 98 votes to 15 with five abstentions. It is sad indeed to see how few in the parliament of our land are prepared to vote against what the Scriptures clearly condemn. The Scottish Government's public consultation produced a record 77,508 responses, with more than two-thirds opposed to the proposals.

For the Scottish government, Health Secretary Alex Neil said of the bill: 'I believe that will allow all people to have

their marriage recognised in the eyes of the law. That will create a more tolerant society in Scotland and will mean that, in respect of marriage, there is genuinely equal rights right across the entire community'. Scottish Conservative leader Ruth Davidson, who is openly gay, told parliament of her respect for the institution of marriage, adding: 'I want that right to extend, not just to me, but also to the thousands of people across Scotland who are told that the law says "no"'. Green MSP Patrick Harvie said the bill was a 'proud achievement' for Scotland. But SNP MSP John Mason opposed the bill, saying the two main arguments against it were that marriage was between a man and a woman, and that the legislation failed to provide proper protection for others who did not agree. Elaine Smith, a Labour MSP said: 'Since indicating that I did not intend to support the redefinition of marriage, it was suggested that I be burnt at the stake as a witch'.

*The vehement hatred of homosexuals against all who do not approve of their immoral lifestyle is appalling.*

### Founder of Scottish Humanists resigns

*Christian Institute*

A founder of the Humanist Society of Scotland has resigned over the group's support for same-sex marriage. According to the *Scottish Daily Mail*, Nigel Bruce, 92, has written to the body on many occasions, expressing his concern about the society's position on the issue. In his letter of resignation, he said: 'As a Humanist philosopher, I have strong rational opinions on this question. I noted that most correspondents assumed that only religious folk were concerned by the threat to traditional marriage. I used to be a member, indeed I was a founding member of the Humanist Society of Scotland, but resigned when they began to support same-sex marriage'. Spokesman for the Humanist Society Scotland Tim Maguire said: 'I am quite surprised at Nigel's resignation and his position, but he is entitled to hold those views'.

*It appears that many humanists are homosexuals. When people give up believing in God, in His judgment God gives them up to 'unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet' (Rom. 1:26-27).*

### C of E asks Stonewall to teach in its schools

*Christian Concern*

At the Church of England's General Synod in November it was revealed that homosexual lobby group Stonewall will play an active role in delivering 'anti-bullying' education in C of E schools. It is astonishing that the C of E should open up its schools to a group whose agenda is to promote same-sex sexual relationships and

lifestyles.

*How sad it is to see the church encouraging the promotion of immoral relationships. It is a sad day when the church is so infiltrated by the world that it behaves like the world!*

### **Genocide looms in CAR**

*E Kendal*

**S**eleka, a coalition of local and foreign Islamic militias, seized control of the Central African Republic (population 76 percent Christian) in March. By attacking Christians and sparing Muslims, they have turned CAR into a sectarian tinderbox. 'Christian' militias are responding, targeting not just Seleka bases, but local Muslims, who respond by carrying out reprisals against Christians. Peter Bouckaert (Human Rights Watch) warns: 'This heinous cycle of inter-religious violence only continues to intensify, threatening to explode into an all-out war between Christians and Muslims'. UNICEF goodwill ambassador, Mia Farrow (who recently returned from CAR), the UN Secretary-General's Special Adviser for the Prevention of Genocide, Adama Dieng, and other investigators warn that genocide is a real possibility.

*Please pray for the church in CAR. May God intervene!*

### **Eritrean Persecution fills prisons and fuels refugee crisis**

*E Kendal*

**U**p to 3000 Eritreans flee persecution every month. Their extreme danger was shown by the recent Lampedusa tragedy. The vast majority of over 350 lives lost were Eritreans, most of whom were Christians. Those fleeing for asylum via Israel risk falling into the hands of Bedouin traffickers in eastern Sudan. These victims of the Bedouin are tortured so as to extort money from their relatives. Despite the risks, the situation in Eritrea is so horrendous that the flow continues. Some 1500 Christians are currently incarcerated in Eritrea purely because of their faith. On 14 October another young Christian died in captivity. On 28 October a prayer meeting was raided and over 70 believers were arrested.

*Please pray that God will intervene in Eritrea.*

## **He Loves the Best**

I see the sun beyond the hills,  
I glimpse the home that glory fills,  
I love the Lamb amidst the throne,  
And Oh - I long to be with Jesus.

I face the darts that Satan throws,  
I feel the blows that life bestows,  
I know the depth of sin within,  
And how I yearn to be with Jesus.

I know Him as my guide each day.  
He leads me in the only way,  
And when my feet do foolish stray,  
'Tis then I long to be - with Jesus.

He sees a life so full of woe,  
He knows I reel from every foe,  
He sees the worst, yet loves the best,  
And yes He wills - I'll be in glory.

He shed His blood for all my sin,  
That I have proudly wallowed in,  
He bore each one upon the cross,  
That He might call me up - to glory.

He is the Lord was crucified,  
He is God's Son alone, who died,  
He is my Lamb was raised to live,  
And yes, we'll give Him all - the glory.

**Rev Wm B Scott**



---

---

## - Obituary -

Rev Allan I M Maciver

*Retired Minister, Golspie and Strath*

Rev Allan I M Maciver, B.Sc, was born in 1930. His father, a school headmaster who hailed from the Island of Lewis, served in several different locations in the Highlands before finally retiring to Glasgow. During Mr Maciver's infancy the family were based in Breakish on the Island of Skye and it was there, in the Lord's providence, that he would spend the greater part of his later years, returning as a minister to that very same parish.

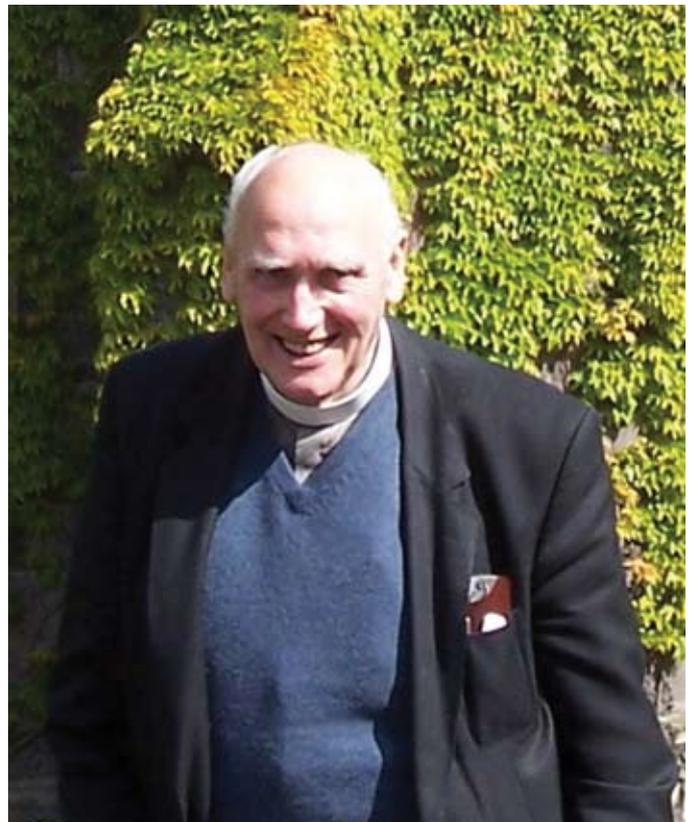
The present writer has little information about Mr Maciver's conversion but we know that while he was still young in years he was brought to an understanding of his lost sinful condition and came at length to trust in Christ as his Saviour. We do know that it was during the Glasgow years and in the congregation of Partick, Crow Road, that Mr Maciver made profession of faith. He went on to serve as an elder in Partick before being received as a student for the ministry. On completion of his university and College studies he was licensed to preach the Gospel in 1964 and later that year he was ordained to the office of the ministry and inducted to the pastoral charge of Golspie on the east coast of Sutherland. Shortly before the move north he was united in marriage to Donalda MacMaster. She shared with him in the burden of the work and her gentle kindness brought a well-deserved reputation for generous hospitality to the manse. He always retained fond memories of his time in Sutherland and particularly of the men who served with him on the old Presbytery of Dornoch, many of whom had accumulated a lifetime of wisdom and experience which they were only too willing to share with their young colleague. He would often speak fondly of motoring up to Scourie and Elphin to preach in the small congregations there and of the communion seasons which were still, in those days, an important part of the spiritual life of the county. Given his family background it was no surprise that Mr Maciver was willing to serve on the local Education Committee and he was not long in Golspie when this particular avenue of service opened up for him. In later years he served in a similar capacity in Skye.

His association with the Presbytery of Skye & Uist, as it was in those days, began on his translation from Golspie

to Strath. The induction service was held in the church at Broadford on the 21<sup>st</sup> of August 1973, just over 40 years ago. It is a solemn thought that of all the members of Presbytery listed in the sederunt and the several ministers from other Presbyteries associated with the Presbytery of Skye & Uist on the occasion only one is still living.

In ministering to the widely scattered parish of Strath, Mr Maciver served with that cheerful diligence and seemingly boundless energy which so characterised him. For many years he preached four times each Lord's Day and also conducted several prayer meetings each week. For two periods during his years in Skye he served as Clerk of Presbytery, the first from 1974-1979 and later from 1995 until 2006. He also served as interim moderator of several congregations within the Presbytery bounds, including Portree and Bracadale.

Serious illness contracted whilst still only in his teenage



---

years resulted in a very lengthy period of hospitalisation and left Mr Maciver with a physical handicap all his days. However he made his disability much less of a handicap than it might otherwise have been and he seemed able to tackle such a variety of tasks as even some able-bodied men might have sought to be excused from. His ill-health also gave him great sympathy with those who were cast down. It would be hard to find a more diligent hospital visitor and his faithful ministrations to the sick, the suffering and the dying were often a source of comfort and help to those in distress.

He was a warm-hearted preacher whose own love for the Lord and the message entrusted to him shone through. He also had a great love for the Lord's people, wherever they were found, and displayed that spirit of Biblical ecumenicity which has always characterised the Free Church. Yet despite that breadth of outlook he was

thoroughly committed to the doctrine and principles of the Free Church of Scotland and demonstrated that clearly in the crisis of 2000. In 2001 he was appointed Moderator of her General Assembly.

Deteriorating health and advancing years began to take their toll and finally led to Mr Maciver retiring from Strath on the 31<sup>st</sup> of January 2007. He and Mrs Maciver made their home in Inverness and it was there on the 10<sup>th</sup> of June 2013 that he passed, we believe, to his eternal rest.

We would wish to express our deepest sympathy to Mrs Maciver, a faithful helpmeet over many years, and to Allan, Donald and Margaret. We remember also Donald's wife, Jean and the two grandsons and his last remaining brother, Colin, committing them all to the God of all grace and the Father of mercies.

*Rev Murdo A N Macleod, Snizort*

---

- Obituary -  
**Donald Fraser**  
***Elder, Duthil-Dores***

**W**illiam Donald Fraser, affectionately known as Donnie, was born in a Christian home at Easter Aberchalder, Stratherrick on 11<sup>th</sup> November 1926, the eldest of four children. He spent his life farming and for over thirty years was at Farraline Estate. He was married to Isobel for fifty-two years and they had two children, Shona and Andrew.

Donnie was converted through a sermon preached by Mr Murdo Morison, the Free Church colporteur around the period 1969 to 1970. The Lord spoke to his heart through the text in Luke: 'Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able' (13:24).

He was ordained an elder in the Congregation of Stratherrick on 22<sup>nd</sup> October 1972 during the time when the Rev William B Scott was minister of Duthil-Dores. Donnie was a good precentor in the congregation and was of practical help in many ways for the congregation in Dores since 2000.

He was diagnosed with cancer a few years ago and because of it he lost the use of one eye. Having a strong constitution he was granted much strength which allowed him to attend church meetings till his last communion in September. Donnie strongly desired to be at the Lord's table for the last time and God gave him the grace to be there, and to precent as usual. He was much comforted in partaking of the means of grace. It was a blessing and



a joy for the congregation to witness all this, and to know that he is now enjoying the presence of the Lord forever.

We extend our condolences to Mrs Fraser, to her son Andrew and her daughter Shona, with their respective families and children.

*Rev Davide Ratti*

---

---

# Evangelistic Preaching (Part IV)

*Rev David Murray*

Last month Rev David Murray looked at the range of evangelistic preaching.

## 4. The Results of Evangelistic Preaching

Let's conclude this series of articles by asking: 'What does evangelistic preaching sound/look/feel like?'

### Present

Evangelistic preaching majors in the present tense. Yes, it deals with Biblical data, which is usually in the past tense. But it moves rapidly from the past to the present. These are not sermons that are taken up with large amounts of history, geography and chronology. They may begin there, but move swiftly to the here and the now.

Hearers realise the sermon is about today. It's connected to the present, it's relevant, it has impact on them here and now, in this day and in this age. Martin Lloyd-Jones used to speak of such sermons being in the 'urgent tense', and that really is what should be communicated. We must show that the ancient Word connects with today's world, and is relevant both to the present and the future.

### Personal

These sermons should also be personal. Yes, again, we begin with explaining the Word as originally given to the Israelites, the disciples, etc. It starts with 'they' and 'them'. However, in evangelistic preaching, we move rapidly to 'you'.

I'm sure we've all sat in congregations, heard sermons about the Philistines, the Israelites, the Corinthians and the Philippians, and wondered, 'But what about me? Does this have anything to say to Scots, Africans, Americans etc?' When teaching God's people we can spend longer explaining the teaching as it applied to the original hearers. But when we are going after lost souls, we have to move more swiftly, we have to engage more rapidly, we have to show relevance much earlier on.

Also, when we are addressing the unconverted in front of us, we should work especially hard at moving away from reading our notes. When we are appealing, beseeching, arguing and reasoning in a very personal way with unbelievers – let it be eyeball to eyeball, 'we beseech you'. Don't let paper get in the way, distracting, and breaking the eye contact. Let's really make it personal so that people really grasp 'he is speaking to me'.

We can also make it personal by getting inside the minds

of our hearers and saying things like this: 'Well, you're sitting there and you are thinking this ... aren't you? But this is what God's Word says'. Or, 'You're here today and you're hearing this and you are feeling so and so...' And the person sitting there says, 'He is thinking about me. He knows how I think, he knows how I tick; he is concerned to address what is going on in my mind'. Again, it just makes it a very personal, intimate transaction.

### Persuasive

In evangelistic preaching the great aim is persuasion. Much of such sermons will be taken up with Acts 2:38-40 type beseeching, pleading, arguing, and reasoning. It's not just, 'Here are some facts; take them or leave them', as if we are just dispassionate conveyors of information. We are here to persuade. People must see our anxiety that they respond to the Gospel in faith and repentance.

### Passionate

To be really persuasive, we must also be passionate. Let people see that we feel this deeply, that we fear for their eternal state, that we are anxious over them, and that we love them deeply. Let that be communicated in our words, but also in our facial expressions, our body language and our tone.

I'm not arguing for acting here; this should come naturally. Sometimes, before preaching an evangelistic sermon, I spend some time trying to think of lost unbelieving souls in my congregation, and even of particular individuals. I may try to see their faces (often lovely characters by nature – helpful, kind, loving people – but lost). I try to see them dying, going to judgment and then their faces as they hear the verdict. Then I envision them sinking into the bottomless pit, being burned in eternal fire, going to the company of the devil and his angels. I try to see them there, try to hear them there. Sometimes I might even think of one of my own unsaved family members, just to try and bring home the reality and the enormity of the unsaved's predicament. If we can really feel it ourselves, we will be passionate in our pleading, in our loving and in our reasoning.

### Plain

Evangelistic preaching will be plain. If we love sinners and we are anxious for them to be saved, we will be clear and plain in our structure, content and choice of words. If we can use a smaller word, we use it. If we can shorten

---

our sentences, we do so. If we can find an illustration, we tell it. Everything is aimed at simplicity and clarity, so that, as it was said of Martin Luther, it may be said of us, 'It's impossible to misunderstand him'.

And this is exhausting work. People may think at times that doctrinal sermons are harder to prepare and preach than evangelistic sermons. Not if you are really going to edit and trim and modify until your message communicates the profoundest truth in the simplest way possible. That involves real labour, sweat, toil and tears. In *Preaching and Preachers* Martyn Lloyd-Jones wrote:

*If I am asked which sermons I wrote, I have already said that I used to divide my ministry, as I still do, into edification of the saints in the morning and a more evangelistic sermon in the evening. Well, my practice was to write my evangelistic sermon. I did so because I felt that in speaking to the saints, to the believers, one could feel more relaxed. There, one was speaking in the realm of the family. In other words, I believe that one should be unusually careful in evangelistic sermons. That is why the idea that a fellow who is merely gifted with a certain amount of glibness of speech and self-confidence, not to say cheek, can make an evangelist is all wrong. The greatest men should always be the evangelists, and generally have been; and the idea that Tom, Dick and Harry can be put up to speak on a street corner, but you must have a great preacher in a pulpit in a church is, to me, the reversing of the right order. It is when addressing the unbelieving world that we need to be most careful; and therefore I used to write my evangelistic sermon and not the other.*

### **Powerful**

When we go into the pulpit with an evangelistic sermon, let's not go in defensively, and apologetically. Yes, it may be an 'apologetic' sermon, but we are not apologising for the truth. When we go in front of sinners with the gospel, let's not come across as if we have something to hide or be afraid of. Let's not hedge and qualify. Let's not 'discuss' or 'share'. Let's preach with powerful, bold, divine authority. People need to hear, 'Thus says the Lord'. This isn't an option, this isn't just another idea; this is the truth, the whole truth, and nothing but the truth.

**"When we go in front of sinners with the gospel, let's not hedge and qualify. Let's not 'discuss' or 'share'. Let's preach with powerful, bold, divine authority. People need to hear, 'Thus says the Lord'."**

### **Persevering**

And let our evangelistic sermons also be characterised by perseverance. We preach. No one's converted. We do it again. We preach. No one's converted. We do it again, and again and again.

How often should you preach an evangelistic sermon? That will largely depend on context. In Scotland, I was expected to preach one evangelistic sermon and one teaching sermon every Sunday. Once a week is probably too much if you and your church are not used to this. But how about once a month? And you can tell your congregation that on such a morning/evening this is going to be a sermon for the unconverted, so that Christians will think, 'I can take my friends to this. This is something I know my boss could listen to with some understanding'. Make it regular, and make it known that this is what you are going to be doing.

### **Prayerful**

Above all, of course, evangelistic preaching is to be prayerful – before, during and after. Pray to be delivered from the fear of man. Pray that God would give you a passion for souls. Pray that you would be able to communicate naturally and easily and freely. Pray that you'd get a hearing for the gospel and that you'd be able to present Christ so that you 'disappear'. And pray afterward that the seed sown would bring forth a harvest of saved souls, and that the church will be revived and built up.

'And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever' (Dan. 12:3).



## Congregational Remittances - November 2013

CENTRAL BUILDING FUND YTD 2013		ORDINARY REMITTANCES		
		2013 Nov	2013 To Nov	2012 To Nov
<b>Presbytery of Inverness</b>				
Aberdeen	0	1,200	17,701	15,227
Duthil-Dores	0	2,157	23,246	18,791
Inverness	0	2,000	26,000	24,700
Kilmorack & Strathglass	0	1,400	16,649	16,388
<b>Total Inverness</b>	<b>0</b>	<b>6,757</b>	<b>83,596</b>	<b>75,106</b>
<b>Northern Presbytery</b>				
Assynt & Scourie	635	0	4,785	3,277
Brora	535	1,200	19,081	21,694
Kiltearn	571	0	6,379	6,707
Tarbat	0	2,000	11,464	12,127
<b>Total Northern</b>	<b>1,741</b>	<b>3,200</b>	<b>41,709</b>	<b>43,805</b>
<b>Southern Presbytery</b>				
Arran	705	1,118	8,604	8,463
Ayr	0	0	9,614	11,004
Dumfries	0	0	0	0
Edinburgh	38	0	27,718	31,676
Glasgow - Partick	45	1,500	28,000	30,500
Glasgow - Shettleston	397	400	24,099	23,536
Glasgow - Knightswood	896	1,950	26,794	28,416
Rothesay	1,000	200	1,460	260
<b>Total Southern</b>	<b>3,080</b>	<b>5,168</b>	<b>126,290</b>	<b>133,855</b>
<b>Outer Hebrides Presbytery</b>				
Cross	0	1,788	22,346	22,520
Harris - Leverburgh	339	1,200	16,827	16,247
Harris - Scalpay	0	1,900	25,968	24,494
Knock & Point	0	1,370	13,713	15,809
North Uist	1,589	1,200	9,997	13,540
Stornoway	5,628	7,733	80,530	82,339
<b>Total Outer Hebrides</b>	<b>7,555</b>	<b>15,191</b>	<b>169,380</b>	<b>174,950</b>
<b>Presbytery of Skye &amp; Lochcarron</b>				
Bracadale	375	0	5,770	10,672
Duirinish (Waternish)	0	400	2,800	5,500
Kilmuir & Stenscholl	963	0	16,284	14,873
Lochalsh	675	1,150	14,129	12,154
Poolewe & Aultbea	1,035	733	12,258	12,190
Ullapool	0	0	44	51
Portree	0	1,200	18,165	21,107
Snizort	1,000	1,200	26,298	21,824
Strath	65	285	6,468	8,203
<b>Total Skye/Lochcarron</b>	<b>4,112</b>	<b>4,968</b>	<b>102,216</b>	<b>106,572</b>
<b>Total Congregations</b>				
	<b>16,489</b>	<b>35,284</b>	<b>523,191</b>	<b>534,288</b>
Other Donations				
Legacy	1,241	2,741	28,580	40,843
			133,353	12,114
<b>TOTAL</b>				
Including Gift Aid	<b>17,730</b>	<b>38,025</b>	<b>685,124</b>	<b>587,246</b>
	2,799		101,652	96,214

## Lanka Mission Messenger

**Rev S N Partheepan**



### Dear Friends,

It is always lovely to write to you from the centre of Sri Lanka and share our news with you. It is wonderful for us to have the opportunity to make known the good news of our Lord Jesus in our town. I am sure that you are also looking forward to see what new things are happening in Sri Lanka.

### Ministry

Our family are doing well by the grace of God. He is very faithful to us and is upholding us in miraculous ways. All things are working for the good of His people. We have felt God's grace upon our worship services. We have 14 adults in attendance in the morning and 18 in the evening, together with 45 children. These children have come from Selvanagar, where our preschool work

is. We run Bible classes for them on Saturdays and, when we asked if they wanted to come along to our church for Sabbath school and the worship services, they were very interested to come along.

We continue to meet midweek on Thursday and teach through the Heidelberg Catechism. There are six individuals who faithfully attend week by week. We had a good communion season on the weekend of the 17th of November 2013. The preparatory service was taken by Rev J Kerey Thayananth and the weekend services were taken by Rev S Vijenthiran (VJ) from Trinity Reformed Presbyterian Church. I officiated at the table myself. We had a really blessed time in Christ.

I have finished a series of sermons on the letters to the seven churches in Revelation 2 and 3 and have now started a new series on the Lord's Prayer. I ask that you

---

remember my labours in these matters in your prayers.

### **New Church**

We have now moved to a new rented site. This place is very suitable for our people to meet in to worship. I had found that people were uncomfortable having to come to worship in our home, therefore we planned to move and God has opened this door to us, so that we now have a more suitable venue for the next five years, God willing. We are very thankful to Ceylon Christian Care (CCC) who have agreed to cover all our rent and to our church and local friends who paid the deposit money. This site is not very far away from our home and very accessible for public transport.

We had our youth outing in September when 50 young people attended and the messages were really good and blessed.

As you know, in October we started monthly Bible classes for local ministers. In November we had the second meeting of the classes. Eight students attended on this occasion, but four others who were expected were absent. Rev Vijenthiran taught systematic theology. It was a really nice time and the students enjoyed it. Our next classes will be on the 3rd and 4th of December 2013, God willing. I am going to teach on Introduction to the Old Testament and on Preaching Christ from it. Please pray for this ministry.

Thanks be to God, our Sabbath school is growing and growing. There are now around 45 children who are coming and we send a bus to collect them and to bring them into the church. CCC is covering the cost of the transport and also the expense of refreshments for them. We have five volunteer teachers from our congregation and they are very supportive. Please pray for these children and their families.

We have also started a youth meeting every Monday at our church. At present six young folk attend and they are trying to invite their friends as well. Please remember to pray for this ministry.

### **Practical ministry**

In October, the CCC board of directors visited me and encouraged me in the work of the Lord. I thank God that He is using CCC to support His ministry in Sri Lanka. If I listed all that they have provided in terms of practical help, it would be a very long list. What I will say is that most of our practical ministry expenditure is being covered by them. Mr Maran is continuing to help in the various matters of practical ministry. He is doing well and working hard for the Lord's sake.

CCC financed the reprinting of JC Ryle's book on the duties of parents (translated into Tamil). We have reprinted 1,000 copies. Our work on the Psalter translation, however, is going very slowly. Please pray for this work. Please pray for those involved in CCC and thank God that He has given them a burden to help in

our ministry.

Some of you have greatly helped us in practical ways. The Lord knows this and He will help you too. Several people from Scotland and other countries have been calling and encouraging us, and we are very thankful for your phone calls and prayers.

### **My personal note of thanksgiving**

- Thank you to all who pray for me and for the Lord's work in Sri Lanka.
- Thank you to all who have helped in a practical manner.
- Thank you to those who continue to support me in various ways.
- Thank you for your concern.
- Thank you to CCC.
- Thank you to the Home and Foreign Missions Committee of the FCC.

### **Prayer requests**

- Pray for me and the ministry of the Word of God.
- Pray for the outworking of the practical ministries to God's glory.
- Pray for the people and families of our congregation.
- Pray that God's will be done.
- Pray for the land of Sri Lanka.

'Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen'.

In His service

### **Parthee**

(Part of the Free Church of Scotland (Cont), 195/1, Station Road, Vavuniya, Sri Lanka. Tel: 0094 777577766. Email: [prmission@gmail.com](mailto:prmission@gmail.com).)

### **Parthee Support Fund (Rev W Macleod)**

*In God's providence a legacy of £18,000 was received in 2011 by the FCC for foreign missions' work. From this, the General Assembly of 2011 decided that a stipend of £6,000 a year be given to Parthee to begin church planting work in Sri Lanka. The work has gone well with a small church established in Vavuniya. However the money for Parthee's salary will run out towards the end of 2014. It was decided therefore at the 2013 June meeting of the Missions Committee to set up the Parthee Support Fund. We believe this is a great door which the Lord has opened for us in missionary work in Sri Lanka. Since the Fund began in July 2013 a sum of £5,108 has been donated (up to the end of November). If you would like to support this work please send your donation to the Financial Administrator, Mrs Muriel Smith, 1a Stewartfield, Stornoway, Isle of Lewis, HS1 2UW, indicating that it is for the Parthee Support Fund (cheques made out to the Free Church of Scotland (Continuing)).*

“When he giveth quietness, who then can make trouble?  
and when he hideth his face, who then can behold him?  
whether it be done against a nation, or against a man only.”

**Job 34:29**