

# The Free Presbyterian Magazine

---

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

---

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

## Contents

<b>Trusting in the Lord God of Israel</b> .....	353
<b>The Sabbath Is for All Mankind</b>	
A Sermon by R M M'Cheyne .....	356
<b>Revivals</b>	
<b>5. Examples of Revival</b>	
James Buchanan .....	360
<b>Christ the Mediator</b>	
<b>1b. The New Testament Basis for the Doctrine</b>	
Rev A W MacColl .....	364
<b>Growth in Grace</b>	
<b>3. The Means Those Who Desire to Grow in Grace Most Use</b>	
J C Ryle .....	366
<b>God's Work in Korea</b>	
A Review Article .....	370
<b>Book Reviews</b>	
<i>The St Andrews Seven</i> by Stuart Piggin & John Roxborough .....	373
<i>You Must Read</i> .....	375
<b>Protestant View</b> .....	375
<b>Notes and Comments</b> .....	376
<b>Church Information</b> .....	379
<b>Index for 2015</b> .....	381

**December 2015**

**Vol 120 • No 12**

## The Free Presbyterian Church of Scotland

**Moderator of Synod:** Rev K M Watkins, 252 Briercliffe Road, Burnley, BB10 2DO.

**Clerk of Synod:** Rev J MacLeod MA, 6 Church Avenue, Sidcup, Kent, DA14 6BU; tel: 020 8309 1623, e-mail: JMacL265@aol.com.

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

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

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

**Clerks to Presbyteries:**

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

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

**Western:** Rev D A Ross, F P Manse, Laide, IV22 2NB; tel: 01445 731340.

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

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

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

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

**Residential Care Homes:**

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

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

**Website of the Free Presbyterian Church of Scotland:** [www.fpchurch.org.uk](http://www.fpchurch.org.uk).

## The Free Presbyterian Magazine

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

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

**Editorial Board:** The Editor, Rev 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; *Fifth:* Auckland, Inverness, New Canaan.

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

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

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

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

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

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

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

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

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

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

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

# The Free Presbyterian Magazine

Volume 120

December 2015

Number 12

## Trusting in the Lord God of Israel

The Bible gives Hezekiah a special place: “After him was none like him among all the kings of Judah, nor any that were before him” (2 Ki 18:5). And that is connected with the fact that had just been stated: “He trusted in the Lord God of Israel”. This implies, first of all, that Hezekiah believed the revelation that the Lord God had given of Himself to His people Israel. The meaning of the name *the Lord* – that is, *Jehovah* – was revealed through Moses to Israel: “I AM THAT I AM”. Thus this name seems particularly to point to God’s self-existence, but the noted American theologian of the nineteenth century, James H Thornwell, states that it “includes eternity, self-existence, immutability, simplicity, omnipotence, omniscience and, in short, the consummation of all possible perfections. It means, in brief, the entire essence of God as He is in Himself.”<sup>1</sup>

Hezekiah had received the whole revelation that God had then given of Himself, His ways and His works, and he trusted in God as thus revealed. Accordingly, when we read that Hezekiah “trusted in the Lord God of Israel”, we must understand that King Hezekiah was recognising Him as the true God and His revelation as trustworthy. He saw this revelation as relevant to himself as a sinner before God – in particular, what God further revealed of Himself to Israel through Moses: “The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty” (Ex 34:6,7). Thus Hezekiah knew that, although the Lord God of Israel, in His justice, will not clear the guilty sinner who goes on in rebellion, yet He is merciful and gracious.

Hezekiah laid hold of the fact that the Lord God, in His mercy, had provided a way of deliverance for a sinner like himself; he trusted in the Lord as a just God and a Saviour. That is what the King acknowledged with deep thankfulness: “Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back” (Is 38:17). For the sake of the Messiah who was to come in the fullness of time, as the <sup>1</sup>*The Collected Writings of James Henley Thornwell*, Banner of Truth reprint, 1986, vol 1, pp 153-4.

substitute for sinners, God had delivered Hezekiah from the guilt of his sins; in effect, He had put them out of His sight. In other words, God would never look on Hezekiah's sins with a view to punishing him.

We today need the same understanding of the seriousness of our sins and we must go to God trusting in the Messiah, who has come and has endured the punishment due to all who will believe in Him. We live in a generation that has lost sight of the uniqueness of the true God, when all religions are treated as equal – though a religion like Islam often seems to be “more equal” than others. But “there is none other name [but Jesus Christ] under heaven given among men, whereby we must be saved”. He is God the Son, and is made known to us in Scripture – now a complete revelation. But the way of deliverance from sin and its consequences is fundamentally the same in both Testaments – by trusting in Christ, the Saviour whom God has provided.

Not only did Hezekiah trust in the Lord God of Israel for his soul's salvation; he trusted in God in the difficult circumstances when the Assyrian armies laid siege to Jerusalem. It must have seemed highly likely, to anyone not trusting in the Lord, that Hezekiah's capital city would soon fall to the invaders, and that worship of God at the temple would come to an end. Hezekiah was clear that there was no hope for him and his people apart from the Lord God of Israel. Rabshakeh, the Assyrian general, might boast of the power and the success of his army, but he had no sense of the power of the Lord God of Israel, just as he had no sense of the difference between true worship and idolatry (see 2 Ki 18:22). But the Lord God of Israel had revealed Himself as One who had unlimited power: in, for example, the words, “Power belongeth unto God” (Ps 62:11).

Hezekiah treated seriously the danger he and his people were in. Yet trustingly he prayed, “O Lord God of Israel . . . Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth” (2 Ki 19:15). Hezekiah went before the Lord recognising His sovereign authority over the whole world and acknowledging that His absolute power is an evident fact, as Creator of all things. Matthew Henry notes (on 2 Ki 18:5) that “a firm belief of God's all-sufficiency to protect and reward us will conduce much to make us sincere, bold and vigorous in the way of our duty, like Hezekiah. When he came to the crown he found his kingdom compassed with enemies, but he did not seek for succour to foreign aids, as his father did, but trusted in the God of Israel to be the keeper of Israel.”

Hezekiah is an example to us at a time when the Church of God is surrounded by enemies. At their head is a tempting devil, who has been going about, ever since he entered Eden, seeking whom he may devour – not only individuals but also the Church of God, in its various parts. Over the cen-

turies, the Church's enemies have included false religions, various heretics and Rome. But over the last hundred years and more, secularism has proved a dangerous enemy, as it promotes the idea that God does not exist and that we should all live merely for the here and now.

How should we live? As Hezekiah did: trusting in the Lord God of Israel, on the basis of God's revelation. As we see the Church of God becoming weaker, unbelief becoming more arrogant, and the multitudes living as if there is no God and seeking their pleasures entirely in the things of time and sense, how are we to react? We must trust in the Lord as One who really exists, who really does have supreme authority and infinite power, who can overcome His enemies, who will yet "arise and have mercy upon Zion", and who can answer prayer.

Hezekiah's prayer was heard; God granted Hezekiah and his people a remarkable deliverance when an angel destroyed 185 000 of the Assyrian troops. The fact was: there were more with Hezekiah than with Rabshakeh (see 2 Ki 6:16). This would not have been true in terms of soldiers, but it *was* true when one takes into account the power of one angel acting on behalf of godly Hezekiah and against the enemies of the Lord. It was even more true when one takes into account the Lord God of Israel Himself.

In the same way, however weak the Church of God is today, there are more on her side than on the side of the world and of the devil. That is why it is so encouraging to be able to say trustingly: "The Lord of hosts is with us; the God of Jacob [or, Israel] is our refuge" (Ps 46:7). For just as the Lord God was the God of Israel, which was the Old Testament Church, so to trust in Him today is to trust in Him as One who is gathering in a spiritual Israel, a people for His glory. He will care for His Church; however low He may allow her to become, there will always be a people to fear Him "as long as the sun and moon endure, throughout all generations" (Ps 72:5).

As we look into the future, let us urgently seek grace to trust in Christ for ourselves as the Saviour of sinners, before the night of death comes, when no longer will there be any opportunity of finding salvation. Then let us follow Hezekiah in also praying trustfully to God for deliverance for His Church from her enemies and for a corresponding outpouring of the Spirit so that multitudes would be delivered from the kingdom of darkness and set free to live godly, dependent lives, to God's glory.

There is no need to be overly depressed as we look at our present circumstances, both morally and religiously. Yes, there is much that should make us sad, but if we trust in the Lord God who reigns over His Church, we should conclude that everything is in His good hands. And we are assured: "Happy [or, blessed] is he . . . whose hope is in the Lord his God" (Ps 146:5).

# The Sabbath Is for All Mankind<sup>1</sup>

A Sermon by R M M'Cheyne

Mark 2:27. *The Sabbath was made for man.*

Those who are carnal cannot comprehend the Sabbath Day. They fall into two errors. Some are willing to keep it superstitiously. The Pharisees forbade the disciples to pluck the ears of corn, and they were enraged at Jesus for healing on the Sabbath.

Others run to the opposite extreme and would abolish the Sabbath altogether. Both classes are equally ignorant of this divine truth: that "the Sabbath was made for man". As the golden sun, which pours a flood of light and heat round the world, was made for man; as the silver moon, the mild lamp of night, was made for man; as all cattle and trees and flowers were made for man; so the Sabbath was made for man. It was made for his good, to lead him to his God. It was made for his happiness, to lead him to the fountain of joy. It was not made for the Jew only, nor for the Gentile only; it was made for man. It was not made for one nation, nor for one country, nor for one generation; it was made for the whole human race. As the sun and the moon were made for man, to light him through the world; so the Sabbath was made for man, to lead him to heaven.

I would now prove that the Sabbath was made for the whole human race.

**1. From reason.** I do not often speak of what is according to mere reason, because our great work is to interpret Scripture, not to teach philosophy. It is very common to hear infidels talk of the unreasonableness of keeping a holy Sabbath Day strictly, and yet I engage to prove the necessity of a Sabbath for the body, for the mind, for the soul of man, even without the aid of Scripture.

1. *The Body.* In the evidence taken before the House of Commons on the subject of the Sabbath, it was distinctly stated and proved by some of the most eminent medical men in England, that to retain the body in its full vigour, there must be an entire rest one day in seven: that the bones and muscles, both of men and animals, require a total cessation from labour at least one day in every seven. Those who make use of horses know quite well that, if a horse is to be kept in full strength and vigour, it must be allowed to rest one entire day in seven. This proves that the Sabbath was made for man.

2. *The Mind.* What is true of the body is equally true of the mind. If the human mind is to work with power, it requires not only occasional rests, but to be lifted away entirely from the subject on which it is working, so that it may be refreshed – to recover its life and tone. A bow that is always kept bent loses its spring, and so does the mind of man without a Sabbath.

<sup>1</sup>Another sermon taken, with editing, from *Revival Truth*.

3. *The soul.* If there is a God, and if there is a church of the redeemed, it is surely reasonable that they should worship God with the utmost engagedness of heart and soul. But if our whole heart is to be engaged in this, we must have a certain time set apart for this purpose. Reason cannot discover how long that time should be, or how often it should recur. But reason plainly teaches that there should be such a time. Thus even the dim light of reason shows that the Sabbath was made for man. Sabbath-breakers wish to be reckoned enlightened men, above the prejudices of the common mob. They wish us to believe that they have new light which other eyes do not see. And they look down with pity on the “priest-ridden” multitude who love a well-spent Sabbath Day. But a day is coming when the whole world will see that the light that was in them was darkness, and how great was that darkness!

**2. The Example of God.** When God created the world, He did it in six days, and “on the seventh day God ended His work which He had made, and He rested on the seventh day from all His work which He had made, and God blessed the seventh day, and sanctified it”. Now God did not rest on the Sabbath Day for His own sake. “The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary.” It was for our sakes He rested, that He might set an example to man. It was not for the sake of the Jews only. The Jews did not exist for 2000 years afterwards. It was for the sake of man, the whole human race, from the first man to the last. The Sabbath was made for man.

The enemies of the Sabbath generally say that the Sabbath was a Jewish ceremony. But they altogether forget that the first Sabbath dawned on a sinless world. Even in paradise, mankind needed a Sabbath. Our Sabbath-breakers seem to think that man is better now than before he fell. Even in Eden, God gave a Sabbath to man – a day devoted to God from morning to evening. How much more does poor guilty man, with a nature so contrary to God and a heart that cleaves to the dust, now require a Sabbath. How solemnly does God, keeping a Sabbath in the beginning, rebuke the folly of Sabbath-breakers now. Are you wiser than God? Do you know better what is good for man? Do you know better what suits his nature and what is necessary for his needs?

**3. From the Command of God.** “Remember the Sabbath Day to keep it holy.” When God took Israel to be a special people to Himself, He revived, in a very clear and terrible manner, the holy law which was written on man’s heart in the day when he was created. He spoke the law with His own voice from the flaming top of Sinai. He wrote it twice with His own finger upon tablets of stone, to show that it was perpetual; and in the midst of this law we find: “Remember the Sabbath Day to keep it holy”. It was not given as a new

command, but it is an old one revived. All the other nine commandments are binding on all mankind, so there cannot be the shadow of a doubt that the Fourth Commandment also is binding on all.

Christ says expressly, "Think not that I am come to destroy the law . . . I am not come to destroy, but to fulfil". He therefore did not come to destroy the Fourth Commandment. In the new covenant, God says, "I will put My law in their minds, and write it in their hearts". In the old covenant, He wrote the law upon stones. The change is in the tablet, not in the law. God says, as it were, I will no more write the law on tablets of stone; I will take a better way of getting it obeyed. I will write it in their hearts.

Still it is the same law which He wrote upon stone. Likewise the new creature says, "I delight in the law of God after the inward man". It is the same law that the new heart loves as God gave on Sinai; and this shows that the Sabbath was made for man.

**4. All God's children love the Sabbath-day.** "Verily My Sabbaths ye shall keep, for it is a sign between Me and you, throughout your generations" (Ex 31:13; cf Ezk 20:12). As long as Israel kept their holy Sabbaths, they were known to be the Lord's people. It was a mark on their forehead, pointing them out as a special people. It is still a sign between God and believers. Believers have many marks, but this is one of the simplest. David says, "This is the day which the Lord hath made; we will rejoice and be glad in it;" and John says, "I was in the Spirit on the Lord's Day".

Did you ever meet with a holy minister who did not hold that the entire Sabbath Day is to be sanctified? Or did you ever meet with a child of God, one who bore the image of Christ, who did not love to keep the holy Sabbath Day? Noah in the ark, Moses in the wilderness, David on the throne, Isaiah among a people of unclean lips, and John an exile in Patmos – they all called the Sabbath a delight, and all God's children now have the same taste and relish for a well-spent Sabbath. It is the day when they get nearest to Christ, when they get most of His Spirit and enter deepest into His joy.

Does this not show that the Sabbath was made for man? I do not mean to say that God's children are infallible, or that their tastes and feelings are to be the rule of life. But is it to be believed that God would put this particular taste and relish into the hearts of all His children, in accordance with His own Word, if He did not desire that we should love the Sabbath Day? God's children are the reflections of Himself; they are made after His image. His law is written in their hearts, so this special love for the Sabbath is truly divine; the Sabbath was made for man.

Have you this special taste for the Sabbath Day? Do you love a well-spent Sabbath? If so, you have one mark that you have passed from death to



life. How plainly most of you may know that you are not God's children, and that you are not travelling to the Sabbath above!

**5. All God's enemies hate the Sabbath Day.** The unbelieving Israelites in the desert could not comprehend it. They went out on the seventh day to gather manna, and they found none (Ex 16:27). Ezekiel charges it against Israel, as one of their chiefest sins, "My Sabbaths they greatly polluted" (Ezk 20:13). Amos describes the ungodly of his day as saying, "When will the new moon be gone, that we may sell corn? And the Sabbath, that we may set forth wheat?" (Amos 8:5). Because of Sabbath-breaking, Israel was carried away captive to Babylon, and the land rested and enjoyed its Sabbaths. Jeremiah complains that the adversaries of Jerusalem "did mock at her Sabbaths" (Lam 1:7).

So it is with ungodly men still. A whole day spent with God they cannot bear. They hate secret prayer because it brings them near to God. An hour with God would be a kind of hell to a carnal mind. For the same reason they cannot bear a holy Sabbath Day. They would not mind devoting a whole day every week to pleasure or to the worship of an idol, but to spend a day with God is a kind of hell to a natural man. It reminds him of God, of Christ, of the law and of eternity, and this is what a natural man cannot bear. Does this not show that the Sabbath was made for man, as truly as the gospel was made for man? Man does not like the gospel; it is foolishness to him, and yet it is the only way of saving him.

He does not like the Sabbath, and yet it is the market day of grace to mankind. If the Sabbath was from the world, the world would love its own. But it is not from the world but the gift of a holy God; therefore the world hates it. And all the more they hate it and rage against it, the plainer it is that the Sabbath was made for man.

**Application.** (1.) We ought not to wonder at the opposition to the Sabbath Day. It is an old quarrel between the seed of the serpent and the seed of the woman. They hated Christ Himself, and it is little wonder if they hate His holy day. Do not be surprised at the torrent of Sabbath-breakers that seems about to burst out on Britain.<sup>2</sup> They hated the Sabbath all along, because they hate Him whose day it is. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." They may triumph now, but it will be for a short time.

(2.) Try whether you are a child of God by this: do you love a holy Sabbath Day? I do not ask if you love the externals of the Sabbath: the exciting sermon, the meeting with friends, the singing of praises. But do you

<sup>2</sup>There is no indication as to when this sermon was preached, but it was obviously before M'Cheyne's death in 1843.

love the internals of a holy Sabbath: communion with God; delighting in Him; loving, adoring, admiring Him. Do you love a Sabbath like a Sabbath above, and do you remember a time when it was not so? Do you now love the Sabbath better than you ever loved the pleasures of vanity? Then I trust you have passed from death to life.

(3.) You who do not love a Sabbath here will never enjoy a Sabbath in eternity. You who spend the Sabbath in the ale-house over a newspaper, or in idle company, will never be in heaven. Hell is your portion. There are no Sabbaths there.

## Revivals<sup>1</sup>

### 5. Examples of Revival

*James Buchanan*

A series of local revivals, on a more limited scale, have occurred since the great general revival at the era of the Reformation.

From 1623 to 1641 there occurred a remarkable revival of true religion in the province of Ulster, in Ireland, which was the germ of the Presbyterian Church which continues to bless that province to the present time.<sup>2</sup> The inhabitants of Ulster were settlers drawn from England and Scotland and planted there by James VI and I. At first they were men of reckless and dissolute character; J S Reid described them as “ripe for a great manifestation either of judgement or of mercy”.

In God’s good providence, some able and zealous ministers of the gospel who were oppressed in Scotland and England, took refuge in Ireland. Among them were the eminent Robert Blair, John Livingstone and Josias Welsh, and such a remarkable blessing accompanied their preaching that not only were many souls converted, but pure gospel churches were planted and a gospel discipline introduced. Not a few of the higher ranks were converted, and it is a memorable fact that the greatest success attended the preaching, not of the ablest and most prudent ministers, but of one whose gifts were weak, who knew little more than the terrors of the law – “a man, it is said, who would never have been chosen by a wise assembly of ministers, nor sent to begin a reformation in the land. Yet this was the Lord’s choice, that all men

<sup>1</sup>Taken with editing, from the “Illustrative Cases of Conversion” in *The Office and Work of the Holy Spirit*. It is based on Acts 2:17,18. Last month’s article continued to emphasise that revival is the work of God. This is the final article in the series.

<sup>2</sup>Buchanan’s book was first published in 1843, and so his reference here, and others later on, to “the present time” must point to that year or shortly before.

might see that it was not by power, nor by might, nor by man's wisdom, 'but by My Spirit, saith the Lord'."

In 1625 a remarkable revival of religion occurred in the parish of Stewarton, in Ayrshire, chiefly through the instrumentality of David Dickson, minister of Irvine. He had not long before then been driven from his church by the Court of High Commission and banished to the north of Scotland. After being restored in 1623, he was greatly blessed in his ordinary ministry. He instituted a weekly service on the market day, for the benefit of those coming in from the country. He was enabled to cast the precious seed far and wide, so that it took deep root and produced an abundant harvest, especially in the parish of Stewarton, where the "revival spread from house to house for many miles along the valley". Sometimes upwards of 100 would be waiting to converse with him in the manse after the service, and a complete change was wrought in the hearts and habits of many. This is attested, not only by the venerable minister himself, but also by some eminent men: Robert Blair, Robert Boyd and others who visited the scene and shared in the services.

In 1630 a very extraordinary revival occurred at the Kirk of Shotts, in Lanarkshire. A number of ministers, then suffering under the persecution of the civil power, assisted at the dispensation of the Lord's Supper. Such was the interest felt in this solemn service that the people expressed a desire to have a sermon on the Monday. John Livingstone, then a preacher of the gospel and chaplain to the Countess of Wigtown, was requested to officiate, but "when he was alone in the fields in the morning, there came upon him such a misgiving, under a sense of unworthiness and unfitness to speak before so many aged and worthy ministers, and eminent experienced Christians, that he was thinking of stealing away, and was just about to lose sight of the kirk, when these words, 'Was I ever a barren wilderness, or a land of darkness?'"<sup>3</sup> were brought into his mind with such an overcoming power, as constrained him to think it his duty to return and comply with the call to preach".

He preached accordingly from Ezekiel 36:25, "Then will I sprinkle clean water upon you . . .", and with such power, through the accompanying grace of the Spirit, "that about 500 persons were converted, principally by means of this sermon". This great revival was afterwards described as "the sowing of a seed through Clydesdale, so as many of the most eminent Christians in that country could date either their conversion or some remarkable confirmation from it."

In 1638, the same year in which the celebrated General Assembly at Glasgow was held, a general revival of true religion began in the Church of

<sup>3</sup>Words from Jeremiah 2:31 imperfectly remembered: "Have I been a wilderness unto Israel? A land of darkness?"

Scotland which left its precious fruits as an inheritance to the present time – a revival not confined to particular districts, but extending over the whole Church and influencing her courts as well as her congregations.

In 1734, a remarkable revival occurred in Northampton and many other towns in New England, under the ministry of such men as Jonathan Edwards and David Brainerd, whose faithful narratives contain not only an authentic statement of facts, but many rich and instructive observations suggested by experience and observation.

In 1742 also many parishes in Scotland were visited with times of refreshing. The parish of Cambuslang, near Glasgow, then under the pastoral care of William M'ulloch, was one of the first to be visited. After he had preached for about a year on the nature and necessity of regeneration, he was requested by about 90 heads of families to give them a weekly lecture. Prayer meetings were also formed. One after another, and at last 50 people in the same day, came to him in distress of mind. After this, such was their thirst for the Word of God that he had to provide them a sermon almost daily and, before George Whitefield's arrival, 300 souls had been converted. When that eminent servant of God preached at the dispensation of the sacrament soon afterwards, about 24 ministers were present and 30 000 to 40 000 souls, of whom 3000 communicated at the tables. Many of them came from a great distance and carried with them to their homes a savour of good things; and the minister noted that not fewer than 400 people in the parish were converted that year.

In the same year, the parish of Kilsyth, where James Robe had laboured as minister for 30 years without any remarkable success, was visited first with violent fever and afterwards with famine – without any salutary effect. The minister was much discouraged, but betook himself to prayer, and soon some symptoms of growing seriousness appeared, which rapidly ripened into a great spiritual revival. Sometimes 30, sometimes 40 were awakened in a week; in all there were about 300 whose subsequent life attested the sincerity of their conversion. In the same year, we have authentic accounts of the sudden and simultaneous revival of religion in many other parishes – as in Baldernoch, where there was no minister at the time, but many were awakened through the labours of a pious schoolmaster; in Campsie, Calder, Kirkintilloch, Cumbernauld, Gargunnoch, St Ninians and Muthill.

In 1794, a remarkable revival of religion occurred in various parishes in Wales, chiefly through the instrumentality of Thomas Charles of Bala. As early as 1649, soon after the Westminster Assembly, commissioners had been appointed by Parliament to supply the religious destitution of that neglected country; and 150 pious ministers were planted in its various counties, and good schoolmasters appointed in every market town, besides 30 preachers

who were appointed to itinerate from place to place. Several eminent ministers were afterwards raised up, such as Hugh Owen, Thomas Gouge, Griffith Jones and Daniel Rowlands, who successively devoted themselves to the cultivation of the same field, often with great success.

Whitefield testifies that the people thought nothing of coming 20 miles to hear a sermon and that thousands were savingly impressed. Thomas Charles was himself one of the fruits of Rowlands' ministry, and he devoted himself with similar zeal to the same glorious work. He set up schools in every part of his wide circuit, and thousands, both old and young, received the Word with joy, while a general reformation was effected even among the careless and unconverted.

In 1798, a remarkable revival of true religion occurred in the parish of Moulin, in Perthshire, then under the pastoral care of Alexander Stewart, afterwards a minister in Edinburgh. In the interesting account which he has left of this event, he honestly confesses that he was himself ignorant of divine truth, at least in its saving power, for several years after he was ordained to the ministry; and that he was much perplexed when some people under concern for their souls came to him for advice. At last, through the writings of Newton and Scott, and the conversation and preaching of Charles Simeon of Cambridge, who visited him in 1793, he was brought to a knowledge of the truth. He immediately declared what he had learned and a great impression was made on the minds of the people – so that many nominal church members abstained of their own accord from going to the Lord's table. Seldom a week passed without one, two, or three people being brought under deep concern of soul, till he could count 70 individuals as his crown of joy and rejoicing.

In 1812, a great revival occurred in the isle of Arran, under the ministry of Neil MacBride, which was accompanied with much excitement, and what the world will call extravagance, but it resulted in the conversion of between two and three hundred souls. In the same year, another revival occurred in the Isle of Skye, which was in many respects extraordinary. Religion appeared to be well-nigh dead. Among several thousand persons, there were found only five or six New Testaments. An itinerant preacher appeared, and laboured for some time amongst them, attracting considerable audiences, but without any apparent success, till a blind fiddler was converted and raised up as a mighty agent in the great work. One of the ministers soon followed, and at length the revival spread, until several hundreds were added to the Church of such as should be saved.

In 1824, a revival occurred under very different circumstances, in the parish of Uig, in the Isle of Lewis, where Alexander MacLeod was minister.

The first visible symptom of revival was a rapid decrease in the number of communicants, but 9000 people flocked from all parts of the island to hear the Word, and to witness the communion service in which they would not partake. Multitudes were converted, and a general spirit of prayer was poured out from on high. And this interesting revival has continued steadily to grow down to the present time.

I have not referred to the many revivals reported to have taken place more recently in America, nor to those which have gladdened our hearts in our own day and in our own land, but have confined myself to the authentic narrative of cases whose fruits and effects we have had time to test and ascertain. And I think the cases which have been enumerated are sufficient to show that such revivals are not novelties in the history of the Church, and ought not therefore to be regarded with those feelings of jealousy and suspicion which novelties in religion are so apt to awaken.

---

## Christ the Mediator<sup>1</sup>

### 1b. The New Testament Basis for the Doctrine

*Rev A W MacColl*

**I**n the Gospels, Christ is everywhere assumed to be, at one and the same time, perfectly divine and perfectly human. His conception and His birth by the Virgin Mary are set forth as supernatural, miraculous and of unique importance for the salvation of God's people: "the Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God" (Lk 1:35).

In the Gospel accounts, Christ is clearly portrayed as fulfilling the office of Mediator and doing so in the functions of Prophet, Priest and King. He is the One that came "in God's great name to save"; thus it was said: "Thou shalt call His name Jesus, for He shall save His people from their sins". We see Him opening His blessed mouth and teaching the people as the heaven-sent Prophet, so that men were astonished at His doctrine, and even His erstwhile adversaries were constrained to say, "Never man spake like this Man". He was acknowledged by Nathanael, when he first met Jesus, to be "the Son of God, the King of Israel," and Christ then proceeded to unfold how Nathanael would increasingly derive blessing from Him as Mediator: "Thou shalt see heaven opened and the angels of God ascending and descending upon the Son of Man".

<sup>1</sup>The first section of this paper, last month, gave the Old Testament basis for the doctrine.

Matthew sets forth Christ as Prophet and King with a particularly Jewish emphasis; Mark and Luke recall in detail the activity of Christ in His earthly ministry: “The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached” (Lk 7:22). In John’s Gospel we are given a view of how conscious the Saviour was of His relation with the Father, and of His heavenly commission to His great work. Indeed, it is an acute observation of Geerhardus Vos that there is less emphasis in John on Christ performing His works by the Holy Spirit than there is in the Synoptic Gospels<sup>2</sup>, simply because the immediate relationship between Jesus the Mediator and His Father, who sent Him, is so prominently brought into focus in John’s account.<sup>3</sup>

In all four Gospel narratives, however, the culmination of the work given Christ to do is clearly the cross. The physical sufferings of Christ on Calvary are only given as much treatment as is absolutely necessary for our understanding, and the theological significance of the cross is fully elaborated in the epistles of Paul, not in the Evangelists. Nevertheless, the descriptions which are given in the Gospels, of how Christ offered Himself for the sins of His people on the cross, lie at the very foundation of our doctrine of the Mediator, of our preaching of Christ, and of the hope that any sinner can entertain of obtaining salvation.

When we turn to the Epistles, the classic New Testament proof for the doctrine of the Mediator is 1 Timothy 2:5, where the Mediator’s work is especially bound up with His offering up a ransom, to be testified in due time. The actual term “Mediator” also occurs in Galatians and in Hebrews. The threefold office of the Mediator – as Prophet, Priest and King, is seen in the reference to the blessings it brings to believers, in 1 Corinthians 1:30: “Who of God is made unto us wisdom and righteousness and sanctification and redemption”. The first chapter of Revelation describes Christ as “the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever.” We see that this description also centres on Christ’s priesthood, and its effects in the salvation of the Church and in the praise that flows to the Redeemer from the redeemed multitude.

The Epistle to the Hebrews also features a special emphasis on this priestly aspect of His mediation. Indeed, it is in Hebrews that we learn particularly about the activity of the High-Priestly Mediator in heaven, since it is a theme not unfolded to the same extent in any other New Testament

<sup>2</sup>That is, Matthew to Luke.

<sup>3</sup>Vos, *Biblical Theology*, Banner of Truth reprint, 1975, p 347.

book. There are statements in John's writings, however, which also point to Christ's ongoing heavenly activity. In his Gospel, for example, the famous words occur: "I go to prepare a place for you" (14:2). Again, in his first Epistle, we learn that "if any man sin, we have an advocate with the Father" (2:1). Those statements in Revelation 4-5, where Christ receives the worship of the saints and angels, may also be regarded in this light, as extending our knowledge of the Mediator's presence within the veil.

Neither ought we to neglect Paul's statement, in Ephesians, where he tells us that believers have "all spiritual blessings in heavenly places in Christ" (Eph 1:3). This points to the representative character of the Mediator, as Forerunner of His people and to the privileges which belong to believers both now and in the future.

---

## Growth in Grace<sup>1</sup>

### 3. The Means Those Who Desire to Grow in Grace Must Use

*J C Ryle*

The words of James must never be forgotten: "Every good and every perfect gift is from above, and cometh down from the Father of lights" (Jas 1:17). This is no doubt as true of growth in grace as it is of everything else. It is the "gift of God". But still it must always be kept in mind that God is pleased to work by means. God has ordained means as well as ends. He that would grow in grace must use the means of growth.<sup>2</sup>

This is a point, I fear, which is too much overlooked by believers. Many admire growth in grace in others, and wish that they themselves were like them. But they seem to suppose that those who grow are what they are by some special gift or grant from God. They suppose that, as this gift is not bestowed on themselves, they must be content to sit still. This is a grievous delusion, and one against which I desire to testify with all my might. I wish it to be distinctly understood that growth in grace is bound up with the use

<sup>1</sup>The first part of the final section, with editing, of a chapter from Ryle's volume, *Holiness*. The previous part, in the October issue, gave "marks by which growth may be known".

<sup>2</sup>Experience will tell every Christian that, the more strictly, closely and constantly he walks with God, the stronger he grows in duty. Infused habits are advantaged by exercise. As the fire that kindled the wood for sacrifices upon the altar first came down from heaven, but then was to be kept alive by the care and labour of the priests, so the habits of spiritual grace are indeed infused from God, and must be maintained by daily influences from God, yet with a concurrence also of our own labours, in waiting upon God, and exercising ourselves with godliness. And the more a Christian does so exercise himself, the stronger he shall grow.

*John Collinges*



of means within the reach of all believers and that, as a general rule, growing souls are what they are because they use these means.

Let me ask for your special attention while I try to set forth, in order, the means of growth. Cast away for ever the vain thought that, if a believer does not grow in grace, it is not his fault. Settle it in your mind that a believer, a person made alive by the Spirit, is not a mere dead creature, but a being of mighty capacities and responsibilities. Let the words of Solomon sink down into your heart: "The soul of the diligent shall be made fat" (Prov 13:4).

(a) One thing essential to growth in grace is *diligence in the use of private means of grace*. By these I understand such means as a man must use by himself alone, and no one can use for him. I include under this head private prayer, private reading of the Scriptures, private meditation and self-examination. The man who does not take pains about these three things must never expect to grow. Here are the roots of true Christianity. Wrong here, a man is wrong all the way through. Here is the whole reason why many professing Christians never seem to make progress. They are careless and slovenly about their private prayers. They read their Bibles but little, and with very little heartiness of spirit. They give themselves no time for self-inquiry and quiet thought about the state of their souls.

It is useless to conceal from ourselves that the age we live in is full of special dangers. It is an age of great activity, and of much hurry, bustle and excitement in religion. Many "run to and fro", no doubt, and "knowledge [is] increased" (Dan 12:4). Thousands are ready enough for public meetings, sermon-hearing, or anything else in which there is "sensation". Few appear to remember the absolute necessity of making time to commune with our hearts "and be still" (Ps 4:4). But without this there is seldom any deep spiritual prosperity. I suspect that English Christians 200 years ago read their Bibles more, and were more frequently alone with God, than they are in the present day. Let us remember this point: private religion must receive our first attention, if we wish our souls to grow.

(b) Another thing which is essential to growth in grace is *care in the use of public means of grace*. By these I understand such means as a man has within his reach as a member of Christ's visible Church. Under this head I include the ordinances of regular Sabbath worship: uniting with God's people in prayer and praise, the preaching of the Word, and the Sacrament of the Lord's Supper. I firmly believe that the manner in which these public means of grace are used has much to say about the prosperity of a believer's soul. It is easy to use them in a cold and heartless way. The very familiarity of them is apt to make us careless. The regular return of the same voice and the same kind of words is likely to make us sleepy, callous and unfeeling.

Here is a snare into which too many professing Christians fall. If we would grow we must be on our guard here. Here is a matter in which the Spirit is often grieved and saints receive great damage. Let us strive to hear the old truths preached and come to the Lord's table with as much freshness and appetite as in the year we first believed. It is a sign of bad health when a person loses relish for his food, and it is a sign of spiritual decline when we lose our appetite for means of grace. Whatever we do about public means, let us always do it "with our might" (Ecc 9:10). This is the way to grow.

(c) Another thing essential to growth in grace is *watchfulness over our conduct in the little matters of everyday life*. Our tempers, our tongues, the discharge of our several relations of life, our use of time – each and all must be vigilantly attended to if we wish our souls to prosper. Life is made up of days, and days of hours, and the little things of every hour are never so little as to be beneath the care of a Christian. When a tree begins to decay at its root or heart, the damage is first seen at the extreme end of the little branches. "He that despises little things", says an uninspired writer, "shall fall by little and little." That witness is true. Let others despise us, if they like, and call us precise and over-careful. But let us patiently hold on our way, remembering that we "serve a precise God", that our Lord's example is to be copied in the least things as well as the greatest, and that we must take up our cross daily and hourly, rather than sin. We must aim to have a Christianity which, like the sap of a tree, runs through every twig and leaf of our character and sanctifies all. This is one way to grow.

(d) Another thing which is essential to growth in grace is *caution about the company we keep and the friendships we form*. Nothing perhaps affects a man's character more than the company he keeps. We catch the ways and tone of those we live and talk with, and unhappily get harm far more easily than good. Disease is infectious, but health is not.

Now if a professing Christian deliberately chooses to be intimate with those who are not friends of God and who cling to the world, his soul is sure to be harmed. It is hard enough to serve Christ under any circumstances in such a world as this. But it is doubly hard to do so if we are friends of the thoughtless and ungodly. Mistakes in friendship or marriage-engagements are the whole reason why some have entirely ceased to grow. "Evil communications corrupt good manners." "The friendship of the world is enmity with God" (1 Cor 15:33, Jas 4:4). Let us seek friends that will stir us up about our prayers, our Bible-reading and our use of time, about our souls, our salvation and a world to come. Who can tell the good that a friend's word in season may do, or the harm it may stop? This is one way to grow.<sup>3</sup>

<sup>3</sup>Let them be your choicest companions that have made Christ their chiefest compan-

(e) There is one more thing which is absolutely essential to growth in grace, and that is regular, habitual communion with the Lord Jesus. In saying this, let no one suppose for a minute that I am referring to the Lord's Supper. I mean nothing of the kind. I mean that daily habit of communion between the believer and his Saviour which can only be carried on by faith, prayer and meditation. It is a habit, I fear, of which many believers know little. A man may be a believer and have his feet on the rock, and yet live far below his privileges. It is possible to have union with Christ, and yet to have little, if any, communion with Him. But, for all that, there is such a thing.

The names and offices of Christ, as laid down in Scripture, seem to me to show unmistakably that this communion between the saint and his Saviour is something real, not a mere fancy. Between the Bridegroom and His bride, between the Head and His members, between the Physician and His patients, between the Advocate and His clients, between the Shepherd and His sheep, between the Master and His scholars, there is evidently implied a habit of familiar communion, of daily application for things needed, of daily pouring out and unburdening our hearts and minds. Such a habit of dealing with Christ is clearly something more than a vague general trust in the work that He did for sinners. It is getting close to Him and laying hold on Him with confidence, as a loving, personal Friend. This is what I mean by communion.

Now I believe that no man will ever grow in grace who does not know something experimentally of the habit of communion. We must not be content with a general, orthodox knowledge that justification is by faith and not by works, and that we put our trust in Christ. We must go further than this. We must seek to have personal intimacy with the Lord Jesus, and to deal with Him as a man deals with a loving friend. We must realise what it is to turn to Him first in every need, to talk to Him about every difficulty, to consult Him about every step, to spread before Him all our sorrows, to get Him to share in all our joys, to do all as in His sight, and to go through every day leaning on and looking to Him.

This is the way that Paul lived: "The life which I now live in the flesh I live by the faith of the Son of God"; "To me to live is Christ" (Gal 2:20, Phil 1:21). It is ignorance of this way of living that makes so many see no beauty in the Song of Solomon. But it is the man who lives in this way, who keeps up constant communion with Christ – this is the man, I say emphatically, whose soul will grow.

ion. Do not so much eye the outsides of men as their inside; look most to their internal worth. Many persons have their eyes upon the external garb of a professing Christian. But give me a Christian that minds the internal worth of persons, that makes such as are most filled with the fulness of God his choicest and chiefest companions. *Thomas Brooks*

## God's Work in Korea

*A Review Article*<sup>1</sup>

This profitable book, by two missionaries to Korea, was first published in 1977 and is now reprinted with some extra illustrations. The first of these men, both Presbyterian ministers, came to Korea in 1901. William Blair's contribution forms the first part of the book, entitled "The Korean Pentecost and Other Experiences", and was originally published separately in 1910. It gives interesting information about the progress of the gospel in Korea. The first Protestant missionary to visit Korea was the German, Charles Gützlaff, who called there briefly on a voyage which began in 1832; he was only able to distribute Bibles and religious tracts. The next missionary was Robert Thomas, who, when the ship in which he sailed was set on fire, "staggered out of the water with his arms full of books which he thrust into the hands of the Koreans as they clubbed him down" and killed him. In spite of efforts to destroy these volumes, which included Bibles, some of them survived.

William Blair gives an interesting account of his experiences in the years following his arrival in Korea. After America's recognition of Japan's control of Korea following the Russia-Japan war of 1905, there was violent opposition among the local people, causing a crisis for the Church. This led to the missionaries turning over authority in the Church to their Korean brethren. Following a time of special prayer, there was a period when the Word of God was greatly blessed. This is the time referred to in the title of the book (it is not a reference to charismatic gifts, but to an outpouring of the Holy Spirit). The author bears testimony to the purifying work of the Spirit on the Church at that time. Yet some things, such as a prayer meeting where everybody prayed out loud at once, can hardly be said to be orderly or scriptural, but it is clear that God visited the Korean Church with reviving power.

Bruce Hunt was born in Korea; his parents were missionaries there and in due course he himself became a missionary in that country. His contribution, the larger part of the book, focuses on the sufferings of the Korean Christians, first under the Japanese occupation forces, and then under the Communists following World War II. He himself was imprisoned in 1941 and recounted his sufferings in *For a Testimony*, published in 1966.

The main issue with the Japanese was worship at heathen shrines. The ministers in one Presbytery stated, "We know that the worship of deified spirits at the shrines is contrary to God's command". But not all professed

<sup>1</sup>On *The Korean Pentecost, and the Sufferings Which Followed*, by William N Blair & Bruce F Hunt, published by the Banner of Truth Trust, paperback, 203 pages, £6.25, obtainable from the Free Presbyterian Bookroom.

Christians remained faithful; indeed the Presbyterian General Assembly in Korea, under pressure from the authorities, declared in 1938 that shrine worship was permissible. The author compiled a list of over 30 who died for their faithfulness over this issue; another writer stated that "more than 50 church workers suffered martyrdom" and commented that "there were also those who suffered as much as, or more than, some of those who died".

Ahn Youngae was a servant girl working for a Japanese family. One of her duties was to put a portion of rice every day in front of the "god-shelf". At first she showed disapproval by spitting on the rice. Then she realised that this was insufficient and she left her job. Another Christian woman was arrested for her opposition to shrine worship, and Ahn went to visit her in prison. As a result the police decided to question Ahn about her attitude, and when she confessed that she believed that shrine worship was idolatry, she too was imprisoned.

Nearly a year afterwards, her fellow Christians were informed that Ahn was to be released as she was dying. They found her in a terrible state, suffering from typhus, dreadfully thin, her lips covered in sores, and her hair matted and infested with lice. But the state of her copy of the Bible testified to how much it had been used. Yet now she was too weak to read it. The author noticed her times of discouragement, though he could see how her face relaxed as he read God's Word to her. He commented, "I only realised, as I had never realised before, that the devil has no mercy, and does not even leave the brand snatched from the burning to die in peace. He tempts and torments to the very end. I began to realise then, more deeply, what it means to 'endure to the end' and to prepare *myself* to be faithful 'to the end'." Ahn was lovingly cared for but she did not survive long. She passed into eternity after summoning up all the little strength that remained to her to cry, "I'm going into the presence of my Father".

Kim Yoonsup, an evangelist, was very disturbed when his Church declared shrine worship not to be idolatry but merely a patriotic act. He preached on "Daniel's purposed aim", and this had a powerful effect on his hearers. However, detectives present at the service reported what he had said, and Kim was arrested and tortured terribly. At other times the police talked to him in a kindly manner, but told him, for instance, that the General Assembly had approved of shrine worship. Did he think, they asked, he was the only good Christian in the world? But he resisted all the police attempts to make him give in to their demands.

When he was released, Kim began preaching again. Then he was re-arrested and was tortured even more severely. The cycle was repeated again and again until he was arrested for the eighth time. His wife fully supported

his stand but he found it very difficult to hear his four-year-old boy crying inconsolably as the police led the father away. Kim wanted to die and attempted to commit suicide. Just at that time, a guard came to bring him out for further interrogation. Following his sin, he felt unable to pray and meekly obeyed the order to bow to the shrine. Mechanically, he signed a statement that it was not idolatrous to do so. He was released and told that he was free to preach. “But like Peter, Kim went out and wept bitterly.”

Though free, Kim felt unable to preach. He resigned his position as an evangelist and took up secular work. The author writes, “It was my privilege to point out to him that ‘there is no more sacrifice for sin’ – fastings, prayers; nothing whatsoever can be added to what Christ has done. . . . ‘If we confess our sins, He is *faithful and just* to forgive us our sins, and to *cleanse us from all unrighteousness*’. It was not a new story to Kim, but it helped to turn his eyes to Jesus alone, and in turning he found forgiveness and victory.”

Kim now wrote to the police to retract his statement and returned to expounding God’s Word. But a month later, he was arrested again. In December 1940 Kim’s wife was told to come and take her husband away, as he was dying. She found him lying on the frozen ground, too weak to adjust his clothes to bring them between his body and the ground. But Kim’s health improved at home and he became strong enough to conduct services there.

Then, about a month later, in early 1941, Kim was arrested for the tenth time. After suffering from typhoid fever, Kim was brought to trial along with 13 other Christians. On the first day of his 10-day trial, the judge asked, “According to your beliefs, if a man serves any god except your Jehovah God he will be cast into hell; do you then believe that His Majesty the Emperor, who serves the gods of his ancestors, will go to hell?” Kim appeared calm and relaxed and answered the question honestly. He was found guilty of various charges and sentenced to 15 years’ imprisonment. He could have received preferential treatment if he had worked as a “technician” – repairing machinery. But that would have meant working on Sabbaths and he chose rather to work as an ordinary labourer. He had great influence among the prisoners; in particular, two robbers were converted as a result of his teaching. He died on 3 May 1943.

Korea was delivered from Japanese oppression in 1945, only for the northern part of the country to come under Communist oppression instead; in fact, the greatest number of professing Christians lived in what is now North Korea. Many of their difficulties centred around Sabbath observance. Christians, like others, were often called out on Sabbaths for public works. As a minister explained, “to obey meant breaking the Sabbath, and the disruption of church services, while to disobey was considered opposition to the

government”. Even children were impacted; for instance, it was difficult for them to get a place in school if their religious affiliation was recorded on their application forms as “Christian”. A particular matter of difficulty was the requirement to participate in elections, which were held on Sabbaths. The Communists were even more ruthless than the Japanese in putting prisoners to death, and many faithful Christians perished. Some accounts of them are preserved in this book.

Today Christianity is, in practice, illegal in North Korea, but the Lord who revealed Himself to many in the period covered by this book is able to deal in mercy even with those who today are most violently opposed to God and to His Word. The book provides not only evidence of God’s saving power, but also His power to support His children when, in His wise if unfathomable providence, He allows them to experience the most difficult of circumstances. Without a doubt, they will experience in heaven the reward of their real if imperfect faithfulness – which itself was the result of God’s grace. “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you” (Mt 5:11,12).

---

## Book Reviews<sup>1</sup>

*The St Andrews Seven, The Finest Flowering of Missionary Zeal in Scottish History*, by Stuart Piggin & John Roxborough, published by the Banner of Truth Trust, paperback, 168 pages, £6.50.

As explained in the preface, this book, first published in 1985, is “about a university professor and six of his students”. It is, according to the writers, “a record of the most remarkable flowering of evangelistic and missionary enthusiasm in the history of Scottish Christianity”.

The professor was Thomas Chalmers (1780-1847), who was Professor of Moral Philosophy at the ancient university of St Andrews at this time: the mid-1820s. The six students were: Alexander Duff, John Urquhart, John Adam, Robert Nesbit, William Sinclair Mackay and David Ewart.

Following an outline of Chalmers’ “Grand Design” – a conviction that Christian insights should be applied to economics and the needs of the working class so that “society is renovated as well as man” – we are introduced to those students, who were all young men of high academic ability. We are shown how the Lord, as well as giving them this ability, drew

<sup>1</sup>Both books reviewed here are obtainable from the Free Presbyterian Bookroom.

them to Himself and gave each of them an earnest desire to serve Him in bringing the gospel to a heathen land. It is significant that this was a time when Moderatism was predominant in the Church of Scotland, and the zeal and vision of Chalmers stands in sharp contrast to the deadness and coldness that characterised the majority of its ministers.

John Urquhart died young, but his life, witness and death did much to focus the minds of the others. We are shown how, following their struggle to know the Lord's will for them, and after Urquhart's early death, the remaining five were all led to serve India. Much of the latter part of the book tells of the labours of those men as well as their difficulties with the climate and the various illnesses they suffered from. What comes out particularly in this book is what those men achieved, under God, though in some cases their lives were relatively short.

The best known of the six is Alexander Duff who, after landing in Calcutta in 1830, opened a school and laboured there for the greater part of his life until his death in 1878. William Mackay also laboured in Calcutta until broken health forced him to return to Scotland in 1862; he died in 1865. David Ewart taught in the school in Calcutta until his death in 1855. John Adam, who also went to Calcutta and who was able to preach in Bengali after five months' "intensive language study", died in 1831 of suspected sunstroke. Robert Nesbit laboured in Bombay, where, among other things, he revised the Marathi New Testament; he died in 1855.

It is calculated that, between them, the "St Andrews six" gave 141 years of service to the missionary cause. When one considers that, as is reckoned, some 500 British missionaries laboured in India by 1857, one cannot but conclude that those six men – and the zealous Professor who had such an influence on their preparation – had, under God, much to do with inspiring this "army" of labourers in God's vineyard.

The story throughout is fascinating, shedding light on those days when, although Moderatism was blighting the Scottish Church, the Lord was preparing men, not only for the Disruption struggle in Scotland but also for overseas service. To all those who desire an insight into the lives, labours and deaths of those noble men, we warmly commend this most interesting book.

It is perhaps fitting to conclude with the words of John Urquhart, written on 30 June 1826, just seven months before his early death: "We may be gaining new victories over the devil, the world and the flesh, even while here. Let it be our earnest endeavour to maintain this holy warfare within our breasts; and while we drink freely of the fountain of life, let us not forget to present its waters to that world, which is dead in trespasses and sins."

(Rev) *WA Weale*



---

***You Must Read***, *Books that Have Shaped Our Lives*, published by the Banner of Truth Trust, 303 pages, hardback £15.00, paperback £ 8.00.

This is an unusual volume. In the main part of the book, each of 32 writers, whom one can loosely describe as belonging to the wider Banner of Truth circle, describe a book (or a set of books) which has had a particular influence on him or her. Some lay more emphasis than others on their chosen book's influence, but each writer describes important points in his book and analyses its contents. Given that all the books described are published by the Banner of Truth, one might be tempted to dismiss *You Must Read* as purely an exercise in advertising their own publications. But it is much more than this: it draws attention to some of the best Christian books available today.

We should never forget that, in God's kind providence, the English-speaking world has had the privilege of a vast selection of reliable Christian literature. Many of the best of these works come from over 100 years ago, and these form the vast majority of the books highlighted here. They include Thomas Watson's *A Body of Divinity*, Thomas Brooks' *Precious Remedies Against Satan's Devices*, Thomas Boston's *Human Nature in its Fourfold State*, Archibald Alexander's *Thoughts on Religious Experience* and J C Ryle's *Expository Thoughts on the Gospels*. We should all, if we value our souls, make every effort to read such spiritually-profitable matter – subject to our other responsibilities and to giving the Scriptures the highest place in our reading. And – bearing in mind that other publishers also are making available sound, helpful literature – this is an interesting and helpful resource to guide readers, especially those new to the world of Reformed books, as to where they should seek spiritual instruction in written form.

---

## Protestant View

### Rome and Marriage

The Pope has introduced reforms which make it easier to have marriages annulled by the Roman Catholic authorities. Annulment generally involves the cancellation of a marriage on the grounds that it was “null” – because grounds were subsequently found which invalidate the marriage in the eyes of the Roman Church. These grounds usually consist of reasons which are held to show that valid consent was not given at the beginning of the marriage. Another ground for annulment would be a Roman Catholic marrying a Protestant in a Protestant ceremony where a special dispensation had not been given by the diocesan bishop; and annulment could be granted in the case of two Romanists marrying outside of their Church.

Children born of such marriages are generally held to be legitimate and the way is open to marry someone else in the Roman communion. Scots law, rightly, does not recognise the concept of annulment and those whose marriages have been thus terminated need to obtain a divorce before they can remarry in Scotland.

The new reforms are administrative rather than doctrinal but, by reducing the legal procedures involved and the costs incurred, it is believed that the annulment process may take as few as 120 days. Annulments have become very common in recent times, with 27 000 annulments taking place in the USA alone in 2006 compared with only 338 in 1968. The two previous popes warned against the practice of using annulment to terminate valid marriages and the view has been expressed that the current reforms are the ecclesiastical equivalent of granting “no-fault” divorces.

Even with this reform, Roman Catholic canon law remains a labyrinth which is reminiscent of the laws of the Scribes and the Pharisees. We certainly cannot see how making annulment easier will strengthen the institution of marriage. Since Rome has never adhered to the scriptural teaching on marriage and lawful divorce, we fear that much of what lies behind this move consists of the present incumbent of St Peter’s seeking to present a more conciliatory face to this wicked and adulterous generation.

Furthermore, a recent special Synod in the Vatican dealing with the family has been described by one American writer as an “ugly scrum” and a “shambling disaster since the moment it started”. It seems that the Pope has been seeking to find a way to present a softer line on Roman Catholic teaching on the family but has in the process alarmed some traditionalists. On the other hand, the Romanist bishop of Northampton, Peter Doyle, an English member of the Synod, has criticised it for not taking the concerns of homosexuals into consideration: “The Lord loves us all and we need to find a way of embracing everyone”. It would be good if this divided and ungodly house would quickly begin to fall finally and irrecoverably. AWM

---

## Notes and Comments

### **Former Muslims Persecuted in Britain**

We need not look at Syria or other Islamic countries to discover Christian converts from Islam being persecuted. In those lands the media reports barbaric treatment – including death – meted out to those who name the name of Christ. Even in Britain, one family (and, it appears, several others too) have suffered severely from members of this intolerant religion.

Nissar Hussain, a nurse living in Bradford with his wife and six children, claims that they are being driven out of house and home by Muslim neighbours for a second time. One report states that they are “effectively prisoners in their own home after suffering an appalling ordeal at the hands of neighbours who regard them as blasphemers”.

In 1996, the 49-year-old rejected Islam and embraced Christianity. Later his wife professed faith in Christ. Over the next decade, they suffered serious abuse from Muslims. Their property was vandalised and “Christian dog” was written across their front gate. Three of their vehicles were written off by attackers. Their children were sworn at and spat upon. Death threats were received. Hussain said, “They told me categorically had I been in an Islamic country, [for example] Pakistan, that they would actually be the first to chop off my head”. He claims that police took little notice of his complaints and that a sergeant said to him: “Stop trying to be a crusader and move out!” The constant fear of attack led them to relocate to their present accommodation, where they remained relatively anonymous for a time.

However, in 2008 Mr Hussain felt he had to highlight the treatment shown to Muslim converts to Christianity and took part in a Channel 4 TV documentary called “Unholy War”. Then their troubles began all over again. They have been suffering attacks in the street; their car windows have been repeatedly smashed and eggs have been thrown at their house windows. Suffering from depression, as a result of stress, Mr Hussain was forced to give up his work. At one point when his wife was threatened with violence by a local man, Mr Hussain grappled with him and was arrested. He spent 12 hours in prison before being released without charge.

Several times police have been called to deal with the problems, but Mr Hussain believes that, because the area is predominantly Muslim, officers are afraid of accusations of racism. Only one successful prosecution has been made – when one of his children recorded a neighbour’s threats on a mobile phone and the person was convicted of a “public order offence”. The whole family continues to face harassment almost daily, being denounced as blasphemers and apostates and ostracised by the Muslim community. The police say they are now “working closely with partners to resolve this situation”, but no action seems to have been taken to improve matters.

Barnabas Fund, a charity highlighting Christian persecution throughout the world, has statistics showing that, in Britain, about 3000 Muslims a year convert to Christianity and that attacks against such converts can number up to 1000; some are verbal abuse, others involve serious assaults by groups of Muslim men. The charity also fears that some women converts have been abducted and taken forcibly to Pakistan.

Worldwide the persecution by Islamic fundamentalists is growing. The barbaric actions of ISIS are well documented. In Nigeria, when the son of a Muslim imam converted to Christianity, the extreme Islamic group Boko Haram burned his stores, his father's house and offices, and plan to execute him when they find him. In Yemen a woman who converted to Christianity and refused to return to Islam had petrol poured into her kitchen by relatives conspiring to kill her. While cooking, she caught fire and burned to death. Her husband, who also professed Christ, is on the run with their children. According to Sharia law, "apostates" from Islam must be sentenced to death.

Recently it was encouraging to see both Houses of Parliament debate the potential influence of Sharia law in the UK, and good to see prospects of action to curb this pernicious influence. Protection is needed for people like the Hussains. However, there can be no doubt that Islam is determined to spread its influence in the UK and throughout the world. Our great need is for the Lord to bless us with a revival of true religion. We are encouraged to plead the promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Is 59:19). *KHM*

### **Special Creation and Climate Change**

Those who believe that the earth was specially created by God in the recent past have an attitude towards climate change and global warming that is very different from those who believe, mistakenly or willfully, in an ancient earth on which men and animals evolved. If the world is a recent creation and was specially formed for man, then the use of fossil fuels is obviously in accordance with the Divine purpose. We are not to waste fossil fuels – and sin in that direction is likely to lead to problems, as sin always does – but we believe we may use them in the expectation that, if they run out, then the wise Creator is likely to have some other provision for mankind. While the world lasts, the people of God will be on the earth, and their Heavenly Father will know that they have need of all such things (Mt 6:32). The promise to Noah that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen 8:22) includes whatever is necessary for the general well-being of mankind.

Equally, if it is true that the use of fossil fuels raises the temperature of the earth – a claim which seems to be far from proven – it is also true that the temperature of parts of the earth has changed greatly since many of the fossils were formed. The fossils of animals from warm climates are now found buried in ice. These climate changes, much greater than those supposedly taking place at present, must have happened in the recent past, but before men started burning fossil fuels on a large scale. With the promise to Noah, we

---

can entrust such things to the Lord's hands without troubling ourselves about what seems to be greatly beyond our power. Christians have a far more urgent work to attend to, namely delivering their own souls and the souls of others from the damnation of hell, through the gospel of Christ. *DWBS*

---

## Church Information

### Ordination and Induction of Rev C Hembd – Gisborne

On Friday, October 9, a congregation of some 50 to 60 souls gathered in the Free Presbyterian Church of Scotland in Gisborne, for the ordination of Rev Caleb Hembd, and his induction to the pastoral charge of the congregation.

It was a notable event in Mr Hembd's life; he was born and raised in the United States and now commences his pastoral ministry in New Zealand. It was also deeply significant for the Gisborne congregation, not least, since the last ordination and induction held in the congregation was that of Rev J A T van Dorp, on 23 August 1974. He laboured faithfully in the congregation for 37 years, retiring from the pastoral charge on 1 October 2011. He was, of course, preceded by Rev William MacLean. Thus, in the Lord's goodness, a Free Presbyterian witness has been maintained in Gisborne for many years.

The Australia and New Zealand Presbytery met at 5.15 pm and, as no objections were raised following the reading of the notice at the church door, the Moderator of Presbytery, Rev George G Hutton, preached a solemn and encouraging sermon from 2 Timothy 4:1,2: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine".

Thereafter a narrative was read of the main events which had led up to this meeting. Mr Hembd satisfactorily answered the questions from the Manual of Practice put to Probationers before their ordination and induction and signed the Formula. He was then ordained to the holy ministry with solemn prayer and the imposition of hands, in which the Moderator was joined by the ministerial brethren then present. He was also inducted to the pastoral charge of the Gisborne congregation and given the right hand of fellowship by the Moderator and the other members of Presbytery.

The Moderator addressed the newly ordained and inducted minister, and Rev J D Smith addressed the congregation. Several messages of goodwill were read out. The congregation were dismissed with the singing of Psalm 121 and the benediction, and were able to greet Mr Hembd as they left.

A supper was provided by the Gisborne congregation at a convenient

location, where a pleasant time of fellowship was concluded with worship, during which we were reminded of the very reason for our meeting, in the reading of the final chapter of Matthew, which closes with the notable words of the Great Commission, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen”.

Gisborne, is one of the first places in the world to see the sun each new day, and thus also, one of the first places to hear the gospel each new week. It is also a place that is blessed with a pleasant climate which, along with the good soil and careful cultivation by the local farmers, is a fruitful place of vineyards and citrus orchards, including the kiwi fruit, for which New Zealand is renowned. We hope and pray that Mr Hembd’s ministry will bear much spiritual fruit through the preaching of the Lord Jesus Christ and that the congregation will be edified and encouraged through the Spirit’s blessing on the Word.

“Preach the word . . .” (1 Tim 4:2). (Rev) *G B Macdonald*, Presbytery Clerk

### **Ordination and Induction of Rev Dmytro Levytskyy**

The Western Presbytery of the Free Presbyterian Church of Scotland has decided that, God willing, the ordination of Mr Dmytro Levytskyy to the holy ministry will take place on Tuesday, 1 March 2016, at 7 pm, in the Free Presbyterian Church of Scotland in Lochcarron. It was also decided that Mr Levytskyy be inducted to work as a missionary in Ukraine with his main base in Odessa. The Presbytery give notice that any person or persons having anything against Mr Levytskyy’s life or doctrine may make this known and substantiate it at this meeting of Presbytery. (Rev) *D A Ross*, Presbytery Clerk

### **Free Presbyterian Publications**

We draw attention to the recently-published two-volume set of *Memorials* by John Love (1757-1825), the noted minister of Anderston, Glasgow, and a founder of the London Missionary Society. These volumes have much of an autobiographical character and also contain important writings on Scripture doctrines. Peter MacBride of Rothesay spoke of Love’s “abiding reverential sense of the glorious sovereignty of God in the salvation of sinners”. The volumes cost £19.50 each, or £35.50 for the set (hardback, approx 500 pp per vol). Also recommended is the volume of Archibald Cook’s sermons entitled, *Eternal Reality* (hardback, 332 pp, £19.50).

### **College and Library Fund**

By appointment of Synod, the second of the year’s two special collections for the College and Library Fund is due to be taken in congregations in December.

*W Campbell*, General Treasurer

# The Free Presbyterian Magazine

2015

Volume 120

Editor:  
Rev Kenneth D Macleod

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

**Free Presbyterian Church of Scotland**





Acknowledgements of Donations	32	Church Information	31,64,96,128,160,
Archibald Cook and His Sermons			191,224,255,288,320,352,379
<i>Rev A W MacColl</i>	141	Congregational Contributions for 2014	86
<b>Biblical Fellowship:</b>		<b>Conversions at Pentecost, The:</b>	
1. Fellowship Within the Godhead	174	5. Further Features of Those Who Believed	12
2. The Believer's Fellowship with God the Father	208	<i>James Buchanan</i>	
3. The Believer's Fellowship with Christ as Mediator	238	<b>Dying Man's Testament to His Church, A:</b>	
4. The Believer's Fellowship with the Holy Spirit	270	4. Doctrinal Error	10
5. The Fellowship of the Saints with Each Other	307	5. Church Union	77
<i>Rev J R Tallach</i>		6. Final Thoughts	121
		<i>Rev A W MacColl</i>	
<b>Book Reviews:</b>		Eastern Europe Mission News	
<i>All-Surpassing Fellowship, An</i>		<i>Rev Dmytro Levytskyi</i>	153
David P Beaty	91	<b>Editorials:</b>	
<i>Amy Carmichael</i>		Abundance of Grace	193
Iain H Murray	342	Access to God Through the Mediator	97
<i>Christ Set Forth</i>		"Jesus Christ, and Him Crucified"	321
Thomas Goodwin	313	New Year Thoughts	1
<i>Holiness</i>		Power of Immanuel, The	225
J C Ryle	313	Reading – a Means of Grace	161
<i>Institutes of the Christian Religion</i>		Suitable Saviour, A	65
John Calvin	218	Taking God at His Word	33
<i>Men of Lewis, The</i>		Trusting in the Lord God of Israel	353
Norman C Macfarlane	315	Unchanging Love	289
<i>Reformation Heritage KJV Study Bible, The</i>	246	When God Is Rejected	129
<i>Sermons of the Great Ejection</i>	249	Why Do People not Go to Church?	257
<i>St Andrews Seven, The</i>		Egypt, the Wilderness and the Promised Land	
Stuart Piggin & John Roxborough	373	<i>Rev D W B Somerset</i>	112
<i>When God Works</i>		Evil Heart of Unbelief, The	
edited by J H Kingham	26	<i>Mackintosh Mackay</i>	50
<i>You Must Read</i>	375	Father's Sadness, A	
Chinese Presbyterianism		<i>J W Alexander</i>	145
<i>Matthew Vogan</i>	211	Free Forgiveness, A	
Christ as Prophet – Some Lessons		<i>W K Tweedie</i>	187
<i>Thomas Boston</i>	345	God's Decree of Election	
Christ Continuing His Kingdom		<i>Thomas Boston</i>	19
<i>John Dick</i>	236	Grace of Jesus Christ, The	
<b>Christ the Mediator:</b>		<i>Rev M Mloyi</i>	84
1a. The Old Testament Basis for the Doctrine	340	<b>Growth in Grace:</b>	
1b. The New Testament Basis for the Doctrine	364	1. There Is Such a Thing as Growth in Grace	274
<i>Rev A W MacColl</i>		2. There Are Marks by Which Growth May Be Known	309
Christ's Offices – Some Lessons		3. The Means Those Who Desire to Grow in Grace Must Use	366
<i>Thomas Boston</i>	173	<i>J C Ryle</i>	
Christ's Universal Glory		Human Misery	
<i>John Macfarlane</i>	150	<i>Thomas Boston</i>	152
		John Calvin and Attendance at Mass	
		<i>Matthew Vogan</i>	182

<b>John Love's Early Years:</b>		5. Bearing Faithful Testimony	203
1. His Background	239	<b>Review Articles:</b>	
2. Education	278	God's Work in Korea	
3. The Day of Salvation	299	<i>The Korean Pentecost</i>	370
4. Last Years as a Student	332	<i>Heidelberg Catechism, The</i>	
<i>Roy Middleton</i>		Reviewed by <i>Matthew Vogan</i>	117
<b>John Wycliffe – the Scottish Connection:</b>		<i>Westminster Confession Commentary, A</i>	
<i>Rev K M Watkins</i>		<i>Confessing the Faith</i> by Chad Van Dixhoorn	
2. Spreading to Scotland	14	Reviewed by <i>Roy Middleton</i>	146
3. To the Reformation and Beyond	44	<b>Revivals:</b>	
Learning About Providence		1. In the Old Testament Age	242
<i>Thomas Boston</i>	56	2. In the Early Christian Church	267
Learning from Christ's Riches		3. Revival Is Possible	304
<i>Thomas Brooks</i>	52	4. God's Sovereignty in Revival	337
Manna and the Sabbath, The		5. Examples of Revival	360
<i>James Foote</i>	88	<i>James Buchanan</i>	
Mbuma Mission Meeting 2015		Rules for Self-Examination	
<i>Rev J R Tallach</i>	216	<i>John Love</i>	217
Murder and Its Punishment		<b>Sermons:</b>	
<i>J G Lorimer</i>	110	Believer's Refuge and Consolation, The	
Notes and Comments	27,60,92,126,157, 188,220,251,285,316,349,376	<i>Archibald Alexander</i>	165
<b>Obituaries:</b>		Espoused to Christ	
Mr Donald Mackenzie	57	<i>Rev Donald MacLean</i>	69
Mr Angus MacRitchie	282	God's Providence	
Rev P Mzamo	21	<i>Archibald Bonar</i>	260,292
Our Gospel Work in Africa and Israel		Great Salvation, A	
<i>Rev Neil M Ross</i>	24,283	<i>Alexander Grierson</i>	100,132
<b>Outlines of Sermons:</b>		Intercession of Christ, The	
Committing Oneself to God		<i>Rev H M Cartwright</i>	324
<i>John Kennedy</i>	156	Redeemed from the Curse	
Prayer of Faith, The		<i>Alexander Stewart</i>	4
<i>John Dick</i>	113	Sabbath Is for All Mankind, The	
Preparation for the Believer's Death		<i>R M M'Cheyne</i>	356
<i>John Newton</i>	88	To Be With Christ	
Protestant View	59,92,157,191, 223,250,319,349,375	<i>R M M'Cheyne</i>	196
		What Paul Preached: Christ Crucified	
		<i>Alexander Dyce Davidson</i>	36
<b>Reformation in Spain, The:</b>		Sin Strikes at all God's Attributes	
1. Light Shining Dimly in the Darkness	79	<i>Thomas Boston</i>	123
2. The Seed Sown in Seville and Valladolid	106	<b>Synod Sermon:</b>	
3. Becoming Established	136	Paul and the Gospel	
4. The Inquisition Fights Back, with Fire	176	<i>Rev D Macdonald</i>	228

# 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. Vatten: Sabbath 6pm. Thursday 7 pm (alternately in Struan and Vatten, fortnightly). Contact Rev I D MacDonald; tel: 014786 12110.

**Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, 10 Achary Rd, Dingwall, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.

**Dornoch:** Sabbath 11.30 am. Manse tel: 01862 810615. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev N M Ross; tel: 01349 864351.

**Dundee:** Manse. No F P Church services.

**Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6 pm; Thursday 7.30 pm. Rev D Campbell, 35B Barnton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227.

**Farr** (by Daviot): Sabbath 12 noon. **Tomatin:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon. (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 Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.

**Greenock:** 40 East Hamilton Street, Sabbath 2.30 pm.

**Halkirk:** Sabbath 11.30 am; Thursday 7.30 pm. Manse tel: 01847 831758. **Thurso:** Sabbath 5 pm; **Wick:** Church; **Strathly:** Church; no F P Church services.

**Harris (North):** **Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.

**Harris (South):** **Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (as intimated). Prayer meetings in **Leverburgh**, **Sheilebost** and **Strond** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA; tel: 01859 520271.

**Inverness:** Chapel Street, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Contact Mr A MacRae; tel: 01463 790521.

**Kinlochbervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.

**Kyle of Lochals:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.

**Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.

**Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.

**Lochinver:** Church. No F P services at present. Manse tel: 01571 844484.

**Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.

**North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Manse tel: 01851 890325. Contact Rev J R Tallach; tel: 01851 702501.

**North Uist:** **Bayhead:** Sabbath 12 noon, 6 pm; Wednesday 7.30 pm (fortnightly). **Sollas:** Wednesday 7.30 pm (fortnightly). Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS; tel: 01876 510233.

**Oban:** Church and Manse. No F P services at present.

**Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact 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 W A Weale; tel: 01470 562243.

**Shieldaig:** Sabbath 11 am. **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.

**Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev W A Weale, F P Manse, Staffin, IV51 9HY; tel: 01470 562243.

**Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.

**Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.

**Uig (Lewis) Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 12 noon. Manse tel: 01851 672251. Contact Rev J R Tallach; tel: 01851 702501.

**Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449.

## 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, 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; Monday 11.00 am. 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. Manse tel: 519 363 2502.

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

### USA

**Santa Fe**, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Contact Mr Joseph Smith, 5222 Kendal Glen Court, Rosharon, Texas 77583; tel: 409 927 1564.

### Australia

**Grafton**, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7.30 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, 6.30 pm; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel. (02) 9627 3408; e-mail:sydneyfpcchurch@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**: Girl Guide Hall, 17th Avenue, Sabbath 11 am, 7 pm; Thursday 7 pm. Contact: Mr Dick Vermeulen; tel: 075443677.

**Wellington (Carterton)**: Senior Citizens' Hall, 150 High Street North. Sabbath 11 am, 4 pm; 3rd Wednesday of the month (not secondary school holidays) 7.30 pm. Contact: Mr Hank Optland, P O Box 150, Carterton, 5743; tel: 02 7432 5625.

### Singapore

**Singapore**: Sabbath: 9.30am and 5.30 pm; Beacon International College, 70 Martaban Road, Singapore 328667 (entrance is opposite 37/39 Mandalay Road); Wednesday: 7.45 pm, Lion Building B, #02-11, 12 Arumugam Road, Singapore 409958. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822; tel: (65) 6383 4466, fax: 6383 4477, e-mail: byong1@singnet.com.sg.

### Ukraine

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

### Zimbabwe

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

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

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

**New Canaan**: Church.

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

### Free Presbyterian Church Bookroom

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

E-mail: fpbookroom@gmail.com Website: www.fpbookroom.org

#### Book Selection

	RRP	Offer
<b>Life in Jesus: A Memoir of Mary Winslow</b> edited by Octavius Winslow Reformation Heritage Books, 2013, hbk, 22+554pp	£19.99	£15.99
<b>The Bruised Reed</b> by Richard Sibbes Banner of Truth, 2011 [1630], pbk, 138pp	£5.00	£4.00
<b>Holiness</b> by J C Ryle Banner of Truth, 2014 [1879], hbk, 475pp	£15.00	£12.00
<b>Forty Years in the Wilderness</b> : Autobiography of John Chandler Gospel Standard Trust Publications, 2014 [c1900], hbk, 288pp	£12.00	£9.60
<b>Rays from the Sun of Righteousness</b> by Richard Newton Solid Ground Christian Books, 2006 [1876], pbk, 199pp	£11.49	£9.19

(Postage is extra)

Subscription rates, including postage:

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

Combined £39.00