

# 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

David Dickson’s Sweet Peace .....	129
<b>Preparation of the Gospel of Peace (1)</b>	
A Sermon by Mackintosh Mackay .....	132
<b>Lessons from Christ’s Incarnation</b>	
Thomas Boston .....	140
<b>Revival</b>	
<b>1. Introductory</b>	
Rev W A Weale .....	141
<b>True Faith</b>	
John Dick .....	143
<b>Musical Instruments in Worship</b>	
<b>2. Their Use in Old Testament History</b>	
Rev K M Watkins .....	144
<b>Charles Gordon</b>	
Neil Macleod .....	149
<b>Book Reviews</b>	
<i>With An Everlasting Love: Sermons of Rev Hugh M Cartwright</i> .....	153
<i>Sermons on Titus</i> by John Calvin .....	154
<b>The Adoption of Children</b>	
A Sermon Outline by John Kennedy .....	156
<b>Protestant View</b> .....	157
<b>Notes and Comments</b> .....	157
<b>Church Information</b> .....	159

**May 2016**

**Vol 121 • No 5**

## The Free Presbyterian Church of Scotland

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

**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:

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

**March: First Sabbath:** Sydney; **Second:** Ness, Portree, Tarbert; **Third:** Halkirk, Kyle of Lochalsh; **Fourth:** Barnoldswick; 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, Kinlochbervie; **Third:** Edinburgh; **Fifth:** Chiedza.

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

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

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

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

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

# The Free Presbyterian Magazine

Volume 121

May 2016

Number 5

## David Dickson's Sweet Peace

David Dickson was one of God's greatest gifts to the Scottish Church. Born about 1583, he became minister of Irvine, in Ayrshire, in 1618. God very much blessed his ministry there, though Dickson modestly stated that the vintage of Irvine was not equal to the gleanings of Ayr in John Welsh's time.<sup>1</sup> In Dickson's time, Monday was market day in Irvine and large numbers came to the town, not only to buy and sell produce, but also to listen to Dickson's weekday sermon. Indeed the Irvine church was fuller on Mondays than on Sabbaths. One particular result was the gospel's powerful influence on many people living in the valley running inland from Irvine towards Stewarton, resulting in what became known disparagingly as the Stewarton sickness – when many became concerned about their souls, forsook their sins and began to follow Christ.

The unsettled state of the Church in Scotland, under the rule of bishops, resulted in Dickson being banished to Turriff, in Aberdeenshire, in 1622. He meekly told the bishops who sentenced him: "The will of the Lord be done; though ye cast me off, the Lord will take me up. Send me whither ye will, I hope my Master will go with me."<sup>2</sup> His Master gave Dickson opportunities to preach in Turriff, and the following year he was able to return to Irvine. The years from 1641 were spent teaching students for the ministry, first in Glasgow and later in Edinburgh. His excellent lectures on *The Westminster Confession of Faith*, to his students in the latter city, were published as *Truth's Victory over Error*; he wrote highly-regarded commentaries on, among other parts of Scripture, the Psalms and Matthew; and he was the co-author, with James Durham, of *The Sum of Saving Knowledge*.<sup>3</sup>

<sup>1</sup>Welsh (died 1622) was the noted, prayerful minister of Ayr, but later exiled to France.

<sup>2</sup>John Howie, *The Scots Worthies*, Banner of Truth reprint, 1995, p 290.

<sup>3</sup>*Truth's Victory over Error* has been republished by the Banner of Truth; the commentaries are out of print; *The Sum of Saving Knowledge* is bound up with *The Westminster Confession*, available from Free Presbyterian Publications. R M M'Cheyne wrote in his diary: "Read in *The Sum of Saving Knowledge*, the work which I think first of all wrought a saving change in me. How gladly would I renew the reading of it, if that change might be carried on to perfection!" (Andrew Bonar, *Memoir and Remains of R M M'Cheyne*, Banner of Truth reprint, 1966, pp 12,13.)

All such useful lives come to an end, and Dickson passed to his eternal reward in 1663. But before he left this world he was removed from his post in Edinburgh University, following the return to power of the Stuart kings. Dickson was one of the many ministers who could not conscientiously submit to the authority of bishops. On his deathbed, Dickson was visited by John Livingstone, himself a victim of the new, persecuting regime in Scotland. Dickson told him: "I have taken all my good deeds, and all my bad deeds, and have cast them together in a heap before the Lord, and have fled from both to Jesus Christ, and in Him I have sweet peace".<sup>4</sup>

Dickson was conscious of bad deeds – of his sins, sins against God's law. Even on the verge of eternal perfection, he was still conscious of sin. There were actual transgressions of the law, and for these he needed forgiveness; so he knew that he must continue to go to Christ to have the guilt of all these sins washed away. He was clearly conscious of having received forgiveness in the past; yet, still imperfect, he must go again and again to be washed in the blood that cleanses from all sin. Nothing else could do anything for him; he had learned that many years before, and he was still learning it. There was never a moment but he needed to look to the One who had died for sinners – sinners like him – and had risen again. He needed to look to the One who had gone to the right hand of the Father, where He was making continual intercession for those, like himself, who had come to God through Christ, and therefore he could be saved to the uttermost (see Heb 7:25).

Dickson was indeed among the blessed ones who trusted in Christ and received forgiveness for all their sins. And he knew that it was also said in Scripture: "Blessed is the man unto whom the Lord imputeth not iniquity" (Ps 32:2). Such people do not have the guilt of their sin laid to their account before God; it was laid instead to the account of Christ when He came into the world; Christ endured the punishment for that guilt until divine justice was completely satisfied. Dickson, and every other believer, have gone on looking to Christ; their sins are not imputed to them; all their transgressions are forgiven. What blessedness! How encouraged sinners should be to lay all their sins before God, coming to Him through Christ, the One who will never cast out any sinner who comes to Him by faith. There is no hope anywhere else, even for a godly man not far from glory.

But Dickson was conscious, not only of his actual sins, but also of coming short of the perfect obedience that God's law requires – we are obliged to love Him with all our heart in everything we do and say and think. So even the good deeds of God's children are imperfect. That was why Dickson knew that he had to bring his good deeds, as well as his bad deeds, before

<sup>4</sup>Howie, *The Scots Worthies*, p 295.

the Lord and flee from them to Christ. Not even his best deeds could form a foundation for acceptance with God.

Yes, he had sought to preach to God's glory and for the good of souls; he lectured to his students in the hope that what he taught them would help them to glorify God in their ministry; he had sought to be faithful to God in all the entangling difficulties resulting from the imposition of prelacy, in his earlier years and again in the very last years of his life; he had no doubt sought to be faithful to God in the little things of life which, to many others, might seem to be too trivial to concern themselves with. He might honestly have said all that, but he would have followed the principle, "Let another man praise thee, and not thine own mouth" (Prov 27:2). Even so he would have been much more conscious of his shortcomings than of his achievements.

As nothing, however good in itself, could be the basis for his entering into heaven at last, he must flee from everything to Jesus Christ, who was still calling him: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Mt 11:28). His bad deeds, and his good but imperfect deeds, were indeed a heavy load for Dickson. All he could do was, by grace, to come to Christ with them all, believing that He was able and willing to forgive him completely and give him peace of conscience. Which is what happened, and Dickson experienced "sweet peace" in Christ. He was ready to die, and he knew he was ready.

Not only was he forgiven, but the work of sanctification was proceeding in his soul. The One to whom he had fled was the Great Physician, who, when he takes on a case, guarantees that, though His work of healing is gradual, it will most certainly be completed in the end. So Dickson, still feeling his imperfection, could trust in such promises as: "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil 1:6). He trusted, and he had "sweet peace".

Other believers may not have such strong faith as Dickson, yet the promises are as sure to them as to the strongest of God's children. The work of salvation begun in their hearts and lives will go on, under the control of the Great Physician, until their souls are made perfect, as they are brought to eternal glory. They may speak of their sin, their corrupt heart, their spiritual poverty, their weakness and much more. But Christ is able and willing to forgive all their sin; by the Holy Spirit He will remove their remaining corruption and make them perfectly holy; He is infinitely rich and He will make them unbelievably rich in spiritual things; He is infinitely strong and He will give them sufficient strength for every difficulty, including their passing through death. They are to go on trusting in Him, for He will supply all their needs out of the glorious riches that He has purchased for sinners.

# Preparation of the Gospel of Peace (1)<sup>1</sup>

A Sermon by Mackintosh Mackay

Ephesians 6:15. *And your feet shod with the preparation of the gospel of peace.*

In this verse, the figure of speech used in the previous verse is continued. Here Paul brings before us what corresponds in the soul, in its course of spiritual warfare, to what shoes are to the feet, in a bodily sense. He means the preparation of the gospel of peace. We must (1) point out what is here meant by the preparation of the gospel of peace, (2) show that the Apostle's figure answers his purpose, (3) appeal to your conscience and experience to show your need of this defence, and its preciousness and safety for those who, through grace, have it.

## 1. The meaning of the term, "the preparation of the gospel of peace".

We wish to warn you against rashly interpreting general expressions of this kind. This phrase may seem, at first sight, a very *general* expression – either one with a wide meaning, or one to which several different ideas might be attached without doing violence to its spirit. Now to receive expressions of Scripture, intended to be of practical use to the Christian, in this vague manner is far from satisfactory and can scarcely be profitable. How then, it will be asked, are we to discern the meaning of such passages? Surely by diligently studying the Scriptures, and comparing spiritual things with spiritual – seeking God's guidance, and His Spirit to enlighten our minds and give us humble submission, perseverance of mind, and practical wisdom to understand the light which one portion of Scripture can shed on the other.

Following this rule, we find various designations given to the gospel, in the New Testament: "the gospel of the kingdom", "the gospel of Christ", "the gospel of salvation", "the gospel of the grace of God", and "the gospel of peace". The term *gospel* must refer to some characteristic of the gospel's excellence. "The gospel of the kingdom" refers to the kingdom which it is to establish visibly in the souls of men. "The gospel of Christ" refers especially to the glory of its Author and His offices, and the excellence of its provisions. And "the gospel of peace" must refer us more especially to the peace which the gospel establishes between God and man – a peace which could never be enjoyed by any individual of our lost race apart from the gospel scheme being devised, revealed and believed. And the gospel brings another blessing – a peace of man with man.

All will confess that these two blessings are valuable, for they constitute

<sup>1</sup>The first of two sermons on this text; taken, with editing, from Mackay's *Sermons on the Christian Warfare*. For an account of his life, see the February 2007 issue of this Magazine.

the very elements of true happiness in man. Were these two kinds of peace enjoyed, what could any longer be either lacking or wrong? And when these are not enjoyed, everything is but gall and bitterness to the soul, whatever its other means of enjoyment. But do not put first what God has put last. Peace with Him is the element of human happiness, and of every enjoyment deserving the name. With this, there may indeed be variance with others, but peace with God will soften it and will tend to heal it. Without peace with God, the degree of peace the individual may have with the ungodly around him contributes little to his true happiness. At best it will soon come to an end. The gospel of peace refers emphatically to the words of the angels: "Glory to God in the highest, and on earth peace, good will toward men".

In trying to describe further the simile in our text, we must remember that the Christian's life is represented as a course of warfare; he is habitually to contend with the enemies of the soul and overcome them. The military of those countries and times had to force their way through rough, inhospitable regions. Smooth paths or roads were not prepared for them; obstacles of every kind lay in their way, and a defence for their feet became a part of their usual outfit. Their garments left most of the leg uncovered, and what are called shoes in our translation included a defence for that whole part of the body. It had to protect their legs in the thorny, rugged paths through which they had to go in contending with their foes. The attire of the warrior showed that he was prepared to sustain toil and bodily hardships.

We must also note that, in Scripture language, the *feet* or *footsteps* indicate one's doings or actions, as in: "I thought on my ways, and turned my feet unto Thy testimonies". Thus the practical significance of the figure in our text is: In all our goings, deeds and habits, we must keep in mind the great principles and truths of God, which the gospel of Christ unfolds; it is by remembering them constantly that the mind will be maintained and strengthened to withstand the trials, and to overcome the hardships of the scene of sin, temptation and suffering in which believers are now placed.

To set some of those truths and principles before you, we wish to emphasise that the leading feature of the gospel is the light it sheds on the character and attributes of God. Having these revealed to the mind, as they are manifested in Christ Jesus, inspires the soul with confidence in God and with the desire to love and serve Him in all things. As no one can walk with moral consistency, in the business of this world, without having certain moral principles soundly established in the mind, so we cannot walk as Christians, as those who aspire to immortality and glory, without having continually before us the character and attributes of the God whom the Christian serves. And as the gospel of Christ unfolds the character and will of God, so it presents to every

believer the fact that, among all His attributes, love and good will to men reign everlastingly and unchangeably.

The revelation of this, through Jesus Christ, is abundant and perfect; and in beholding it the soul has peace with God and comfort, under all the wise dispensations of His grace and providence. There is abundant provision, in the way of salvation through Christ, to bestow this peace upon us. Our sins deserve God's anger and everlasting destruction, but He was pleased from eternity to ordain a way of escape for those whom He purposed to save from the wrath to come. Every step of this way demonstrates that His thoughts were thoughts of peace and of good will toward the sinful children of men.

We will not attempt here any defence of those facts in the government of God which show that not all men receive the benefit of Christ's salvation. All attempts to unfold the ultimate causes of such acts of God must fail, for the obvious reason that our feeble, limited minds cannot scan the whole plan, and all the interests, of His government in this world. It is worse than presumption for individuals to whom the gospel of peace is addressed to suspend their belief, or even their efforts or desires to believe, until their own fancied powers of mind have pried into all the counsels of heaven. The great facts of the gospel are before us, in God's mercy; and whatever God may be pleased to do with others, that belongs unto Him.

The infallible truth of His declarations most clearly inform us that He has no pleasure in our death, but rather that we should come unto Him and live, that to be saved we must come to Christ and be made submissive to His authority and grace, and that converting and sanctifying power is freely offered to us through Jesus Christ. Surely if the things which are secret belong unto God, these things which are revealed belong unto us, and it is our duty and wisdom to yield willing obedience to His gracious invitations.

But the words of our text point out to us that we must not be satisfied with any merely-theoretical belief of the great truths of the gospel. Having our feet shod with the preparation of the gospel of peace manifestly implies that our acts should be consistent with the prospects which the gospel sets before us. We are there called upon to behold God offering us the redemption of our souls from sin and eternal sufferings, and to put our souls in possession of the fullness of glory and everlasting pleasures which are at His right hand. Nor can we attain to this unless we habitually believe what God reveals to us. A belief that is only theoretical, an admission that the truths of the gospel *may* indeed be realities, will not produce any consistent, Christian stability in our goings. Such belief permits the mind to wander continually after its idols and foolishness, and every temptation to sin will be hospitably received in the secrecy of the soul and influence the progress of our outward walk.



Thus we would seek to remind you of a very practical duty: if you seek to maintain a Christian walk, have your mind continually filled with the Word of God as it sets forth His character and His will toward you personally. There must also be industry and activity of mind, a habit of paying attention to the Scriptures, not with a cold, lifeless purpose of reading them as a duty, and assuming that you do sufficiently well in this. But you must do so with a living desire and a constant effort to have their doctrines and precepts impressed on your heart and conscience. And surely the Spirit of God is resisted and His teaching quenched when you habitually or frequently forget the very means which He has provided for you to use.

The Scriptures testify of Christ, and in Him God is revealed. If you indeed believe the truths which He brings before you, you cannot but seek to obey Him in the whole course of your doings. The great lesson which the gospel teaches is that you have to do with God and that – while He is merciful and gracious in Jesus Christ, offering to you freely His favour, and everlasting glory in heaven – He is holy still, hating sin with a perfect hatred, and calling you to perfect holiness in His fear. Your constant effort and aim must be to carry this feeling along with you, to have it rule in your minds. And when temptations to sin and error oppose your path, the memory of this should bear you up against them.

The unbelieving, earthly mind may indeed have principles of uprightness and honour and may maintain, to a degree, the individual's inward peace in this life. They may also help to promote the well-being of society around us, but this cannot extend beyond temporal matters; while true, practical godliness is profitable unto all things, having the promise of this life and of that which is to come. However great the peace or security may be that flows from moral principles apart from Christianity, it will leave the soul desolate and wretched in the solemn prospect of eternity. But our choice ought to be determined by higher and more solemn considerations: God condescends to address us; we are made, not for time, but for eternity; our relation to God, as His immortal creatures, places every other relation in a subordinate place.

What can stand comparison with the preparation of the gospel of peace? It fully and freely offers to have the moral image of God wrought in our souls, so that as He first loved His people, we also would love Him supremely because He Himself is supreme. Further, as He, in His eternal character and government, brings peace and good will towards such sinners as we are, so we may be brought to bear unfeigned love, peace and good will towards every one around us.

There is much talk in the world about benevolence and humanity, and we fully accept that there is much of them in the world; but we believe more of

them are exercised than gratitude is shown in return. We would present worldly principles, not in their weakness, but in all their strength, giving them all the praise which is justly due. But what are they after all but feebleness? When our mutual interests oppose each other, they become as weak as Samson's bands, as if burned with fire. But the blessed preparation of the gospel of peace – the recognition and habitual feeling of our relation to God in Christ – will keep the soul in subjection and restrain selfishness, covetousness and pride; and it will preserve us from fiery outbreaks of passion, which wound the soul and prevent all solid enjoyment of peace.

The promises of mental peace offered in the gospel are numerous and striking, and you will continually find them linked with confidence in God. Thus Isaiah says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee" (26:3). The Psalmist had abundant experience of God's goodness and faithfulness amid trying vicissitudes but did not let go his confidence in the Lord; he says, "Great peace have they which love Thy law; and nothing shall offend them" (Ps 119:165). And Isaiah, addressing rebellious, unbelieving Israel, says, "Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way which thou shouldest go. O that thou hadst hearkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea" (48:17).

The materials for such a peace are prepared for us in the gospel of Christ, in the revelation which it fully makes of the mercy of God, concerning our everlasting prospects. But what good does such a preparation do us unless we seek it as our own personal peace, and make use of it in all our conduct, as our defence against the manifold evils which continually beset us in our journey through this world of sin? Christ told His disciples: "Let not your heart be troubled: ye believe in God, believe also in Me".

If, in contemplating God's character, we consider only His attributes of justice and power, and His anger against us, it can give no peace to the mind, but anguish and trembling. The mind, however, is naturally prone to contemplate Him thus; such thoughts fill the mind with suspicion and slavish fear. The guilty conscience feels them a burden, and those who have no other religious principle strive to bury their thoughts of God in the rubbish of this world's drudgery and sinful entertainments. But God, known in Christ, in the preparation of the gospel of peace, is a sun and a shield to the believer's mind, bestowing both grace and glory. He promises in His faithfulness that He will withhold no good thing from those who follow Him.

The preparation, so clearly revealed in the gospel, encourages the soul to follow Him. God, in love and grace, has made provision in Christ Jesus to

secure forgiveness. In our unworthiness, He offers pardon abundantly and freely; He will not keep His anger for ever; but “as the heaven is high above the earth, so great is His mercy towards them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust.” When the true view of God’s character is received in the soul and habitually upheld there, the feet are shod with the preparation of the gospel of peace.

Surely, this is the view which will animate the believing mind to hate all sin and obey God faithfully. Moreover, the gospel reveals an everlasting fullness of grace in Christ Jesus to supply the soul’s every need. Yet even after such views of God begin to possess the mind, and desires are awakened in the soul to serve God, the mind is prone to forget and to turn away from them and follow after objects of time and sense. This departing of the heart from the Lord will take away one’s peace of mind. But how precious is the preparation of the gospel, for strength is graciously offered, to overcome this evil tendency of the heart – to renew the spirit of the mind and give increased knowledge of God and increased faith in Him, rekindle love to Him, and show more clearly the glorious realities of a coming eternity.

Do not rest satisfied even if your understanding is convinced of the truths of the gospel or if you have good resolutions. These will fail you in your time of need if you do not constantly apply to God and, through the testimony of the gospel, your desires are put into exercise on the side of God, to do His will, believing His grace and love in Jesus Christ. Strive to rely on Him as the great Mediator – the living Head of the Church, who is exalted with God in the heavens, but took a body and soul like yours in all but sin. He did so, not only to expiate sinners’ offences by suffering the punishment due to them; but as God and man in one person, to encourage sinners to come to Him and to succour them in every time of their need.

Now, God’s direction for coming to Him is made known in the gospel. Without this, you cannot prosper spiritually. You must redouble your diligence in looking to the Word of His grace and truth, and in pondering what it says to you. You must, by prayer and supplication, seek that the light, power and guidance of His Spirit would come into your heart with His pure testimony, so that you may recognise more and more clearly the everlasting foundation of peace with God in Christ Jesus the Lord. Remember that no worthiness of yours can procure to you these benefits; such a foundation would sink you into the depths of continued despair. But the eternal grace of God is the foundation to which the Scriptures, under the guidance of the Spirit, will lead your mind, and there you will obtain peace.

This text enforces a special, habitual duty: self-examination. Not to know the actual state of your heart before God is to live foolishly and unprofitably. But I speak to those who care for these things, who seek to care for them more: Does your conscience testify against you that you daily come short of having your feet shod with the preparation of the gospel of peace? Do you hourly carry belief of the great doctrines of the gospel of Christ into your actual conduct? Is it not true that, if you would consider your ways seriously at the close of every day, you might find you had too much disregarded the truths of the gospel, its precepts and doctrines?

It is vain to suppose that you can enjoy peace of conscience without examining this matter and coming anew to the preparation of the gospel of peace. At the close of each day, how necessary it is to retire from the world to converse with God and your heart, by means of His holy Word, as well as in prayer. Can you open your Bible without meeting some testimony reminding you of the state of your heart, and of the obedience and love you owe to God? And how do you live in such habitual neglect of these duties? Is it not from the prevalence of sin within you – something always obtaining the uppermost place in your mind which renders communion with God, or even with His Word, uninviting to your present desires?

When this is your state, it proclaims that the enemies of your soul have obtained an advantage over you, that instead of your feet being shod with the preparation of the gospel of peace, your soul has been wounded, as if made lame by briars and thorns in your spiritual path. In fact, your unwillingness to hold communion with God proclaims loudly to you that you are not at peace with Him, but are falling, or fallen, into a mental state of opposition to His holy will. Let not this prevail, but search out the evil which has obtained a mastery over you, and by prayer to God, and applying His Word to your conscience, you may find where the evil lies – where and how you lost sight of the principles which ought to have guided you.

If you are careless about this duty, every temptation and trial will wound your soul; your feet will stumble on the road of Christian duty, and the peace of God will be a stranger to your heart. In the practical affairs of life, nothing is more valuable than method, regularity and order. To maintain this requires perseverance and effort. The same is true in spiritual affairs. It is much to be feared that this diligence and watchfulness in spiritual matters is too rare among professing Christians; hence their spiritual faintness.

There may be much talk about what you hear, and what new things you read, but what of this if what you hear and read does not send you to commune with your own hearts and with God? It is in doing so that the soul will, by God's blessing, know its state and the abundant preparation made for it in

the gospel of peace. It would be well if what you read and hear of the gospel would send you back to the gospel itself to seek more earnestly to have it applied to your soul, and to be more watchful about your goings. Sentiment alone will do you no good, you need right principles before God. Do not reject method and order in the affairs of your soul. Do not let a day pass without reviewing your principles, your doings and your motives – try if they are what the gospel of peace proclaims legitimate and good.

You scarcely need to be told that regularity, discipline, and method are essential in all warfare. The world, doubtless, calls you to active exertion in its affairs, and God commands you to be diligent and faithful in them, according to your place and sphere. But does God not, in His merciful providence, provide time for contemplation even for the busiest? In temporal warfare, during times of rest from action, every soldier looks carefully to the state of his armour. So you should look diligently to the state of your souls with God and seek that He, through His Word and by prayer, would strengthen your Christian principles – animate your mind in the love and obedience of Christ, and in doing His holy will.

Contend earnestly for the faith once given to the saints; behold in the preparation of the gospel of peace – in its counsels – the views and principles which have ever animated the army of the faith, the true children of God. Behold in the gospel the glorious character of their Redeemer and yours, if you indeed seek to serve Him. Waiting on Him, with His own Word as a lamp to your feet and a light to your path, His providence will always place you where the preparation of the gospel of peace will show you your duty. When you find the call of duty applied to your mind, follow it earnestly and do not be discouraged – for if God be for you, who can be against you?

When you feel as if spiritual strength and courage have failed you, seek to God to minister strength to your soul. He will maintain you and will secure your peace. Bearing in mind, and in the actual experience of your heart, the views of God which the preparation of His gospel unfolds, you will not only feel that He can and does sustain you; but that nothing can happen to you which He has not ordered for your ultimate good, and even in times of sorest perils and trials, you will experience the truth of God's faithful promise, "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee."

# Lessons from Christ's Incarnation<sup>1</sup>

*Thomas Boston*

1. Jesus Christ is the true Messiah promised to Adam as the seed of the woman, to Abraham as his seed. He is the Shiloh mentioned by Jacob on his deathbed; the Prophet that Moses spoke of, who was to be raised from among the children of Israel; the Son of David; and the Son to be born of a virgin.

2. Behold the wonderful love of God the Father, who was content to abase His dear Son, in order to bring about the salvation of sinners. How astonishing it is that He should send His only-begotten Son to assume our nature and bear that dreadful wrath and punishment that sinners deserve?

3. See here the wonderful love and astonishing condescension of the Son: born of a woman, in order that He might die in place of sinners. O how low He stooped and humbled Himself, in assuming human nature, with all its sinless infirmities, in being subject to His own law, exposed to all manner of injurious usage from wicked men, to the temptations of Satan, and at last suffering a shameful and ignominious death! What great love to sinners and what unparalleled condescension was here!

4. See here the cure of being conceived in sin and brought forth in iniquity. Christ was born of a woman for sinners; He was born without sin for them, that the holiness of His nature might be imputed to them as a part of that righteousness which constitutes the condition of our justification before God. In Him is a complete righteousness for the guilt of sinners and a fountain for washing away their spiritual pollution.

5. Christ is consciously touched with all the infirmities that affect our frail nature, and has pity on His people under all their pressures and burdens. Hence the Apostle says, "In all things it behoved Him to be made like unto His brethren; that He might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people: for in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb 2:17,18). How comforting it is to believers to consider that He who is their great High Priest in heaven is clothed with their nature, to qualify Him to have compassion on them in all their troubles and distresses.

6. Let this encourage sinners to come to Him, that they may be united to Him by faith, and so partake of the blessings that He has purchased. Come and enter into a marriage relation with Him. Sin shall not stop the match, if you are willing. He that could sanctify the Virgin's substance, to make it a sinless piece of flesh, can easily sanctify you. And He that united human

<sup>1</sup>Taken, with editing, from Boston's *Works*, vol 1.

---

nature to His divine person can also unite you to Himself, so that you shall never be separated from Him.

---

# Revival<sup>1</sup>

## 1. Introductory

*Rev W A Weale*

The subject of revival is vast. This becomes apparent when one looks at the large list of books written on the subject, books that take in many countries of the world over many centuries. In this paper we can therefore only hope to take a broad look at the subject.

**1. A Definition of Revival.** According to the *Oxford Dictionary*, to *revive* is to “come, or bring back, to consciousness or life or strength”. The trouble with such a definition is that, when we apply it to our present subject, the unregenerate were never alive in the first place. Henry Fish in his *Handbook of Revivals*, briefly sums up revival as, “the conversion of sinners and the awakening of saints”.<sup>2</sup>

Dr Martyn Lloyd-Jones, in a sermon on Joshua 4:21-24, gives a fuller description. He asks the question: “What is revival?” and replies, “We can define it as a period of unusual blessing and activity in the life of the Christian church. Primarily, of course, and by definition, a revival is something that happens first in the Church and amongst Christian people, amongst believers. That, I repeat, is by definition. It is *revival*; something is revived and when you say that, you mean that there is something present that has got life. But the life was beginning to wane, to droop, and had become almost moribund, and some people said, ‘That is dead, that is finished,’ because they could not see much sign of life and activity. Revival means awakening, stimulating the life, bringing it to the surface again. It happens primarily in the Church of God and amongst believing people, and it is only secondly something that affects those that are outside also.”<sup>3</sup>

James Buchanan, in his book on the Holy Spirit, also gives a helpful definition. “It is of great importance”, he writes, “to form a clear and definite idea of what is meant by a revival of religion. It properly consists of these two

<sup>1</sup>This is the first section of a paper presented at the 2015 Theological Conference. It contains the following sections: (1) A brief definition of revival, (2) A broad history of revivals, (3) The benefits of revival, (4) The dangers of revival, (5) Our duty in regard to revival, and (6) Conclusion.

<sup>2</sup>Henry Fish, *Handbook of Revivals*, p 12.

<sup>3</sup>D Martyn Lloyd-Jones, *Revival*, Marshall Pickering, 1987, p 99.

things: a general impartation of new life, and vigour, and power, to those who are already of the number of God's people; and a remarkable awakening and conversion of souls who have hitherto been careless and unbelieving: in other words, it consists in new spiritual life imparted to the dead, and a new spiritual health imparted to the living."<sup>4</sup>

## **2. A history of revivals.**

*Revivals in Biblical times.* It is evident that times of revival began early in the history of fallen man. As early as the birth of Seth's son Enos, we are told: "Then began men to call upon the name of the Lord" (Gen 4:26), words which perhaps suggest the first revival.

When we come to the period of the Judges, however, we see a very obvious revival after Israel had done evil for a long time, serving Baalim. Then, after a time of oppression by the Philistines, "Israel lamented after the Lord. And Samuel spake . . . If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve Him only; and He will deliver you out of the hand of the Philistines" (1 Sam 7:2,3). The chapter goes on to show how Israel complied with this requirement; it marked a new beginning which lasted at least for a time. When we continue reading through the history of Israel we find that, frequently after periods of darkness and declension and subsequent punishment, the remnant that were left cried into the Lord, and days of blessing and refreshing followed. We see this during the days of David and Solomon, Asa and Jehoshaphat – and especially during the reigns of Hezekiah and Josiah.

Again, after the captivity in Babylon, there was what can only be described as a great revival, even a reformation. We are told that the people gathered in Jerusalem as one man and called on Ezra to bring out the book of the law of Moses, which the Lord had given; "and the ears of the people were attentive unto the book of the law". "Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands, and they . . . worshipped the Lord with their faces to the ground" (Nehemiah 8:6). And the sincerity of the people was proved by their subsequent behaviour.

A little later, from the time of Malachi until John the Baptist appeared, a period of around 400 years, there was great declension; the remnant became very small and the professing Church was reduced to a sad and sorry state. Revival however attended the ministry of John and prepared the way for the coming of the blessed Lord.

Following the coming of the Holy Spirit on the Day of Pentecost, we begin to see revivals of the nature we are more accustomed to reading about in

<sup>4</sup>J Buchanan, *The Office and Work of the Holy Spirit*, Banner of Truth reprint, 1966, p 227.



---

more recent times. On the Day of Pentecost, as Peter preached in Jerusalem, 3000 were added to the Church. As we continue through Acts, we read of people being added to the Church daily. We read of a revival in Samaria (Acts 8), and many others. As the Apostles took the Word of God throughout Asia Minor and into Europe, the idols of the nations fell in city after city until it seemed, as we come to the end of the apostolic age, that the nations of the world were about to become those of the Lord and His Christ.

---

## True Faith<sup>1</sup>

*John Dick*

Faith implies giving up our own righteousness as the foundation of our hope. It is not a partial but an unreserved reliance on Christ for salvation. To believe is not to call on Him to assist us in what we have commenced and carried on to a certain extent, but to commit the work of our salvation wholly to Him from a consciousness of our utter inability even to begin. This is the test of genuine faith. The faith of God's elect leads the sinner away from himself to the Saviour, fixes his undivided attention on the cross; he derives his peace and hope solely from the sacrifice which was offered upon it.

It is a spurious faith which forms a treacherous alliance with good works, and attempts to introduce them as a partial cause of our acceptance with God. "To him that worketh," says Paul, "the reward is not reckoned of grace, but of debt. But to him that worketh not, but believeth in Him that justifieth the ungodly, his faith is counted for righteousness" (Rom 4:4,5). These words are worthy of attention. To work and to believe are opposed to each other. He who believes does not work; that is, he does not work that he may live, perform duties with a view to obtain God's favour, associate his own obedience with that of the Redeemer as the ground of his justification. He simply believes; that is, he receives the testimony of God concerning His Son, and expects salvation through Him alone.

It is on this account that true faith is so rare. Men would not object to the aid of Jesus Christ, for their own power is insufficient to save them; but to depend on Him to the exclusion of all their own qualifications and good deeds, to owe every thing to Him, and to have nothing left of which they may boast as their own – all this is so contrary to the natural bias of the heart, so mortifying to pride, so destructive of our schemes for appearing respectable in our own eyes and maintaining what we falsely call the dignity of human nature, that we all revolt from it at first with secret indignation, and will not

<sup>1</sup>Taken, with editing, from Dick's *Lectures on Theology*, vol 3.

submit to the humiliating plan, till we have been prepared by the discipline of the law and the grace of the gospel.

It is the function of faith to receive Christ as He is revealed in the Scriptures. He is offered freely, and we must receive Him without presenting any price in exchange. He is exhibited as the only Saviour; and to receive Him as such is to trust, neither in the merits of any saint, the intercession of any angel, or our own repentance and obedience, but in Him whose arm brought us salvation, and who claims the undivided glory of a work which He accomplished without an associate. To believe is to submit to the righteousness of God; it is to desist from our vain attempts to establish our own righteousness, and to say, "In the Lord have I righteousness and strength".

---

## Musical Instruments in Worship<sup>1</sup>

### 2. Their Use in Old Testament History

*Rev K M Watkins*

Musical instruments were invented in an entirely secular context, for it was Jubal, seven generations from Adam and son of ungodly Lamech, who "was the *father* of all such as handle the harp and organ" (Gen 4:21). So neither Adam and Eve in the sinless worship of Eden, nor men like Abel and Enoch in their spiritual worship afterwards, could have used them. Neither do we have any record of subsequent patriarchs such as Noah, Abraham, Isaac, Jacob and Joseph using them in worship.

Yet instruments were used for secular purposes. Ungodly Laban chided Jacob for leaving without a family celebration: "Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret and harp?" (Gen 31:27). Job speaks of carnal men at harvest time, who "take the timbrel and harp, and rejoice at the sound of the organ" (Job 21:12). But for two and a half millennia – more than half of the Old Testament dispensation – no musical instrument was used in God's worship!

Instruments were used to express patriotic joy at times of national deliver-

<sup>1</sup>The first article asserted that instrumental music appearing in Christian worship is a strange phenomenon, given its almost universal absence from the Church for more than a millennium. Its appearance in Reformed churches is even stranger, given that the purest streams of the Protestant Reformation cast out instruments along with various Roman Catholic inventions. Strangest of all, Scripture, the only authoritative guide for worship, gives no warrant for using instruments in Christian worship. Their use in worship was tied to the elaborate ceremonial of the Old Testament dispensation. In this second article we review the historical evidence of the Old Testament.

ance. “Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances” (Ex 15:20). She was celebrating Israel’s recent deliverance at the Red Sea, not engaging in formal worship, nor setting a pattern for it. For only women were involved, whereas Israel’s public worship was always to be conducted by men. Also they danced as well as used these percussion instruments called timbrels; and dancing was never appointed for the solemn worship of God.<sup>2</sup>

Instruments and worship were not brought together until the time of Moses. In Numbers 10:1-2, “The Lord spake unto Moses, saying, Make thee two trumpets of silver”. In addition to secular uses,<sup>3</sup> the Lord appointed them to be used in worship: “Ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings” (v10). This being the first time instruments were to be used in worship, the lessons are vital.

1. The first use of instruments in worship was expressly instituted by God. He did not leave it to men to introduce them. Prescribing elements of worship is always God’s prerogative; only He has the right to do it, and that includes the use or non-use of instruments. This sets a precedent. God does not leave His Church, at any period of its existence, to decide whether instruments should be used in worship. We may use them in Christian worship only if Scripture shows that this is His will.

2. God specified the exact number and kind of instruments that were to be used: two trumpets, made of silver. Even when God did require instruments in worship, He did not leave men to choose what instruments to use. The idea that God has left the Christian Church free to choose the instruments that it thinks most suitable, whether an organ or anything else, is unscriptural.

3. From their very first use in worship, instruments were to be used only in connection with animal sacrifices – “over your burnt offerings, and over the sacrifices of your peace offerings”. This connection with sacrifice remained throughout the rest of the Old Testament dispensation. When Christ sacrificed Himself on the accursed tree, thereby putting an end to animal sacrifices, that necessarily brought an end to the use of instruments in worship. To go on using them now is contrary to the finished nature of Christ’s work.

4. Only the priests were to play the trumpets. “The sons of Aaron, the priests, shall blow with the trumpets” (v8). This reinforces the connection

<sup>2</sup>It was the same later when Jephthah’s daughter “came out to meet” her victorious father “with timbrels and with dances” (Jdg 11:34); and when David killed Goliath and “the women came out of all cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played” (1 Sam 18:6,7).

<sup>3</sup>“For the calling of the assembly, and for the journeying of the camps” (v2), and “if ye go to war” (v9).

with the typical service of the Old Testament. Playing instruments in worship was a priestly activity, and when the priesthood ended with the sacrifice of Christ, the great High Priest, the instruments ended too.

5. The first use of instruments in worship did not accompany congregational singing of praise. The Mosaic ritual gives no warrant for using instruments to accompany singing as is done in many Christian churches today.

From Moses until David, we have no record of instruments being used in worship in any other way, not even during the four degenerate centuries of the Judges, when “every man did that which was right in his own eyes” (Jdg 17:6). We have Saul meeting “a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them” who prophesied (1 Sam 10:5); and, later, the prophet Elisha asking for a minstrel to play an instrument, and then prophesying (in 2 Ki 3:15-16). Neither of these were part of formal, congregational worship. Both involved only prophets, not priests, without any connection to the tabernacle or temple. The prophetic office was temporary, pointing to the temporary nature of instruments in the things of God. No one was singing, so this lends no support for using instruments to accompany congregations today in their singing of praise.

It is not until David’s time that we meet with instruments in worship on a grander scale. Significantly, for those who find it hard to conceive of singing praise without musical accompaniment, by that time only about one quarter of the Old Testament dispensation remained. The best harpist in Israel, David, was chosen to play for the King. “David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him” (1 Sam 16:23). This secular use of music to lift Saul’s mood had nothing to do with worship.

It took two attempts to bring the ark of the covenant to Jerusalem. The first failed because it was not done according to God’s appointed will. Referring to the death of Uzzah, David confessed, “The Lord our God made a breach upon us, for that we sought Him not after the due order” (1 Chr 15:13).

On the second, successful, attempt, “all Israel brought up the ark of the covenant of the Lord with shouting, and with the sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps” (1 Chr 15:28). This use of instruments was strictly regulated: “David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy” (v16). David was now painstakingly careful to follow the “due order”, doing exactly and only what God had revealed to him: even down to the very instruments used.

As always, the instruments were used on that occasion only in connection

with typical, temporary institutions: not only the ark and the Levites, but also sacrifice, for “it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings” (2 Sam 6:13); and when they reached their destination, “they offered burnt sacrifices and peace offerings before God” (1 Chr 16:1). There was shouting too. If this gives authority for using instruments today, then churches should shout as well as sing, and have numerous instruments, not one, including crashing cymbals.

Matthew Henry comments: “This way of praising God by musical instruments had not hitherto been in use. But David, being a prophet, instituted it by divine direction, and added it to the other *carnal ordinances* of that dispensation, as the apostle calls them (Heb 9:10). The New Testament keeps up singing of psalms, but has not appointed church-music.”<sup>4</sup>

With the ark safely installed in Jerusalem, David ordered the worship connected with it: “He appointed certain of the Levites to minister before the ark of the Lord, and to record, and to thank and praise . . . with psalteries and with harps . . . Asaph made a sound with cymbals; Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God” (1 Chr 16:4-6). This worship, centring on the ark, the Levites and the priests, was ceremonial. Again, instrumental music is part of the typical system of the Old Testament, which was brought to an end with Christ’s finished work.

God instructed David exactly how the temple was to be built and its worship conducted. “David gave to Solomon . . . the pattern of all that he had by the Spirit, of the courts of the house of the Lord . . . also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord . . . All this, said David, the Lord made me understand in writing by His hand upon me, even all the works of this pattern” (1 Chr 28:11-13,19). Everything David introduced was expressly sanctioned by God, including the musical instruments. None of it came from his own imagination. What he had, he “had by the Spirit”. His understanding was “by His hand upon me”. The whole pattern was from the Lord.

The temple was dedicated to the Lord with worship that included instruments: “Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets . . . the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and . . . they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord” (2 Chr 5:12-13).

<sup>4</sup>Matthew Henry’s *Commentary* on 1 Chronicles 15:1-24.

Although the “trumpeters and singers were as one”, this is not a blueprint for instruments to accompany congregational singing in New Testament Churches. This accompanied singing was a function of the temporary, Levitical priesthood, on this occasion in their ceremonial attire of “white linen”. “Four thousand” of them were appointed, who “praised the Lord with the instruments which I made, said David, to praise therewith” (1 Chr 23:5). Just as the Levitical priesthood was brought to an end by the finished work of Christ, so of necessity was Levitical playing of instruments.

For the next millennium, until the advent of the Saviour, the worship of God was to continue just the way that David left it. The instruments that he introduced, the manner in which they were to be used, who was to play them, and at what times, remained constant.

After Jehoshaphat’s victory over the Ammonites, the Israelites “came to Jerusalem with psalteries and harps and trumpets unto the house of the Lord” (2 Chr 20:27-28). That house was of course the temple, with its ceremonial service. Again, they were “Levites, of the children of the Kohathites, and of the children of the Korhites, [who] stood up to praise the Lord God of Israel with a loud voice on high” (v19). This was not a case of instrumental music accompanying the whole congregation singing, as is done in so many churches today.

Hezekiah restored God’s worship. “He set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king’s seer, and Nathan the prophet: for so was the commandment of the Lord by His prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David . . . . And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished” (2 Chr 29:25-28). “So the service of the house of the Lord was set in order” (v35).

As before, instruments were used only as previously instituted by God, which we now learn had been revealed by God through His prophets Gad and Nathan, as well as David. None of the instruments had been introduced into God’s worship at David’s personal whim, but only by the express appointment of God. Again, the connection with the temporary, sacrificial system is emphasised. The instruments, played by certain Levites, were sounded only during the actual offering of the sacrifices. Both the singing and the instruments fell silent as soon as the sacrifices were ended (see v28). We think there was something illustrative in that. The singing of God’s praise

---

is to continue to the end of time, but singing accompanied with musical instruments was to finish as soon as Christ's sacrifice was finished.

When the Jews returned from captivity, they began work on a replacement temple. "When the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel" (Ezra 3:10). They used their instruments in accordance with what God had appointed through David – the appointed people using the appointed instruments in the appointed context.

When Jerusalem's wall was rebuilt, again the celebration included the use of instruments: "At the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps" (Neh 12:27). Instruments were to be used in this worship; so the Levites had to be gathered. It was connected with the temple and sacrifices, for they "gave thanks in the house of God" (v40) and "that day they offered great sacrifices" (v43). All was expressly "according to the commandment of David, and of Solomon his son" (v45).

This brief review of Old Testament history has established that musical instruments were used in worship only when expressly appointed by God, and are always mentioned in the closest possible connection with the typical, ceremonial aspects of that dispensation. We would expect, therefore, that when the Levitical priesthood and animal sacrifices at the temple were finished, at the coming of Christ, the instruments were also to finish. In the next article, God willing, we will go to the New Testament, where we will find it confirmed that musical instruments are no longer to be used in worship. In Christian worship, God's praise is to be offered with the voice alone.

---

## Charles Gordon<sup>1</sup>

*Neil Macleod*

Among Gordon's ancestors were men prominent in the religious history of the Highlands. His great-grandfather, John Mackay, had a powerful frame, great mental vigour, and apostolic zeal. From 1707 to 1714 he was minister of Durness, in the far north-west of Scotland, which at that time included the neighbouring districts of Tongue and Eddrachillis. It was an

<sup>1</sup>Taken with editing from *Disruption Worthies of the Highlands*. The writer was the Free Church minister of Newport, Fife, and a son of the eminent Free Church minister of Lochbroom, whose principal place of worship was in Ullapool.

area so immense that he used to be three months absent from home when he made his round of parochial visitation. In 1714 he came to Lairg, where he laboured for nearly 40 years. The people were wholly uncivilized; quarrelling and fighting around the church on the Lord's day were not uncommon. By God's blessing on his ministry, he lived to see, not only a great reformation in the district, but earnest living Christianity flourishing there.

His son, Thomas Mackay<sup>2</sup>, was minister of Lairg for half a century after his father's death. He too was an eminent man of God, though of a different type from his father. He had an affectionate and winning nature. He was the close companion of Hector Macphail, Resolis, and other like-minded men. His great theme was the love of Christ, and he had much unction and power. He left behind him a very fragrant memory.

In his later years, Thomas Mackay was assisted by George Gordon, who married Mackay's second daughter. Charles Gordon, the subject of this sketch, was born in the Lairg manse in 1799, and lived there till his grandfather's death in 1803. His father had been settled the previous year in Helmsdale, where he ministered till his death in 1822. Charles Gordon was a divinity student within a year of license at that time. He was early brought to the knowledge of the truth. Angus Mackintosh of Tain was, under God, of much spiritual benefit to him; and between him and the two Mackintoshes of Tain, father and son, there was a lifelong, unbroken intimacy.

In 1825 Charles Gordon was ordained in Assynt.<sup>3</sup> Some of the people thought his extremely-youthful appearance an objection. When this was spoken of in a praying company, Neil Bain, one of the elders and a deeply-experienced Christian, said, after a pause, "Let him alone; he is a chosen vessel".<sup>4</sup> Among those who feared the Lord in that part of the country, the feeling thus expressed continued to be cherished toward him throughout his long ministry.

Assynt, with its magnificent mountain scenery, is a pleasant place for a tourist to visit in summer. But in 1825 it was a particularly heavy sphere of labour for a faithful minister. There was no road to it, or through it. It had not been divided into two ministerial charges, as happened later. It was a vast parish, with a considerable population scattered along the rugged coastline. In the heights of the parish, many miles inland, at the head of Loch Assynt, stand the old church and manse. In those days Gordon had seven preaching stations; with his characteristic faithfulness, he carried on tire-

<sup>2</sup>Brief accounts of John and Thomas Mackay appear in *Records of Grace in Sutherland*, recently reprinted by the Scottish Reformation Society.

<sup>3</sup>The west Sutherland parish where Lochinver is now the main village.

<sup>4</sup>See Acts 9:15.



lessly the work of preaching, visiting and catechising; his solitary and weary journeys on foot or on horseback, through bogs or over rocks, were not without danger.

As most of the people lived 20 miles from the parish church, it was only occasionally, particularly at communion times, that they could gather together. There are pleasant memories connected with these sacramental seasons in the heights of Assynt, at which, among other worthies, John Kennedy of Redcastle<sup>5</sup> was always present till his death. Notwithstanding all difficulties, Gordon's pre-Disruption ministry was a happy one. The parish was blessed by having a large number of godly elders, who held up their minister's hands by prayer. He had a bright home, on which the cloud of sorrow had not yet fallen.

From its beginning, Gordon took a deep interest and an active part in the Ten Years' Conflict, prior to the Disruption of 1843. He had very clear, decided views on the great principles involved in the struggle. He was much strengthened through the prayers offered at the Convocation in November 1842, and in touching terms referred to this in his letters at the time. The Disruption was a particularly great trial to him. He had to encounter the displeasure of powerful friends. He had no prospect of being able to remain in Assynt. Unmistakable warnings had been given that there was to be no toleration in Sutherland for dissenters.

He writes in March 1843: "A very mournful reflection for me is that here I shall have no footing after resignation or ejection". But he had no hesitation as to his course of action. From the first Free Church Assembly he pens these words to his wife, who bravely stood by him through the darkness: "I am now no longer minister of Assynt in connection with the Establishment. In many respects the thoughts of this are overwhelming. But when I consider the clearness with which God points out the path of duty, I do not fear but God will provide."

On the lawn before the old manse, the first Free Church service was held. The people all rallied round their minister; not one native of Assynt remained behind at the Disruption. But according to the stern rule of the hour, he could now have no home among his flock. His family removed to Tain, 70 miles away. Providentially, a lady in Assynt had a house from which, by some peculiarity in her tenure, she could not be ejected. She gave her minister a room, the best she had. It was very small; so low that only in the centre was it possible to stand upright, so ill-lighted that reading was a work of difficulty, with the raindrops trickling through it, and only two feet of

<sup>5</sup>Previously assistant minister in Assynt, he was the father of the better-known John Kennedy of Dingwall.

space between the bed and the damp roof. But it was a gift most seasonable and welcome. In it the minister found that “footing” among his people which he feared he would never get, and this humble room furnished him a shelter during three winters.

The year of the Disruption brought to Gordon a heavier trial than any he had yet borne. His family in Tain were one after another prostrated with fever, and his wife was carried to her grave. In the midst of varied griefs, 30 years afterwards, he used to speak of that as the one earthly sorrow that made all others light in comparison.

Yet he was strengthened in his desolation to go forward with his Master’s work. The removal of the minister who had for several years occupied the Stoer district threw once more into his hands, for five more years, the care of the whole parish. He had periods of deep spiritual depression during these trying times, but he found strength and comfort in the truth he preached to others. The policy of coercion and repression continued for a while, but was at last abandoned. Sites were granted in 1844 on which churches were built and, after harassing delays, Gordon in 1846 once more possessed a manse and had his children about him.

The church near Lochinver was now where he most frequently preached, but he tended the more-distant stations under his charge in his later ministry as diligently as in his earlier years. The hardships of the Disruption era left their effects on him, and he never fully recovered from a very serious gig accident in 1859 when going to preach for his friend, George Macleod of Lochbroom. But up to the very last, when each third Saturday came round, calling him to a journey of 16 or 24 miles to Stronchrubie or Elphin, it never mattered to him how wild the storm might be. Summer and winter, he was always at his post. He had God’s work to do, and to the best of his ability he did it.

The great day will declare what were the saving fruits of his ministry of 48 years. In his preaching he was solid and evangelical, setting forth clearly in a plain and practical way the fundamental doctrines of the gospel. He was perhaps more at home in English than in Gaelic. The weight and worth of his personal Christian character was universally recognised. Whilst firm and bold to the end in defending the truth, he was pre-eminent in the milder graces of spiritual life. In his humility, he ever preferred others to himself. In his meekness, he harboured no unkind thought and uttered no harsh word, even against those who wronged him most. In his unselfishness, he was always thinking of the interests of others, rather than his own, while in his guileless transparency, everyone felt how true and genuine he was. Hostility was disarmed by the consistency and beauty of his life.

The year 1873 closed his life. Bereavement and other things hard to bear, saddened his last days. But he had the consciousness, and often expressed it, that the end was very near and that he would soon be at his rest. In September he was prevailed on to pay a visit to his friends in Ross-shire. He spent a week among them, giving them all to understand that it was his farewell. He returned to Assynt on the 24th, and those who met him on the way remarked on his calm, bright cheerfulness. Till now there had been no special sickness, but that night he became ill, and on the morning of the 26th the good old man passed away and was gathered to his fathers.

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

*With An Everlasting Love, Selected Sermons of Rev Hugh M Cartwright*, published by Reformation Press, 219 pages, hardback £19.50, paperback £11.70.

Here are 14 sermons from Mr Cartwright's Edinburgh ministry, prefaced by a brief biographical sketch, based on the obituary which appeared in an earlier issue of this *Magazine*. The sermons include five which expound successive parts of the passage: 1 John 1:1-2:6, a further four on the "warrants to believe" from *The Sum of Saving Knowledge*, and finally the sermons Mr Cartwright preached on the last Sabbath he was able to conduct public worship.

It is an indication of how well the sermons published here were spoken originally that the publisher can state that they appear here with a minimum of editing. While the sermons contain much fine doctrine and exposition, there is also appropriate application.

The first sermon, which gives the book its title, is obviously based on Jeremiah 31:3. The divisions of the sermon are: "The Lord's everlasting love for each one of His people", "The Lord's appearance to those He loves", and "The drawing which expresses and confirms God's love to His people". The preacher stresses that people "cannot reason their way" to God "with their own intellect". For "we cannot know God unless He reveals Himself". Again he stresses that we will not come to God without being "drawn" as Jeremiah was. He adds, "That should be an encouragement to anyone who feels drawn to the Saviour – that feeling didn't come from yourself, it wasn't your own initiative, it's the doing of the Lord. . . . People come because they are drawn. They don't help themselves to come . . . they are drawn. Their desires, their endeavours, their prayers, their longings, are all expressive of the fact that they are being drawn to the Lord, by the Lord."

Another sermon is headed: "Repentance causing joy in heaven", on Luke

<sup>1</sup>The books reviewed here are available from the Free Presbyterian Bookroom.

15:7. The preacher points out that repentance is “something that is wrought in the soul by God. The significant thing about repentance is that it is a turning *to God* – a turning to God from idols, a turning to God from sin. *God* becomes the great reality to the repenting sinner. The God who was despised, the God who was forgotten, the God who was rebelled against – He becomes *God* to the person. He becomes a reality to the person. And because of that, the sinner comes to see his sin in a true light.”

For his final sermon, entitled “How long halt ye between two opinions?”, Mr Cartwright took as his text 1 Kings 18:21. His concluding paragraph emphasises that we must not think “the Bible presents these things to us in an indifferent manner, as if it doesn’t matter really to us whether people respond believably, obediently, or not. No, God is commanding sinners to repent. . . . There is an urgency in the matter. . . . When will you turn to the Lord in repentance? We have every encouragement in the Word of God to do so. God presents Himself in the most attractive of lights to sinners . . . revealing that He is a God of mercy, a God with whom there is forgiveness for sinners, a God who will receive those who turn to Him – however long they have been halting between two opinions, however long they have been walking in the ways of the world. But the Lord is putting that before us with a sense of urgency.”

These printed sermons expound the Word of God in a reverent, profitable and readable way. That will not surprise those who heard Mr Cartwright in the flesh. One wishes the book a wide circulation and hopes that it will prove, through the Lord’s blessing, profitable to many readers.

*Sermons on Titus*, by John Calvin, published by the Banner of Truth Trust, hardback, 293 pages, £15.00.

As the translator, Robert White, brings out in his introduction, “Calvin’s first work on the Pastoral Epistles took the form of a commentary on 1 and 2 Timothy, published in 1548. A separate commentary on Titus appeared in early 1550. It was not until September 1554 that the Reformer, in the course of his regular preaching duties in Geneva, began to expound the first of the Pastoral Epistles, followed by the second in April 1555 and by the third – Titus – in August of that year.”

Those sermons, we are also informed, were all taken down in shorthand by Denis Raguénier, and all three sermon sets were published in one volume in 1561. The present volume of Calvin’s sermons on the Epistle to Titus has been newly translated from the French edition of 1561. After Calvin’s brief outline of the Epistle, there are 17 sermons, along with the preacher’s prayers before and after the sermon (each of these was the same prayer on every occasion).

In his Introduction, Dr White gives a helpful outline of the Epistle. He also helpfully explains that “the preacher frequently quotes Scripture from memory or else is content to paraphrase it, not always in the same form; in every case I have translated the text as he cites it”. The translator also states that he has “not attempted to soften the barbs directed by Calvin either at the Roman Catholic Church – chiefly its hierarchy – or other opponents who, to the Reformer’s chagrin, were sometimes to be found in Geneva itself”.

The sermons themselves, as one would expect, bring out the practical nature of Calvin’s teaching. By way of example, in commenting on what is required of preachers in applying the teaching of Paul to people in different stations in life, he says, “We must teach fathers how to control their children, and children, how to obey their fathers and mothers. We must tell husbands how to live peaceably with their wives, and wives, how to live peaceably with their husbands. Servants should learn that they are to be trustworthy in serving their masters, and masters should be restrained in case they feel free to do whatever they like, or to act cruelly and thus misuse that power. They should be content with the privilege of having authority over reasonable creatures. Thus the apostle briefly explains God’s teaching, in order to show that its purpose is not to tickle our ears but to build us up in all goodness. Let us keep that thought firmly in mind” (p 196).

In explaining how Paul, who lived such a strict life as a Pharisee, could say, “We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another” (Tts 3:3), Calvin explains, “Thus, despite the fact that Paul did not live a profligate life while he was an unbeliever and an enemy of the gospel, he was driven by many evil desires, as he confesses in the seventh chapter of Romans. There he says that he thought so highly of himself that he considered himself righteous, for he did not understand what the law meant when it said, ‘You shall not covet’ (Rom 7:7-9).

“He was content to have men’s esteem and to know that he had done no wrong or anything deserving blame. Yet he had not examined his conscience or probed his hidden sins; he was blinded instead by hypocrisy, being all the time puffed up and drunk with pride. It was on this that he based his righteousness. When he realised, however, that God’s law is more than an outward code of conduct sufficient to avoid men’s censure, but that it must reform all our thoughts and feelings, requiring perfect righteousness worthy of the angels, then the apostle saw that within him there was nothing but uncleanness. So he tells us that he forsook even the righteousness of the law which he thought he possessed” (p 240).

The Epistle to Titus is of course a Pastoral Epistle and, as such, it has a

particular message for pastors but, as it has all to do with the glorious message of Christ which pastors were and are to deliver, it has relevance for all. And those sermons, which are presented in a clear and very readable manner, are recommended for everyone who desires a clear insight into this brief but very rich Epistle.

(Rev) *W A Weale*

## The Adoption of Children<sup>1</sup>

A Sermon Outline by *John Kennedy*

Ephesians 1:5. *Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.*

**T**hese words call our attention to the privilege of adoption, to the source from which it flows, and to the channel through which it comes to sinners.

### **The Grace.**

Adoption presupposes that they were not children before.

How opposed this is to the notion of a universal Fatherhood and love!

This is preached and swallowed. How awful the delusion!

Adoption is an act whereby sinners are introduced to the family of God.

Introduced by Him who gives a right to all the privileges of children.

They are of royal rank and blood; none can be higher.

### **The Source.**

They were predestinated to be the children of God through Christ.

He did this because they were the objects of His love.

He set this love upon them according to the good pleasure of His will.

This doctrine is clearly unfolded at the beginning of the Epistle.

This leaves a man no ground of boasting; hence the dislike to it.

Man desires to have things in his own hand and will.

Their rebellion is against the only hope of sinners.

### **The Channel.**

Christ Jesus is the way to the Father, the truth, and the life.

He has opened the way for grace to flow to mankind.

This He did according to Galatians 4; they are children of the freewoman.

He has the right to give power to become the sons of God.

He secures this in the exercise of His princely and priestly power.

He gives the Spirit of adoption, so that they may cry, Abba Father.

The Spirit of His Son is from His Father, but He is from the Son also.

### **Application.**

Would you be a son? You must submit to the divine method.

<sup>1</sup>Preached in Dingwall on 10 September 1882.

---

# Protestant View

## Was the Reformation Necessary?

A leading Romanist theologian, Cardinal Gerhard Müller, has stated that Roman “Catholics have no reason to celebrate” the five-hundredth anniversary, next year, of the beginning of the Reformation. He insists that the Reformation was unnecessary: “If we are convinced that divine revelation is preserved whole and unchanged through Scripture and tradition, in the doctrine of the faith, in the sacraments, in the hierarchical constitution of the Church by divine right, founded on the sacrament of holy orders, we cannot accept that there exist sufficient reasons to separate from the Church”.

Readers of this *Magazine* will clearly see, however, that none of the grounds of Müller’s case against the Reformation are based on the Bible’s own teaching. In what may be seen as an attack on the Pope’s willingness to use accommodating language towards those outside his own fold, Müller also condemns the “Protestantisation” of the Roman Church on the basis of “a secular vision”. He claims that the Roman Catholic Church alone can guarantee “an encounter with the mystery of Christ because in Him we are repositories of a supernatural revelation to which all of us owe total obedience of intellect and will”.

Underlying all of this is the completely unbiblical and antichristian error that mankind is dependent on the Roman Church to transmit God’s revelation and, consequently, that separation from Rome is separation from the Church of Christ. Upon this wicked and arrogant imposture is based the claim to total obedience of people’s intellect and will. Underneath the surface, Rome’s totalitarian nature never changes, since its teaching leads inevitably to spiritual slavery and political repression. *AWM*

---

# Notes and Comments

## Christian Magistrate Sacked

Following a BBC interview on “Freedom of Religion and Marginalisation of Christians”, Richard Page, a Kent Family Court magistrate, has been dismissed. He is accused of bringing “the magistracy into disrepute” because he stated Christian views on same-sex couples adopting children.

In 2014, the Lord Chancellor and Lord Chief Justice reprimanded Mr Page after accusing him of bias when it was reported that “during a Family Court hearing he had allowed himself to be influenced by his religious beliefs and

not by the evidence". He was then ordered to undertake "re-education training", which he agreed to do. His apparent "crime" was his not agreeing with colleagues over an adoption case, as he claimed that "it would not be in the child's best interests to be placed in the care of a same-sex couple".

Now, after the magistrate re-iterated his position on BBC TV and was reported for the second time, Michael Gove, the Lord Chancellor, who professes to be a Christian, has removed the 59-year-old magistrate from his post. Government officials claimed that "Mr Page's comments on national television would have caused a reasonable person to conclude he was biased and prejudiced against single-sex adopters". They considered this to be serious misconduct.

In the BBC interview, with journalist Caroline Wyatt, Mr Page said, "My responsibility as a magistrate, as I saw it, was to do what I considered best for the child, and my feeling was therefore that it would be better if it was a man and a woman who were the adoptive parents". He continued, "I have made judgements on thousands of cases and in each case have come to my decision based on the evidence . . . that is the oath I took when I became a Justice of the Peace". He added, "Quite simply I believe there is not sufficient evidence to convince me that placing the child in the care of a same-sex couple can be as holistically beneficial to a child as placing them with a mum and dad as God and nature intended". For this balanced Christian statement he lost his position.

A Christian Legal Centre spokesperson warned, "This unmask the face of the new political orthodoxy. It is unkind. It tries to silence opposing views and, if it fails, it crushes and punishes the person who holds those views . . . it is modern-day madness. . . . Richard had a lifetime of public service [and] expertise in mental health. He is motivated by his Christian faith and a deep compassion for people". Richard Page himself concludes, "I am surprised that the Lord Chancellor should seemingly pander to . . . what amounts to a social experimentation on the lives of the most vulnerable children in our communities. I cannot believe that the establishment is trying to silence someone like me who has served it wholeheartedly all of my working life."

Such is now the political correctness of our nation and the intolerance of the UK government that what "a reasonable person concludes" (whatever that may mean) can determine whether or not an issue is right or wrong. The Word of God is apparently no longer to be considered the absolute standard of morality. Prior to 1968, homosexual relations of any nature were illegal and were punished as acts of gross indecency. It would have been unthinkable even to consider this type of adoption, far less to have a magistrate sacked for judging as Mr Page did. Our moral decline has been steep. The



---

Bible warns: “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” (Is 5:20). *DWBS*

### **Political Leaders of Scotland**

It has recently been made public that Kezia Dugdale, leader of the Scottish Labour Party, is a lesbian. This is in addition to Ruth Davidson, leader of the Scottish Conservative Party, who is lesbian, Patrick Harvie, leader of the Scottish Green Party, who is described as “bisexual”, and David Coburn, leader of UKIP Scotland, who is homosexual. At the same time, in a recent poll, more than half the people in Scotland (52%) classify themselves as “not religious”. God has given the people of Scotland the political leaders that they deserve. *DWBS*

### **Changes in the Free Church**

In his blog, Rev David Robertson, Free Church minister in Dundee, mentions that he recently spoke at a Roman Catholic church on the issue of abortion. “A Free Church moderator speaking at a Catholic church even 20 years ago would have been considered unthinkable”, he commented. Perhaps shrewd observers from 20 years ago are not entirely surprised at the changes which have taken place in the Free Church. The direction was foreseeable, although the changes may have come far more rapidly than anticipated. What changes will another 20 years bring to the Free Church? *DWBS*

---

## **Church Information**

### **Meeting of Synod**

The Synod of the Free Presbyterian Church of Scotland will meet in St Jude’s church, Glasgow, on Tuesday, 17 May 2016, at 6.30 pm, DV, when the retiring Moderator, Rev K M Watkins, will conduct public worship.

*(Rev) John MacLeod, Clerk of Synod*

### **Meetings of Presbytery (DV)**

**Western:** At Lochcarron, on Tuesday, June 7, at 11 am.

**Zimbabwe:** At Bulawayo, on Tuesday, June 14, at 11 am.

**Northern:** At Dingwall, on Tuesday, June 14, at 2 pm.

**Outer Isles:** At Stornoway, on Tuesday, June 28, at 11 am.

**Southern:** At Glasgow, on Tuesday, June 28, at 2 pm.

### **Wellington Congregation Appeal**

The congregation has purchased a former bank building which can be

readily adapted to form a place of worship. After the recent 6.3 magnitude earthquake in Christchurch (that killed 185, injured many thousands and devastated numerous buildings) the New Zealand Government requires extensive strengthening of older buildings. This ruling also affects our recently-acquired building and the congregation is worshipping in rented premises until this strengthening is complete. The Deacons' Court would therefore appreciate donations from the wider Church for its Earthquake Strengthening Fund. Donations from the United Kingdom may be sent via the General Treasurer. The Australia and New Zealand Presbytery has authorised the publication of this notice.

*Hank Optland, Clerk of Deacons' Court.*

### **Mr Norman Thomson**

Mr Thomson was an elder in the Ness Congregation and passed away on March 27. We extend our sympathy to his relatives.

### **Home Mission Fund**

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

*W Campbell, General Treasurer*

### **Acknowledgement of Donations**

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

*Legacy Reserve Fund:* Estate of late Mr Alexander Fraser, Bishopton, £21 266.10.

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

**Barnoldswick:** *Jewish & Foreign Missions Fund:* Anon, for Thembisio Children's Home, "In Thee the fatherless findeth mercy", £55.

**Dingwall:** Anon, £20; Late Mr W Fraser, £250 per Rev NMR. *Communion Expenses:* Anon, £40.

**Glasgow:** Anon, £100; Estate of late Miss Cathie MacLeod, £200 per Rev RML. *Bus Fund:* Anon, £12, £11, £100, £50, £20, £20. *Eastern Europe Fund:* Anon, £62, £62, £62, £52, £12, £20, £65.

**Greenock:** Anon, £100. *Eastern Europe Fund:* Anon, £100. *Jewish & Foreign Missions Fund:* Anon, £40, £70. *TBS:* Anon, £10.

**Inverness:** *Bus Fund:* Anon, £30, £60, £100, £20. *Jewish & Foreign Missions Fund:* Anon, for drought relief, £50; A Reynolds, £30.

**Ness:** Anon, for manse expenses, £20. *Communion Expenses:* Anon, £20, Ness Friend, £100. *Sustentation Fund:* Anon, in memory of AM & NT, £1000. *Where Most Needed:* Anon, £20. Anon, £100 per Rev AWM.

**North Harris:** Family of late Mr J F Morrison, "to be used in the church in Tarbert as required", £500.

**North Tolsta:** Miller 19, in loving memory of my dear parents, £500; Anon, in memory of beloved parents, £20; Family of late Mrs MacIver, 3 North Tolsta, £140. *Door Collection:* Mrs MacLeod, 10 New Tolsta, £40. *Outreach Fund:* Anon, £10.

**Portree:** Friend, Portree, £700. *Communion Expenses:* Anon, £20. *Sustentation Fund:* CMP, £20, £20, £20 per Rev IDM.

**Stornoway:** North Uist Friend, £40 per Rev JRT; Anon, £40; Anon, for Sabbath School outing, £20; Mrs B, for Sabbath School outing, £20; 22 anonymous donations for church renovations, £1645; Anon, for Achmore church funds, £20. *Communion Expenses:* Anon, £20, £20. *Eastern Europe Fund:* Anon, £100. *Jewish & Foreign Missions Fund:* Anon, for Ingwenya School, £300; Anon, for Orphanage, £300.

## 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 DPhl, 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 Achany Rd, Dingwall, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. Manse tel: 01862 810615. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev 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 Barton 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:** Sabbath 2.30 pm, held in Free Church of Scotland Hall, 14 Jamaica Street, PA15 1XX. Sabbath 2.30 p.m.
- 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.
- Kinlochberrie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross, F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Church. No F P services at present. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Manse tel: 01851 890325. Contact Rev J R Tallach; tel: 01851 702501.
- North Uist:** **Bayhead:** Sabbath 12 noon, 6 pm; Wednesday 7.30 pm (fortnightly). **Sollas:** Wednesday 7.30 pm (fortnightly). Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS; tel: 01876 510233.
- Oban:** Church and Manse. No F P services at present.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact 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 A W MacColl; tel: 01851 810228.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449.

### England

- Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Sandbach and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Rev K M Watkins, 252 Briercliffe 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, Rossharon, 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:sydneypfchurch@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. Sabbath 12 noon, 6 pm; Wednesday 6 pm. Rev D Levytyskyi; tel: 00 38 048 785 19 24; e-mail: dlevytysky@gmail.com; or contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua.

### Zimbabwe

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

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

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

**New Canaan**: Church.

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

## Free Presbyterian Church Bookroom

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

E-mail: sales@fpbookroom.org

### Book Selection

	RRP	Offer
<b>The Atonement</b> by Hugh Martin		
Banner of Truth, 2013 [1870], hbk, 233pp	£14.00	£11.20
<b>The Crook in the Lot</b> by Thomas Boston		
Christian Focus Publications, 2012 [1737], pbk, 159pp	£5.99	£4.79
<b>The Tree of Promise</b> by Alexander Stewart		
Free Presbyterian Publications, 2015 [1864], hbk, 373pp	£17.95	£14.36
<b>Repentance</b> by Thomas Boston		
Christian Focus Publications, 2012, pbk, 251pp	£7.99	£6.39
<b>The Reformed Faith: An Exposition of the Westminster Confession</b>		
by Robert Shaw, Christian Focus Publications, 2008 [1845], hbk, 423pp	£17.99	£14.39
(Postage is extra)		

Subscription rates, including postage:

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

Combined £39.00