

# The Free Presbyterian Magazine

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

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

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## 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; Ingwanya, 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:** Chesley, Halkirk, Munaka, Portree; **Third:** Tarbert; **Fourth:** Barnoldswick, Ingwanya, North Uist.

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

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

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

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## Eternity

The radio programme was one of a series on infinity and dealt with the issue of human existence: does it go on for ever? Is it eternal? The presenter referred to two ancient Greek philosophers, one of whom was Epicurus, of whom the Epicureans (referred to in Acts 17:18) were followers. Epicurus believed that there was no afterlife and so, he argued, death cannot be an experience to worry about. Also quoted was the twentieth-century British philosopher Bernard Williams, who spoke of “the awfulness of being perpetually alive”. On the other hand, the contemporary American philosopher Thomas Nagel was cited as taking an opposite point of view. He has said that, if he had the choice of dying within five minutes or of living for another week, he would always want to live; so he took this as evidence that he would want to live for ever. In the end, the issue was not resolved; it was left an open question.

Yet there is absolutely no need for anyone to remain in doubt. While we cannot expect to find evidence from one of our contemporaries who has died and returned to life,<sup>1</sup> we have what is far better than any such evidence. The infinite God has given mankind a revelation which includes the truth that death is not the end; every individual continues to exist afterwards for ever; eternity is a reality. This revelation has God’s authority behind it; the Bible is totally reliable in everything it says.

In fact, no reference was made in the radio programme to Scripture, something that is typical of today’s secular media. There seems to be a universal fear of offending people of other religions, and of none, by bringing the Word of God to bear on any discussion in the public domain. In any case, there is a general unwillingness to submit to God and to the authority of what He has revealed. No doubt the presenter of the programme shares that unwillingness with those who control the BBC, and with most, if not all, of those who have positions of responsibility in other media organisations. In the same spirit, a BBC radio news report stated with total confidence: “No one knows how

<sup>1</sup>Some indeed claim to have been to heaven and to have come back to earth; others speak of “near-death experiences” involving views of heaven. These claims can be discounted.

life started on earth". This too is a rejection of God's revelation in Scripture – and not only what we find in the early chapters of Genesis. Indeed God's work in creation is repeatedly referred to both explicitly and implicitly throughout the Bible. How good it would be for this generation to learn the relevance of Archibald Alexander's advice: "Look upon the Bible as the only source of infallible instruction upon earth".<sup>2</sup>

Let us return to Bernard Williams' reference to "the awfulness of being perpetually alive". This depends entirely on how one occupies oneself. If one cannot escape from unpleasant or tedious activities, the thought of having to continue in them for ever would be most unwelcome; and most certainly eternal suffering will be totally awful. But if we listen to God's revelation, we find that sin is the root of all the unpleasantness and awfulness that there has ever been in this world and of all the terrible suffering in the next – and we must not minimise the seriousness of our own sin. But it is also revealed that there is a way of escape from sin and its consequences. If we are to find that way of escape, we must take seriously both the Bible and the God who has revealed Himself in it.

We must take seriously the warnings about continuing in the way of sin: for instance, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat" (Mt 7:13). Further, we have encouragements to return to God: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin" (Ezek 18:30). But how can the sinner escape from the eternal ruin which is the result of sin? Again it is the Bible which must instruct us, as applied by the Holy Spirit; it assures us that "this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim 1:15). He, the Son of God, became man; He took upon Himself the guilt of an innumerable multitude of human beings; He died in their place; and He is now "exalted . . . to be a Prince and a Saviour, for to give repentance . . . and forgiveness of sins" (Acts 5:31). Thus Christ freely gives to unworthy sinners the repentance that God has commanded. How we ought to trust in Him!

The moment the sinner leaves the broad way and begins to trust in Christ, he starts to find spiritual things attractive, and that new set of attitudes to the things of God he will never lose. Such attitudes are imperfect in this life; the love for sin, while subdued, is not totally removed, but the new desires in the soul – for holiness, for growth in grace, for instruction from the Word of God, for fellowship with Him, which are all the result of the new birth – continue to strengthen. And when the soul is brought to glory, such desires will become perfect – not least the desire to worship God and praise Him. So

<sup>2</sup>J W Alexander, *The Life of Archibald Alexander*, Sprinkle Publications reprint, 1991, p 468.

there can be no possibility of weariness or boredom in continuing to exist eternally, endlessly learning more and more about God and praising Him in the light of that increasing knowledge.

There is no inevitability that our eternal existence will turn out to be awful; it depends entirely on where we will spend eternity: in heaven or in hell. Life is passing, and the longer we live the more quickly it seems to pass. If we are wise, we will earnestly seek to avoid the “awfulness” of eternal suffering, and instead be prepared to enter the perpetual happiness of existence in heaven. In this short, uncertain life we must make use of all the means of grace available to us: including Bible reading, public worship, meditation on what we have read and heard – and all bathed in prayer. Another year has almost passed; this should powerfully remind us that the time left to us to prepare for eternity is dwindling away. Soon, very soon, our time in this world – and our opportunities to prepare for the next – will have come to a definite end.

A way of salvation – a way that leads to eternal life – is revealed to us in Scripture. There is no other way; so Peter insisted: “Neither is there salvation in any other [than the Lord Jesus]: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12). Although it is part of the Bible’s consistent witness, this is another truth that is almost universally rejected by modern society, which demands equal respect for every form of religion, including secularism. Yet those who demand complete toleration, for themselves, their beliefs and their practices, may be unwilling to tolerate attempts to propagate anything that approximates to consistently-biblical Christianity. Someone insisting on the basis of God’s revelation that, for instance, “The wicked shall be turned into hell, and all the nations that forget God” (Ps 9:17), is liable to be accused of hate speech, although to do so may well be rightly described as “speaking the truth in love” (Eph 4:15).

We must base all our thinking on the fact that every statement in the Bible is absolutely true. In particular the Lord says to us: “Hear instruction, and be wise, and refuse it not” (Prov 8:33). Whether sinner or saint, believer or unbeliever, everyone’s existence will continue throughout eternity. Let us be wise; let us receive the truth made known in the Scriptures; let us look to Christ revealed there as the One who took the place of sinners and suffered their punishment. But let us not refuse that unspeakably-wonderful gift and the testimony that comes from a gracious God. The consequences of so refusing are infinitely awful. God asks, “Why will ye die?” (Ezek 18:31). Matthew Poole comments, “There is no other way for you to be delivered; your old ways and heart will end in death”. God calls in the gospel: “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31).

# The Comfort of True Believers<sup>1</sup>

A Sermon by R M M'Cheyne

Isaiah 30:19-21. *For the people shall dwell in Zion at Jerusalem; thou shalt weep no more: He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.*

**I**n these words God describes the mercy yet in store for His ancient people, the outcasts of Israel. They have, for nearly 1800 years, been like a beacon upon the top of a mountain, and like an ensign on a high hill, but God is waiting that He may be gracious unto them. He is now waiting till the set time is come for having mercy upon Zion. When a soldier is in ambush, he lies still, he does not move; he waits till the set time has come, and then he rises up to the battle. So God has delivered the dearly beloved of His soul into the hand of her enemies; He lies still; He does not move for them; He waits till the set time has come. Then He will rise; He will be exalted to have mercy on His ancient people. And what is it that He will do for them?

*They shall dwell in Zion.* God will bring His ancient people out of all lands where they have been scattered in the cloudy and dark day. "I will plant them in this land assuredly with my whole heart and my whole soul."

*At Jerusalem they shall weep no more.* Ransomed Israel shall be a happy people. They shall come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away.

*God will answer their prayer.* At present God has covered Himself with a cloud so that their prayer does not pass through, but when He brings them to Zion, Israel will be a praying people, and He will be a prayer-hearing God.

*Their teachers shall not be removed into corners any more,* but their eyes shall behold their teachers. At present they have no true teachers. God has given them the bread of adversity, and the water of affliction. The words of Amos are now fulfilled: "I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it". But when God brings back His people, He will raise up teachers, and their eyes shall behold their teachers.

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

*The Holy Spirit will be their guide.* They shall hear a voice behind them. Their teachers are before their eyes, but a voice shall come behind them. The great Spirit who teaches through the teachers shall guide them in the way of peace and holiness, saying, “This is the way, walk ye in it, when ye turn to the right hand, or when ye turn to the left”.

Though these words refer first of all to God’s ancient people, yet whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope. Learn then from these words the comfort of all true believers.

**1. They shall dwell in Zion.** All the unconverted dwell outside Zion. They are aliens from the commonwealth of Israel: strangers and foreigners. They are children of wrath. They do not have the munition of rocks to defend them. They do not have the favour and presence of God. They do not have any of the privileges of citizens of Zion. But when God brings a soul to Christ, that soul dwells in Zion.

*They are safe from wrath.* As the mountains stand round about Jerusalem, so the Lord is round about that soul for ever. They are in the presence of God. They are brought nigh. God reveals Himself to such souls in another way than He does to the world. God is their Judge, their Lawgiver, their King, their Father, their God. He shall dwell there. Souls united to Christ dwell in Zion. They dwell in the secret place of the Most High, and abide under the shadow of the Almighty. Have you been united to Christ? Have you been converted? Then comfort one another with these words, “The people shall dwell in Zion”.

*They shall dwell in Zion above.* It is a great joy to think that every soul that is united to Christ shall dwell eternally in Zion. I have no doubt some among you are united to the Saviour. Here is matter of joy. Every one of you shall dwell in Zion. “Every one of them in Zion appeareth before God.” Some of you have got little faith, like a grain of mustard seed; well, it shall grow, and you shall dwell in Zion. Some of you are in the wilderness; some of you are in darkness, seeing no light; some of you have fallen back into a cold formal state; still, I bless God; you shall dwell in Zion.

Some of you are not united to Christ. Unless you repent, you shall never dwell in Zion; you shall never see the King in His beauty nor the land that is very far off.

**2. They shall weep no more.** This also is true of a Christian. He weeps no more. When God awakens a soul that is lying in sin, that soul weeps bitterly. The work of God begins in tears. When there is a great outpouring of the Spirit upon any people, there is great mourning, as “the mourning of Hadad-rimmon” – every family mourns apart. In all times of revival it has been so;

the land becomes a Bochim – a place of weeping. So when God begins a work of grace in any soul, that soul mourns; his closet becomes a Bochim.

This is little known in our day; and yet, wherever the Spirit of God is at work, He is sending some anxious souls away to weep alone. But when God brings the soul to Christ, that soul weeps no more. When the Comforter reveals Christ to the soul as a full, free, all-sufficient Saviour, he cannot shed another tear, unless they are tears of joy. He is comforted; he is calm, composed, at rest; he weeps no more. “Return unto thy rest, O my soul.” Have you been brought through this experience? See to it, my dear friends, now, while it is called today, for you will weep eternally if you do not. Has this change passed upon you? If not, your case is inexpressibly sad.

*Union to Christ also dries up all other tears.* The righteous have many afflictions; still there is not one which union to Christ will not heal. This world is a vale of sorrow even to the righteous; a sinful heart, poverty, sickness, bereavement and a thousand troubles without a name often make the Christian weep bitterly. Still, in Christ he shall weep no more; in Zion there is a cure for every wound. If a man has pardon, and the favour of God shining on his head, and the Holy Spirit flowing into his heart, tell me what can harm him; what can be a real evil to him? Christ is a hiding-place from every wind.

In as far as we are unbelieving, we may have many tears. “I had fainted unless I had believed.” But if we abide in Christ and the Comforter abides in us, what can hurt us? What can annoy? In Zion you shall weep no more. Christian, how little you dwell in Zion; how little abiding in Christ there is; how little you dwell under the sheltering wings of the Almighty! No wonder there are so many weeping, dull, heartless Christians. Ah, if you would abide in Him, you would never be sorrowful, but always rejoicing. The tears of a Christian cannot be called tears; the tears of the world have the bitterness of hell in them; they work death. But your tears have the sweetness of heaven in them; you shall weep no more.

**3. God will answer prayer.** It is nowhere said that God has undertaken to answer the prayers of those that are out of Christ. He has nowhere covenanted to answer the prayers of Christless souls. However, He often does answer their prayers. You will find in Psalm 107 that they cry unto Him in their trouble, and He delivers them out of their distresses, but He has nowhere bound Himself to answer their prayers. Then you may say, If we are unconverted we should never pray. Ah, if you are unconverted you should pray all the more, because your case is all the more sad and dismal in that God has nowhere bound Himself to hear your prayers. You should cry all the louder, “O Lord, I beseech Thee, deliver my soul”. But when God brings a soul into Christ, He covenants to hear his prayers.



“*He shall be very gracious unto thee.*” Observe, He does not say He will do the very thing you ask of Him, but He says He will be very gracious unto you. A child often asks his father for something that would be hurtful to him. His father says, No, my son, that would not be good for you; this is better. He is very gracious to his child in withholding what he asks, and giving him something better. So it is with God, He often gives us more than we ask and more than we think. What can I wish, for more than that He should be very gracious to my soul?

Dear Christian friend, only believe, and it shall be done unto thee. All things are possible to him that believes. If you will not believe, then you will receive nothing. It is easy to ask difficult questions about prayer and answers to prayers but it is the hardest thing in the world to believe, to trust in Christ alone for righteousness, and to trust to God that He will answer, just because He says He will.

**4. God will provide teachers.** Observe that, when people are without ministers, God says they are eating the bread of adversity and drinking the water of affliction. How differently God judges from man! When a worldly man looks over our country, he sees the people all busy: plenty of work, plenty of wages, plenty of bread for the poorest of the poor. He says, O what a happy people! They are eating the bread of joy and drinking the waters of gladness. But what does God say? He says, There is a famine in the land. I have given them the bread of adversity and the water of affliction. And what does Christ say? I have compassion on them, for they are as sheep that have no shepherd. Christians, be like God and Christ in this. Do not say there is plenty in the land, when there is such a famine of the word of life. Do not say, We have teachers ourselves, and we do not care who may be without them. If you are Christ’s people, feel as Christ did.

*God will provide teachers for His people.* This is true in the case of individual souls. Whenever God begins a work of grace in any soul, He always provides teachers for that soul. Whenever God kindles a spark of grace, He always finds teachers to fan it. He will not quench the smoking flax. I remember a poor Christian confined to a miserable hovel. She could not go from home, and there was no minister to care for her soul. You would have said, God cannot fulfil His Word here. But He did. In the wall opposite her window was an old carved stone, with these words for a motto: “In Christ is strength”. At that window she stood, and fed upon the words day after day. So God fulfilled His word, and her eyes beheld her teachers. Even although He should have to make the stones cry out, God will teach His people.

*This is true also of a country.* When God has a favour toward a country,

He will provide spiritual teachers for them. It was so with Israel. For them He raised up His servants the prophets, rising early and sending them. It will be so again. When God brings back the captivity of His people, then He says, "I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding". And so it shall be with us if only we are a people pleasant in the eyes of the Lord. God will raise up labourers for the mighty harvest. Our eyes shall behold our teachers.

Learn from this where to look for more of the true ministers of Christ for our beloved land. We must look to God. "Cursed be the man that . . . maketh flesh his arm." Steadily, firmly and devotedly we must use all the means that an all-wise God has put within our reach; but we must look above men, and even above kings, to the great King of kings. If we are His people He will provide us with suitable teachers. If our ways please the Lord He will make even our enemies to be at peace with us.

**5. God will also give His Holy Spirit.** This is the greatest of all the privileges of a Christian. The Christless soul knows nothing of this. He has no voice behind him saying, "This is the way". The Christless have no guidance promised to them; they drift waywardly through the world. You have seen a log of wood on the tide. It is carried hither and thither; it is moved by every wave; at one time it is cast on the shore, again drawn back into the deep. So is it with an unconverted soul. He drifts along into an undone eternity. Again, you have seen a man travelling through a wood. He follows one path, then follows another. He is perplexed and lost; the farther he goes, the deeper he goes into the wood. He is all alone. He has no one to cry behind him, "This is the way". So is it with an unconverted soul. All like lost sheep have gone astray. They have none to guide them, none to direct them. Are you Christless? Then this is your sad condition. But when a soul becomes united to Jesus, he receives the Spirit of Jesus, and hears a word behind him saying, "This is the way, walk ye in it".

The Spirit leads in the way of peace. And even when a soul has been brought to Christ, that soul still needs to be guided to Christ. If you are Christians, still you will know that the hardest thing in the world is to be constant to Christ, to walk in Him, to trust to Him alone for righteousness. You may feel it easy enough just now to look to Jesus and have peace, but wait till an hour of temptation comes, when Satan brings your old sins against you; then you will be tempted to flee to other ways for peace. How shall you be guided? In no other way than this: You shall hear a word behind you. The Spirit guides into the way of holiness. If you are a Christian at all, you will know how hard it is to walk in the way of holiness. The evil heart, the tempting world and the devil himself, all try to beguile you from the paths of holiness.

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How shall you overcome? The Holy Spirit shall come with a word behind you, saying, "This is the way, walk ye in it".

Some of you know what it is to be united to Christ. Seek to have the word behind you. O seek it more and more! It seems but little known in our day.

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## The Almighty and His Promises<sup>1</sup>

*W K Tweedie*

Isaiah 54:10. *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.*

**T**he very word which commanded the world to be is the foundation of a sinner's hope. He who hung the earth upon nothing, who weighs the hills in scales and the mountains in a balance, who can measure the ocean in the hollow of His hand, or take up the isles as a very little thing – has spoken the word, and on that word the believer reposes. That is his munition of rocks: he dwells in safety there beyond the reach of woe. Jehovah must change before the believer can be cast off.

And hear how the Almighty Promiser gives assurance upon assurance that the believer is thus safe. What is so stable as the mountains? What so abiding as the hills? Yet these are transient and shadowy things, compared with the foundation of a sinner's hope; they may pass away, but the Word of the Lord endures for ever.

The kindness of God is thus guaranteed by line upon line. It is a covenant of peace which He has made; and when we take hold of that, joy is sown for the righteous, and gladness for the upright in heart. "The Lord God is a sun and shield; the Lord will give grace and glory;" yes, "the Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, the horn of my salvation, and my high tower".

What then need disturb that soul's serenity, or what can endanger its safety? Is it not more than a conqueror, through Him that loved us? If we could learn the lesson of resting simply on the truth of God, unshaken by trials, unmoved by providences, and confiding exclusively in grace, the very God of peace would see His image reflected from our souls again. He would dwell in us and walk in us and rank us among His sons and daughters. He might lead us through trial after trial, and the dark valley at the last must be assuredly trod. But if He is there – and we have the assurance that He is with the believing soul – what evil need we fear, or what enemy need trouble us?

<sup>1</sup>Taken, with editing, from Tweedie's volume, *Glad Tidings of the Gospel of Peace*.

# Personal Piety<sup>1</sup>

## 2. Positive and Negative Aspects

*Rev Alexander McPherson*

**1. The negative aspect: sin is to be forsaken.** The principal hindrance to growing in godliness is the tendency to sin which remains in those who seek deliverance from it and have undergone a saving change. As a result of remaining sin, their prayer continues to be while they are left in this world: “Me cleanse from sin, and throughly wash, from mine iniquity”. They know that salvation has taken place in two respects. Justification has already freed them from sin’s penalty and it has brought them into a permanent state of righteousness. Regeneration has freed them from the dominion of sin and made them aware of its evil nature. The convert will be in full agreement with Christ’s words to the man healed at Bethesda: “Sin no more”, and with every similar injunction in God’s Word. I quote only two of them: “Awake to righteousness and sin not” (1 Cor 15:34); “Let everyone that nameth the name of Christ depart from iniquity” (2 Tim 2:19).

It is hard to imagine a person moved to repentance, love and gratitude by a faith’s view of Christ crucified who does not set before himself the ideal of ceasing from sin. And the newly-saved sinner goes forth to life within the family, at work, and in the church desirous of being fully saved from sin.

Soon, however, the Christian becomes aware of failures and moral weakness. In some directions, the quest for holiness makes progress; yet other habits keep their grip. The matter is complicated by enlarged views of the nature of sin, by discovering new sins and by perceiving, as time goes on, that sin exists in thoughts, imaginations, motives, aims, desires, speech and attitudes. Still the ideal is not lost. The aim is not abandoned, divine help is given and the quest continued. But people are apt to make concessions to the idea that the attainment of piety can be regarded as very gradual. This hindrance to growth in grace is very common and deserves special attention.

The fact that growth is gradual has already been noted, but that is different from the believer taking comfort from the fact and adding to *gradual* the intensifier *very*. There is a great difference between thinking, I am not to sin; God says so – and, on the other hand, I must sin as little as possible. Once that qualification establishes itself, the way is open for all kinds of considerations to impede sanctification – such things as: This other habit is too strong; I don’t know when I shall overcome it; This other habit is an inherited weakness; This shortcoming really does no one any harm; I measure up to the

<sup>1</sup>The previous article, last month, introduced the subject.

standard of present-day piety; One has to live with others and cannot be aggressively different; I commit this sin less than I used to and can hope that it will gradually stop. In all these, the deceitfulness of the heart can be seen.

One or two texts forbidding sin have been mentioned. There is another whose emphasis is very striking. It is: "My little children, these things I write unto you, that ye sin not" (1 Jn 2:1). "Sin not" means, Do not sin *at all*; do not transgress God's holy law. This is different from: I must sin *as little as possible*". In principle the believer approves of "Do not sin". He wishes that he would not sin. But should his policy become, "I must sin as little as possible", he accepts that there must be some sin and some commission of particular sins. With God's help, however, sinning will be kept to a minimum. Is it not clear that this attitude softens the command, "Sin not", and takes the urgency out of the quest for personal piety?

Before I leave the negative aspect of pursuing piety, the duty of forsaking sin, I may mention a few other hindrances to the ardent pursuit of holiness (piety). One is putting the interests of self ahead of duty to God and man. Another is giving too little time to reading God's Word and prayer. The last point I mention is condoning sin.

**2. The positive aspect: holiness is to be sought earnestly.** There is a connecting link to the positive aspect that I must mention. Orthodox Christianity is often disparagingly described as a religion of "don'ts". People say, Whoever takes up with it will encounter an endless series of prohibitions, such as: Don't do this; you mustn't do that; the other thing is wrong. Those who disapprove of this emphasis think it puts a blight upon life. In its place, they say, ought to be placed what they consider more enlightened counsel: Do good; do the best you can; do as you would be done by. That is what the world would call positive morality.

In its thoughts about how people, and Christian people especially, ought to behave, the world wishes to avoid the subject of sin. But "don'ts" have very much to do with that subject; the moral law, with the exception of the Fourth and Fifth Commandments, is expressed in negatives. "Thou shalt not" is over and again repeated, for the simple reason that the law is addressed to sinners, whose nature it is to break the law. It is the negative aspect of seeking piety that I have just been speaking about, because those who are saved are sinners still; and if they are to become more godly, they must perseveringly cease from sin. Yet this practice does *not* put a blight on their lifestyle because, as new creatures in Christ Jesus, they must willingly engage, with God's help, in ceasing from sin.

So, on the one hand, their life is motivated by "Sin not" and, on the positive side, by "Seek holiness". The two aspects are one divinely-commanded

activity. Now what is this holiness that must be sought as a goal? As it applies to the Most High, *holiness* is a word that contains great depths of meaning but, as it applies to man, it means moral perfection. That is the meaning in all 13 uses of the word in the New Testament and also in some of its Old Testament uses. The same meaning attaches to the adjective *holy* in most of its New Testament occurrences.

The quest for piety therefore has this shape: stop sinning and strive to be morally perfect. This quest is thus very demanding but – as we have noted in the negative aspect, it is summed up in the words, “Sin not” – anything less than acquiescence in the greatness of the goal will mean feebleness of effort. Moral perfection, conformity to the moral law, perfect goodness – that is the goal to which God’s Word directs, and its height may well produce the exclamation, Who is sufficient for these things? The answer is, No one, but there is a divine Helper whose function I will come to shortly.

But a still greater solemnity attaches to the goal of holiness. In the Sermon on the Mount, the Saviour commands His people, “Be ye therefore perfect, even as your Father which is in heaven is perfect”. Our holiness ought to be like God’s holiness! Is that what the Christian has to aspire to? It is. The command is repeated in greater detail in 1 Peter 1:14-16: “As obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as He which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy for I am holy”. I said that God’s holiness has great depths of meaning; if we are to understand in any degree what “Be ye holy: for I am holy” means, we must peer a little into those depths.

A A Hodge states that “the holiness of God is not to be conceived as one attribute among others; it is rather a general term representing the conception of His consummate perfection and total glory. It is His infinite moral perfection crowning His infinite intelligence and power. There is a glory of each attribute, viewed abstractly, and a glory of the whole together.” When you turn to Robert Dabney, he deals with the subject quite briefly along the same lines, finishing in this way: “His holiness is the collective and consummate glory of His nature as an infinite, morally pure, active and intelligent Spirit”. William Shedd deals with God’s holiness a little more fully than the previous two theologians; he says that it is conformity to His own perfect nature and that it expresses itself in giving righteous laws to men and in God’s feelings regarding right and wrong.

It is another matter when you take up James Henley Thornwell, as he deals with the holiness of God in connection with “the state and nature of

sin”.<sup>2</sup> Thornwell agrees with Hodge and Dabney in the fact that God’s holiness is not another of His attributes like justice or goodness, but rather includes them all. His attributes spring from His holiness and are determined by it. His holiness could be called a *transcendental* attribute that runs through all the rest and casts a glory on them. It is the lustre and glory of His other perfections; He is glorious in holiness. Thornwell then goes on to state the climax of his findings on the subject: God’s holiness is His delight in being what He is – the supreme good. His holiness is the fulness of love to His own perfections, which determines Him to express them and to stamp them in some degree on every work of His hands.

Now we must resume our search for the best way to think of how man’s holiness in some way agrees with God’s. The command is: “Be ye holy, for I am holy”. What is the equivalent in man, the creature, to the holiness of the infinite God? When Thornwell turns to holiness in man, he speaks of it, not as a separate attribute, but as a nature which governs the whole manner of life. It pervades the soul, affecting all its faculties and all its activities. Human holiness has its highest delight in God’s holiness; it is supreme love to God, the supreme good. Must we not then say that this definition clearly locates human holiness in heaven?

Yet, in the quest for it on earth, Scripture says that there can be something going before, which is described in at least two texts. One is in Psalm 73: “Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee.” Another is in Psalm 17: “I shall be satisfied, when I awake, with Thy likeness”. As God’s holiness is delight in His own perfection, so the saved sinner’s holiness is delight in the same thing: delight in God as God. That ability will come into its fulness when sinning ceases and completed salvation is experienced, in the world to come. This is what the Christian is to seek to reach; it is the pursuit of personal piety: sin not and seek holiness.

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## Effectual Calling<sup>1</sup>

### 4. The Holy Spirit’s Work

*Rev D A Ross*

Let us now say a little about the Holy Spirit calling a sinner effectually. No more than this calling is necessary, and no less will do if the outward

<sup>2</sup>If any of you would like a little mind-stretching exercise in divine matters, I would recommend Thornwell’s *Collected Writings*, vol 1, pp 366-374.

<sup>1</sup>October’s article showed the absolute necessity for a divine work in the human soul because of his terrible state by nature.

call of the gospel is to be applied savingly to a sinner. By the gospel, the Holy Spirit outwardly calls sinners to repent and believe in Christ for the salvation of their soul. Further, while this outward call comes to everyone within hearing, it becomes an inward call when the Holy Spirit applies it to whoever He will. Then the subjects of sin and salvation, so clearly set forth in the outward call, are brought home powerfully to the understandings of the elect. Christ says of the Holy Spirit: "He will reprove (or, convince) the world of sin, and of righteousness, and of judgement: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgement, because the prince of this world is judged (Jn 16:8-11).

How often Christ, by the reading and preaching of the Word, spoke to many about sin and salvation! How they trembled at times under that Word! They were in great fear over the sentence of eternal wrath due to them because of their sin, causing in some a remarkable outward reformation; yet in the end, apart from the Spirit's effectual call, they return to their old ways of ungodliness, like the dog to his vomit and the sow to her wallowing in the mire. However, in the Saviour's mercy, the time comes for the Word and the Holy Spirit to work in them effectually, and there is no going back. Now, there is an earnest cry for mercy, as the publican prayed, "God be merciful to me a sinner".

When we are told in the *Westminster Confession* and *Catechisms* that effectual calling is a work of God's Spirit, we must expect to see the results of that work in the lives of those who are effectually called. Such people are now serious about the exceeding sinfulness of sin and about the way of salvation; they feel drawn to Christ in His Word. Before they come to feel a tenderness for Christ, much was going on in their lives through the work of the Holy Spirit.

Some of these experiences can be traced in Nicodemus, the ruler in Israel. Even before he met Christ at night there was no doubt the beginning of a preparatory work of the Holy Spirit leading on to effectual calling. Here is a troubled man: troubled about his religion, troubled about who Christ was, troubled with the fear of man. Others would have had similar experiences which receded, never again to become active, as the Holy Spirit had then left them to themselves. This was not the case with Nicodemus; these experiences were an early work of the Holy Spirit in his soul, leading on to better things.

Nicodemus was constrained to come to Christ. The slavish fear of man was a great problem, but such was the urgency and necessity of meeting Christ that his problem was solved by coming covertly, at night. Though not as yet regenerated he was, as it were, peering through the darkness of his limited understanding in the direction of Christ. And what brought him thus



far? The works of Christ. He was deeply moved by them, to the extent of being convinced that Christ was no ordinary person. "Nicodemus, a ruler of the Jews . . . came to Jesus by night, and said unto him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him" (Jn 3:1-2).

"We know, said Nicodemus, "that Thou art a teacher come from God." He seems to have been speaking for others, and perhaps they had agreed among themselves to make him their spokesman. For Nicodemus to speak like this may seem a very slight matter in one who was eventually brought to follow Christ. It was not slight. When we compare what he said with the words of others who saw the same miracles of Christ, we find their response was: "He hath a devil, and is mad; why hear ye Him?" Nicodemus was not of this sort, but one of those who, as Christ directed, "believe Me for the very works' sake". It is apparent that Nicodemus' early experiences were the beginnings of an effectual work of the Holy Spirit.

But though Nicodemus, at this juncture, was a teacher in Israel, he was woefully ignorant of his need of a saving change and to have Christ as his Saviour. Indeed he was as yet in the darkness of the natural man, who does not understand the things of the Spirit of God. Christ therefore proceeds to teach Nicodemus words of life. In the clearest of language He tells him: "Ye must be born again". He tells him that this new birth is in fact the work of the Holy Spirit.

The new birth is a new creation in the soul of the sinner; it results in a new disposition whereby the sinner is now, for the first time ever, properly inclined towards the gospel. This inclination is created in the soul by the Holy Spirit. Here we have a person at last prepared to take to heart the serious nature of sin and the necessity for Christ to save from sin. In that soul, the Word of God begins to work. Indeed, immediately after Christ told Nicodemus about the new birth, He preached the gospel to Nicodemus and others who were then present. Thus that sinner was now, not only disposed to listen attentively to the Word, but was troubled about the great sin of unbelief.

And Nicodemus pondered the truths of the gospel that Jesus had told him: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God. And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (Jn 3:16-19).

Probably the gospel had a profound influence on Nicodemus that very night, for not long afterwards we see the same Nicodemus bravely coming to the defence of Christ in the face of the strong criticism directed by the Pharisees at those who spoke well of Him. Nicodemus asked, "Doth our law judge any man, before it hear him, and know what he doeth?" (Jn 7:50). This is further evidence that the Holy Spirit had been at work in the soul of Nicodemus – not only in his defence of Christ but also of those who spoke well of Christ.

A further aspect of the Holy Spirit's work was bringing Nicodemus to a spiritual maturity which he did have previously – not now coming under cover of the darkness of night to meet Christ, but standing up for Him publicly, in the presence of Christ's enemies. Nicodemus now understood a little about sin and salvation and of his dire need of the Saviour, and he was receiving Christ by faith. The word of Christ was still ringing in his ear: "He that believeth on Him is not condemned, but he that believeth not is condemned already". The man who not so long ago was only able to say of Christ: "We know that Thou art a teacher come from God", could now say with Peter: "We believe and are sure that Thou art that Christ, the Son of the living God (Jn 6:69).

The next appearance of Nicodemus was at the burial of Christ. The man once governed by the slavish fear of man now does not hesitate to identify himself with Him. Indeed it was a time when the success of the wicked seemed to be at its highest, when their triumph seemed absolute, when Christ and His cause seemed at their lowest. Yet Nicodemus identified himself with Christ and His people. Nicodemus gave a further mark of his devotion and love for Christ: he "brought a mixture of myrrh and aloes, about an hundred pound weight" (Jn 19:39). What brought about such a radical change? There is only one answer: it was undoubtedly the work of the Holy Spirit. "Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel."

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Though every sin is not apostasy, yet it is a step towards apostasy if God shall allow it to go on until it is finished.

In all our approaches to God there is no substitute for godly sincerity.

Would you obtain humility? Ask for it. Never adopt the belief that you can work this or any other grace in your heart without the help of God's Spirit. It was a good prayer of a saint of former days: "O Thou who only knowest what I would do if I had health, ease and abundance, do Thou in Thy wisdom and mercy so proportion Thy gifts and restraints as Thou knowest best for my soul".

*W S Plumer*

# Theological Conference 2016

*Rev Neil M Ross*

The Conference, organised by the Training of the Ministry Committee and held in Inverness on October 25-26, was a stimulating and pleasant occasion. The papers and ensuing discussions were both interesting and thought-provoking. All the meetings were in public and it was heartening to see a good number of people present, including some from other denominations, especially at the evening sessions. The Committee's convener, Rev James Tallach, was to chair the Conference but, due to his unavoidable absence, his place was taken by Rev Neil Ross.

Mr Roy Middleton's paper, *John Love in London*, began with Love's early life, from his birth in 1757 in Paisley to his being licensed to preach the gospel in 1778. He preached as a probationer for eight years – but as an outspoken Evangelical, when Moderates had control over the Church of Scotland, he was unable to obtain ordination as a minister. He moved to London, was ordained by the Scots Presbytery of London, and became minister of the Crispin Street Church. His 11 years in London were a time of sadness on account of the opposition which arose in his congregation to his evangelical preaching, but also of joy because of the formation, in which he was instrumental, of the London Missionary Society, one of the largest missionary enterprises of the nineteenth century. It was this interesting period of John Love's ministry that Mr Middleton dwelt on, especially on the leading part he played in the founding and running of the London Missionary Society, of which he was appointed the Foreign Secretary. Love himself believed that God, in His providence, had brought him to London for this very purpose. After his return to Scotland in 1798, his zeal for foreign missions continued unabated until his death in 1825.

The next talk, *Spiritual Life*, was given by Rev Roderick Macleod. In the first section, "Spiritual death", he showed the truth of George Smeaton's view – that the unregenerate person, as to his understanding, cannot know the things of God. As to his will, he cannot be subject to the law of God; as to worship, he cannot call Jesus Lord; as to practice, he cannot please God; as to fruitfulness, he cannot bear fruit; and as to faith, he cannot receive the Spirit of truth. Secondly, in speaking about spiritual life being imparted by divine power, Mr Macleod said that "the power that purchases regeneration has to be traced . . . to the moral power which Christ, as our Passover sacrificed for us, possesses". Spiritual life bears fruit that corresponds to its own nature – that is, spiritual fruit or the fruit of the Spirit. Mr Macleod's main point, his third, was the existence and maintaining of spiritual life by union

and communion with Christ. “Without union to Christ there is no spiritual life.” The result of union to Christ is communion with Him – that is, having a common interest in Him and in all that He *is* and *has* and promises to *do*. Spiritual life is nurtured especially by “frequent consideration of the death of Christ”.

In his lecture, *The Fossil Record and the Biblical Record*, Dr Alex Ross said that fossils are relevant to us because they are used to support views which deny that God is the Creator, and so deny the infallibility of the Word of God, and thus undermine all biblical doctrine. Dr Ross then explained the link between fossils and present-day forms of life by using arguments from genetics – which were challenging, he said, to both speaker and hearers. When God created man, “male and female created He them”; therefore all our genes are to be traced to these two parents. He added, “Evolutionary biologists now agree that all our genes can be traced back to two parents who lived at the same time – whom they have termed ‘genetic Adam and Eve’”. However, evolutionists, in response to the lack of transitional species in the fossil record, continue to develop their theory by positing even more convoluted schemes.

Rev Donald Macdonald’s paper, entitled *Prayer*, began with “general observations”, one of which was B M Palmer’s statement in his *Theology of Prayer* – that “the duty of prayer is unquestionably grounded on the nature of man as originally made in the image of the Creator”. Prayer also is an ordinance of God and an act of worship. He also showed that “the basis for prayer” is: (1) God’s attribute of mercy, (2) the revelation of God, and (3) the covenant of grace. In his next point, “the Spirit of prayer”, he emphasised that true prayer is the gift of God, by the Spirit of God, and is evidence of spiritual life. The Holy Spirit makes intercession for us and works as the Spirit of adoption “whereby we cry, Abba, Father”. In addressing his last point, “different kinds of prayer”, Mr Macdonald enlarged on *private* prayer (he quoted Charles Hodge: “It is an outpouring of the soul to God in thought and feeling; this reveals itself in the forms of reverence, sorrow for sin, and a sense of dependence and obligation”); *social* prayer (for example, in the family); *public* prayer (which should have a solemnity that befits the worship of God); and *persevering* prayer (for example, Jacob at Peniel wrestling with the angel and saying, “I will not let Thee go except Thou bless me”).

The final lecture, *John Hooper – the Puritan of the English Reformation*, was by Rev Keith Watkins. Hooper, as a Roman Catholic monk, had his eyes opened through the writings of Zwingli and Bullinger. Having become known as a decided Protestant, it became a capital crime to deny the Roman Catholic doctrine of transubstantiation, and Hooper found himself in danger.

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He therefore spent most of the 1540s on the continent. He returned to England in 1549, hoping to help forward the work of reforming the Church under King Edward VI. He was captivated, said Mr Watkins, by the regulative principle. He therefore sought to rid the Church of all vestiges of popish practice, including vestments. But his godly brother bishops, Cranmer and Ridley, did not see eye to eye with him on these matters.

Another Bishop, Edmund Bonner, positively opposed Hooper and his fellow Reformers. With the death of Edward, the accession of Mary to the throne, and the ascendancy of such enemies of reformation as Bishops Bonner and Gardiner, Hooper became one of the first of the almost 300 martyrs who were killed during Mary's reign. Hooper was more than a leading instrument in the suppression of Popery and introduction of Protestantism – he was, in his striving for scriptural purity of worship and practice, said Mr Watkins, the Puritan of the English Reformation.

Thus ended another profitable theological conference. May what has been recorded, and what may yet be published, be blessed to many others!

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## The Floating Church<sup>1</sup>

*Thomas Brown and Alexander Beith*

It was hard enough to be worshipping down below high-water mark, but on the opposite coast, on the mainland, at Strontian, the congregation had to go further out to sea. The whole district of Ardnamurchan was the property of Sir James Riddell, extending over an area some 40 miles in length. Many of the people joined the Free Church and forwarded a respectful petition, asking for sites. His reply was a refusal, and the people of Strontian had to

<sup>1</sup>This article is prompted by recent news items reporting an appeal for funding to preserve an anchor believed to have been one of those used to secure the floating church. It was used for years before it was blown ashore in a storm; it was later broken up for scrap.

Last year, a local diver found the large, mushroom-shaped anchor and some pieces of chain partly buried at the bottom of Loch Sunart, in the West Highlands. After it is raised, it is hoped that the anchor will be displayed in a proposed local heritage centre at Strontian. The expensive part of the operation will be to conserve the anchor and chain so that they do not crumble away to nothing.

Both extracts are taken, with editing, from Thomas Brown, *Annals of the Disruption*, Edinburgh, 1893 edn. The book describes the events leading up to, and following, the Disruption of 1843, which resulted in the formation of the Free Church of Scotland. The first extract, written by Brown, comes after an account of a congregation on the Isle of Mull that often worshipped on a beach, as the landowner had refused them permission to erect a church building. The second extract quotes Beith, then a minister in Stirling, and includes an account of a visit to the floating church.

meet – about 500 of them – in the open air. At communion seasons, and at other times, Mr M'Lean of Tobermory held service on the hillside, often in severe weather, and sometimes when the congregation "was very wet". Mr MacRae, of Knockbain, has preached to them with snow on the ground. At the summer communion he has had an audience of 2000 gathered from Strontian and the neighbouring districts.

The refusal of sites by the proprietor was a serious matter, but men at that time were not easily baffled. A floating church was proposed, which might be anchored in some sheltered bay near the beach, and provide a place of worship for the people till better days came round. The idea was eagerly taken up, subscriptions were raised, plans carefully drawn up, the vessel was contracted for at a cost of £1400, and much interest was felt as her construction went on in one of the shipbuilding yards of the Clyde. Then came the launch, and the voyage from Greenock to Loch Sunart. At first there was some difficulty as to a proper anchorage for the vessel. The best place, safest for the ship, and most convenient for the people, would have been just under the windows of Sir James Riddell's mansion but, as a matter of good taste, another was chosen two miles away. There, about 150 yards from the shore, the vessel was safely moored.

How gladly the people left the storm-beaten hillside for this strange Highland church of the sea, need not be said. It was an unusual spectacle each Sabbath morning, as the hour of public worship drew near, to see boats sailing along from north and south, each with its contingent of hearers, while numerous groups could be seen far inland, wending their way down from the hills to where the floating church lay moored. Men speak of it as a stirring scene when ropes were run out from the beach, and the boats were rapidly passed backwards and forwards, conveying the worshippers on board. In winter, the hearers came from a distance of eight or nine miles, and in summer from a still wider area.

In rough weather it was no slight undertaking to get so many people on board. Even in summer, when all was calm, it was a tedious operation, and sometimes darkness was setting in before all were again ashore. The numbers who assembled depended on the reputation of the minister expected to preach, and the people had their own way of testing the esteem in which the different clergymen were held. It was found that, for every hundred hearers, the vessel sank an inch in the water, They could tell to an inch the popularity of every minister who came. A depression of six inches indicated that a congregation of 600 had been drawn together, and on some occasions it is said that this number was exceeded.

On the whole, it would appear that this plan of church extension, so novel

among the Highlanders, was found to answer well. There was only one person whom it did not altogether please. The letters of Sir James Riddell are those of a kind-hearted and friendly landlord, strongly prejudiced against the Free Church; but when he came from the Continent and saw what was going on, it was not to his mind. In an interview with Dr Beith, of Stirling, one of the officiating ministers, he expressed a wish to have the iron vessel brought in close to the shore, and secured, so as to be more convenient for the people. Dr Beith, while willing to consider the proposal, suggested that, in agreeing to this, he was really yielding the whole principle, and might as well give a site at once. For that, however, the time had not yet come.

The huge hulk, constructed of iron, was built, fitted out with pulpit and benches, small vestry etc, and successfully towed from the Clyde round the Mull of Kintyre by one or two tugs, and in the end safely moored in the appointed place. Her voyage over so dangerous a sea had not been without peril. The structure was so great and clumsy, and so unmanageable, that more than once she had nearly dragged the tugs onto the rocks. By the kindness of an over-ruling providence, the vessel arrived safely at her destination, and regular worship was set up

As a place of worship the accommodation was very comfortable, The pulpit stood at the bow, with the vestry at one side. The entrance for the congregation was towards the stern; that for the minister near the bow. A passage on one side, running the whole length of the church, provided access to the benches, which were ranged straight across the ship throughout her whole length. About 750 hearers could be comfortably accommodated. The church was too large for the neighbouring population, but sometimes it was quite filled, even crowded. A little experience taught how to judge the number present, by the gauge provided at the bow to measure the vessel's depth in the water. It was very simple to determine whether the number at any time present at worship was 200, 400, or 700.

Here I preached three times on the Sabbath – twice in Gaelic, once in English – to a congregation of Morvern and Argyllshire Highlanders. When we arrived at the ship by boat, and took our places about 12 o'clock, the day was fine, with scarcely a breath of wind, the bow of the church was pointing up the loch, towards the east. During the service I became conscious of some unaccountable change, from the altered position of the sun's shadow, and from the sound of water striking the outside of our place of worship. Soon I fancied I felt some slight motion, of heaving and rolling. It was very slight, and disturbed nobody.

By half past three, the three services had been brought to a close. Mean-

while the sunshine had disappeared, and a deep shadow prevailed in the church, notwithstanding the numerous, large skylights above us. When we emerged from the church we found that the wind had changed; it now blew up the Loch from the south-west, somewhat sharply too – quite enough to expose the boats and their occupants, as they made their frequent trips to and from the shore, to considerable showers of spray. All, however, got safely to land, though it took considerable time.

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## Book Review

*With Mercy and with Judgement, Strict Baptists and the First World War*, by Matthew J Hyde, published by Gospel Standard Trust Publications, paperback, 552 pages, £13.00, obtainable from the Free Presbyterian Bookroom.

This is a large book, and these 552 pages are large pages. It has obviously involved a great deal of work; even the illustrations, of which there are a large number, must have required very considerable effort. The material used in the book has been largely taken from magazines circulating among Gospel Standard homes at the time.

The First World War, which was being fought out 100 years ago, was a grim affair – when defensive arms were so much further developed than offensive weapons – a solemn judgement from God, on nations that were largely determined to forget Him. As a result, generals saw no solution to the impasse that prevailed on the Western Front, in France and Belgium, except to send thousands of men out of the trenches to face the murderous fire being spewed out from the enemy's guns.

Gospel Standard Pastor J K Popham of Brighton wrote eloquently, in words quoted immediately above the Introduction: "What pen will be able to describe the extent, the depth of the woe in which we are parties? Lands drenched with blood of men; rivers reddened with human gore and choked with corpses; cities and villages heaps of blackened stones and charred timber; the seas turned into graves for ships that floated as so many cities; widows and fatherless children numberless, whose hearts are throbbing with helpless, hopeless anguish; the financial world full of confusion, ruin, and misery; the world's wealth wasted in the combatants' fierce attempts to annihilate each other."

The first main section is an "Overview" giving the historical background and dealing with such topics as "life in the forces" and the "impact within the home". Much of the material is taken from letters and magazine articles describing the involvement of Strict Baptists in the War. A mother described



“the Lord’s goodness and preserving mercy” towards her son who was aboard ship when they saw an approaching submarine. “The captain told them nothing but a fog could save them; when, to their surprise, a dense fog came over them in three-and-a-half minutes, which lasted three-and-a-half hours.” No doubt we should see this as an answer to prayer, both on the ship and also by prayerful relations and friends at home. What is also remarkable is that, when the danger had passed, “the captain called them together on deck, and held a thanksgiving service for their deliverance”.

There follows a section of “Diaries and Memories”. Only some of the material in this section is spiritual, but the author has “taken the view that the preserving mercies of the Lord in keeping the souls of His people are set in their fullest glory against the contrast of those who lived the war in a careless, unregenerate state”. His further comment is solemnly striking: “It has been a surprise to me just how few men could tell of the experiences of war being blessed to the awakening of their soul, and a seeking of a Saviour”. Even the godly noted how difficult it was to maintain a spiritual frame of mind during a battle. But one soldier, among many, states after a dangerous few days at the front: “I feel at times that God has been very condescending and gracious. O that I might be given a grateful spirit, that I could thank Him as I ought.”

Another section consists of letters, not only from serving soldiers but also from family members and from pastors. One soldier’s widow wrote, “I do hope and trust this great sorrow will not be in vain. I want it to be for my soul’s good and I trust for His honour and glory; then I shall truly say it was good for me to have affliction. I love to think of my dear husband blessing and praising his Saviour, which he longed to do even in health and strength. In his last letter he said, ‘Seek more durable riches, that will never fade away’. His letters lately were so resigned to the Lord’s will, and how much he longed to love and please Him, but I see now quite plainly he was being prepared for a better world.”

A soldier drew attention to some “nice pieces” which had appeared in the magazine, *The Little Gleaner*: “One in particular I should like you to read: a letter found on a corporal killed on the Somme and addressed to his mother. If I felt I could honestly write as he did, many of my fears would be at rest. What a difference it must make to his parents’ feelings in their loss to know he has gone to a better place, where wars and partings are unknown. I do not want to go to God for grace just to satisfy my parents, and hope that my cry is for myself, and that my longing to be born again is a right one, and not prompted merely by the perils I am at present in.” He went on to express the wish that “we may not merely write on these things from head knowledge”.

An endnote identifies the corporal as Angus Cattanach (a Free Presbyterian from Kingussie)<sup>2</sup>.

A final section is entitled “War Poetry”. This is the least interesting part of the book, and many of the poems could have been omitted with little loss, in what is already a large volume.

That said, the reviewer enjoyed reading this very interesting book. Indeed it is worth reading to obtain a picture of what soldiers were suffering 100 years ago in that terrible war (and those referred to as serving in the armed forces are almost without exception soldiers). But the book gives light on their spiritual experiences and the experiences of those who lost loved ones in the conflict. For that reason especially, the book is to be warmly welcomed.

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## Protestant View

### The Vatican’s New “Saint”

In September the Pope “canonised” Agnes Gonxha Bojaxhiu, commonly known as “Mother Teresa”, as an official “saint” of the Roman Catholic Church. Mother Teresa, who was awarded the Nobel Peace Prize for her work with the poor in Calcutta, is widely regarded, even by many Protestants, as the ultimate example of missionary self-sacrifice and humanitarian devotion. This is the image which the world’s media portrays and which, needless to say, accords very well with Rome’s desire to be seen as compassionate towards the poor and offering a unique form of spiritual solace in the midst of human suffering.

Nevertheless, the evidence strongly suggests that we ought to question Mother Teresa’s teachings and even some of the humanitarian aid her missions provided. As well as being a loyal Romanist, she seems in her published writings to have held to a universalist theology, in which all religions are held to offer a way of salvation. She also held a somewhat pantheistic view of the world, in which the Creator and the creation are fused together. She once said, for example, “Every AIDS victim is Jesus in pitiful disguise. Jesus is in everyone.”

Even the humanitarian work undertaken by her organisation, “The Missionaries of Charity”, ought not to be regarded as beyond criticism, whatever

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<sup>2</sup>This letter, with an introduction by Rev Neil Cameron, appears in *The Free Presbyterian Magazine*, vol 21, and also in *Ministers and Men of the Free Presbyterian Church of Scotland*. This is presumably the piece which was reprinted in *The Little Gleaner*. In spite of the reference to “his parents’ feelings”, Angus Cattanach’s father had died “many years” previously.

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kindness may have been shown in many cases. She would not prescribe painkillers in her clinics, because she believed that there was spiritual value in physical suffering, holding that this would bring those afflicted closer to Jesus. She herself, however, is known to have travelled to the best of health-care facilities to receive treatment when she was ill.

That such were the views and practices of one “sainted” by the Pope ought not to be a surprise, since Rome is largely interested in outward allegiance to its own organisation, irrespective of the state of people’s hearts and their views of truth. Indeed, it would come as no surprise if one of the long-term aims of the Papacy is to absorb all world religions under its own authority. In that case, Mother Teresa’s legacy would chime in wonderfully well with such an ambition.

*AWM*

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## Notes and Comments

### Down’s Syndrome Screening and Abortion

A new screening technique, which the NHS is considering for pregnant women, is causing concern amongst Christians (and other pro-life groups). It is already used privately and is suspected of being behind the rise in the UK’s abortion rate for Down’s syndrome children. The intention is to make it much easier and safer (and cheaper) for the NHS to detect, in the womb, babies with Down’s syndrome. At present, invasive methods including amniocentesis are used, which create a danger of miscarriage. Non-invasive prenatal testing (NIPT) entails taking blood from the mother, which is then tested for abnormal DNA. The mother’s womb is not “invaded”; so there is no risk of a miscarriage at the time of testing.

Why then should this test raise concerns? Being safer, it will almost certainly increase the uptake of testing, and it appears evident that the reason for such testing is to give the mother an opportunity to abort her unborn child – if a chromosome abnormality is found. Crucially, most parents who find out that their unborn child is Downs are under real pressure to abort. It is feared that the “easier” screening will raise the level of detection and so, inevitably, the number of such pregnancies being terminated.

The 1967 Abortion Act allows for disabled children, including Down’s syndrome children, to be aborted up to birth, in contrast to the limit of 24 weeks for the termination of other babies. The whole Act, of course, has led to the murder of millions of unborn babies, and brings “blood guiltiness” on our land. This impending introduction of NIPT in the NHS has led to the founding of a group called Don’t Screen Us Out (DSUO), which describes

itself as “a grass-roots initiative supported by a collection of people with Down’s syndrome, families and Down’s syndrome advocates”. It is convinced that the new testing will lead to “a profound increase in the number of children with Down’s syndrome screened out by termination”. The organisation has received support from a number of bodies and also some politicians.

DSUO claims that 90% of babies who are prenatally diagnosed with Down’s syndrome are currently aborted. According to one study, making the new test available on the NHS may lead to 92 more babies with Down’s syndrome being terminated in the UK each year. Over 500 Down’s children were aborted in 2011; by 2014 the figure had risen to almost 700 and of these it is calculated that 211 were terminated after the 24-week mark. One can quote statistics but, solemnly, each Down’s child has a precious soul created by God. The latest anxieties have led over 900 people with Down’s syndrome and their families to deliver a petition opposing controversial prenatal screening to Jeremy Hunt, the Health Secretary, arguing that the proposals will lead to the systematic abortion of Down’s babies. They state that their concerns have constantly been ignored by the Government.

One Down’s syndrome young lady poignantly said, “The things people are saying are making me cry because people don’t value us like they should. I think people should value everyone; we should value people for who they are, not for what they achieve”. MP Alex Chalk added, “There is concern that parents who may consider abortion for children with Down’s syndrome do not have the full facts and may assume that it is a life of hardship”. Colin Dean, co-founder of Special iApps (a programme designed to help children with disabilities), says his son William, who was born with Down’s, has transformed his family’s lives.

Mr Dean also warned about the pressure being put on parents to abort, telling the BBC, “One of my colleagues – who also has a little girl with Down’s syndrome – she was phoned repeatedly, requesting her to book the appointment for the termination, when she’d already said she didn’t want to do that”. He added that many Down’s children have happy lives and are “not a burden on anybody”. He also noted that a child with a disability can be “aborted” in the Netherlands even after they are born.

These are serious comments. Holland is of course notorious for its liberal practices on both abortion and euthanasia, but Britain, with its increasingly secular and humanistic agenda, is not far behind. When Christianity is marginalised we lose our compassion for the weak and the vulnerable in society. Yet we may think of disabled people such as the godly nineteenth-century Lewisman, Angus of the hills, and see how differently God views matters. “But God hath chosen the foolish things of the world to confound

the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are: that no flesh should glory in His presence” (1 Cor 1:27-29). In their own perceived wisdom – what is really their fearful folly – people would destroy those precious lives before they see the light of day, and even after they are born in some cases. *KHM*

### **Ashers Bakery**

After a five-month wait, the Northern Ireland Appeal Court dismissed the appeal of Ashers Bakery against a ruling that it had discriminated against a customer on the ground of sexual orientation. The folly of our increasingly humanistic laws and legal system is apparent in that it took five months for three senior judges to decide the legality of refusing to decorate a cake. Widespread dismay over the ruling was expressed in major newspapers. One positive aspect of the ruling was the Court’s concern that the Northern Ireland Equality Commission had entirely sided with the homosexual and shown no regard for the rights of Christians. The supporters of Ashers Bakery now have to decide whether to appeal further, or to seek a change in the law. We rather hope that they will seek the latter. As presently interpreted, the law seems to allow sodomites to persecute certain Christians by requiring them to promote homosexuality on pain of the loss of their employment. *DWBS*

### **Winter Festival**

An Aberdeen newspaper reports the Lord Provost as announcing that the fireworks display on November 5 would “kick off the start of Aberdeen’s Winter Festival with a packed programme in the weeks and months ahead”. The expression “Winter Festival” was used several times in the article, but “Christmas” not at all. It seems that the “Christianising” of the old pre-Christian pagan winter festival has served Satan’s purpose for the time being and is now being cast off. In the event, the God and Father of the Lord Jesus Christ, who is seldom or never acknowledged by the Aberdeen Council, sent a “stormy wind fulfilling His word” (Ps 148:8) and the fireworks display was cancelled. *DWBS*

### **Mars Space Probe**

The space probe Schiaparelli, sent jointly by the European Space Agency and Russia as part of the search for life on Mars, crashed into the planet on October 19 and was destroyed. Much thought went into the project, but probably little prayer. The loss of the probe is a salutary reminder that one small malfunction in a system may be catastrophic: one of the many difficulties that faces the evolutionary hypothesis for the origin of life. *DWBS*

## Church Information

### Induction of Rev Wilfred Weale to Halkirk and Thurso

The Northern Presbytery met in the Halkirk church on the evening of Friday, August 12, for the induction of Rev Wilfred Weale to the combined charge of Halkirk, Thurso, Wick and Strathy. The church was filled to capacity, with a considerable number of the people being local. The Moderator, Rev Neil Ross, preached from Acts 13:26, "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent", and Mr Weale answered the appointed questions and signed the Formula in the presence of the congregation. The Clerk, Rev Douglas Somerset, addressed the newly-inducted minister, while Mr Ross exhorted the congregation.

Refreshments were kindly provided by the congregation at the Halkirk Primary School, and various presentations were made. In thanking the congregation for his presentation, Mr Weale spoke of the remarkable course of providence that had brought him from being an unconverted young man working in Halkirk, to being the Free Church minister in Ullapool with Mr Ross as the Free Presbyterian minister and a near neighbour, to being the Free Presbyterian minister in Halkirk with Mr Ross as a fellow minister on the Presbytery. The Halkirk charge has been vacant since 1982; we are thankful to the Most High that it is now filled; and we pray for His blessing upon Mr Weale's labours.

(Rev) *D W B Somerset*

### Removed by Death

We note with sadness the death, on October 15, of Mr Roderick J MacLeod, who was an elder in the North Tolsta congregation. We send our sympathy to his family.

### *The Old Gospel Way*

This book, edited by Andrew A Bonar, contains choice quotations on themes at the very centre of the gospel. They come from, among others, such noted eighteenth-century ministers as Thomas Boston and Ralph and Ebenezer Erskine. For further information and an extract, see the October issue of this *Magazine*. The book should be available, DV, by the time this issue appears; it contains 118 pages and will cost £6.75. It is reprinted by Free Presbyterian Publications and is available from the Free Presbyterian Bookroom.

### College and Library Fund

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

*W Campbell*, General Treasurer

# The Free Presbyterian Magazine

2016

Volume 121

Editor:  
Rev Kenneth D Macleod

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

**Free Presbyterian Church of Scotland**





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# FREE PRESBYTERIAN PLACES OF WORSHIP

## Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale Duirinish-Strath:** **Struan:** Sabbath 12 noon. **Vatten:** Sabbath 6pm. Thursday 7 pm (alternately in Struan and Vatten, fortnightly). Contact Rev I D MacDonald; tel: 0147861 2110.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, 10 Achary Rd, Dingwall, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. Manse tel: 01862 810615. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev N M Ross; tel: 01349 864351.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, EH3 9NU, Sabbath 11 am, 6 pm; Thursday 7.30 pm. Rev D Campbell, 35B Barnton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227, e-mail: dcampbell1560@gmail.com.
- Farr** (by Daviot); Sabbath 12 noon. **Tomatin:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon. (Each of these services is held once in three weeks as intimated). **Farr:** Thursday 7.30 pm (as intimated). Contact Mr M J Schouten; tel: 01463 221776.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev 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. Rev W A Weale, Bridge Street, KW12 6YG; tel: 01847 831758. **Thurso:** Sabbath 5 pm; **Wick:** Church; **Strathy:** 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.
- Kinlochervie:** 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 7.30 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Church. No F P services at present. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Manse tel: 01851 890325. Contact Rev J R Tallach; tel: 01851 702501.
- North Uist:** **Bayhead:** Sabbath 12 noon, 6 pm; 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 I D MacDonald; tel: 01478 612110.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Manse tel: 01470 562243. Contact Rev I D MacDonald; tel: 01478 612110.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 12 noon. Manse tel: 01851 672251. Contact Rev A W MacColl; tel: 01851 810228.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449.

## England

- Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Sandbach and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Rev K M Watkins BA, 252 Brierclyffe Road, Burnley, BB10 2DQ; tel: 01282 835800.
- Broadstairs:** Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU; tel: 0208 309 1623.

## Northern Ireland

- Larne:** Station Road. Sabbath 11.30 am, 6.30 pm. Contact Rev K M Watkins; tel: 01282 835800.

### Canada

**Chesley**, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 10.30 am, 7.30 pm; Tuesday 8 pm. Contact: Manse tel: 519 363 2502.

**Vancouver**, British Columbia: Contact: Mr David Kuiper; tel: 519 363 0367; or Mr Gilbert Zekveld; tel: 519 363 5899.

### USA

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

### Australia

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

**Sydney**, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel. (02) 9627 3408; e-mail:sydneyfpcchurch@aapt.net.au.

### New Zealand

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

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

**Tauranga**: Girl Guide Hall, 17th Avenue, Sabbath 11 am, 7 pm; Thursday 7 pm. Contact: Mr Dick Vermeulen; tel: 075443677.

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

### Singapore

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

### Ukraine

**Odessa**: F P Mission Station, 3 Pestelya Street, 65031. Sabbath 12 noon, 6 pm; Wednesday 6 pm. Rev D Levyskyi; tel: 00 38 048 785 19 24; e-mail: dlevyskyi@gmail.com; or contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua.

### Zimbabwe

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

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

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

**New Canaan**: Church.

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

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