

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

Unending Blessing.....	1
Christian Friendship	
A Sermon by Thomas M’Crie	4
The Disciples Watching	
Hugh Martin	12
Luther and the Reformation	
1. “A Delusion of the Devil”	
J H Merle d’Aubigné.....	15
Christ’s Humiliation – Some Lessons	
Thomas Boston.....	19
Personal Piety	
3. Encouragements and Helps	
Rev Alexander McPherson	20
Effectual Calling	
5. Conclusion	
Rev D A Ross	22
A Last Letter	
Lance Corporal Angus Cattanach.....	24
Book Reviews	
A <i>Puritan Theology</i> by Joel Beeke and Mark Jones	26
Children’s Books	27
Protestant View	28
Notes and Comments	29
Church Information	31

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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; Ingwenya, North Tolsta.

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

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

June: First Sabbath: Perth, Shieldaig; **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, Stornoway, Vatten, Zenka.

September: First Sabbath: Sydney, Ullapool; **Second:** Chesley, 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:** Chiedza, Singapore.

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

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Unending Blessing

Christ had finished the work He had undertaken to do in this world. He had done all that was necessary for the salvation of those sinners whose substitute He had become. He had suffered for them, unto death, that He might bear the full punishment that their sins deserved; He had kept God's entire law perfectly, in their place, throughout every moment of His life on earth. He had risen from the grave on the third day, demonstrating that God the Father had accepted His sacrifice of Himself, and during the following 40 days He had been teaching His disciples, preparing them for the work of establishing the Christian Church.

Then He led them out to Bethany and blessed them. What was He doing? He was not merely wishing them well, as one of us might have done. There was more than that involved. Matthew Henry comments, "He blessed as one having authority, [He] commanded the blessing which He had purchased". He had power and authority to bring about whatever He said by way of blessing His disciples. Though He was indeed man, He was also God. And it is significant that, when He ascended to heaven, the disciples worshipped Him. With renewed faith in their Master, they well knew what they were doing; they were recognising Him as God and acting accordingly.

It was as He blessed them that He went up to heaven. It seems as if He continued to bless His disciples as He ascended. Ever since, He has gone on blessing His followers from His throne in glory, and He will never cease from that glorious activity. He has unlimited power to do them good, not only when He brings them to heaven, but while they are spared in this world.

But what are sinners to do who become conscious that they are far from God and are in danger of eternal destruction because of their transgressions? Let them remember that the One who, as exalted, sits on His throne in glory is the Mediator whom God has appointed; thus sinners may safely approach Him through this Mediator. Let them also remember the encouragement which the Apostle John gives: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 Jn 2:1). And sinners need to engage this Advocate to represent them before God.

Many people who consider engaging a lawyer may be afraid of the cost. But this Advocate offers to represent sinners “without money and without price”. Lawyers representing clients in a court will hope to be able to say something good about them. But this Advocate, faithful as He is to the absolute truth, has nothing good whatever to say in favour of any sinner; they have no merit whatever, and they never will.

What this Advocate will plead is His own merits, His infinite merits. And John adds, “He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world”. He is the propitiation, for He has offered a sacrifice to turn away the anger of God from sinners. John thinks of Him as a propitiation, not only for the sins of Jews like himself, but also of sinners of every other race, whatever part of the world they live in. Sinners are to trust in Christ; they are to receive the testimony they find in the Word of God – in particular the testimony about Christ as a propitiation and as an advocate. Thus they are to obey the call, “Believe on the Lord Jesus Christ, and thou shalt be saved”.

What a mercy when the great High Priest, acting as Advocate, presents the merits of His propitiatory sacrifice before the Father! His advocacy is never rejected; He could say in prayer to His Father while on earth: “Thou hearest Me always” (Jn 11:42), which clearly applies also to His intercession in heaven. From the time when the sinner first looks to Christ, a stream of blessing flows towards that sinner and it will never cease. Indeed the first look of faith to Christ is itself the result of the Saviour looking down from heaven on that guilty, sin-polluted sinner and beginning to pour down blessings. These blessings include forgiveness, new life, holiness, growth in grace, God’s care and protection, and eternal happiness. And that stream of blessing will never come to an end. Yet God’s children must remember their own responsibility to forsake sin and seek holiness, to “abstain from all appearance of evil” (1 Th 5:22). At the same time, let them remember that the grace to exercise that responsibility is itself a blessing from Christ.

Yet believers, blessed as they have already been, still have many serious needs. In particular, there is sin in their heart and life. Where are they to go? Still they have no merit of their own, no more than in their unconverted days. So they must call again, and repeatedly, on the One who is now *their* Advocate before the throne of God. They need Christ to make intercession for them, on the basis of His propitiation. They have every encouragement to pray, for the Lord says, “Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not” (Jer 33:3). How great a matter it will be for God’s children to be delivered completely from the power of sin and to enter heaven! Then all their sins will have been washed

away and no guilt will remain on their conscience. These great benefits are all for the sake of Christ, who died for them and who continues to bless them and at last will bring them to glory.

When the Saviour will return to this world at the end of time, there will be further blessing: their bodies will be raised from the grave to be reunited to their souls, and He will present them to Himself, as complete persons. Then they will be without “spot, or wrinkle, or any such thing; but . . . holy and without blemish” (Eph 5:27). Further, at the judgement seat, He will say to all whom He drew to Himself in this world, whom He blessed with all spiritual blessings – those for whom He acted as Advocate – “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world” (Mt 25:34).

But where may we meet this Advocate? He has promised, “Where two or three are gathered together in My name, there am I in the midst of them” (Mt 18:20), which certainly applies to public worship. There the gospel is proclaimed; the good news is made known by preaching – in particular concerning Christ Jesus, and the provision that He made for sinners through His work in this world.

In spite of the many blessings that believers have received from the exalted Saviour, they continue to be afflicted by many of the consequences of the curse, which they inherited from their first father Adam. The gospel encourages them to continue making use of their Advocate; it encourages them to come boldly in prayer to the throne of grace, where their Advocate, the High-Priestly King, sits. They are to come so that they “may obtain mercy, and find grace to help in time of need” (Heb 4:16) – to obtain further blessings. Their Advocate will meet with them also in their private reading of the Word of God, as that is applied to their hearts by the Holy Spirit. How many promises are to be found in the Word, and what a benefit it is when even one promise is applied to their soul! It is another blessing from Christ.

When believers bring their needs to their Advocate, His response may be to give them faith to take, for instance, the words of Paul to themselves: “My God shall supply all your need according to His riches in glory by Christ Jesus” (Phil 4:19) – an endless supply of blessing. He assures them further: “I will never leave thee, nor forsake thee” (Heb 13:5); in other words, He will be with them always; He will never cast them off; He will never leave them entirely to their own devices. The source of these blessings can never run dry; the goodwill of God towards His children can never be exhausted. Let them then conclude: Christ will indeed continue to bless each of them throughout their time in this world, and throughout eternity. Let them trust in Him always, without wavering, for His grace is sufficient for them!

Christian Friendship¹

A Sermon by *Thomas M'Crie*

2 Timothy 1:16-18. *The Lord give mercy to the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.*

Nothing causes more acute pain to a sensitive person than the unkindness and desertion of friends. This is not so much because of the loss of their assistance and advice, or even of their company and sympathy, but chiefly from those gloomy views of human nature with which the faithlessness of friends is apt to fill the soul, sometimes shaking one's reliance on providence itself. Such feelings are specially apt to be roused by the breach of friendships that were consecrated by religion. Then one's holiest affections are cheated and one feels as if all things were moved from their foundations.

This appears to have been the Psalmist's state of mind when he describes these words as bursting from his agitated spirit: "All men are liars". Thus Jeremiah cursed the day of his birth, and Micah exclaimed, more in the bitterness of grief than in anger: "Woe is me! . . . The good man is perished out of the earth, and there is none upright among men. . . . The best of them is as a brier; the most upright is sharper than a thorn hedge. Trust ye not in a friend, put ye not confidence in a guide." The most pious of men would be overcome by this temptation, if they were left to their own resolutions. But God is faithful and will not suffer them to be tempted beyond what they are able to bear; in His wisdom He provides the external means He knows are best calculated to restore their peace of mind and re-establish their confidence. Who can express the delight which they feel in this deliverance!

Few have been more fitted to relish the enjoyments of Christian friendship than Paul. This is apparent from how tenderly he salutes his friends. But as his sufferings increased, he found the ranks of his friends gradually thinned, until at last he had to stand and fight the good fight alone. He repeatedly alludes to this with deep feeling, but with a composure which shows he had overcome the distress it once gave him. He wrote to Timothy shortly before his martyrdom for the name of Christ: "All they which are in Asia be turned away from me . . . Only Luke is with me. . . . At my first answer no man stood by me, but all men forsook me." The selfishness, inconstancy and cowardice which were thus brought to light, could not but wound Paul's

¹Abridged from *Sermons by Eminent Preachers*, Edinburgh, 1853. M'Crie (1772-1835) is best known for his *Life of John Knox* (reprinted by Free Presbyterian Publications).

spirit, but the wound was healed. Though cast down he was not dispirited; though deserted by his friends he was not left destitute.

He could say with his divine Master that, though they left him alone, yet he was not alone: "All men forsook me . . . Notwithstanding the Lord stood with me and strengthened me . . . and I was delivered out of the mouth of the lion." Before the Emperor, he was enabled to open his mouth boldly in confessing the cause of Christ; when remanded to prison, and when his timid friends in Rome stood aloof from him, the compassionate Master whom he served brought from a distance a friend whose visit banished his gloom and inspired him with fresh strength for the approaching combat. When Paul landed in Italy, some of his brethren in Rome came out to meet him, "whom when Paul saw, he thanked God, and took courage" (Acts 28:15).

A friend who visits in a time of adversity is sufficient to compensate for the loss of ten thousand pretenders to friendship. Such a friend Paul found in Onesiphorus. From the way it is here mentioned, we sense that the Christian conversation of this friend left a fragrance behind him which continued to cheer the solitude of this Apostle.

Paul prays on behalf of his friend's family: "The Lord give mercy to the house of Onesiphorus". He then tells Timothy the obligations he was under to his friend: "He oft refreshed me, and was not ashamed of my chain; but when he was in Rome, he sought me out very diligently". Then he resumes his prayer more fervently: "The Lord grant unto him that he may find mercy of the Lord at that day". He concludes by referring to his early kindness: "In how many things he ministered unto me at Ephesus, thou knowest very well". It is difficult to say which should be more admired and imitated: the Christian kindness and constancy of Onesiphorus, or the Christian gratitude and piety of Paul. Let us contemplate each of them.

1. *The conduct of Onesiphorus.* He lived in Ephesus and was a member of the church there. He probably "owed his own self" to Paul; he testified his love to the gospel and his gratitude to his spiritual instructor, by his kindness while Paul preached in Ephesus. It appears from Paul's farewell to the elders of Ephesus that he had laboured with his own hands to support himself (Acts 20:33-35). But as his work was interrupted by public teaching and persecution, kind individuals had an opportunity to relieve him from difficulties. Although his fortitude and self-denial would have enabled him to bear these difficulties, they must have upset him and hindered him in his duties.

In giving relief to Paul, Onesiphorus had distinguished himself; he most likely was well off. Though Paul did not desire a gift, and had learned to "suffer need" as well as to "abound", yet he desired fruit to abound to those among whom he laboured. Hence he rejoiced in the Lord greatly that the care

which the Christians at Philippi first showed him had “flourished again”. He called the things they sent “an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God” (Phil 4:10-18).

In how many ways we may serve others and contribute to their comfort, even with slender means! Countless are the kindnesses performed by those who exert themselves after the example of Him who goes before them “with the blessings of goodness”. It is not the cost of gifts that proves the goodness of the donor; it is their timeliness and the considerate way they are given. God’s goodness, in nature and grace, may descend in drops so small as not to be perceived, and with such gentleness as scarcely to be felt. Yet human gifts may be bestowed so as to chill the heart and lacerate the feelings.

What Paul was most desirous to record about Onesiphorus was the kindness he had recently shown him in Rome. It proved him to be a friend indeed. Constancy is the crowning property of friendship; if someone is fickle and changeable in his attachments, he is no real friend; you cannot depend on him. True friendship does not change with circumstances; it views its object through good report and bad report, in the light of honour and under the cloud of disgrace. A man may grow old; he may fall into poverty and under reproach; he may become displeased with his own conduct; but he cannot hate or forget himself. Paul continued to be treated the same by Onesiphorus as he had been on the first day of their acquaintance – the same when deserted as when surrounded by followers, the same when a despised prisoner as when an applauded preacher.

It is not said that he came to Rome to visit the apostle. Christianity does not require works of supererogation; nor are such deeds of generosity necessary to the maintenance of Christian friendship. However much Paul was gratified at seeing his old friend, we think he would have been displeased if he had undertaken such a journey merely to please the Apostle. It was enough that, when in Rome, he did not forget his revered teacher, now the prisoner of the Lord, but sought him out very diligently and visited him often. “I was in prison, and ye came unto Me,” is the climax in that beautiful description which the Saviour gives of those who shall be acknowledged as His friends at the last day. He explains, “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me”.

If Onesiphorus had made some inquiries after Paul, but on finding it difficult to find him, had given up and left, with some member of the Roman church, his affectionate greetings to the Apostle together with some money to support him, do you think this would have refreshed the prisoner’s soul? No. Yet we may be sure that Onesiphorus would have withheld nothing necessary to relieve Paul’s temporal needs. But it was refreshing to see his

friend before he died, to learn from him what he had heard from others: that he retained all his former love to Christ, to His gospel, to His servant.

Though an apostle, though given such deep insight into gospel mysteries, and though now old in Christian experience, Paul did not think he was above receiving consolation and spiritual benefit from the poorest saint. So he gave this reason for wishing to visit the Christians at Rome: “that I may be comforted together with you by the mutual faith both of you and me” (Rom 1:18). We cannot doubt that he was then refreshed by his conversation with Onesiphorus. And what might they have spoken of? Not, perhaps, what we might suppose. When Moses and Elias appeared with the Saviour on the mount, they did not speak of the glories of the celestial city they had just come from, but “of the decease which He should accomplish at Jerusalem”.

Paul and Onesiphorus would not spend precious moments talking of the passing news of the day, nor even in recalling happier external circumstances. They would have dwelt on higher themes: on Him who died for them and rose again, and was now at the right hand of God – and of His love, from which no distance of place, or depth of distress, could separate them; of the triumphs which the cross had gained over the powers of darkness, and the still greater triumphs in its irresistible progress; of the death by which Paul was soon to glorify God, and to seal his preaching; of the comforts which would make him more than a conqueror in that closing conflict; and of the joy of his Lord, into which he would immediately enter.

What conveyed the liveliest joy to Paul’s heart was his friend’s testimony of his love to the gospel, by “despising the shame” which the imprisoned Apostle was then loaded with. He “refreshed me”, for he “was not ashamed of my chain”. In reality, shame was the gall of the bitterness. Hence Paul’s exhortation to Timothy: “Be not thou ashamed of the testimony of our Lord, nor of me His prisoner, but be thou partaker of the afflictions of the gospel”, for it was then more disgraceful to suffer as a Christian than as a thief or a murderer. Christianity had fallen under extreme odium at Rome, the most diabolical calumnies against it were energetically circulated; the multitude and the magistrates regarded them with a mixture of hatred and contempt.

During his first imprisonment, Paul lived in his own hired house guarded by a soldier, received his friends and preached the gospel freely. It was otherwise during his second imprisonment. He was thrown into chains, and looked every day for his doom to be pronounced. Accordingly all his brethren had left him to his fate. It was only after a long search that Onesiphorus could discover the dungeon where he was confined.

Look on infant Christianity. Her cradle is a cell, her clothing rags, her nurse a jailer, her mates the vilest of the malefactors! Here let us humble

ourselves and ask whether we are Christians indeed. How little we know of suffering shame for the name of the Lord Jesus! Which of us would be able to bear the proof of it if it was necessary, to testify our attachment to Him, for us to submit to be made a gazing-stock by reproaches and afflictions, or become companions of them that were so used? It was this proof of Onesiphorus' love to the gospel, and of his inextinguishable affection for himself that filled Paul's heart with exultation. "He was not ashamed of my chain." Indeed he gloried in it, embraced it, called it the chain of his blessed Saviour, and protested that for His sake he would willingly wear it as a badge of distinction more honourable than the diadem of Caesar.

2. Paul's response to the kindness of Onesiphorus. What return could he make for such disinterested goodness? His feet were bound in the stocks; he could not even testify his gratitude as the meanest pauper might, in accompanying his benefactor to the door of his hovel. All his friends had deserted him; there was no one in the crowded city whom he could ask to show hospitality to the friendly stranger. He could not follow Onesiphorus to the door of his cell, but he could follow him with his prayers wherever he went. He could not help him in the secular business that had brought him to Rome, but he could advance his understanding through his prayers.

Paul could not ask him, as the Prophet did his Shunammite hostess, "Wouldst thou be spoken for to the king or the captain of the host?" (2 Ki 4:13). But he could speak for Onesiphorus to the Captain of Salvation. True, he was in bonds; but he was "an ambassador in bonds"; and those who had dared to throw into prison this ambassador and interrupted him in carrying out his embassy could not prevent him from holding communion with the court of heaven by prayer. Paul did not have it in his power to testify his gratitude to Onesiphorus, as David did to Barzillai, by receiving his son into his family (2 Sam 19:31-38); but he recommended his whole household to the mercy of the bountiful Master whom he served.

"The Lord give mercy to the house of Onesiphorus." It appears from the close of the Epistle, where Paul greets "the household of Onesiphorus", that the head of the family had not yet returned to Ephesus. Like every good man, he would feel anxious about the safety of his family in his absence, and would pray much on their behalf. These things Paul also sought for them in this brief but comprehensive petition. He asked the Lord to be a Father to them during the absence of Onesiphorus. He asked such petitions as these: Because he hath made the Lord, who is my refuge, even the Most High, his habitation, let no plague come nigh his dwelling; above all, preserve them in the paths of righteousness, in which they have been trained to walk; supply all their need out of Thy riches in glory by Jesus Christ.

Do not wonder that I consider Paul's petition as applying to the effects of mercy in time. How much it would have added to the weight of his chain if anything distressing had happened to his friend's family during this journey! Yet doubtless his petition also included what we find him next asking for Onesiphorus: "The Lord grant unto him that he may find mercy of the Lord in that day!" What could Paul say more? What could the most liberal soul devise more liberally than this? Could he ask anything greater for his Christian friend than that when he would stand before the universal Judge, and await the sentence fixing his eternal condition, he should "find mercy of the Lord" – be mercifully acquitted, accepted and rewarded?

Onesiphorus had shown mercy to the Apostle in his day of trial, and he prays that mercy may be shown him in his day of trial. Paul had just expressed to Timothy his persuasion that He to whom he had committed his own soul was "able to keep [it] against that day". What higher testimony of his regard could he give Onesiphorus than commit him to the all-sufficient and faithful Redeemer? He did not expect to see him again until they would appear at the judgement seat; he therefore commends him, as he had done the elders of Ephesus, to which he belonged, "to God and to the word of His grace, which was able to build [him] up, and to give [him] an inheritance among all them which are sanctified" (Acts 20:32). This is Christian gratitude.

The *application* is twofold. We have here exemplified the power of Christianity on two individuals in very different situations – the one a private member of the Church, the other an apostle; the one affluent, the other most destitute; the one at liberty, the other in chains and about to be led out to an ignominious death. The grace of God shines in both with a beautiful variety; yet they are children of the same family. In the charity and constancy of the one, in the piety and gratitude of the other, and in the faith and fortitude of both, you may see what the gospel can effect. Thus is your confidence in its truth confirmed. But let Christians, in widely-differing circumstances also benefit from the subject by way of imitation. I shall point out a few lessons.

1. *Look more on the bright than on the dark side* of your situation. The mind is easily impressed by what it habitually sees; if that is dark, the mind will be gloomy; if that is bright, it will be cheerful. Who so uniformly experienced affliction as Paul, and yet who was so uniformly joyous? One secret of this is in the passage before us. He had been deserted by friends; but Onesiphorus had diligently sought him out. And he dwelt on the last until the memory of the first was completely obliterated. Christian, go and do likewise; then, though sorrowful, you will be always rejoicing.

2. *Christianity does not extinguish innocent human feelings.* It is natural to be dejected when left alone, and to be cheered by the visits, conversation

and sympathy of friends. Our weakness is such that we are easily dejected and elevated. God can support the heart by the consolations of His Spirit, but such is His respect for our frame that He often seasonably provides external help. When Paul was in great distress, "God, who comforteth them that are cast down", comforted him by the coming of Titus. Beware of sullenly rejecting anything of this kind when it is offered, because it falls short of gospel consolations. Such refreshing is from God; it may lead to spiritual joy; both may help you to glorify Him. When the Redeemer went to the Garden, He took three disciples with him to watch with Him while He prayed; when they fell asleep, an angel appeared to Him, strengthening Him.

Christianity also improves right feelings. Instead of weakening parental affection, it strengthens it, stimulates it when it is dormant, checks its excess, and expands it into an active concern for the spiritual welfare of others. This is true also of friendship and gratitude. They are purified and exalted by an infusion of Christian principle. Onesiphorus had doubtless performed acts of kindness to many besides Paul. Why are only the latter mentioned? To give you an example of Christian gratitude.

3. *Kindness is a native fruit of Christianity*, a leading test of Christian character, especially among the affluent. The gospel is a revelation of God's kindness to man. Will sincere belief of it not produce this disposition: "as we have . . . opportunity, let us do good unto all men, especially unto them who are of the household of faith?" Who can resist the divine logic: "If God so loved us, we ought also to love one another," not in word, but in deed, as He "gave His only begotten Son"? Do they "know the grace of our Lord Jesus Christ" who will give nothing or what for them is next to nothing, to relieve their fellow-creatures and fellow-Christians from temporal distress? True Christianity supplants an inordinate affection for the things of the world through the love of God; it banishes the selfish disposition to retain what one possesses and, by enlarging hearts, makes them give without grudging, and feel the Lord Jesus' words, "It is more blessed to give than to receive".

Such was the influence of Christianity on the early believers, when none of them said "that ought of the things which he possessed was his own". Such was its influence on the Macedonians, who contributed for the relief of their brethren in Judea "to their power, yea, and beyond their power". Such was its influence on the Hebrews, whose labour of love in ministering to the saints the Apostle commends. Such will be its influence in every age on all who savingly know it. Without this, no attainment in religious knowledge, no orthodoxy on any point, no correctness of moral conduct, no warmth of religious affections, no lack of conformity to the world in its sinful fashions or vain amusements, will be a sure mark of Christian character.

4. *The best expression of gratitude.* It is proper to acknowledge those who show us kindness, but Paul shows us “a more excellent way” while he pours out fervent supplications to God on behalf of Onesiphorus and his family. Those who offer help to others should beware of giving it in a cold, listless way. But if you suffer hardships from which richer brethren are exempt, they are exposed to temptations from which you are exempt. Pray that their table, instead of becoming a snare to them, may be sanctified and that they may not have all their good things in their lifetime. If you cannot pay your debts of gratitude you can, through prayer, transfer them to One who can discharge them. Access to “the throne of grace” is a precious privilege to all saints, but it may be more so to the poor.

5. Those who are able are *encouraged* by this subject *to be kind* to needy, afflicted Christians. Christians pray for everyone, including their enemies, but they cannot pray for all with the same confidence. When mentioning being deserted by his brethren when he appeared before Nero, Paul says, “I pray God that it may not be laid to their charge”. But there is a marked difference between that prayer and the one in our text. The prayer “of a righteous man availeth much” when it is “fervent”. Your acts of kindness will make them remember you when they pray to their heavenly Father, and provide new arguments to use in their petitions. Their prayers will be to your alms what the oil and frankincense was to the meat offering under the law; both will ascend as “a sweet savour unto the Lord” (Lev 2; Phil 4:18).

In summary, deeds of kindness have no merit in God’s sight. Those who teach the merit of good works did not learn it from Paul. When his heart felt most deeply the kindness of Onesiphorus, and when he prayed most fervently that he might be rewarded for it, he uses the plea of *mercy*. Guard against legalism as well as antinomianism; beware lest your soul hits the rock which has proved fatal to so many. Put on, “as the elect of God, holy and beloved, bowels of mercy, kindness,” but also “humbleness of mind”. When you have done all, say, “We are unprofitable servants, we have done that which was our duty to do.” “God is not unrighteous to forget your labour of love.” You will have a reward, but it will be of grace, not of debt.

Those who deserve most from their fellow creatures are most impressed that they deserve nothing from God. His most faithful servants do not claim eternal life as wages due to them; they wish to receive it as “the gift of God . . . through Jesus Christ”. Cherish this attitude; it will make you follow them diligently who, “through faith and patience, inherit the promises”. Thus you will make your calling and election sure. “Beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”

The Disciples Watching¹

Hugh Martin

Combining the information given by all the Evangelists, we find from Matthew and Mark that, before leaving them at all, before Jesus entered the garden, He enjoined on them the necessity of vigilance: “Tarry ye here, and watch with Me”; while we learn from Luke that, at the same time, He enjoined the necessity of prayer: “He came out, and went, as He was wont, to the Mount of Olives, and His disciples also followed Him. And when He was at the place, He said unto them, Pray that ye enter not into temptation” (Lk 22:39,40). So Jesus really had nothing new to say to them – no fresh or additional advice to give them – but what they had heard from the beginning.

And there is a lesson in this. In the decay or slumber of your Christian life, it is not something new that is to revive you; not some novel doctrine; not some unheard-of Christian exhortation, or one lately discovered; not some remarkable and striking advice, prescribing some royal road different from that in which the usual footsteps of the flock are marked – not prescribing even any method of revival hitherto unknown to yourself. No, there is a great snare hidden under any such expectation as that. You are to stand in the beaten path and inquire for the good old ways you trod before, if you would find re-invigorating grace and rest unto your soul.

It is indeed desirable that this old commandment – to inquire for the good old way – may come as a new commandment to you now. It is to be hoped that, by a fresh baptism of the Spirit, fresh humiliation and sense of danger, and quickened spiritual perception on your part, it may have almost the aspect of an absolutely-new commandment, in its newly-discovered suitability, and in its striking seasonableness. But it is the same commandment that you have heard from the beginning of your Christian life: “Watch and pray, that ye enter not into temptation”.

Yet it need not seem to you an old commandment; or if old, yet it should be welcome as an old and faithful friend. Realise your weak and defenceless state, in the light of your experience and especially of the sins and failings that have made it necessary that Jesus should come and re-issue this injunction to you. Realise, with this, the multitude and power and assailing force of those that are enemies to your soul – and realise your own fearful want of wisdom or experience in spiritual warfare – which is almost the only thing which your initial experience has taught you. Think of the subtlety and wiles of the devil, and of the manifold circumstances in which he finds you at a

¹This exhortation to believers is taken, with editing, from Martin’s *The Shadow of Calvary*. This book has recently been reprinted.

great disadvantage, as when weak and weary in body and faint in mind, even though pursuing.

Think how the enemy can turn all such disadvantage to account, and realise especially the terrible, fatal outcome if you cannot conquer. If this battle is finally lost, you are lost. And does it not come upon you, with the joy of a great and fresh discovery, that the old command is still as suitable as ever; that while you may be ever surrounded by temptation and assailed, you have ever the liberty – I shall not say the duty but – the privilege, the warrant, the right, to watch and pray that you may not enter into temptation at all? And you have the high assurance that the prayer of vigilance and faith moves, for your protection, the infinite wisdom and love and power and faithfulness of God. As it does so, this old, this new, commandment – if only it is observed and obeyed – will, even in the midst of innumerable and more-than-visible dangers, gird your soul with the glad assurance of present safety and the sure hope of a final triumph.

“Watch and pray, that ye enter not into temptation.” For what Jesus said to the disciples, he says to all: Watch and pray. Watch: be vigilant; be a faithful sentinel on your post of duty – your post of honour. Let the eye of faith and spiritual wisdom be wide open on your position; and you shall see much that the world can never see, much that it concerns you very greatly that you should see.

First of all, there is the particular duty of sentinels and soldiers in the warfare of faith: watch and know yourself. “Keep thy heart with all diligence, for out of it are the issues of life.” Arrest its traitorous lusts and besetting sins: condemn and crucify them. If they will not die at once, as they seldom will, watch them all the more; double the guard on them and put them under the surveillance of conscience in its highest force and honour. And while they are thus crucified and watched, and their dominion prevented, let not their presence cast you out of communion with the Holy One, but rather let the peace of God garrison your heart and let it rule there, to which also you are called.

Watch the dangers of your special callings, your companionships, your particular connections with the world, your objects of personal attachment. Watch very specially the sources and causes of past unfaithfulness and failure. Watch the enemy’s approaches, his methods of trying you. He goes about like a roaring lion. He changes himself into an angel of light. Watch, so that you may not be ignorant of his devices.

Watch your graces – what state they are in, what danger they are in, what strength they have. Watch especially your repentance and your faith. O keep them for ever fresh. See if the vine flourishes, or if the little foxes spoil the

tender grapes. Watch what the Lord has given you: the gracious and contrite heart, the meek and quiet spirit, which are of great price. Watch the treasure of your renewed heart, that you may ever be able to bring forth good things from it. Keep that good thing which is committed to you, through the Holy Spirit “that dwelleth in you”. Be not deceived into slumbering, at any time, for Satan by subtlety may beguile you. Be ever aware of the disposition of the enemies’ powers. Be with the prophet on your watch. Indeed, watch with Christ on your tower. Watch with Him. Abide in Christ, and watch with Him.

Pray also: with all prayer and supplication, watching thereunto with all perseverance. Pray that, through God’s grace, you may be preserved from being tempted, or may be supported and delivered when you are tempted. If He please He can prevent you, not only from entering into temptation, from falling into its snare and seducement, but even from being assailed by temptation at all. And doubtless, often in answer to the appeal of conscious weakness and holy fear, the Lord dispenses with the discipline of temptations. Yet, apart from such a frame of humble holy self-deprecation, it might have been indispensable to try His people and to prove them. Pray therefore, in subjection to the wisdom and the will of your Father, that He would prevent temptations from forming themselves against you.

But, in any case, pray that they may not form themselves against you and prosper. Pray that He would let you know when temptation is at hand, that He would always forewarn you of every special danger. Pray that He would make you not unwise in these things, but understanding the wiles of the devil and the will of the Lord. Pray that He would make you strong in Himself and in the glory of His power. Pray for armour, and put it on. Put on the whole armour of God, praying always in the Spirit. If you would not enter into temptation, pray above all in the name of Him who was in all points tempted like as you are, yet without sin. And let the remembrance of the temptations the Lord suffered feed your faith with nourishment of new life and hope, in the assurance that He is able and willing to succour them that are tempted.

Thus, “watch *and* pray”, doing both. And more: not only combining but blending them. Pray to be enabled to watch. Watch so that you may know what to pray for. Pray for the grace of vigilance. Watch for materials of prayer. Watch that you may know temptation by its mere presence, and pray to be preserved from knowing it in its successful power. Pray that your eyes may be purged from dimness and anointed with eyesalve, so that you may see afar off and discern good and evil. And then watch with keen and piercing eye, that you may see the answers to prayer. Watch the efficacy of prayer. Pray for success in watching. Watch if you would be on the alert to pray. Pray that you may be kept alert upon your watchtower.

The enemy is subtle: you must watch his movements. You yourself are weak: you must pray for strength. If you could keep yourself, it might be sufficient to watch; but as God only can keep you, you must join prayer with watchfulness. If God would keep you any otherwise than by strengthening and guiding you to keep yourself, it might be sufficient to pray; but as it is, you must combine watchfulness with prayer – watching for your salvation with fear and trembling, the Lord working in you and enabling you to watch, of His good pleasure.

Thus be persuaded both to “watch and pray that you enter not into temptation”. Such is the blessed exhortation which Jesus graciously gives, even when He comes to reprove and rebuke His disciples.

Luther and the Reformation¹

1. “A Delusion of the Devil”

J H Merle d’Aubigné

At university, Martin Luther began to study the masterpieces of antiquity, the writings of Cicero, Virgil and other classical authors. He endeavoured to fathom their thoughts, to imbibe the spirit which animated them, to appropriate their wisdom to himself. He soon outstripped all his fellow students. Blessed with a retentive memory and a strong imagination, all that he read or heard remained constantly present to his mind; it was as if he had seen it himself. “The whole university”, says Melancthon, “admired his genius.” But the young man of 18 did not study merely to cultivate his intellect; he was conscious of his entire dependence upon God. He fervently invoked God’s blessing on his labours. Every morning he began the day with prayer; he then went to church, and afterwards applied himself to his studies, losing not a moment in the whole course of the day.

The young student spent in the university library all the time that he could snatch from his academic pursuits. Books were as yet rare, and it was a great privilege for him to profit by the treasures brought together in this vast collection. One day – he had then been two years at Erfurt and was 20 years old – he opened many books in the library one after another, to learn their writers’ names. One volume attracted his attention. It was a Bible, a rare book. He was filled with astonishment at finding more than those fragments of the

¹October 2017 marks the five-hundredth anniversary of the European Reformation – specifically Luther’s action in nailing his 95 theses to the door of Wittenberg church. Accordingly a series of abridged extracts from J H Merle d’Aubigné’s *The History of the Reformation in the Sixteenth Century* is planned. This – from volume 1 – is the first.

Gospels and Epistles that the Church had selected to be read to the people during public worship every Sabbath throughout the year. Until that day he had imagined that they composed the whole Word of God. With eagerness and indescribable emotion he turned over these pages from God.

The first page on which he fixed his attention narrated the story of Hannah and of young Samuel. He read, and his soul could hardly contain the joy he felt – this child whom his parents lent to the Lord; the song of Hannah, in which she declared that Jehovah “raiseth up the poor out of the dust, and lifteth the beggar from the dunghill, to set them among princes”; this child, who grew up in the temple in the presence of the Lord; those sacrificers, the sons of Eli, who were wicked men, who lived in debauchery, and made “the Lord’s people to transgress” – all this revelation, that he had just discovered, excited new feelings. “O that God would give me such a book for myself”, he said to himself.

Luther was as yet ignorant both of Greek and Hebrew. It is scarcely probable that he had studied these languages during his first two or three years at university. The Bible that he was reading was in Latin. He soon returned to the library to pore over his treasure. He read it again and again. The first glimmerings of new truth were then beginning to dawn on his mind. In the same year, Luther took his bachelor’s degree.

There followed a dangerous illness. Death seemed to be approaching: serious reflections occupied his mind. “It is a pity”, many thought, “to see so many expectations so early blighted.” When Luther recovered, there was a great change in him. The Bible and his illness seem to have made a new appeal to him, but as yet there was nothing decided in his mind. Another circumstance awakened serious thoughts. Probably in 1503 Luther was going to pass a short time with his family; he wore a sword according to the custom of the age. He struck against it with his foot; the blade fell out and cut one of the main arteries. Luther, seeing the blood flowing copiously and unable to check it, felt the approach of death and cried out, “O Mary, help me!”

“At that time,” he said in after years, “I should have died relying on Mary.” Before long he abandoned that superstition and invoked a more powerful Saviour. He continued his studies. In 1505 he graduated MA and Doctor of Philosophy. The University of Erfurt was then the most celebrated in all Germany. A torchlight procession came to pay honour to Luther. Perhaps encouraged by these honours, Luther felt inclined to apply himself entirely to law, as his father wished.

But the will of God was different. While Luther was occupied with various studies, and beginning to teach some philosophy courses, his heart kept warning him that religion was the one thing needful and that above all things he

should secure his salvation. He knew God's displeasure against sin; he called to mind the penalties that His Word denounces against the sinner; he asked himself, with apprehension, whether he was sure of having God's favour. His conscience answered, No. He resolved to do all that might ensure him a firm hope of immortality. Two events occurred, one after the other, to disturb his soul. One morning he heard a report that a friend had been assassinated. This sudden loss of his friend agitated him, and he asked himself: What would become of me, if I were thus called away without warning? His mind was filled with the keenest terrors.

In the summer of 1505 Luther went to Mansfeld, during the university vacation, to visit his parents. On his return, he had almost reached Erfurt, when he was overtaken by a violent storm. A bolt of lightning flashed near him and he threw himself on his knees. Death, the judgement and eternity seemed to summon him with all their terrors. "Encompassed with the anguish and terror of death," as he said himself, he made a vow: if the Lord would deliver him from this danger, he would abandon the world and devote himself entirely to God. After rising from the ground, with the thought still before him that death must one day overtake him, he examined himself seriously and considered what he ought to do. The thoughts that once agitated him returned with greater force. He had tried to fulfil all his duties, but what was the state of his soul? Could he appear before the tribunal of a terrible God with an impure heart? He must become holy. He now had as great a thirst for holiness as he formerly had for knowledge.

But how can he attain it? Who shall quench the fire that consumes him? He will enter a cloister, he has decided; monastic life will save him. He has often heard of its power to transform the heart, sanctify the sinner and make man perfect. He will become holy there; he will thus secure eternal life.

This changed Luther's whole life. One of Luther's friends at the University of Erfurt later wrote to him: "Divine providence saw what you were to become one day when, returning from your parents, the fire from heaven threw you to the ground, like another Paul, near the city of Erfurt, and withdrawing you from our society, drove you into the Augustinian order". Luther's resolution was now unalterable. Still it was not without a pang that he prepared to break the ties so dear to him. He told no one about his intention. But one evening he invited his university friends to a cheerful but frugal supper. It was Luther's farewell to the world. Henceforth, instead of these amiable companions of his pleasures and his studies, he will have monks; instead of witty conversation the silence of the cloister. God was calling him, he believed, and he must sacrifice everything. Yet, for the last time, he would share in the joys of his youth! Luther himself was the soul of the party.

Yet the young man could no longer control the serious thoughts that filled his mind. He made known his intention to his astonished friends. They endeavoured to shake it, but in vain. That very night Luther left his lodgings, leaving behind all his clothes and books, except an epic poem and comedies in Latin – a striking picture of Luther’s mind! In the darkness of night, he reached alone the monastery of the hermits of Augustine. He asked for admittance. The gate opened and closed again. He was, he believed, separated for ever from his parents, from the companions of his studies, and from the world! It was 17 August 1505. Luther was then 21 years old.

Luther was, he assumed, with God at last. His soul was safe. He was now about to find the holiness he so much desired. The monks were astonished at the sight of the youthful doctor, and extolled his courage and his contempt of the world. His friends at Erfurt were astonished. Must so eminent a genius hide himself in that monastic state, a partial death? They hurried to the monastery, in the hope of inducing Luther to return, but all was useless. For two whole days they surrounded the building, in the hope of seeing Luther come forth. But the gates remained barred. A month elapsed without anyone being able to see or speak to the new monk.

Luther had also communicated to his parents the great change in his life. His father was amazed. He trembled for his son, as Luther himself tells us in the dedication of his work on monastic vows. Martin’s weakness, his youth, the violence of his passions, all led John Luther to fear that, when the first moment of enthusiasm was over, the idle habits of the cloister would make the young man fall either into despair or into some great sin. He knew that this kind of life had already destroyed many. Besides, all his ambitious projects were overthrown in one night by this imprudent step. John wrote a very angry letter to his son disinheriting him from his affection. In vain did his father’s friends endeavour to soften him.

Some time afterwards, when Martin, who by then had been reconciled to his father, related to him the event that had induced him to enter a monastic order. “God grant”, replied the father, “that you may not have taken for a sign from heaven what was merely a delusion of the devil.”

In His death [Christ] hangs like a malefactor upon the cross, but as Jehovah He bestows paradise upon the dying robber.

[Jesus Christ] has borne the curse of the law and perfectly obeyed all its precepts. All His obedience becomes ours by believing the testimony of the Father concerning His Son and trusting in Him. The most guilty child of Adam, whether he be Jew or Gentile, becomes perfectly righteous the moment he believes in the work of Christ. This glorious plan of salvation vindicates the law, exalts the character of God, and reconciles mercy with justice.

Robert Haldane

Christ's Humiliation – Some Lessons¹

Thomas Boston

1. Here see the love of Christ in its most distinguishing glory. For the deeper He was debased and the lower He humbled Himself, the higher He rose and the more clearly did He manifest His love. What heart can conceive, what tongue can express, the greatness of this love? It is love without a precedent or parallel. It passes knowledge.

2. Here see the awful and tremendous severity of divine justice, which nothing could satisfy except the Son of God humbling Himself and becoming obedient unto death, even the death of the cross. The resentment of this justice against sin swelled so high that nothing could appease it, or move it to let go the criminal offenders, till the Son of God fell an expiatory sacrifice to it. And when the time came for justice to act thus upon the Redeemer, it would not forego or abate one tittle of its demands. It would not spare Him one degree of suffering which it could exact of Him.

3. See here the prodigious evil of sin. Though the generality of men look upon it with a very light and easy eye; though they account it a very small matter to break God's law, and to transgress the bounds which the great God has fixed in His law, yet whoever duly reflects upon the deep humiliation and sorrowful sufferings of Christ will entertain quite different thoughts about it. Of all evils, sin is infinitely the worst. Though a holy and just God has given many severe and terrible testimonies of His displeasure against sin, yet none of them appear with such amazing awe as that which appears in the humiliation, death and sufferings of His dear Son.

4. Let this rebuke the pride of our hearts and let us think no state too low for us if thereby the glory of God and the good of others may be advanced. For Christ humbled Himself deeper and lower than anyone ever did or can do to procure the favour of God to sinners, to magnify the divine law and make it honourable. And in this He has left us an example, that we should follow His steps.

5. Let this teach you to prize highly the salvation purchased by Christ and offered to sinners in the gospel. Do not say of the sufferings of Christ, by your slighting the redemption they procured: What need for all this waste? Surely sin must be of a more malignant nature, the justice of God more exact and rigorous, souls more precious, and salvation and mercy more difficult to obtain, than is ordinarily imagined. Take a view of Christ in His amazing humiliation and heavy sufferings, and see if you can entertain those thoughts.

6. Let impenitent sinners and rejecters of Christ tremble. Was this done

¹An edited extract from Boston's *Works*, vol 1.

in the green tree? Then what shall be done to the dry? If, when Christ became a sinner only by imputation, He was exposed to such heavy sufferings as would have sunk millions of men and angels, what shall be the fate of those who spurn His love, reject the offers of His grace and mercy, and refuse to accept His salvation? What can they expect but that the wrath of God shall come upon them and that they shall undergo the sorest punishment that God's incensed and insulted justice can inflict?

7. Accept Jesus Christ as He offers Himself in the gospel. He is willing to receive sinners – indeed the very worst and most abandoned of them – or He had not swam through a sea of blood to catch them. O do not be despisers, but cheerful and willing receivers, of Him who has written His love and good will to you in letters of blood.

8. Believer, revenge the death of Christ on your lusts and idols. Give no quarter to, nor suffer to live, them that were the cause of His most humiliating and ignominious death. To cherish any sin or lust is a high indignity to the Son of God and, as it were, to crucify Him afresh. Flee then from every sin, account it your enemy and Christ's enemy. And show your love to the Redeemer, who humbled Himself so deeply for you, by doing whatever He commands you and by avoiding all appearance of evil.

9. Do not grudge to part with anything for Christ. He came from the bosom of His Father, laid aside the robes of His glory, and exposed Himself to the severest hardships and most intolerable sufferings, that you might not perish for ever. And will you refuse anything for His sake? You have no reason to shift His cross or decline to take on His yoke, when He suffered on the accursed cross to procure your deliverance from everlasting wrath and burnings.

Personal Piety¹

3. Encouragements and Helps

Rev Alexander McPherson

3. **Encouragements to the duty.** We have looked to some extent at the “dos” and “don'ts” connected with the quest for piety. Now let us see what one Bible passage offers in the way of encouragement. The passage is in Romans 6 but all I intend to do is attempt a loose paraphrase of verses 14, 17, 18 and 22 (you can consult your own Bible for the inspired words).

Verse 14: Sin, the tyrant to which you were in bondage, has lost its dominion over you. When you were united to Christ by faith, you were

¹Last month's article dealt with positive and negative aspects of the subject. This is the final section of what was originally a Theological Conference paper.

counted to have died with Him, and the claims of the law as a covenant of works came to an end. So you are no longer under the law in that respect; you are no longer the helpless slave of sin. *Verse 17*: You are now under grace, you are righteous in God's sight and spiritually alive, obeying from the heart the doctrine of the gospel, and have become the servants of righteousness. *Verse 18*: In the past you were serving sin; now you are willingly serving a different master, that is, righteousness. *Verse 22*: Serving righteousness is serving God; serving God is seeking holiness, and the end of that is eternal life.

There then is the encouragement. The believer is free through union with Christ to give his whole heart to keeping God's law, to doing what is right. The effort will go on through the remainder of life, but it is true serving of God. And the end of it is eternal life.

4. Helps in the pursuit of piety. It is not in his own strength that a Christian can grow in grace. From first to last, salvation is from the Lord. God has elected; Christ has redeemed; the Holy Spirit calls effectually, and it is the Spirit who sanctifies. He is the first among the helps needed. He is the great Helper, the divine Agent on whom the believer must depend as he sets his face towards holiness and heaven.

The Spirit's help comes before us in a notable way under the description of sealing. Paul says that "God has also sealed us and given the earnest of the Spirit in our hearts" (2 Cor 1:22); again, "After that ye believed, ye were sealed with that Holy Spirit of promise" (Eph 1:13), and, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption" (Eph 4:30).

The first purpose of a seal is to mark ownership: for example, Ahasuerus' seal on Haman's letter authorising genocide. God marks the sinner as saved by causing the Holy Spirit to dwell within and to purify him. As the sealing goes on, it increases the desire for holiness, it advances spirituality of mind and it increases dependence on God's help.

Another use of a seal is to keep secure, as Christ's tomb was sealed. The Holy Spirit never abandons a regenerate person but assures him that sanctification will continue until death: "kept by the power of God through faith unto salvation". The Saviour promised that, when He would go away, another Comforter would be given, who would abide with His people for ever.

Help towards sanctification is given in God's Word, with its urgings, inducements, examples and warnings. Prayer is a constant means of help, as is the teaching obtained in public worship, together with good Christian literature and a wise choice of Christian friends with whom one can enjoy true spiritual fellowship. Faith must be exercised in what God has spoken in Scripture about sanctification – and so must hope, whereby we expect future good.

Last of all I mention patience: “Ye have need of patience, that, after ye have done the will of God, ye might receive the promise” (Heb 10:36). The whole Christian life is meant to be a doing of the will of God, for this – as I hope is clear from this paper – is what seeking personal piety consists of. So whatever God requires of us is our duty: in the sphere of faith, hope, worship, daily life and Christian profession. It is a life work but not an easy one; yet promise is given of sufficient enabling grace: “As thy days, so shall thy strength be”. It is a labouring time. It is a waiting time, and patience is needed. While it is one thing to enter seriously a course of life different from, and opposed to, our former ways, it is another thing to persevere in it. So it is by patience that holiness makes progress in you. So Rutherford’s words have been paraphrased:

I’ve wrestled on towards heaven ’gainst storm and wind and tide:
 Now like a weary traveller that leaneth on his guide.
 Amid the shades of evening while sinks life’s lingering sand,
 I hail the glory dawning from Immanuel’s land.
 A divinely-assisted patience will have its reward.

Effectual Calling¹

5. Conclusion

Rev D A Ross

The purpose of the work of effectual calling is to bring a sinner to receive and rest on Christ alone for salvation. If people never embrace Christ by faith, whatever religious experiences they may have, they have never been effectually called. Should they have faith to remove mountains, yet have no saving faith in Christ, they are not effectually called.

Again, where a sinner has been effectually called, there is love for Christ. It is seriously wrong to have no love for Christ; such people are accursed. 1 Corinthians 13 speaks of those who have made remarkable attainments in religion and yet have no love for Christ; we may rightly conclude that there has been no saving change in them. “If any man love not the Lord Jesus Christ, let him be Anathema Maranatha” (1 Cor 16:22). This applies also to loving the brethren: “Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love” (1 Jn 4:7,8).

Those who are effectually called always acquiesce in the Word of God.

¹Last month’s article described the Holy Spirit’s work in effectual calling. This is the final section of this Theological Conference paper given in 2015.

On the Day of Pentecost, Peter peached to the Jews about their great sin in rejecting Jesus of Nazareth: “Him . . . ye have taken, and by wicked hands have crucified and slain”. We are told: “When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?” (Acts 2:37). Stephen rebuked his hearers for the same sin of rejecting Christ: “Of whom ye have been the betrayers and murderers”, but they did not acquiesce in God’s Word. “When they heard these things, they were cut to the heart, and they gnashed on him with their teeth” (Acts 7:52-54).

Also flowing from effectual calling is the fellowship of the saints. The Holy Spirit leads sinners into all truth, bringing them to know the grievous nature of sin and the necessity of Christ’s person and finished work. They are brought to a saving interest in Christ, and effectual calling is the key doctrine describing the application of what Christ has done. All this provides a large field for fellowship.

Hyper-Calvinists, however, omit a foundational doctrine related to effectual calling: Jesus Christ freely offered to us in the gospel. They begin with election, and go on to reflect on experiences which indicate that the sinner is among the elect, and therefore has a right to the gospel. But we should begin with the work of Christ and the universal call of the gospel, from which awakened sinners are to conclude that Christ is the answer to their condemnation. It is when they believe in Christ, and only then, that they may conclude they are among the elect. Arminians, on the other hand, make the false assumptions that there is a universal atonement and that man can contribute to his salvation – indeed that the first motion towards a saving interest in Christ is not from the Holy Spirit but from man. Hence the fellowship between those who are effectually called is impaired by these errors.

Effectual calling is a work of God’s Spirit, who is the divine Person through whom God communicates the saving benefits of Christ. As there is no substitute for Christ, there is no substitute for the Holy Spirit. If the Holy Spirit does not do the work of effectual calling, no sinner will be brought from the kingdom of Satan into the kingdom of God’s Son. It is imperative that this work should go on in our congregations. But “thus saith the Lord God; I shall yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock” (Ezek 36:37).

Finally, the solemn reality of quenching and grieving the Holy Spirit is brought to our attention in the Word of God (for example, in 1 Th 5:19). These sins bring the Lord’s displeasure on the Church. Of those ordained to be saved, “there shall not an hoof be left behind”. But it would be presumption to imagine the Holy Spirit working to this end, using false doctrine, at ease

with false worship and false practice in the Church. Yet, despite dreadful failings in the Church, the Holy Spirit will pluck some as brands from the burning. But the larger picture is faithfulness on the part of the Church. The Apostles on the Day of Pentecost faithfully preached sin and salvation, and the Holy Spirit was poured forth; so on that day about 3000 souls were added to the Church (Acts 2). May such days of reviving and awakening come on us as a Church and wherever the true gospel is preached!

A Last Letter¹

Lance Corporal Angus Cattanach

Angus Cattanach, Kingussie, the writer of the letter that follows, was a grandson of the eminently pious man, Alexander Cattanach, who was well known to the Lord's people in several places in the north. Angus Cattanach's father died many years ago, leaving his widow with three young boys to care and provide for. The letter shows the son's appreciation of the manner in which she performed her duty.

Angus Cattanach came to Glasgow several years ago, and was a very regular hearer in St Jude's. In August 1915, he joined the army and, after being about three months in training at Inverness, was sent to France at the beginning of November. All his letters since then revealed a mind deeply exercised in the great concerns of his interest in Christ and prospects for eternity. He was wonderfully preserved in the midst of deaths often, until the twenty-third day of last July. That day he fell in action on the Somme. This letter was found in his pocket, addressed by his own hand to his mother.

We offer our sincerest sympathy to his poor mother and two brothers, and also to all other friends.

NC

Friday, 21 July 1916.

My dearest mother, It is with tears in my eyes that I commence to pencil this note, realising that, owing to the uncertainty of time and that which is ahead of us on the morrow, there is the probability that I may not see you again in time. O may God grant, if it is His will, that if I should fall we may meet at the Great Assembly at His right hand, arrayed in the spotless garment of Immanuel's righteousness. That is what should be my chief concern now,

¹This letter is referred to in the volume on the First World War, *With Mercy and with Judgement*, reviewed in last month's *Free Presbyterian Magazine*. It is reprinted here, with slight editing, from *The Free Presbyterian Magazine* for November 1916. The introduction is initialised by Rev Neil Cameron, the then minister of St Jude's Free Presbyterian Church, Glasgow.

but I have to confess, alas, my proneness to be more concerned with the things of time. O that He would make me truly penitent – that I might have that repentance which needeth not to be repented of.

Dear mother, I am going forward into the uncertainty of tomorrow, desiring to put my trust for time and eternity upon Christ who is the alone sure foundation: praying that, not for any merits in me, for I am of all creatures the most miserable, but for His own name's sake, He would take saving dealings with me and deliver me from this body of sin and death; that He would make me a fit subject for the kingdom of glory. O, if that be in accordance with His blessed will, may He answer your prayers and that of all the kind friends, that He would be with me and cover my head in the day of battle and keep me from all harm and bring me in safety through the terrible ordeal through which I am likely to pass.

What I ask for myself – O how selfish we are! – I would desire grace to seek at all times that it might be the portion of all who are with me. O that He would pour out a spirit of repentance upon us, that we as a company, a battalion, a brigade, a division (and divisions all over) would confess our great transgressions and seek, even at the eleventh hour, His forgiveness and His help, rather there would be success upon success attending our efforts. As for myself, may He help me to go forward, having no great reliance on man or his weapons of destruction, but having my whole confidence in the “God of battles”. If God be for me, what need I care though thousands ten should round encompass me?

I have been reading now and for some time in Psalms 32 and 91, and 94, 9, 17, 20, 23, 27, 34, 46, 51, 62, 103, 121, 140, from particular verses (which are marked in my *Pocket Selected Psalm Book*), in each of which, if I am not deceived, I hope I derive ground for hope and confidence in the saving mercy of God. My battle cry will be that of the godly of Old Testament times: “The sword of the Lord and of Gideon”.

(Into Thy hand, O God, do I commit all my concerns. Remember my beloved mother. Spare, strengthen and help her to endure whatsoever, in Thine all-seeing providence, Thou mayest have in store for her. I thank Thee now for the greatest of all temporal and human gifts, a godly mother. Hear her prayers on behalf of us, her unworthy children, and may we turn unto Thee while we are still on mercy's ground and in the place of hope. If it be Thy blessed will, O God, take me back in safety to see and enjoy the fellowship of my dear mother, and grant that at all times I may do and act according to the godly example which she has set before me. Hitherto, O Lord, Thou hast helped me. Continue Thy favour, for Christ's sake, towards me and carry me through this battle, covering me under Thy wings if it be Thy blessed will.)

Now, dear mother, my thoughts are and will be with you and all the dear friends. If I die in a foreign country, I will seek to do so, trusting in the merits of Jesus that we may meet again on that bright shore where sin and sorrow and pain will be unknown.

God have mercy on us all. Good-bye, Mother, Alick and Ewen.

Love from Angus.

“In God have I put my trust, I will not fear what man can do unto me.”
 “Keep me as the apple of the eye, hide me under the shadow of Thy wings.”
 “Some trust in chariots, and some in horses, but we will remember the name of the Lord our God.”

All my belongings, and what may fall to me, will be my mother’s property.

(Signed) *A M Cattanach*

Book Reviews¹

A Puritan Theology, Doctrine for Life, by Joel Beeke and Mark Jones, published by Reformation Heritage Publications, hardback, 1071 pages, £49.99.

The Puritans of the sixteenth century were so called because they desired to see the Church of England much more thoroughly reformed. Though their desire was unfulfilled, then and in the following century – though there was a decided improvement in the time of Oliver Cromwell – yet their sermons and other writings provide a valuable spiritual resource for later generations.

This massive book (in terms of page size as well as the number of pages) is an attempt to summarise the teachings of that great cloud of witnesses, the leading Puritan writers. There are 59 chapters, some of them co-written by men other than the two named authors. Most provide a wide survey of Puritan thought on a particular doctrine: for example, providence, angels, the sinfulness of sin, and the covenant of works, to quote a few of the early chapter headings. Other chapters consider an individual writer and his thought on a particular topic: for example, John Owen on communion with the triune God and William Perkins on predestination.

The reviewer has only been able as yet to read parts of this volume, but his impression is that each of these chapters gives a clear, readable view of the subject under consideration. Not the least valuable feature of the work is the large number of quotations from a wide variety of Puritan writers.

Here is a very small selection: Christ is the “sum of the whole Bible, prophesied, typified, prefigured, exhibited, demonstrated, to be found in every leaf, almost in every line” (Thomas Adams); God’s “duration is as endless

¹All books reviewed here may be obtained from the Free Presbyterian Bookroom.

as His essence is boundless” (Stephen Charnock); “If a godly man’s prayer availeth much, it is because Christ’s prayer availeth much. He is the altar upon which all the oblations are sanctified, and from hence it is that the incense of their prayers are perfumed, so that God finds a sweet savour in them” (Anthony Burgess); “The more any man is now under the blessed pouring out of the Spirit of Christ, the more that man gives himself up to secret communion with Christ” (Thomas Brooks); “That prayer which we are to believe will be accepted is the work of the Holy Ghost; it is His voice, motion, operation, and so His prayer” (David Clarkson); “One of the greatest privileges and advancements of believers, both in this world and unto eternity, consists in the beholding the glory of Christ” (John Owen); “Ministers knock at the door of men’s hearts; the Spirit comes with a key and opens the door” (Thomas Watson).

One would have been glad of a chapter giving a general overview of the Puritans’ optimistic outlook, anticipating a future period of blessing for the whole world, before the second coming of Christ (there are two chapters in this area, but they are restricted in their scope). This volume is to be welcomed; it gives a very helpful summary of many areas of Scripture teaching as expounded by the Puritans, but such books should not be allowed to take the place of reading their actual works. On the other hand, we find here references to important writers whose books have not been republished since the seventeenth century.

Children’s Books

Elijah, Prophet of God, by B A Ramsbottom, published by Gospel Standard Trust Publications in their Faithful Footsteps series, hardback, 36 pages, £5.00.

Mr Ramsbottom has written many books for children. This is the first in a new series (a book on Elisha is to follow). His aim is to tell the story of Elijah as simply as possible for young children. Almost every page carries an illustration, by Mark H Philpott. The book also contains a map, a timeline, and various pieces of further information – under the heading, “Did You Know?” The stories direct the reader (or the child who is listening) to the map and to the relevant passage in the Bible. The whole book is very well designed. Also available is *Sketches . . . Elijah and Elisha* by Mark Philpott.

Bible Names, by Alison Brown, published by the Banner of Truth Trust, booklet, 32 pages, £3.50.

The author has already written, and illustrated, seven similar booklets. This further booklet, with approximately A4-sized pages, focuses on Bible characters whose names have a significant meaning. They include Adam and

Eve, and John and Timothy – a double-page spread being devoted to each person. In each case, one page has a full-colour illustration; the opposite page gives some information about the person, together with some scriptural teaching. The right-hand page also has a space for a drawing and a number of sentences in which the reader has to fill in the missing words.

A Bible Alphabet Busy Book, by Alison Brown, published by the Banner of Truth Trust, booklet, 32 pages, £3.00.

This further booklet is of the same size as the one reviewed above; it is cheaper because inside it is entirely in black and white. The author takes a Bible word for each letter of the alphabet – from *ark* to *Zion*. For each topic, there is a picture and a puzzle-type exercise, based on a Bible passage. The user is invited to complete sentences, or to fill in missing letters, or to answer questions, using the relevant passage. The use of this booklet may improve the child's reading and writing skills but, more importantly, it should increase the child's knowledge and understanding of the Scriptures.

Protestant View

A Papal "Knighthood"

Rev Dr Sheila Kesting, the first female moderator of the Church of Scotland General Assembly, was recently awarded the Order of St Gregory the Great, by the Pope, at the request of the Scottish Roman Catholic bishops. Dr Kesting, now retired, was for 23 years the Kirk's ecumenical officer. This rare "honour" is the equivalent of a papal "knighthood" and is sparingly bestowed on those outside the Roman communion. It is given "in recognition of their personal service to the Holy See and to the Roman Catholic Church, through their unusual labours, their support of the Holy See, and their excellent examples set forth in their communities and their countries". Dr Kesting said she was "overwhelmed" to receive what she described as a "tremendous privilege."

It is very sad that one of the leading figures in the Church of Scotland should be awarded, and receive, this "knighthood", though it is – at one level – an empty bauble. At another level, however, it is a worrying indication of how far away from the biblical truths of the Reformation the leadership of that Church now is. It also shows how useful Rome now sees that many Protestants are in advancing the interests of the papacy. The spirit of false ecumenism, which Dr Kesting so clearly exemplifies, is based on erroneous views of the teachings of Scripture and a consequent spiritual blindness with

regard to the real antichristian nature of Romanism. May the Lord open the eyes of the people of this once-enlightened nation to see the dangers of any compromise with Roman Catholicism!

AWM

Notes and Comments

The “Facts” of Science Are Provisional

When the writer was at school, he was taught that Lamarckism (the idea that an organism can transmit acquired characteristics to its offspring) was an old and exploded theory. Body-builders do not pass on their acquired muscularity to their children; and the giraffe did not get its long neck by continually stretching upwards, with each generation having a slightly longer neck than the previous one. Instead (we were told) the correct theory to account for the present-day form of biological organisms was Neo-Darwinism: natural selection acting on genetic variation.

Since then, it has been found that the experiences of one generation can affect the outward appearance of the next, even though the genes are unaltered. One example arose from the Dutch famine of 1944-5 during the Second World War. It was found that where pregnant women were exposed to the famine late in pregnancy, their children had low birth weight, but their grandchildren had normal birth weight. On the other hand, where the mothers were exposed to the famine early in pregnancy but not later on, the children had normal birth weight but the grandchildren had a high incidence of low birth weight.

Many other examples of these so-called “epigenetic” changes have been found among both men and animals. Alcohol, smoking, heavy-metal poisoning and stress can all lead to non-genetic changes which are transmitted to the next generation. Unlike genetic changes, these epigenetic changes tend to be reversible and to last only a few generations. It is clear from the examples that there are probably innumerable further examples to be discovered, and also that the subject is highly relevant to evolutionary theory. Even if the epigenetic changes last only a few generations, they introduce a “noise” into the supposed evolutionary process whereby the organism with the “best” genes does not necessarily have the “best” body to go with those genes. The Neo-Darwinists are having to think again. If British children are not allowed to study Creationism at school, they could profitably study the history of evolutionary theory, with its various u-turns, and could thus derive a healthy cynicism on the subject.

Meanwhile one wonders if there is anything of “visiting the iniquity of the

fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (Ex 34:7) in epigenetics? While these words are primarily to be understood spiritually, in that ungodly parents give their children an ungodly background and upbringing, perhaps there are physical aspects as well. *DWBS*

American Vice President Elect: Mike Pence

Rarely has an election attracted so much global media attention as the recent American presidential election. All eyes were fixed on the contest between the Republican nominee, Donald Trump, and the Democrat, Hilary Clinton. The battle between the two parties has been fierce and often merciless; indeed some of Mr Trump's electioneering rhetoric was extremely distasteful. Yet this wealthy businessman, with no previous political experience, has been elected as the forty-fifth President of the United States. We have learned a lot about Donald Trump, but less well-known is his running mate, Michael Richard (Mike) Pence, Governor of Indiana, who will become Vice President of the United States on 20 January 2017, DV.

Unlike Mr Trump, 57-year-old Governor Pence has extensive experience in government and was elected Governor of the State of Indiana in 2012. He states he is "a Christian, a Conservative, and a Republican, in that order". As a member of the House of Representatives, Pence is said to have had a "reputation as a culture warrior that was unsullied – he opposed expansion of abortion rights and federal spending on stem cell research, pushed a constitutional amendment against same sex 'marriage' and briefly cut off new federal funding for Planned Parenthood", the biggest organisation in the USA carrying out abortions. He is convinced that allowing "marriage" between same-sex couples "will lead to societal collapse".

On being elected Governor, Mr Pence continued to put his Christian convictions into practice – but not without opposition. As a result he became involved in several high-profile controversies. In 2015 he signed the Indiana Religious Objections Bill (Religious Freedom Restoration Act) into law. It was designed to protect citizens from being compelled to enter into business contracts against their consciences and religious beliefs. However, the signing was severely criticised by groups complaining that the law would permit discrimination against homosexuals. Pence himself strenuously denied discriminating against any group and it was evident that he was seeking to return Indiana to Christian principles. However, on encountering fierce resistance from liberal members of his own party and the LGBT lobby he felt forced to sign a further bill intended to "protect" LGBT people.

He also signed several abortion bills, including one in early 2016 that both

banned certain abortion procedures and placed new restrictions on abortion providers. However, here again he ran into opposition. A federal court vetoed the bill. The liberal wing in Indiana clearly sought to thwart his endeavours as he struggled to change that State's moral culture. Mr Pence is also passionate about religious freedom for the individual. In 2016 he pledged, "I will not support any bill that diminished the religious freedom . . . or that interferes with the constitutional rights of our citizens to live out their beliefs in worship, service or work. No one should ever fear persecution because of their deeply-held religious beliefs".

In a pre-election debate Mike Pence spoke about his beliefs: "My Christian faith is at the very heart of who I am". He states his Christian faith only became real to him when he came to trust in Christ as a young man at college. He declares, "I have tried to live that out, however imperfectly, every day of my life with my wife at my side". Responding to a question on the value of life, he referred to the Bible; for him the sanctity of life proceeds from a belief that God is telling us in His Word that He knows all in the womb before they were formed. He continues, "From my first time in public life I sought to defend with great compassion the sanctity of life. . . . [That] a child almost born into the world could still have their life taken is just anathema to me". He concluded, "I try to spend a little time on my knees every day" – although one would have wished him to speak more positively.

In July 2016, when Governor Pence accepted the Vice-Presidential nomination, at the Republican convention, he said, "I have faith that God can still heal our land . . . should I have the awesome privilege to be elected as your Vice President I promise to pray daily for a wise and discerning heart, for who is able to govern this great people without it?" We pray that God will uphold him in this role and that we in Britain would see rulers raised up with the fear of the Lord in their hearts. Above all, we should pray that God would send His Spirit to bring every nation to repentance. "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chr 7:14). *KHM*

Church Information

Student for the Ministry

At its meeting of 14 June 2016, the Northern Presbytery of the Free Presbyterian Church accepted Mr Roy Bartle, Aberdeen, as a student for the ministry.

(Rev) *D W B Somerset*, Clerk of Presbytery

Meetings of Presbytery (DV)

Outer Isles: At Stornoway, on Tuesday, January 10, at 11 am.

Australia & New Zealand: At Auckland, on Friday, January 27, at 9.30 am.

Northern: At Dingwall, on Tuesday, January 31, at 2 pm.

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

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

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

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

General Fund: Anon, £200.

Jewish & Foreign Missions Fund: Anon, for Thembasis Home, £200, £200; Estate of late Mr W Fraser, Inverness, £71 611.22; Providence Chapel, Irthingborough, £450.

Wellington Earthquake Strengthening Fund: Anon, £50.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Dingwall & Beauly: Anon, £20 per Rev NMR. *Sustentation Fund:* DS, £20 per Rev NMR.

Duirinish & Bracadale-Strath: *Magazine Fund:* Glendale Friend, £5 per RAC.

Edinburgh: Friend, Cmryu, £140. *Where Most Needed:* Friend, £100 per Rev DC.

Fort William: *Communion Expenses:* Anon, £40, £40.

Glasgow: Anon, £400; Estate of late Miss Catherine MacLeod, £1000; Anon, £60. *Bus Fund:* Anon, £10, £20, £20, £100, £20. *Eastern Europe Fund:* Anon, £80, £63, £62, £62, £40, £65, £30. *Wellington Earthquake Strengthening Fund:* Anon, £20, £70. *Where Most Needed:* Anon, £20, £20, £20, Anon, £20 per JC.

Greenock: *Bus Fund:* Anon, £10. *Jewish & Foreign Missions Fund:* Anon, £30, £20, £100. *TBS:* Anon, £80. *Where Most Needed:* Anon, £60.

Halkirk: N Pearce, £140.

Laide: Friends, North Tolsta, £40; Anon, £50 per DAR. *Door Collection:* Friend, Aultbea, £40 per CR. *Eastern Europe Fund:* Friend, Aultbea, £30, £30, £40; Anon, £100, £100, £20, £30, £50; Friend, Holland, £500; Friends, Fort William, £50; Friend, Melvaig, £20, Friend, Shildaig, £100; Friend, £100; Friends, Breasclate, £100; Friend, Laide, £5; Friend, Arrina, for travel, £40; Mission Box, for building, £16.75; North Uist congregation, for printing, £350. *Bibles:* Isle View Residents, £4, £5, £4, £4, £3 per DAR. *Magazine Fund:* Anon, £10 per DAR. *Outreach Fund:* Anon, £20, £20, £20, £40. *Sustentation Fund:* Friend, Aultbea, £30; Friend, Holland, £549.93, both per DAR; Anon, £60, £40.

London: Lewis Friend, £300; Canadian Friend, £100; Edinburgh Friend, £70 per Rev JM.

Ness: Friend, Northern Ireland, £40; Anon, £50 per Rev AWM. *Where Most Needed:* Anon, £40.

North Tolsta: IM, £40; Anon, £80. *Communion Expenses:* Friend of the Cause, £30; Anon, £40. *Door Collection:* Anon, £100, £20; 10 New Tolsta, £50. *Sustentation Fund:* Anon, £20. *TBS:* Anon, £10.

Singapore: Estate of late Mr W Fraser, Inverness, £71 611.23 per D Nicholson.

South Harris: Anon, In memory of late John MacLeod, Rodel, £100. Family of late Angus MacDonald, Northton, £100.

Stornoway: *Communion Expenses:* Anon, £100. *TBS:* Anon, £200.

Uig: Estate of late Miss P A Matheson, £1000. *Communion Expenses:* Anon, £100, £30. *Sustentation Fund:* Anon, £50.

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.

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 7.30 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: dlevysky@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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