

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*

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

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

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

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

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

Clerks to Presbyteries:

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

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

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

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

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

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

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

Residential Care Homes:

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

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

Website of the Free Presbyterian Church of Scotland: www.fpchurch.org.uk.

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

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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; Mbuma.

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

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

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

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

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

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

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

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

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Deliverance from Spiritual Locusts

Locusts are proverbial for the destruction they cause – as when Pharaoh was refusing to let the Children of Israel go free from bondage in Egypt and God punished him for his intransigence. In a later age, Joel prophesied of locusts that would devour his land – probably referring, figuratively, to the hosts of Assyrians and Chaldeans that would sweep into Israel and Judah and lay these countries waste. And as we look around us today, do we not see many nations devoured by hosts of spiritual locusts – such as false religions, secularism, professedly-Christian heretics and those who have rejected the absolute accuracy of Scripture teaching? Why is true religion so weak? Why is God’s authority so much rejected? Why do so few profess biblical Christianity? It is because of the devastating power of these spiritual locusts.

How can the situation be retrieved? The Lord answers the question: “*I will restore to you the years that the locust hath eaten*” (Joel 2:25). He will change the situation; He will remove these spiritual locusts. Not only will He do so, but He will bring about such spiritual prosperity that it will be as if the locusts had never swept over God’s Church. As Matthew Henry expresses it: “You shall be comforted according to the time that you have been afflicted, and shall have years of plenty to balance the years of famine”.

The situation today seems dire, leaving some to fear that the ordinary means of the reading and the preaching of the Word are insufficient to turn the tide. So they look forward to a time when the Saviour will return bodily and set up His throne in Jerusalem. But for Christ to return to earth could not increase His power; people should remember that He already has infinite power as He reigns from His throne in glory. And, when He so pleases, He can use that power to restore the years that the locusts have eaten – working through the Word and Spirit. There is no need for His physical presence in the world to improve its spiritual condition.

When Jesus was about to ascend to heaven, having finished the work He came into the world to accomplish, He directed His disciples: “Go ye into all the world, and preach the gospel to every creature” (Mk 16:15). That was how sinners would be converted, how the Church would be built up – through,

in the first instance, Christ's disciples preaching the good news about Him: that He had come into the world to save sinners. These are the human means that God has purposed to use, and the Holy Spirit applies the truth proclaimed. The power of the preached Word to change the hearts of sinners was markedly and repeatedly demonstrated in the early years of the Christian Church, from Pentecost onwards.

In every generation, the preached Word remains the appointed means for the salvation of sinners, and the power of the Spirit to bless it remains unchanged also. But as year followed year in the Apostolic age, one after another of the original disciples, and their fellow labourers such as Barnabas, Silas, Timothy and Titus, passed to their everlasting reward. Where would another generation of preachers come from? Paul told Timothy, his own son in the faith, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim 2:2). Timothy and others like him were to pass on to men of the next generation the teachings that Paul had passed on to him.

But these must be faithful men: reliable, believing men who had teaching gifts. Yet it was not for Timothy to look around a congregation and choose those whom he felt would best fit such criteria; they must be men sent out by God Himself. Paul asked, "How shall they preach, *except they be sent?*" (Rom 10:15). Men may be ordained to the ministry; they may act as ministers; but they do not have real authority unless God has called them. If not called, they cannot represent the King of kings *as ambassadors*, for He has not commissioned them; they *may* speak the truth, but they do not have the King's authority when they do so.

So if the various parts of the world are to hear the glorious message of the gospel proclaimed authoritatively, it is God who must send out preachers. But where will He find them? God is able to call men who, at this point in time, have already been brought into His kingdom, whose hearts the Lord has already opened to receive the word of salvation. But John the Baptist pointed out that "God is able of these *stones* to raise up children unto Abraham" (Mt 3:9). David Brown comments on this verse: though John "may have pointed, as he spake, to the pebbles of the bare clay hills that lay around, it was clearly the calling of the Gentiles – at that time stone-dead in their sins, and quite as unconscious of it – into the room of unbelieving and disinherited Israel that he meant thus to indicate". So those whom it may please the Lord, in coming years, to send out as ambassadors may as yet be stone-dead in their sins; they may now have no Christian sympathies whatever.

At the time when Saul of Tarsus was persecuting Christ's followers, none of them might have expected that this self-righteous, blinded, stone-dead

Pharisee – strenuously rejecting the claims of Jesus of Nazareth to be the divine Messiah – would soon be sent out by the God of heaven as an ambassador to proclaim His name to the Gentiles particularly. But that was God’s sovereign choice. One thing is clear: the Lord will never lack instruments to carry out His work in this world. When the Lord wills to send “faithful men” to follow the “faithful men” of this generation in teaching the truths of His Word to people where the Church has already been established, He will call out ambassadors, perhaps from among the “stones” – saving them and preparing them in His gracious providence. And similarly when the Lord wills to send “faithful men” to bring the gospel to others also, who do not now have it, He will work in grace and in providence to prepare them, wherever in His sovereignty He has purposed to find them.

But the Saviour has laid the duty of prayer on His people in all ages; He told His disciples: “The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest” (Mt 9:37,38), and so He directs His people today. Matthew Henry comments: “All that love Christ and souls should show it by their earnest prayers to God . . . that He would send forth more skilful, faithful, wise and industrious labourers into His harvest; that He would raise up such as He will own in the conversion of sinners and the edification of saints, would give them a spirit for the work, call them to it and succeed them [that is, give them success] in it. . . . Note, it is a good sign God is about to bestow some special mercy upon a people when He stirs up those that have an interest at the throne of grace to pray for it.”

As the locusts of various kinds continue to do great damage to the cause of Christ – and to the souls of those who ignore the true God and His revelation – we should be concerned not only for this generation, but for the generation which is to follow. How can the next generation be delivered from even greater ungodliness and from doing even greater damage to itself than the present one? It is, first, through God providing a multitude of men who would bring the gospel to their attention, and making them willing to listen to it; otherwise the vast majority of people will either go on deceiving themselves into thinking that there is no God, or following a god that is only the product of the human imagination. And just as we are to pray for labourers to be sent out to work in all parts of the spiritual harvest field which is this world, so we are to pray that the Holy Spirit will be powerfully poured out to apply the preached Word to large numbers of sinners.

Then the locusts will lose their power to destroy, according to the promise: “I will restore to you the years that the locust hath eaten”. But let God’s children pray for this and seek grace to do so perseveringly.

“Abide in Me”¹

A Sermon by *Charles Calder Mackintosh*

John 15:4. *Abide in Me, and I in you.*

These words were first addressed by Christ to the eleven who were “in Him” not by profession only but in reality. He had shortly before spoken to them such words as these: “Let not your heart be troubled: ye believe in God, believe also in Me” (Jn 14:1); “I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also” (Jn 14:18,19); “Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (Jn 14:27). And He had just said of them (Judas having previously left them): “Now are ye clean, through the word that I have spoken unto you”.

He made use of the figure of the vine-stock and the branches to illustrate the union that subsists between Him and His people. The vine-stock and the branches make up one tree: Christ and His people are one. Plainly this is no mere external union, neither is it a mere union of sentiment or feeling – for, in this sense, the holy angels are entirely one with Christ. Nor is it what we call a relative union, such as subsists between the Representative and those whom He represents, or between the Surety and those for whom He engages. This is necessarily included in it, but it is more than all this.

The leading thought is the sameness of life. As the same life subsists in the vine-stock and in the branches, so the same life that is in the God-man Mediator, in its surpassing glory and all-fullness, is also in the weakest believer. It is the same Spirit, poured out upon the Head and received by Him without measure, that in measure is given to His people – first to quicken them and then to dwell in them. And this is special to redemption: as truly special to it as is Incarnation and Substitution. It is true that holiness is the same in the holy angels as it is in Christians; as indeed it is the same, in essence, in God and in His holy creatures. But the peculiarity of the life of Christ’s people lies in this: that the God-man is its spring; and that it is His life-giving power that evokes it out of death, that preserves it, and that causes it to grow from grace to glory.

Hence Christ’s people have a specially-close dependence upon Christ, just in proportion to the intimacy of the union. Hence also their blessed security in having their life bound up in His life: because He lives, they shall live also. For this union is indissoluble. Once formed, it lasts for ever: death cannot

¹Taken, with editing, from *Memorials of the Life and Ministry of Charles Calder Mackintosh*. Mackintosh (1806-68) was first minister in Tain and afterwards in Dunoon.

break it; on the resurrection day it will be perfected. No doubt Christ speaks of certain branches in Him being taken away, cast forth and withered. But these are branches that, by bearing no fruit unto perfection, show that they are not truly united to the Vine and do not partake of its life and fatness. The mysterious union on which salvation turns has never been made up between them and the Saviour, through His Spirit quickening them and their coming to Him for life. We must be living souls, living branches in the living Vine, in order that the union may be indissoluble.

It is not enough to *be* in Christ; we must *abide* in Christ. It is not enough for a *sinner* to know that Jesus is the common Saviour, or to know that all whom the Father has given Him shall come to Him; his knowledge of these things will only increase his condemnation unless he comes to Christ for salvation. So it is not enough for the *believer* to know that nothing shall separate him from the love of Christ. If it is a blessed truth that the love of Christ is unchangeable, it is just as sure that those whom He loves “work out [their] own salvation” and do not “draw back unto perdition”.

All anxiety about the soul does not leave a man once he is, through grace, in Christ. The fear of the wrath to come should indeed be removed by faith in the blood of atonement, but there must be the same care to continue in Christ that there was to find Christ. And no comfort can be drawn from the unchangeableness of His love unless we are thus striving to “abide in Him”. Our first care must be to attain to a state of salvation through union to Christ; our continued care must be to have our salvation advancing and the spiritual life in us increased through daily experience of the power of Christ as the Life.

So then the sum of the Christian’s duty may be summed up in this: abiding in Christ. Jesus, addressing His people and filled with concern for their comfort, their stability, their growth, and their fruitfulness, says, “Abide in Me”. Can we, from experimental knowledge and blessed remembrance, understand the feelings of the soul that, after long seeking rest and finding none, has now found Christ and so can say, “Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee”? O how deep the sense of personal unworthiness then! How vivid the impression of the Saviour’s glory and preciousness: Christ as a covert, Christ as the life, Christ as the soul’s all! Now think of these words, “Abide in Me”, as coming from *His* lips to the sinner who has just been received by Him and who is tasting of His graciousness. Who would say that the soul would ever again depart from Him?

What then is implied in abiding in Christ?

1. There must be a deep, continued *sense of need* of Christ, and an abiding *perception* of His all-sufficiency and fullness as a Saviour. The poverty of spirit to which the blessing is attached by the Lord in the Sermon on the

Mount (Mt 5:3) is characteristic of the Christian, not only at the outset of his course, but as long as he is in this world. It will leave him at death, when sin will leave him. Then he will be perfected in humility and perfectly blessed in the enjoyment of Christ, but he will be no longer poor in spirit. Till then, he will be growing in this grace. The richer in grace, the poorer will he be in spirit, because he will be increasingly humble, because there will be increasing sensitivity to sin, and a more and more enlarged grasp of how much he has to attain. And thus, as he grows in grace, he will more and more need the same Saviour who received him at first and showed him mercy, when he came in his guilt and his rags and his misery.

But along with a sense of need of Christ, there must be a continued and growing perception of His suitability and fullness, through a spiritual understanding of the record concerning Him in Scripture. Without this, the Christian, with his deep exercise of soul, would be of all men the most miserable. The blessedness of the poor in spirit lies in this: theirs is the kingdom of heaven to enrich and ennoble them. And the blessedness of the Christian growing in poverty of spirit lies in this: Christ is his to be more and more known by him in His unsearchable riches. It is under this sense of need on the one hand, and this persuasion of the Saviour's all-sufficiency on the other, that a sinner is first drawn to Him. It is under a deepening sense of need – the feeling that without Christ he can do nothing – and a growing knowledge of His preciousness, that the believer abides in Him.

We cannot be too wary of the religion that dispenses with poverty of spirit, or that manifests itself in calm confidence and high assurance, although it has quitted the humbling work of mourning for sin and growing in a sense of its evil. If we think we have learned enough about sin and our own sinfulness, and if we do not care to grow also in the knowledge of Christ, we may take it as a sign that we are strangers to fellowship with the Saviour.

2. Abiding in Christ must imply *dependence* on, or *trust* in, Him – trust for all that is needed to maintain spiritual life and perfect it, or to secure the soul's peace, growth in grace and eternal salvation. It implies dependence on Him for righteousness. The soul must abide in Him as the strong tower out of which it cannot be safe; or, to use another precious Scripture metaphor, it must continually put on Christ for justification on every fresh approach to God and, after every approach, to have the iniquity of holy things taken away. The more the Christian grows in grace, the more simple will be his dependence on Christ for righteousness, the more afraid will he be of mixing anything else with the righteousness of Immanuel – anything even of what the Holy Spirit may have wrought in him – as a ground of hope before God.

Abiding in Christ also implies dependence upon Him for teaching, to open

up the mysteries of the kingdom of heaven and to show us the path in which He would have us go. It implies, moreover, dependence upon Him for sanctifying grace, as having no hope of obtaining holiness except through the grace of His almighty Spirit. Thus abiding in Christ is the exercise of active dependence upon Him: such dependence as evidences itself in the peace, the hope and the strength which flow from Christ to the soul through its exercise. This is certainly one of the main things implied in living a life of faith on the Son of God.

3. To abide in Christ is to continue in Christ’s *love*. It does not much matter whether we say, abiding in the contemplation of Christ’s love, or abiding in the exercise of love to Christ and love to the brethren; for it is in contemplating Christ’s love that love to Christ is drawn forth and exercised; and it is under its blessed influence that His people are constrained not to “live unto themselves, but unto Him which died for them, and rose again”. “Abide,” says Christ, “in Me.” It is as if He said, If in coming to Me your hard hearts have been broken, if you love Me who first loved you, if under the influence of this love you inquire, “What shall I render unto the Lord for all His benefits toward me?” then continue in My love, that you may keep My commandments.

4. To abide in Christ is to *adhere* to the Redeemer – to His Person (that is, to Himself, the living Saviour) and therefore to His Word, His cause, His people – under all temptations to depart from Him. No sooner does one set his face Christward than he meets with new and particular trials, and no sooner has he come to Christ than he may encounter temptations to go away from Him. It may be false doctrine, another gospel, tempting him, as the early churches – especially those of Galatia – were tempted to depart from the simplicity that is in Christ and, having begun in the Spirit, to seek to be made perfect by the flesh. When thus tried, the soul that is kept by Christ will say, To whom can I go but unto Thee? “Thou hast the words of eternal life.” There is a blessed heart-assurance of the divinity and infallible certainty of the way of salvation in Jesus that accompanies the first exercise of faith; and because of this, the soul that has tasted that the Lord is gracious will seek, not another gospel, but a fresh view and taste of the same gospel of the grace of God.

Further temptations are sloth on the one hand, and legalism on the other. One who has been zealous and hot in God’s service may wax cold and lifeless, content to pray without any real pressing after communion with God, and to read and hear the Word without any experience in the conscience and affections of its searching and cleansing power. Surely he has then ceased to abide in Christ. Or he may fall for a time under the power of legalism –

that is to say, of self-righteousness – one of the most subtle and powerful enemies with which the believer has to contend. Could he but receive in simple faith the promises of free grace in Christ, and trust in the Lord for their fulfilment, how different, many a time, it would be with his soul in light, comfort and growth! But why is it difficult, at any time, to exercise this simple faith? Mainly because of the remaining legalism of the heart.

Worldliness is another powerful temptation – that is to say, conformity to the world, or the love of the present world. Some of God’s people have fallen under this temptation and pierced themselves through with many sorrows. The seed sown among thorns has sprung up and there was every promise of abundant fruit, but “the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful” (Mark 4:19). If you would abide in Christ, you must feel your need of Christ’s almighty grace to keep you while engaged in the world’s business, so that your heart may still be where Christ is.

Spiritual pride is another of these temptations. When the great Apostle was caught up to the third heaven, we might have said, How humble Paul will be after experiencing such grace! Yet, lest he should be exalted above measure through the abundance of the revelations, there was given to him a thorn in the flesh (2 Cor 12). And if Paul needed this discipline in order to be kept humble and abiding in Christ, what Christian is not in danger of spiritual pride, especially after any unusual experience of the Lord’s goodness? And may this not be the reason why some Christians have so little settled comfort and joy: they are so ready to put their enlargements in the room of Christ? “Abide”, He says, “in *Me*.”

The only other temptation, among the many, to depart from Christ which we shall now mention – for we must consider it a temptation – is despondency or readiness to faint, especially in time of trial. Despondency is no friend to humility, though some of God’s dear children are often visited with it, and kept low under its influence, saying, “My way is hid from the Lord, and my judgement is passed over from my God”. But He says, “Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength” (Is 40:28,29).

5. To abide in Christ must include to abide in Him *to the end*, even when the flesh may seek repose, and when something may whisper that there has already been enough confession of old sins and enough struggling with indwelling sin. The soul must abide to the end – till the soul can “go no more out”, till it is made white in Christ’s blood and filled with all the fullness of

God, finding its heaven in giving back all that it has received, in adoring thanksgiving, to the Lamb that was slain.

The Redeemer tells us what the blessed effects are of abiding in Him. They are such as these: (1) bringing forth much fruit, even the fruit by which the Father is glorified, and which is the evidence of discipleship; (Jn 15:5-8); (2) the knowledge of God as the hearer of prayer, because prayer flourishes in keeping close to Christ, and the believer who does not have a condemning heart has confidence towards God to open his mouth wide that the Lord may fill it (Jn 15:7,16; 1 Jn 3:20-22); and (3) his joy is made full; so he finds that, even when sorrowful, he may be “always rejoicing” (Jn 16:24; 17:13).

But let us not forget that Christ speaks of some who do not abide in Him; and that their misery is in proportion to the joy of those who do. How terrible are His words: “If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned” (Jn 15:6)! How sad is the case of a person who once seemed to be in Christ – a believer in His name, an ardent lover of His Person, His people and His cause, a student of His Word, one who honoured His laws – when he leaves his first love and goes back to the world and is again entangled in its pollutions! Are there any such among us? If there is, may the Lord, in infinite mercy, before it is too late, so deal with him that, out of a deeply wounded heart, the cry may come forth: O that it were with me as in the years that are past!

Is there anyone who fears that he has lost, or all but lost, the evidence which he once had of being in Christ, because he cannot now discern the faith, repentance, love, self-denial, or what he once thought were the beginnings of these blessed graces in his soul? What is the remedy for such a person? Is it to brood over old experiences, or to look more and more *within*? The Lord *may* give deliverance in this way. But what you are especially called to – if you now feel that to be without Christ is the sum of all misery – is to come as a sinner, as the chief of sinners, to the Lord Jesus.

If you cannot say with confidence that you are in Christ, yet you may say that He invites you to come to Him, with the promise that He will in no wise cast you out. Grasp the grace of such a blessed invitation; do not delay complying with it. Come to Christ, and the rising of the Sun of Righteousness upon your soul will scatter the darkness; in His light you shall see light; and peace and joy will return with a melted heart.

But if you have all but lost the evidence you once had of being in Christ, inquire when it was that doubt began to fill your mind? Was it after you became less earnest and diligent in secret prayer, after you had given place to spiritual sloth, and after you had ceased to search the Word of Christ contin-

ually? Then understand the solemn lesson which this teaches you, and profit by it. It is in connection with self-examination, with prayer, with making His Word precious, that the Lord Jesus manifests Himself to His people, keeps them abiding in Himself, and restores them from their wanderings.

Finally, how sad is the case of those to whom it cannot be said, "Abide in Me", because they are not in Christ! To be without Christ is a dreadful thing, whatever lack of concern people may have in listening to this. It is to be under the curse of God and the dominion of sin, to be living to God's dishonour, to be walking in the broad way that leads to destruction. But if Christ seeks you when you do not seek Him; if there is mercy enough in Christ for you, enough efficacy in His blood to cleanse you, and enough power in His grace to sanctify you, then think how fearful it would be to live and die a rejecter of Christ, to appear before the judgement seat without Him, to be driven from His presence, to have it said by the blessed Saviour Himself: "Depart from me!" These are not unmeaning words. You will yet know that these are the things which concern your peace. Will you not then seek the Lord while He is to be found, while you are not on a bed of pain, while you possess your reason, while you still have precious Sabbath time, while Jesus still knocks at your door!

Christ the Mediator¹

3. Christ Taking the Office of Mediator

Rev A W MacColl

A mediator is a middle-man, one who occupies a position between two parties or persons who are at variance with one another, or are separated from one another. There was clearly no need for a mediator between God and men before Adam's fall, since man was created in knowledge, righteousness and holiness and enjoyed communion with God. Since the Fall, however, a mediator is absolutely essential. God's claims on His sinful creatures cannot be set aside, neither can man by His own endeavours begin to reconcile God and himself.

The great task of satisfying divine justice and justifying sinners therefore could belong to no mere man, a sinner of Adam's ordinary posterity. W G T Shedd adverts to Galatians 3:20 when he emphasises that the "Mediator between God and man cannot be God only or man only. . . . A mediator supposes two parties between whom he intervenes; but God is only one party.

¹Last month's section of this paper dealt with later controversies in the development of this doctrine.

Consequently the Mediator between God and man must be related to both and the equal of either.”² Christ the Mediator “must be a prophet who can inwardly enlighten and not merely teach by words externally, a king who can protect His kingdom, and a priest who can make atonement to justice for His people. These functions cannot be discharged by a finite being.”³

A special anointing of Christ’s human nature was required in order fully to fit Him to be the Mediator. The Father anointed Him with the Spirit without measure at His incarnation and at His baptism. Hugh Martin very beautifully describes some of the effects of the anointing received at His baptism: “Compassion for the countless perishing ones, and adoring desire for His Father’s glory in their salvation, shall now qualify Him to preach the gospel to the poor, to heal the broken hearted. Patience unmurmuring, perseverance . . . longings for His cross, and straitenings till His baptism of blood be accomplished (Lk 12:50); all these graces, and all others needed in His office, will the Holy Spirit of His baptism unfailingly, and unto the uttermost, operate in Jesus, the Head and Mediator of His Church.”⁴

Now, the office of a mediator between God and man is one of *condescension* and *humiliation*: because it involves a divine Person assuming a human nature, as we see from Philippians 2:7: “He made Himself of no reputation and took upon Him the form of a servant”. If the distance between the manger in Bethlehem and the cross was incomprehensibly great, we might suggest the distance was infinitely greater still between the manger and the glory He had with the Father before the world.

To be a mediator between God and man implies a condition of dependence. He consented to take a secondary place. As Shedd puts it, “a king who volunteers to become an ambassador to his own subjects condescends and humbles himself”.⁵ That humility was seen in the fact that Christ assumed the office of Mediator in response to a special divine call. *The Westminster Confession* says, “This office [He] took not unto Himself, but was thereunto called by His Father, who put all power and judgement into His hand and gave Him commandment to execute the same”. Thus the position He assumed in the covenant was one which involved dependence and subordination. He would depend on the Father’s promised strength through the Holy Spirit and He would subject Himself to the sufferings necessary to satisfy divine justice.

²Shedd, *Dogmatic Theology*, Presbyterian and Reformed, 2003 edn, p 675.

³Shedd, *Dogmatic Theology*, p 265.

⁴Martin, *The Abiding Presence*, Knox Press, p 78. For more on this glorious subject see John Owen, *Works*, vol 3 (Banner of Truth, 1966, pp 159-185; George Smeaton, *The Doctrine of the Holy Spirit*, Banner of Truth, 1958 edn, pp 116-136.

⁵Shedd, *Dogmatic Theology*, p 676.

Perhaps never was this more solemnly seen than when the Redeemer in His agonies in the Garden of Gethsemane cried out, “Nevertheless, not My will but Thine be done”.

With regard to the covenant, we might also add that it involved condescension on the part of God the Son to enter into a covenant with the Father and take the position of the Mediator. Only because He was the co-equal Son of God could He agree to take a subordinate position as the Servant of Jehovah in the covenant. This clearly shows that Christ is equal in power and glory to, and of the same essence as, the Father; He is “the Son of the Father, in truth and love” (2 Jn 3).

Moreover, since the office of Mediator is one of condescension and humiliation, it is also one of *reward*. The reward was consequent upon enduring the humiliation: “Who for the joy that was set before Him endured the cross, despising the shame . . . for consider Him who endured such contradiction of sinners against Himself” (Heb 12:2,3). He was straightened until His baptism was accomplished, but ever knew that the accomplishing of His mission involved both reward for Himself and eternal life for His people: “His glory is great in Thy salvation, honour and majesty hast Thou laid upon Him” (Ps 21:5); “But we see Jesus, made a little lower than the angels, crowned with glory and honour, that He by the grace of God might taste death for every man” (Heb 2:9).

Taught by God?¹

Thomas Boston

Do you wish to know if you are being taught by God? I offer you the following marks:

1. Christ’s teachings are very humbling to the soul. Human knowledge puffs up, but divine knowledge abases and casts down. It empties a man of all conceit of his own worth and fills him with low and abasing thoughts of himself. So it was with Job: “I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes” (42:5,6). This same light of the Spirit, which shows us the glorious greatness and majesty of God and His other shining perfections, shows also, at the same time, the vileness, baseness, emptiness and utter unworthiness of man, even of the best and holiest of men, as in the case of Isaiah: “Woe is me, for I am undone, because I am a man of unclean lips,

¹Taken, with editing, from Boston’s *Works*, vol 1. It is a continuation of January’s article by Boston.

and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts” (6:5). When Paul got a saving sight of Christ, he calls himself the least of all saints, and the chief of sinners. Were you ever deeply humbled before the Lord and made to see your own emptiness and vileness? Those who are puffed up with pride and self-conceit are strangers to the teaching of Christ.

2. The teachings of Christ deeply impress the heart. They fully reach the soul of a sinner: “I will speak comfortably unto her” (Hos 2:14); or, as in the original, “I will speak to her heart”. When Christ shows unto men the great evil and danger of sin, He so convinces and catches the soul that no creature comforts can yield any pleasure or sweetness, but they prove all tasteless and have no more pleasure than the white of an egg. And when He speaks peace to the soul, and intimates the pardon of sin, He so comforts and refreshes it, that no afflictions or pressures, however heavy and disturbing, have any weight or bitterness in them at all. One drop of consolation from heaven sweetens a whole sea of trouble on earth, and fills the soul with joy unspeakable and full of glory. The Psalmist says, “In the multitude of my thoughts within me, Thy comforts delight my soul” (Ps 94:19).

3. The teachings of Christ are sanctifying and renewing; they reform the heart: “If so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind” (Eph 4:21-23). You see here that holiness and purity are the effect of divine teaching – holiness both external and internal, negative and positive. All the discoveries of God which Christ makes to the soul change it into His own likeness (2 Cor 3:18).

4. All Christ’s teachings are practical, resulting in cheerful obedience. Idle notions and useless speculations are not learned from Christ. As His creating words are always accompanied with an effect, so also His teaching words. As when He said, “Let there be light, and there was light”; so when He says to a soul, Be humbled, it is effectually humbled – as in the case of Job: “Behold, I am vile, what shall I answer Thee? I will lay mine hand upon my mouth. Once have I spoken, but I will not answer: yea, twice, but I will proceed no further” (40:4,5). And when Christ says, Be comforted, comfort immediately follows: “As one whom his mother comforteth, so will I comfort you: and ye shall be comforted in Jerusalem” (Is 66:13).

5. Christ’s teachings are always agreeable to the written Word. The Spirit of Christ and the word of Christ never disagree: thus “the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have

said unto you” (Jn 14:26). When He speaks to the heart of a sinner, whether in a way of conviction, instruction or consolation, He either makes use of the express words of Scripture, or speaks to the heart in our language in a way that agrees perfectly with them. So the written Word becomes the standard to try all doctrines by: “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Is 8:20). Whatever differs from the Scriptures of truth must not pass for something inspired by God, but is an insinuation of the devil.

6. You will have a great love to your Teacher and you will say with David, “Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee” (Ps 73:25).

Recollections of R M M‘Cheyne (1)¹

James Hamilton

Among Christian men a “living epistle” is rare, as is an able evangelist among Christian ministers. M‘Cheyne was both; and for the benefit of our readers, and to the praise of that grace which made him to differ, we would record a few particulars about one of whom we feel it no presumption to say that he was a “disciple whom Jesus loved”.

God had given him a light and nimble form, which inclined him, in boyish days, for feats of agility and enabled him in more important years to go through much fatigue till his heart was weakened by overwork or disease. God had also given him a mind which was active, full of enterprise, untiring and ingenious. He had a kind and quiet eye and a pensive spirit which loved to muse on what he saw. He had a lively imagination, which scattered beauties of its own on what was already fair, and a way with words which expressed all his feelings exactly as he felt them, and gave simplicity and grace to the most common things he uttered. Besides, he had a delicate sensitivity, a particularly tender manner and an eminently affectionate heart. These are some of the gifts he received at first from God and which would have made him an interesting character though the grace of God had never given more.

He was born in Edinburgh 29 years ago, and received his education at its High School and its University. When the most important of all changes passed upon him, we do not know; but the change itself is described in some stanzas on “Jehovah Tsidkenu”, which strikingly describe the difference

¹Taken, with editing, from Hamilton’s *Works*, vol 4; see the review on page 91 of this issue. This piece is dated 3 April 1843, shortly after M‘Cheyne’s death. Hamilton was at this point a Church of Scotland minister in London.

between the emotions originating in a fine taste or tender feeling and those which spring from precious faith. His own susceptible mind experienced both of these.

He was only 21 when he became a preacher of the gospel. His first field of labour was Larbert, near Falkirk, where he was assistant minister for about a year. That was the halcyon day of the Church of Scotland, before the civil power laid its arrest on the energies of the Church and the hopes of the people.² In every populous or neglected district, new places of worship were springing up with a rapidity which made grey-haired fathers weep for joy, thinking the glory of our second temple would surpass the glory of the first, and which promised in another generation to make Scotland a delightful land again. Among the rest, a new church was built on the west side of Dundee. The church was no sooner opened than it was filled; and in selecting a minister, M'Cheyne was the choice of a unanimous congregation.

He began his labours in St Peter's on 27 November 1836; as an earnest of coming usefulness, his first sermon was blessed to the salvation of some souls. When he became more closely acquainted with his people, he found a few that feared the Lord and called upon His name, but the great mass of his congregation were mere churchgoers – under a form of godliness exhibiting little evidence of being new creatures in Christ. And he found throughout his parish such an amount of dissipation, irreverence and Sabbath-breaking as told plainly that it was long since Willison³ had ceased from his labours. The state of his people pressed the spirit of this man of God and drove him to exertions which were not too great for the emergency but were far beyond his strength. He knew that nothing short of a living union to Christ could save from eternal death, and he also knew that nothing short of a new character would indicate this new relation.

He was often in an agony till he would see Christ formed in the hearts of his people, and all the fertility of his mind was expended in efforts to present Christ and His righteousness in an aspect likely to arrest or allure them. Like Moses, he spent much time in crying mightily to God on their behalf; and when he came out to meet them, the pathos of Jeremiah and the love of John were struggling in his bosom and flitting over his countenance by turns. Though he had much success, he had not all he wished. Many melted and were frozen up again, and many sat listening to this ambassador of Christ spending his vital energies in beseeching them, as if he were merely an interesting study – a phenomenon of earnestness. The vehemence of his desire and the intensity of his exertions destroyed his strength. It seemed as if the golden

²The writer is referring to the period before the Disruption of 1843.

³John Willison was a noted minister, first in Brechin, and from 1718 to 1750 in Dundee.

bowl were about to break, and after two years' labour, heart palpitation constrained him to desist.

Each step of a good man is ordered by the Lord. This step – M'Cheyne's sickness – led to the visit of a deputation to Palestine and gave a great impulse to that concern for Israel which is now characteristic of Scottish Christianity. The temporary loss of their pastor was the infinite gain of St Peter's church. When, after 12 months' separation, M'Cheyne returned, it was like a husbandman who lay down lamenting that the heavens were brass, and awakened amidst a plenteous rain. During his absence a remarkable outpouring of the Spirit had come down on his parish, and the ministry of his substitute was the means of a remarkable revival. M'Cheyne came back to find a great concern for salvation pervading his flock, and many whose carelessness had cost him bitter tears were now cleaving to the Lord with full "purpose of heart".

We remember the Thursday evening when he first met his people again: the solemnity of his re-appearance in that pulpit, like one alive from the dead; his touching address, so true, "And I, brethren, when I came to you, came not with excellency of speech"; and the overwhelming greeting which awaited him in the crowded street when the service was over. Many who had almost hated his ministry before were now pressing near to bless him in the name of the Lord. From that time forward, with such discouragements as the impenitence of the ungodly, the inconsistency of doubtful professing Christians, and the waywardness of real disciples occasionally caused him, his labours were wonderfully lightened. The presence of God was never wholly withdrawn and, besides some joyful communion feasts and several hallowed seasons of special prayer, almost every Sabbath brought its blessing. St Peter's enjoyed a perennial awakening, a constant revival, and the effect was manifest.

We do not say that the whole congregation or the whole parish shared it. Far from it. But an unusual number adorned the doctrine, and it was interesting on a Sabbath afternoon to see, as you passed along the street, so many of the working people keeping the Sabbath holy, often sitting at the windows of their houses with their Bible or another book, for the full benefit of the fading light. It was pleasant to think how many of these houses contained pious people or praying families. But it was in the church itself that you felt all that was special about the place; after being used to its heart-tuned melodies, its deep devotion and solemn assemblies, and knowing how many souls had there been born again, we own that we never came in sight of St Peter's spire without feeling that God was there. To this hour memory refuses to let go, wrapped round in heavenly associations, the well-known chime of its gathering bell, the joyful burst of its parting psalm, and, above all, that tender, pensive voice which was to many as though an angel spoke to them.

Repentance, True and False¹

C R Vaughan

We may examine the contrast between the two species of repentance – one springing from a godly sorrow that works salvation, the other springing from the sorrow of the world, that works death. The one is selfish, controlled by selfishness; the other is prudent, controlled by a lawful regard to well-being. One is confined to special sins; the other extends to all sin, whenever recognized as such. One is embittered, the other is humble. One is afraid of detection, the other is free to confess. One is disposed to extenuation and self-defence; the other is anxious to see more of its own evil. The one is revengeful to others; the other is revengeful towards itself. The one leads to a limited reform of faults in conduct, but to little or none in the heart; the other seeks an unlimited reform, and most eagerly in the inward parts. The one refers to God only as the source of danger, the other to God as rightly offended. The one produces effects which are not often permanent, even in their limited range; the other produces permanent effects of general improvement.

The effects of the one are not purifying; the effects of the other are purifying, especially in the heart. The effect of the one is not humility, but self-assertion; the effect of the other is self-condemnation. The desire for salvation produced by the one is soon discouraged; the desire for salvation produced by the other is permanent and inextinguishable. The effort to escape produced by the one soon ceases; the effort to escape produced by the other never ceases. The one never leads to the acceptance of gospel mercy; the other always does. The sorrow of the one leads to remorse and ends in death; the sorrow of the other leads to godly repentance and works out salvation. The one merely restrains the natural conscience from the paralysis of its functions by sin, when the restraining influences of the Holy Spirit enable it to do its work; the other is the gift of Christ, the Prince and Saviour exalted to give repentance and forgiveness of sins through the agency of the Spirit, and is the exercise of a regenerate heart.

The fundamental notion of all repentance is *change* of mind. If it is real repentance of the heart, it is necessarily a change of the heart in relation to sin. Prior to a real change of heart from the love of sin to honest hatred of it, all exercises of sorrow for sin are selfish; they are the kind of sorrow that works death. This selfish sorrow, from natural conviction, under gospel influences, is not useless, as it always precedes genuine repentance and tends

¹An edited extract from *The Gifts of the Holy Spirit*. Vaughan (1827-1911) succeeded Robert L Dabney as a professor of theology in Virginia, USA.

to lead to it, but it is dangerous and misleading to speak of persons in this state of mind as *penitents*; they are more properly designated as “mourners” or “seekers” or “inquirers”.

False repentance only seeks to comply with the terms of grace in order to escape destruction. True repentance is repentance for sin and wages war on it in all its known forms, “to escape its pollution as well as its danger”. False repentance may lead sometimes to the repair of wrongs and the restitution of injuries, under stress of remorse and as an inducement to mercy; but it is all selfish. True repentance leads to restitution, because it is just to do so, and because it has learned to abhor the crime which has injured others.

False repentance seeks reform in the inward parts, whenever it does seek it, but merely as the recognised path away from peril. True repentance leads to a habitual and eager purification in all areas of life, not only because it is essential to safety, but because it has learned to abhor the law of sin in the members. Paul said of it: “What carefulness it wrought in you; yea, what zeal, yea, what indignation, yea, what revenge!” It leads to a universal and permanent reform of heart and life. Not discouraged by a thousand failures and falls, weeping and ashamed of its lack of fidelity in duty, the grace-supported heart of a true penitent sends back evermore the heroic battle-cry of the weary but unconquered soldier of Christ: “Rejoice not against me, O mine enemy”; though I weep, I shall rejoice; though I am weak, yet am I strong; though I sit in darkness, the light shall arise unto me; though I fall, I shall rise again; though He slay me, yet will I trust in Him. True repentance leads to life eternal.

Musical Instruments in Worship

1. A Strange Phenomenon

Rev K M Watkins

It has become increasingly difficult to find churches that exclude musical instruments from their worship. In more traditional churches, it will be a single organ or piano; in more ornate churches, other classical instruments might be added; in modern churches it could be drums, guitars and whole rock bands. Apart from the Eastern Orthodox tradition, which never accepted instruments, rare nowadays are the churches of any kind which sing God’s praise *a cappella*¹ – with the voice only, without the accompaniment of any

¹*A cappella* is an Italian musical notation, meaning “according to the way of the chapel”. This shows the degree to which unaccompanied singing was historically associated with the Church’s way of singing.

mechanical device. The use of instruments in Christian worship has grown into an epidemic of international proportions.

This is strange, very strange. It is strange because singing without musical accompaniment was the almost-universal practice of all Christendom for the greater part of the first millennium of its existence. From Justin Martyr in the second century, the uniform voice of the Church fathers was against the use of instruments. Even Aquinas in the first half of the thirteenth was against them. G I Williamson summarises the indisputable history: in worship, “the first recorded instance of the use of such [musical instruments] was in the eighth century, but they did not become common until the thirteenth”.²

John Girardeau, in his classic work on the subject, traces it further: “The organ, during the fourteenth and fifteenth centuries, steadily made its way towards universal triumph in the Romish Church”.³ John Price, in a recent book on the subject, shows the position before the Reformation: “By the early 1500s, an organ was found in almost every important church of Europe, and its use became one of the distinguishing traits of the Roman Catholic liturgy”.⁴ The plethora of musical instruments today among Protestants as well as Romanists, is indeed a strange phenomenon.

If it is strange to find instrumental music in almost all worship calling itself Christian, it is stranger still to find it so prevalent in the majority of churches claiming to be reformed. For the purest stream of the Reformation cast them out along with other trappings of Popery.

In Calvin’s Geneva, Psalms were sung without musical instruments. He comments on Psalm 71:22: “To sing the praise of God upon the harp and psaltery unquestionably formed a part of the training of the law, and of the service of God under that dispensation of shadows and figures; but they are not now to be used in public thanksgiving.”⁵ On Psalm 33:2, he wrote:

²G I Williamson, *Instrumental Music in Worship: Commanded or Not Commanded?*, downloaded on 29 January 2016 from <http://www.westminsterconfession.org/worship/instrumental-music-in-worship-commanded-or-not-commanded.php>.

³John Girardeau, *Instrumental Music in the Public Worship of the Church*, Richmond VA, 1888, p 162.

⁴John Price, *Old Light on New Worship*, Simpson Publishing Company, 2005, p 86. Price is a Reformed Baptist, and provides a thorough and helpful review of the history of instrumental music in Christian worship. His work is marred, not only by the use of modern versions of the Bible, but also by a futile attempt to claim unity between those who exclude instruments altogether and those who use only one instrument to “aid the pitch and meter in singing” (p 15), arguing that they “share the same theological convictions and a high regard for the regulative principle of worship” (p 16). According to Price, it seems that the only real problem is to have more than one instrument. Rather, the Second Commandment is broken by using even one.

⁵*Calvin’s Commentary*, Baker Book House, 1984, vol 5, p 98.

“Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting up of lamps, and the restoration of the other shadows of the law. The Papists, therefore, have foolishly borrowed this, as well as many other things, from the Jews. Men who are fond of outward pomp may delight in that noise; but the simplicity which God recommends to us by the apostle is far more pleasing to Him.”⁶

In Knox’s Scotland, musical instruments were cast out from the beginning. His views are clear. Urging people to attend the public means of grace regularly, he wrote: “I mean not to hear piping, singing, or playing, nor to patter upon beads or books whereof they have no understanding. . . . For with such will I neither join myself in common prayer, nor in receiving external sacraments; for in so doing I should affirm their superstition and abominable idolatry.”⁷ Knox was a great advocate of congregational singing; it was the passive “hearing” of others “singing” to the congregation that he was condemning, along with the playing of musical instruments, pipes and all.

Nowhere was the Reformed principle of worshipping God only as He has appointed in His Word implemented more thoroughly than in Scotland. Unaccompanied singing has distinguished conservative Presbyterianism in Scotland and elsewhere ever since, and has been most strenuously contended for as an essential part of the crown rights of Christ. He alone, speaking in Scripture, has the right to put musical instruments into His Church’s worship.

The history of the Netherlands, where so much of the Reformed faith has been preserved, is especially significant, given that for more than three centuries the organ has regrettably been prominent in the Reformed churches of Holland. In what is now Belgium, at the Reformation, many organs were removed from the churches, but in the northern parts of the Low Countries, the large church organs had assumed a major role in Renaissance society as well as in Romanist worship, and they were largely preserved. This was to prove too great a temptation. The civil magistrate felt that they could not lie unused. At first, he required that recitals be played before and after worship, even on the Sabbath. From there it could be easily foreseen, given the fascination with these instruments, that they would find their way back into worship.

The Church made some attempts to swim against the tide. In 1574, the Synod of Dordrecht required that “the playing of the organ in the church

⁶*Calvin’s Commentary*, vol 4, p 539.

⁷*The Works of John Knox*, ed David Laing, Edinburgh, 1895, vol 3, p 103, English updated.

. . . must be entirely abolished”.⁸ However, four years later the same Synod had to plead that “the organs, which have been tolerated for a time, must by all means be removed from the church”.⁹ The 1581 National Synod of Middleburg and the 1594 Synod of Holland and Zeeland resolved “to obtain of the magistrate the laying aside of organs, and the singing with them in the churches, even out of the time of worship, either before or after sermons: so far are those Synods from bearing with them in the worship itself”.¹⁰ Clearly the state was usurping a role in church worship never given to it by Scripture, and the Church was acquiescing in this. No wonder it was a losing battle. A minister at Arnhem, having preached against the organ, “was brought before the magistrate . . . and informed that he had gone too far”.¹¹

During the opening decades of the seventeenth century, the controversy raged within the Church between those for and those against, until in 1638 the Synod of Delft “took the middle road and decided to leave the decision up to each individual congregation” by stating that “organ playing is held to be a neutral subject (not a matter of principle) and as such is left to the freedom of the churches”.¹² This dishonourable compromise was opposed by a few, but by the middle of the seventeenth century, “organised resistance to the organ in the worship service now collapsed”.¹³

The contrast between Scottish zeal for purity of worship and Dutch practice can be seen clearly in the testimony of Scottish Covenanter and martyr James Renwick, who said: “I testify and bear witness against the vast and sinful toleration of all error and sectaries in the Belgian Church [he means those adhering to the Belgic Confession] . . . and also against all their superstitious customs, such as, their observing of holy feast days, as they call them, the organs in their churches, and the like; all which they have as the relics of idolatry”.¹⁴

It is not so strange that churches in the Lutheran and Anglican stream of the Reformation should have preserved musical instruments. Their view of worship was never as Reformed as their doctrine. They asserted that, provided an element of worship had not been expressly forbidden in Scripture, it was

⁸Henry Bruinsma, *The Organ Controversy in the Netherlands Reformation to 1640*, in *The Journal of the American Musicological Society*, vol 7, no 3 (Autumn 1954), p 207.

⁹Bruinsma, p 208.

¹⁰Hickman, *Apolog. pro Ejectis in Anglia Ministris*, quoted in editor’s note, Thomas Ridgley, *A Body of Divinity*, Philadelphia, 1815, vol 4, p 87.

¹¹Bruinsma, p 209.

¹²Bruinsma, p 210.

¹³Bruinsma, p 212.

¹⁴*A Choice Collection of Very Valuable Prefaces, Lectures, and Sermons by Rev James Renwick*, Glasgow, 1804, p 641, English updated.

allowable if the Church thought it expedient. Under the wings of that unscriptural principle, a multitude of innovations can enter into worship. But it is strange indeed, that Churches of Presbyterian or Dutch Reformed heritage should fall prey to the use of musical instruments. These Churches claim to believe in the regulative principle: that only what Scripture positively requires should be brought into worship.

That leads us to the strangest aspect of all. Although today almost all churches professing to believe in the finished work of Christ use musical instruments, Scripture shows that they were part of the elaborate ceremonial of Old Testament worship, and never to be part of the gospel simplicity of New Testament worship. The types and symbols of the old economy ended when Christ fulfilled them in His coming 2000 years ago. From that point, the types were to vanish from worship. Properly understood, and it is in a future article that this will be demonstrated, musical instruments have no more right to a place in Christian worship than animal sacrifices and altars, Aaronic priests and their garments, and thrice-yearly visits to a temple in Jerusalem. There is not the slightest hint in the Bible that musical instruments were to continue into Christian worship. What a strange phenomenon it is that their presence should have become almost universal!

In order to interpret the Scriptural evidence about musical instruments rightly, we have first to establish the basis upon which that evidence is to be assessed. Contrary to the loose approach to worship manifest in churches of Lutheran and Anglican descent and many modern churches, whereby anything may be admitted into worship provided it is not expressly forbidden, Scripture teaches that the only things to be done in worship are those which God requires in His Word. This regulative principle of worship, as it is called, is rooted in the Second Commandment. *The Shorter Catechism* asserts that we are forbidden to worship God, not only by physical graven images, but also “in any other way not appointed in His Word” (Ans 51).

The Westminster Assembly was following Scripture’s own exposition of the Second Commandment. Abel’s sacrifice was “more excellent” than Cain’s, not only because blood-shedding spoke of Christ’s death, but also because it was offered “by faith” (Heb 11:4) – that is, in accordance with what God had appointed, for faith can lean only on what God has revealed. Nadab and Abihu’s worship was rejected as “strange fire before the Lord” because it was that “which He commanded them not” (Lev 10:1). Uzzah was slain because the ark of the covenant was not brought to Jerusalem “after the due order” (1 Chr 15:13). Jeroboam received the infamous epitaph that he caused the children of Israel to sin, not only because he set up literal graven images (the golden calves), but also because he ordained a feast of his own

without God's appointment, "in the month which he had devised of his own heart" (1 Ki 12:33).

In the New Testament, the regulative principle still applies. Only what God has appointed is to be done in worship. Christ condemned the Pharisees for adding their own traditions to worship, such as ceremonial hand-washing. As a result, He said, "In vain do they worship Me, teaching for doctrines the commandments of men" (Mk 7:7). When commissioning His Church to make disciples of all nations, Christ prescribed clear limits: "teaching them to observe all things whatsoever I have commanded you" (Mt 28:20). The Church is not to teach or observe worship that He has not appointed. Paul was afraid that his gospel labours in Galatia had been in vain, not only because they were requiring circumcision but also because they were observing "days, and months, and times, and years" (Gal 4:10) which had been appointed by God only for ceremonial worship under the Mosaic economy of the Old Testament, but never for Christian worship. Likewise in Colosse, to follow "the doctrines and commandments of men" is condemned as "will worship" (Col 2:22-23) – that is, worship according to man's will, not God's will.

The Regulative Principle must be applied to the question of musical instruments in Christian worship. No element of worship, whether instrumental music or any other, is the "neutral" matter the Dutch approach declares it to be or the open matter the Lutheran/Anglican approach thinks it is. Either it is to be used, if God's Word says so; or it is not to be used, if God's Word gives no warrant for it. God willing, the next article will demonstrate that instrumental music was part of the ceremonial and typical system of the Old Testament. When that temporary system was abrogated in the coming of Christ, its typical rituals were abrogated too, so instrumental music no longer has God's sanction for inclusion in His worship. It is extraordinarily strange that the vast majority of those claiming to follow Scripture refuse to follow Scripture when it comes to instrumental music, which they intrude on Christ's house without any sanction from the Word.

Contentment is not carelessness or prodigality. . . . It is a disposition of mind in which we rest satisfied with the will of God respecting our temporal affairs, without hard thoughts or hard speeches concerning His allotments, and without any sinful desire for a change. It submissively receives what is given. It thankfully enjoys present mercies. It leaves the future in the hand of unerring wisdom.

God has . . . wondrously expressed approbation of Christ's mediation by making the preaching of Christ crucified the power of God unto salvation – the salvation of millions, many of whom were sunk in almost unparalleled guilt and shame and ignorance and misery, till they heard and believed the gospel. *W S Plumer*

FREE PRESBYTERIAN CHURCH OF SCOTLAND - CONGREGATIONAL CONTRIBUTIONS - 2015

CONGREGATION	MINISTER (Interim Moderator)*	SUSTENTATION FUND	HOME MISSION FUND	COLLEGE & LIBRARY FUND	BOOKROOM FUND	GENERAL BUILDING FUND	OUTREACH FUND	JEWISH & FOREIGN MISSION FUND	DOMINIONS & OVERSEAS FUND	TOTAL
		£	£	£	£	£	£	£	£	£

NORTHERN PRESBYTERY

Aberdeen	Rev D W B Somerset	11,759.37	17.50	1,025.00	17.50	17.50	17.50	175.00	17.50	13,046.87
Greich, Dornoch, etc	Rev N M Ross*	4,337.00	101.00	112.00	115.00	49.00	50.00	501.50	135.00	5,400.50
David, Tomatin & Stratherrick	Rev D W B Somerset*	2,915.00	229.50	434.25	220.00	235.25	258.00	592.00	261.25	5,145.25
Dingwall & Beaully	Rev N M Ross	16,975.50	464.25	885.25	254.50	405.75	543.25	1,402.75	522.25	21,453.50
Halkirk, Strathly, Thurso & Wick	Rev N M Ross*	7,327.40	750.00	450.00	200.00	200.00	575.00	635.00	187.50	10,324.90
Inverness	Rev D W B Somerset*	22,543.50	898.33	1,406.65	1,081.25	556.75	485.00	4,516.00	847.50	32,334.98
Kinlochberrie & Scourie	Rev N M Ross*	2,332.00	115.00	308.75	100.00	96.25	25.00	640.00	222.50	3,839.50
		68,189.77	2,575.58	4,621.90	1,988.25	1,560.50	1,953.75	8,462.25	2,193.50	91,545.50

SOUTHERN PRESBYTERY

Barnoldswick	Rev K M Watkins	9,730.31	210.00	223.25	132.96	263.00	171.10	308.00	42.00	11,080.62
Broadstairs	Rev J MacLeod*	5,625.00	-	312.50	-	452.35	-	312.50	-	6,702.35
Chesley	Rev R MacLeod*	-	-	-	-	-	-	-	967.54	967.54
Dundee, Perth & Stirling	Rev D Campbell*	3,337.50	382.50	287.50	141.25	141.25	131.25	277.50	136.25	4,835.00
Edinburgh	Rev D Campbell	19,000.00	405.00	1,800.00	340.00	480.00	1,020.00	1,655.00	400.00	25,100.00
Fort William & Oban	Rev R MacLeod*	390.00	20.00	40.00	20.00	20.00	20.00	40.00	20.00	570.00
Glasgow	Rev R MacLeod	27,847.75	2,036.00	2,308.50	1,923.00	1,329.00	1,272.25	5,604.00	1,688.00	44,008.50
Greenock (Preaching Station)	Rev R MacLeod	2,162.50	306.25	193.75	376.25	162.50	145.00	600.00	172.50	4,118.75
Larne	Rev K M Watkins*	85.00	-	30.00	15.00	5.00	-	311.25	20.00	466.25
London	Rev J MacLeod	23,620.00	381.25	1,655.00	63.45	156.25	101.25	952.00	31.25	26,960.45
Santa Fe, Texas	Rev J MacLeod*	-	-	38,546.98	-	-	-	35,944.48	9,239.72	83,731.18
		91,798.06	3,741.00	45,397.48	3,011.91	3,009.35	2,860.85	46,004.73	12,717.26	208,540.64

OUTER ISLES PRESBYTERY

Achnore	Rev J R Tallach	3,880.25	457.75	329.50	224.50	218.25	267.00	1,166.50	259.50	6,803.25
Ness	Rev A W MacColl	6,832.50	-	3.75	5.00	-	-	12.50	-	6,853.75
North Harris	Rev B Jardine	7,595.00	102.75	168.00	72.75	103.25	112.75	156.75	82.75	8,394.00
North Tolsta	Rev J R Tallach*	13,460.50	838.75	663.75	368.75	447.25	370.75	1,570.25	538.75	18,258.75
North Uist	Rev D A K Macdonald	9,142.50	322.50	560.00	265.00	262.50	260.00	705.00	315.00	11,832.50
South Harris	Rev K D Macleod	10,695.50	324.50	960.00	371.80	301.00	283.00	878.00	277.50	14,091.30
Stornoway	Rev J R Tallach	22,000.00	1,089.50	1,463.25	766.25	836.75	852.25	5,527.75	1,013.25	33,549.00
Uig	Rev A W MacColl*	2,530.00	67.00	122.00	61.00	60.00	-	159.00	69.00	3,068.00
		76,136.25	3,202.75	4,270.25	2,135.05	2,229.00	2,145.75	10,175.75	2,555.75	102,850.55

Obituary

Mr Angus MacLeod, Stornoway

Angus MacLeod, an esteemed elder in the Stornoway congregation, passed to his eternal rest in the early hours of Sabbath, 27 December 2015, at the age of 77. Angus's mother's people were from Barvas, Lewis. He was brought up in Newvalley and attended Laxdale Primary School. He spent most of his working life in the Harris tweed industry, latterly as a manager in mills in Stornoway. He was a nephew of the late Rev D M MacLeod of Stornoway and Auckland, New Zealand.

Angus was converted during a period of hospital treatment on the mainland. He used to say that he went from Lewis to the hospital appointment in a state of nature and returned to the island in a state of grace. Creation itself, he averred, took on a new life.

In 1968 Angus professed faith and was received as a member in full communion in the Stornoway congregation and after some years he was ordained and inducted as an elder in the congregation. His advice in the different courts of the church was weighty and, in the lectern, when he was called to speak, he was able and clear in urging his hearers to be prepared for eternity – often speaking on the ten virgins. He was a melodious singer and frequently led the praise at divine worship.

Angus was laid to rest in the same Luskentyre graveyard, in Harris, as his wife, Isabella, who predeceased him by about 6 years. As we have reason to believe that they were heirs together of the grace of God, so we have a good hope that they are of those who “sleep in Jesus”, whom God will “bring with Him”. “Wherefore comfort one another with these words.”

To Angus's immediate family – Alison, Valerie, Angela and Torquil – and to his sister Joan we extend our sympathy and commend Angus's faith. “Whose faith follow.”

(Rev) *J R Tallach*

Peace on Earth¹

W K Tweedie

Luke 2:14. *Glory to God in the highest, and on earth peace, good will toward men.*

Man may forget his own chief end on earth, to glorify his God, but the heavenly host never forget the purpose of their being. They praised their God when His word gave the world birth. They praised Him when the

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

Saviour came to do His work on earth. Another joy is felt by them – and another and another – as soul after soul repents; and “Glory to God in the highest” is ever the burden of their hosanna.

What a topic! Glory to God and peace to man in unison! Glory to God in man’s death would not have been strange, for it is right and reasonable that sin should suffer. But peace on earth, at the price of the blood of Him who is Jehovah’s fellow – peace on earth purchased by the agonies and the death of the Lamb of God, good will toward men made sure by the sufferings of an almighty Substitute – that was the most amazing topic, the most entrancing song of the angels.

And have you learned, my soul, at least to lisp it? On earth there is peace. The Prince of Peace bestows it. Do you enjoy it?

There is “good will toward men”. Do you believe it? Or do you still view God as a hard taskmaster, giving with reluctance, and delighting rather to withhold?

It is just at this point that the evil heart of unbelief is often unmasked; here even the believer is made painfully aware that the great controversy is not yet adjusted which began when Adam believed the tempter and denied the word of his God.

Most of our misery here below may be traced to the evil heart of unbelief as its fountain, and happy are they to whom it is given to believe; in whom faith works by love, purifies the heart and overcomes the world, because it receives and rests upon Christ.

And to urge the soul forward in that direction, meditate on what it is to doubt the Word of the Eternal. It is to imitate the tempter, to make God a liar – not merely to place a creature beside Him, but to lift that creature onto the throne. Surely the soul should recoil with horror from such impiety, and yet that is what the evil heart of unbelief habitually does.

Book Review

The Works of James Hamilton, published by Tentmaker Publications, hardback, six volumes, approx 500 pages each, £109.95 for the set, or £19.95 per volume, obtainable from the Free Presbyterian Bookroom.

James Hamilton (1814-1867) was born in Paisley and graduated from Glasgow University in 1835. He then moved to Edinburgh to attend Thomas Chalmers’ theology lectures and was licensed by the Edinburgh Presbytery in 1838. He became an assistant to Robert Candlish at St George’s Church of Scotland in Edinburgh, where he formed a close, lifelong friendship with

Candlish, and likewise with James Wilson, the minister of Abernyte in the Presbytery of Dundee, when Hamilton became his assistant. Afterwards he was ordained, in January 1841, as the minister of Roxburgh Place Church of Scotland in Edinburgh.

After a very short pastorate of just over six months he was inducted to the National Scotch Church, Regent Square, London, where he remained for the rest of his life; the Regent Square Church had been built in 1827 for Edward Irving. Whilst Hamilton was an assistant at Abernyte, he was very close to Robert M'Cheyne at St Peter's, Dundee, and when M'Cheyne preached in London he was usually assisting Hamilton at communion seasons.

James Hamilton was a prolific author and many, though not all, of his writings were reprinted in a collected edition of his works which ran to six volumes, published originally by James Nisbet between 1869 and 1873. The Tentmaker reprint is of this edition. In 1843 the Regent Square Church, under Hamilton's ministry, severed its connection with the Church of Scotland and joined the Free Church of Scotland and then became associated with the Presbyterian Church in England.¹

Hamilton was also the editor of the *Presbyterian Messenger* (the organ of the Presbyterian Church in England) and *Evangelical Christendom* (the organ of the Evangelical Alliance). His biography was written by William Arnot: *Life of James Hamilton* (London, 1870).

This six-volume set contains much interesting and valuable material. In a short review it is impossible even to list the contents; all we can do is to focus on some of the significant material in each of the volumes.

Volume 1 includes his often-printed treatise, *Life in Earnest*, along with a treatise on prayer called *The Mount of Olives*.

Volume 2 contains a treatise on how the Bible aids the believer, called *The Light to the Path*, along with an exposition of the parable of the *Prodigal Son*, and a treatise reminiscent of Alexander Stewart's *Tree of Promise*, called *Emblems from Eden*.

Volume 3. This volume contains a series of *Lectures on Ecclesiastes* and a treatise on *Lessons from the Life of the Lord Jesus Christ*.

Volume 4. This interesting volume contains 25 lectures and addresses. Some are historical and provide sketches of the life of *Thomas Chalmers*, and

¹For the relationship between the Free Church and the English Presbyterian Church see: Kenneth M Black, *The Scots Churches in England* (Edinburgh, 1906), pp 112-152; R Buick Knox, "The Relationship between English and Scottish Presbyterianism 1836-1876", in *Records of the Scottish Church History Society*, vol 21:1, (1981), pp 43-66; D Cornick, "The Disruption in England: English Presbyterians and the Disruption of 1843", in David Bebbington and Timothy Larsen (eds), *Modern Christianity and Cultural Aspirations*, Sheffield Academic Press, 2003, pp 288-308.

Charles Simeon and his predecessors, along with a piece titled *Recollections of the Rev R M M'Cheyne*² written very shortly after his death.

Volume 5 is largely taken up with a treatise on the *Life of Moses, The Man of God* and *Lectures on 2 Peter 1*.

Volume 6 contains 39 of Hamilton's sermons and lectures.

Tentmaker are to be thanked for making available again this very rare set of books by a man who was a prominent member of the Bonar-M'Cheyne circle. Free Presbyterian Publications reprinted, in 1969, Hamilton's *Life of Lady Colquhoun*, which is not included in this set. The volumes are produced to Tentmaker's usual high standard.

Roy Middleton

Notes and Comments

Anglican Communion Disciplines Liberal US Church

The Anglican Communion has grown enormously over the last 45 years. While greatly reduced and weakened in England and North America, it has increased sevenfold in Africa, which is where the majority of professing Anglicans are now to be found.

The effect of this became apparent in a rather surprising way in January, when a meeting of 39 Anglican primates in Canterbury decided to suspend the liberal US Episcopal Church for three years because of its position on homosexual marriage. The Primates stated that the canon on marriage adopted by the US Church represented "a fundamental departure from the faith and teaching held by the majority of our Provinces on the doctrine of marriage. . . . The traditional doctrine of the Church, in view of the teaching of Scripture, upholds marriage as between a man and a woman in faithful, lifelong union. The majority of those gathered reaffirm this teaching."

The decision of the Primates was that, for three years, the US Church should "no longer represent us on ecumenical and inter-faith bodies, should not be appointed or elected to an internal standing committee and that, while participating in the internal bodies of the Anglican Communion, they will not take part in decision-making on any issues pertaining to doctrine or polity".

The decision was unexpectedly robust, and must be a great embarrassment to the liberals – or, rather, unbelievers – who predominate in the Anglican ministry in England. Presumably it will also serve as a warning shot to the Church of England Provinces of York and Canterbury in case they should happen to be thinking of endorsing homosexual marriage. *DWBS*

²The first part of this piece begins on page 78 of this issue.

Ofsted and Christian Teaching

Dismay is being expressed by Churches and various Christian organisations at the UK Government's proposals to give Ofsted, its education watchdog, inspection powers over young people's out-of-school meetings. The proposals originally rose out of understandable alarm at what may be taking place in madrassas (Islamic religious schools) in Britain where, it is believed, some young Muslims are being radicalised and then sent to Afghanistan, Syria and other countries to engage in the most heinous and despicable atrocities. The Government's consultation document, "Out of school education settings: call for evidence", focuses on the necessity of teaching "British values" and of exposing terrorist extremism. However, the suggested legislation appears to spread its net far wider than this remit, when we read what is being proposed in relation to church groups. And, very importantly, what does the Government really mean by "British values"? In our post-Christian secular society, British values have drifted very far from biblical absolutes.

The head of Ofsted, Sir Michael Wilshaw, wants Sabbath Schools, madrassas, and after-school clubs to be registered. "We won't inspect every one of them but we will know they exist. If there are concerns – if whistle-blowers tell us there is an issue – then we will go in," he warns. Reports indicate that Sir Michael is a Roman Catholic, so that could ring alarm bells. Last year, Prime Minister David Cameron threatened, "If an institution is teaching children intensively, whatever its religion, we will make it register; and if it is teaching intolerance, we will shut you down". Registration would become mandatory for church groups meeting for tuition, instruction or training for six hours or more a week, although that may only be for one week in the year.

The *Evangelical Times* notes, "Should the Government proceed, Ofsted would have authority to inspect such groups. A Christian youth group where attendees are told, 'The only way to heaven is through Jesus', could be accused of promoting intolerance". The charity CARE's chief executive, Nola Leach, while acknowledging the problems the UK Government faces in combating "Islamic extremism and the radicalisation of citizens", says, "These proposals are a major concern. No attempt has been made to define 'intolerance' or what 'British values' are. Given the hostility of Ofsted to Christian and Jewish schools in the last year, it is hard to imagine them taking kindly to a church teaching that 'Jesus is the only way to God'". She adds that the Government is using "extraordinary intrusiveness" in its response to extremism.

While these proposals at present only concern our neighbours south of the

border, where Ofsted regulates education, they could soon spread to Scotland; and while the proposals at the moment focus on young people meeting for six hours or more, that could change. If so, there would be serious implications for our youth conferences and especially for our Sabbath schools, which many young people in our Church have found to be a means of blessing to their souls. It is not inconceivable that at some point in the future we may find inspectors sitting in on our Sabbath Schools and labelling our volunteer teachers extremists and intolerant, as they faithfully teach the biblical truths on the one way of salvation and on vital core issues such as the sanctity of marriage. The proposed legislation definitely embraces “unsuitable teachers and undesirable teaching” as defined by Ofsted’s own subjective criteria.

Colin Hart, director of the *Christian Institute*, has written to the Secretary of State for Education, Nicky Morgan, complaining that “the idea of having an Ofsted inspector sitting in on your church youth group or [Sabbath] school to see if you are an extremist is highly offensive. It would represent an unprecedented attack on freedom of religion in our country.” A spokesperson for the Evangelical Alliance, Dr David Landrum, has added his voice to those criticising the proposals; he has stated, “These proposals are of deep concern. Whether intentional or not, this strategy could be interpreted as the wholesale nationalisation of youth work and the indirect state regulation of private religious practice.” In January a group of MPs wrote an open letter to *The Daily Telegraph* expressing their worries that these plans “could have a seriously-detrimental effect on the freedom of religious teaching . . . and challenge established church teaching”.

We need to pray that God would give the Government wisdom to protect our communities and young people from unwarranted state intrusion while maintaining the balance of protecting our society from extremism and terrorism. We live in “perilous times”.

KHM

Protestant View

Rome and the Reformation

It is reported that the Pope is being attacked by traditionalists within his own Church who are alarmed at his willingness to make apparent concessions to Lutherans, particularly in view of next year’s five-hundredth anniversary of the beginning of the Reformation. Leading figures from both Rome and the Lutheran Churches have announced that a “common prayer” is to be used in services commemorating the anniversary in both denominations. One ultra-

traditionalist source criticised the “prayer” for being dominated by “Protestant material” and “one-sided praise for the Reformation” while “not accepting any concessions about elements of Catholic history, theology and heritage”.

The critical point to bear in mind is that, however conciliatory the tone being adopted by the present Pope towards Protestants and others may be, there is not – and never can be – the least movement to adopt the biblical teaching of the Reformers on justification by faith alone or any of the other scriptural doctrines which were recovered at the time of the Reformation. Rome would cease to be Rome if the gospel of free and sovereign grace were preached in her midst. She will fall irrecoverably in God’s appointed time, when His Spirit will powerfully bless those truths once more. *AWM*

Church Information

Jewish and Foreign Missions Fund

By appointment of Synod, the first of the year’s two special collections for the Jewish and Foreign Missions Fund is due to be taken in congregations during March.

W Campbell, General Treasurer

John Knox Christian Academy Teacher

The Deacons’ Court of the Santa Fe, Texas, Congregation is seeking to fill the position of teacher (which is expected to be vacant shortly) for the recently-established congregational school. The expected ages of the children are 8 through 12 years, corresponding to grades 3 through 7 in the USA system. A minimum of a bachelor’s degree and at least 1 year of teaching experience is required. For more information contact the Clerk, Mr Carl Smith, at carlallensmith@gmail.com.

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

College & Library Fund: Anon, £220.

Eastern Europe Fund: Anon, Surrey, £100; Anon, £50; Anon, Prov 8:34, £100.

Jewish & Foreign Missions Fund: N Pearce, Cmyru, for maize, £140.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Glasgow: Anon, £100. *Bus Fund:* Anon, £20, £11. *Eastern Europe Fund:* Anon, £257.

Gairloch: W Fraser, £250.

Inverness: Estate of late Miss Cathie MacLeod, for use of church for funeral, £50 per

ANMR. Collection at funeral of late Mr William Fraser, £181 per John Fraser & Son.

London: *Sustentation Fund:* Anon, £20 per Rev JML.

North Harris: North Uist Friend, £40 per Rev JBJ. *Outreach Fund:* Friend, Ireland, for outreach work in Galloway, £30 per Rev JBJ.

Staffin: Raasay Friend, £20; Mr N Pearce, £140; Anon, for open air preaching, £20 per Rev WAW.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhl, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale Duirinish-Strath:** **Struan:** Sabbath 12 noon. **Vatten:** Sabbath 6pm. Thursday 7 pm (alternately in Struan and Vatten, fortnightly). Contact Rev I D MacDonald; tel: 014786 12110.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, 10 Acharyn Rd, Dingwall, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. Manse tel: 01862 810615. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev N M Ross; tel: 01349 864351.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6 pm; Thursday 7.30 pm. Rev D Campbell, 35B Barton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227.
- Farr** (by Daviot): Sabbath 12 noon. **Tomatin:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon. (Each of these services is held once in three weeks as intimated). **Farr:** Thursday 7.30 pm (as intimated). Contact Mr M J Schouten; tel: 01463 221776.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.
- Greenock:** 40 East Hamilton Street, Sabbath 2.30 pm.
- Halkirk:** Sabbath 11.30 am; Thursday 7.30 pm. Manse tel: 01847 831758. **Thurso:** Sabbath 5 pm; **Wick:** Church; **Strathly:** Church; no F P Church services.
- Harris (North):** **Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South):** **Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (as intimated). Prayer meetings in **Leverburgh**, **Sheilebost** and **Strond** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Contact Mr A MacRae; tel: 01463 790521.
- Kinlochberrie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross, F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Church. No F P services at present. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Manse tel: 01851 890325. Contact Rev J R Tallach; tel: 01851 702501.
- North Uist:** **Bayhead:** Sabbath 12 noon, 6 pm; Wednesday 7.30 pm (fortnightly). **Sollas:** Wednesday 7.30 pm (fortnightly). Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS; tel: 01876 510233.
- Oban:** Church and Manse. No F P services at present.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact Rev D Campbell; tel: 0131 312 8227.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Rev I D MacDonald, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.
- Raasay:** Sabbath 12 noon, 6 pm; Saturday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev W A Weale, F P Manse, Staffin, IV51 9HY; tel: 01470 562243.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Mivaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 12 noon. Manse tel: 01851 672251. Contact Rev J R Tallach; tel: 01851 702501.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449.

England

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

Northern Ireland

- Larne:** Station Road. Sabbath 11.30 am, 6.30 pm; Monday 11.00 am. Contact Rev K M Watkins; tel: 01282 835800.

Canada

Chesley, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 10.30 am, 7.30 pm; Tuesday 8 pm. Contact: Mr David Kuiper; tel: 519 363 0367. Manse tel: 519 363 2502.

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

USA

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

Australia

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

Sydney, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel. (02) 9627 3408; e-mail:sydneyfchurch@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 Opland, P O Box 150, Carterton, 5743; tel: 02 7432 5625.

Singapore

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

Ukraine

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

Zimbabwe

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

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

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

New Canaan: Church.

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

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Jonathan Edwards: A New Biography by Iain H Murray Banner of Truth, 2008 [1987], hbk, 534 pp	£15.50	£12.39
Sermons by Noted Ministers of the Northern Highlands Edited by Rev Donald Beaton, FPP, 2015 [1930], hbk, 210 pp	£12.50	£9.99
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