

The Free Presbyterian Magazine

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

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

Contents

Christ Healing	161
The Necessity of Self-Examination (2)	
A Sermon by Thomas Boston	164
Robert Findlater	
4. The Fruits of a Faithful Ministry	170
The Spirit of Prayer	
1. How the Spirit Makes Intercession	
James Buchanan	175
The Eternal State	
1. A Lost Eternity	
Rev J R Tallach	178
The Gradual Increase of Gospel Light	
John Newton.....	182
God’s Wisdom in Redemption (4)	
W S Plumer	184
Always the Same	
A S Patterson.....	185
The Price of Redemption	
W K Tweedie.....	186
Book Review:	
<i>In Their Own Words</i> by David B Calhoun.....	187
Notes and Comments	189
Church Information	192

June 2019

Vol 124 • No 6

The Free Presbyterian Church of Scotland

Moderator of Synod: Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.

Clerk of Synod: Rev K M Watkins BA, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271; e-mail: kmwatkins@fpchurch.org.uk.

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.

Clarks 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 J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253.

Asia Pacific: Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel: 02 9627 3408.

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

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

Residential Care Homes:

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

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

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

The Free Presbyterian Magazine

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

Editor: Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ. Tel: 01463 712872; e-mail: kdmacleod@gmail.com. Unsigned articles are by the Editor.

Editorial Board: The Editor, Rev A W MacColl, Mr K H Munro, Rev D W B Somerset.

Deadline for sending material to the Editor: The beginning of the month previous to publication.

The Gaelic Supplement (quarterly): Editor: Rev A W MacColl MA PhD, F P Manse, Swainbost, Isle of Lewis, HS2 0TA. Available free on request.

Youth Magazine: *The Young People's Magazine*. Editor: Rev K D Macleod BSc.

Communions

January: First Sabbath: Nkayi; **Fourth:** Auckland, Inverness, New Canaan.

February: Second Sabbath: Dingwall; **Third:** Stornoway; Carterton; **Fourth:** Zenka.

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

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

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

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

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

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

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

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

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

December: Third Sabbath: Bulawayo, Santa Fe, Tauranga.

The Free Presbyterian Magazine

Volume 124

June 2019

Number 6

Christ Healing

Last month we considered Christ preaching the gospel of the kingdom (Mt 4:23). At the same time, we are told, He was “healing all manner of sickness and all manner of disease among the people”. This work of healing is very prominent in the Gospels: blind people were made able to see, deaf people to hear, dumb people to speak, and lame people to walk properly. Indeed all kinds of illness and disability were cured; some who died were even brought to life again. These were, of course, acts of great kindness to those who were afflicted, and to their relatives. But there was a higher purpose behind these healing miracles; they were not only a revelation of the Saviour’s divine power over the bodies and minds of those to whom He showed such kindness; they illustrated His power to heal the disabilities and the sicknesses of the human soul.

We read of an evening at Capernaum when the people “brought unto [Jesus] many that were possessed with devils” (Mt 8:16). We read of many instances of devil-possession during Christ’s public ministry. From the beginning of human history, Satan had done his utmost to oppose God and to prevent God being glorified. And he had done his utmost also to cause spiritual damage to human beings. That was why he came into the Garden of Eden in the form of a serpent: to bring Adam and Eve, and all their posterity, into a state of rebellion against God in the hope that, at last, they would be with him and the other fallen angels in hell for ever.

Now the Son of God had come into the world in human nature, and the number of instances of devil-possession in Judea and Galilee at that time must have been part of the demonic opposition to the Saviour. Matthew Henry comments that this was wisely ordered, “that Christ might have the fairer and more frequent opportunities of showing His power over Satan and the purpose and design of His coming into the world, which was to disarm and dispossess Satan, to break his power, and to destroy his works; and His success was as glorious as His design was gracious”. Satan was the “strong man armed”, as Jesus described him (Lk 11:21), who was doing all he could to resist the saving work of Christ. Christ was “stronger than he” and came

to “overcome him”, and one demonstration of this was that, on this particular evening, “He cast out the spirits with His word” (Mt 8:16).

Sinners in every generation are led captive by the devil “at his will” (2 Tim 2:26) and no more than the devil-possessed in Christ’s time on earth are they able to escape the clutches of the “strong man armed”. But strong though the devil is, Christ is infinitely stronger, and His deliverance of the devil-possessed from the evil spirits that dwelt in them points us to the even more glorious deliverance of sinners from the devil’s spiritual influence. Christ works by His Word and by the Holy Spirit to set sinners free, giving them grace to believe in Himself as the One who came into the world to save sinners, the One who “suffered for sins, the just for the unjust”.

Likewise Jesus “healed all that were sick”, and so He heals all spiritual diseases, of every kind. And the Apostle Matthew goes on to quote from Isaiah these words, “Himself took our infirmities, and bare our sicknesses,” words which, he states, were fulfilled in Christ. We have to remember that sickness is the result of sin; if this was not a fallen world, there would be no illness or disability. So Matthew, in quoting from Isaiah, is emphasising the fact that, in healing those who were ill, Jesus was dealing with some of the effects of sin. And He is able to take away sin itself because He took upon Him the guilt of those sins, and accordingly suffered unto death. Whatever particular disability or illness He cured that evening in Capernaum, or at any other time or place, He was showing His wonderful power and willingness to cure the diseases and inability that afflict sinners in their souls.

When Jesus was answering the messengers sent by John the Baptist, He told them to tell John: “The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up” (Mt 11:5). Then He added, “The poor have the gospel preached to them”. We can again see that physical healing was intended to illustrate the effects of gospel preaching. People were physically blind; they could not see around them; they could not see the One who could give them their sight. But they received their bodily eyesight through the power of Christ. So sinners are spiritually blind; they do not see the danger they are in, of walking blindly down the broad road to a lost eternity. Yet Christ heals such individuals; working by the Holy Spirit, He opens the eyes of their souls so that they see their danger and are made able to trust in Christ as the Saviour of sinners, who calls, “Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else” (Is 45:22).

Again there were lame people; at least some of them, one assumes, would not have been able to come closer to Christ by their own efforts. Similarly sinners are unable to come to Christ – that is, to believe in Him. They have

no power to do so. Yet Christ calls to them: “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Mt 11:28), and the Spirit makes them able and willing to come. The legs of their souls, one may say, are given strength in a way that corresponds to the healing of the lame people at Capernaum, and they do come to the Saviour.

Others were physically deaf; they could not hear the sounds around them; they could not hear the voice of the One who called sinners to Himself. And sinners are spiritually deaf; they cannot receive the warnings spoken to them by preachers; they cannot hear the call of the gospel in their souls. But Christ can heal them, by His Spirit applying the Word to their souls and making them able and willing to respond by faith to the call of the gospel.

Let us consider also the man who had a withered hand, whom Jesus met in the synagogue. Jesus commanded him to stretch out his hand, which he was totally unable to do. Yet the man did stretch out his hand – only because the Saviour, in conjunction with the command, gave him power, so that he was able to obey. He was healed; his disability was removed. Similarly, the call comes to sinners to believe on the Lord Jesus Christ, which they are totally unable to do. It may seem pointless to call sinners to do what they cannot do, but the duty of preachers is to set the good news about Christ Jesus before their hearers and direct them to believe. The point is that, where the Lord has a purpose of mercy towards a sinner; He will give the necessary power, and the sinner will believe and be saved.

This healing took place on a Sabbath, and the Saviour took the opportunity to provide some teaching about what may be done on a Sabbath. May we not also say that His use of the Sabbath for healing points to the fact that the New Testament Sabbath is the day the Lord has specially chosen to perform works of spiritual healing? It is *the* day when people gather to hear the Word of God expounded; it is therefore the day when the call of the gospel is more often addressed to sinners than on any other; it is thus the day when we may expect that Christ heals more souls than on any other.

Finally, we must notice that *all* the sick people who were brought to Jesus that evening in Capernaum were healed. No case was too difficult. So, whatever disease may afflict our souls, we must come to the Saviour for healing. Whatever particular effects the disease of sin may have in our case, we must come to the Saviour. However we may be tempted that our case is unique, let us not lose sight of the fact that no case has ever proved too difficult for Christ. Most certainly, our case is not too difficult for this divine Saviour. He still commands us to come to Him to have our souls healed. May we seek grace to obey Christ’s gracious commands, so that we may be healed from the terrible disease of sin and all the inability associated with it!

The Necessity of Self-Examination (2)¹

A Sermon by Thomas Boston

2 Corinthians 13:5. *Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*

2. The trial of this point. The text takes this up in these two things: 2. examining oneself and proving oneself.

(1.) *Examining oneself.* We must carefully examine whether we are in the faith or not. And this speaks the following things:

[1.] *The necessity of the knowledge of the faith*, both of the doctrine of faith in its fundamentals, and the grace of faith as to its nature, even if it is not an experimental knowledge. No one can examine themselves on a point they have no idea of; so those who are grossly ignorant of the nature of faith, are quite incapable of self-examination on this point, but just walk on in darkness and confusion to their own ruin (1 Jn 2:11). How much then does it concern all to cultivate the knowledge both of the doctrine and the grace of faith!

[2.] *Men may profess faith yet not have it.* They may seem to be in the faith, in a gracious state, who are yet in unbelief and in the gall of bitterness; otherwise there would be no need of self-examination on that head. There is no need of it in heaven or hell for no false colours are worn there; nor do any there seem to be more than what they really are. But here, in the visible Church, there are foolish virgins as well as wise, and foolish builders as well as those who are wise. Great then is the need of self-examination.

[3.] *The certain knowledge of our state*, whether we are in the faith or not, gracious or graceless, *may be attained in the use of ordinary means*, without extraordinary revelation. Examining oneself and proving oneself are the means: "Give diligence to make your calling and election sure" (2 Pet 1:10). Many complain they can never get to a point in that matter, but let them judge as to the nature and evidences of faith; let them lay aside their laziness and their careless walking, showing a precise regard to the duties of morality, and it will not be so hard.

But when people remain in confusion as to the nature and evidences of faith, when they cannot bring themselves to consider, and continue careless in their walk, what can be expected? Hence our Lord says, "If thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" And the wise man says, "He

¹Taken with editing from Boston's *Works*, vol 2. The first section, last month, contained an explanation of the text followed by the first main head, "the point to be tried" – which was: "whether [one] is in the faith". The rest of the sermon is printed here.

becometh poor that dealeth with a slack hand” (Prov 10:4); whereas diligence in the Christian walk, and tender walking in the way of the Lord, are happy means of getting marks of faith. Hence Christ says, “He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me, shall be loved of My Father, and I will love him, and will manifest Myself to him” (Jn 14:21).

[4.] *A rule of trial and self-examination has been given.* That we are commanded to examine ourselves implies that a rule has been given by which we are to do so. Hence the beloved disciple says, “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God” (1 Jn 5:13). God’s Word is a mirror in which good and bad may see their true image, if they will. It is a fire that separates the good metal and the dross; it is our waymark, showing where we are for the present, where we are going, and pointing to the right way. This frightens many at the Bible; and few make this proper use of it, but skim over it. Pay attention to God’s Word, and try your state by it, for it is a sure and infallible rule – the only rule for doing so.

[5.] *There is a faculty of self-judging in man;* otherwise he would be incapable of examining himself. Hence the wise man says, “The spirit of a man is the candle of the Lord, searching all the inward parts of the belly” (Prov 20:27). This candle, whether shining with the light of reason only, or with the light of grace also, is capable of making the discovery. Even the foolish virgins saw at length that their lamps had gone out. And all are made to see that they are not in the faith before they are given it. So then you may, if you will, erect this court of examination within your own breast, your own soul and conscience being both judge and a party to the trial. But it is only a subordinate judge, whose sentence, if wrong, will not stand, but be overthrown by the supreme Judge, by whose law the decision must be made.

[6.] *A close application of that self-judging faculty* in order to try that point. The Psalmist says this was his practice: “I commune with mine own heart, and my spirit made diligent search” (Ps 77:6). The man must rouse himself up, so that he is in earnest to know his state; he must inform himself of the rule he is to be judged by, set it before himself, and apply it impartially to his own case, so that he may see how they agree and how the decision is to be made. Do not deny that you can do this. You can examine whether you are in a wealthy or a destitute condition when something is laid to your charge: whether you are guilty or not, and whether you are in someone’s favour or not. Only you cannot – because you will not – examine yourselves whether you are in the faith. O rouse up yourselves to this important exercise, shake off all lazy delays and set about it vigorously.

(2.) ***Proving oneself.*** You must prove yourselves. This implies:

[1.] *You must not take the matter of your state upon trust*, hoping for the best without due evidence, and stopping there, like the person of whom it is said: “He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?” (Is 44:20). That is an easy way indeed, but very unsafe; as was the case with Laodicea, unto whom the Lord says, “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked” (Rev 3:17).

Those beginning self-examination find it difficult, and they shrink back, contented to hope well, on what grounds they do not know; so the examination is broken off before the matter is brought to a proof. If the examination before the tribunal of God could be shifted that way, and the decision made in men’s favour as superficially, the matter would be less important. But there the examination must go through, and the decision must be made according to, not men’s groundless hopes, but the reality of things; according to what Bildad says, “So are the paths of all that forget God, and the hypocrite’s hope shall perish: whose hope shall be cut off, and whose trust shall be a spider’s web” (Job 8:13,14).

[2.] The matter may, *through a close examination*, be brought to a decisive proof, however dark and intricate it may seem to be; otherwise we would not be directed to prove ourselves. By close examination of themselves and thoroughly sifting their own hearts, men may discover what is in and about them that declares conclusively, according to the Word, whether their state is good or bad. This will leave men inexcusable if they do not pursue the matter but contentedly walk on in darkness. Carry out the duty closely, according to Scripture rules, and you will find out how matters stand.

[3.] *We must not stop till we come to a conclusion*, but pursue our self-examination. Thrust forward resolutely, looking to the Lord for light and His help in the search. He will roll away stones of difficulty and make darkness light before you. Remember what Christ says, “Whosoever hath, to him shall be given, and he shall have more abundance” (Mt 13:12). And suppose you should not reach that proof at one time, you must carry on the examination at another time, and so from time to time, till you reach the proof. This is your duty; and if you steadfastly persist in it, you will bring matters to a conclusion.

[4.] Having reached the proof of your state, whether you be in the faith or not, *pronounce judgement* on it, whether it be good or bad. This is the end for which the self-examination is gone through, and the proof is searched out, so that you may form a sure conclusion, whether you are in the faith or not. It is necessary to do this, so that (1) if you find you are not in the faith, you may

give no sleep to your eyes, or slumber to your eyelids, till you are brought into that happy state, and (2) if you find you are in the faith, you may give God the glory of it and honour Him because you are in this blessed condition.

3. Application. Examine yourselves whether you be in the faith, and do not cease till you bring the matter to a proof, a decisive point. Before I press this exhortation, with motives, I will take notice of some *impediments* in the way that keep men back from self-examination:

(1.) To be *carried away with the things of this world*, as with a flood, so that they can think of nothing else and have a heart for no other business. Some are so overwhelmed with worldly cares and secular business that any solid concern about their salvation is quite dismissed, and there is no access for it. Hence our Lord cautions His disciples: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares (Lk 21:34). Some are so drenched in the vanity and pleasures of the world that they neither think of it, or have heart or hand for it. Madness is in their hearts while they live, and after that they go to the dead, and are at their destination before ever they have put this matter to a trial. O guard against this excessive attachment to the world, which will prove ruinous in the end.

(2.) *Love to carnal ease is predominant*. Spiritual sloth is so masterly over those that give up themselves to it that, in the midst of warnings from heaven, from without and from within, they must have their ease and keep themselves undisturbed, cost what it will. Hence Solomon says, "How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travelleth, and thy want as an armed man" (Prov 6:9-11). But what a risk that is, predicting a fearful waking! If you love your own souls, strive against this sluggish disposition.

(3.) *A false notion of the easiness of the way to heaven*. Even when they think of getting to heaven, many never consider the necessity of being in the faith, of regeneration, universal and unlimited obedience to God in the way of duty, and sparing no known sin; only they believe God is a merciful God and that, when the time comes, they must apply for His mercy. Hence our Lord exhorts, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able" (Lk 13:24).

(4.) *A secret fear that all is wrong*. This frightens them away from self-examination; they choose to patch up their present case in the best way they can, rather than honestly open the wound so that it may be healed. What is this but to cause death from the disease, rather than to lay it open for cure? But the eyes most closely shut now will be opened in the other world, as the

rich man's were (Lk 16:23). Be not discouraged with fears, but be willing to know the worst as well as the best of your case, for that is your safest course.

(5.) *A general hopefulness as to their state*, got by some passing reflections on some good things they imagine they have, without examining to the bottom. Men come easily at this, as it were in passing; and being easy in this course, like the church of Laodicea (Rev 3:17), they never set themselves to go to the bottom of the case. This is a very dangerous state and proves the ruin of many.

(6.) *Satan has a mighty influence to hinder self-examination*, both in saints and sinners. In the former he mars the comfort of the clear view of their state; in the latter he keeps them from waking out of their natural security, and so holds them back from Christ. And I know no duty he sets himself more against. Being an accomplished master in hellish subtlety he well knows that, if sinners were at due pains in examining themselves, and discovered the damnable state they are in by nature, they would hasten to escape to the gospel city of refuge. Therefore he lulls them into a sleep of profound security so that they may not feel their misery and the worse-than-Egyptian bondage they are in to sin and Satan. Awake then, you that sleep, that Christ may give you light.

I shall now press the exhortation by some *motives*; and O that the Lord may carry it home with power on your hearts, as your eternal welfare is deeply concerned in this!

(1.) *God has given you a faculty of examining yourself*. He has set up a twofold candle for you – one within you, which is conscience (Prov 20:27); and another outside of you, the written Word (Ps 119:105). And will you venture to walk on in darkness as to your state, while you have these lights to let you discover it? If you will not bring in that light and use it for this purpose, a light will be let in, whether you will or not, that will illuminate the matter, either in mercy, as in the case of the prodigal (Lk 15:17), or in wrath, as in the case of the rich man, (Lk 16:23).

(2.) *To be kept back from this duty still is next door to a desperate case* (Is 44:20). While a person is inquiring about his state, there is some hope; but for men to be unconcerned about it, whether good or bad, is like the case of men sleeping to death in their bleeding wounds. Publicans and harlots entered into the kingdom of heaven before self-righteous Pharisees, because the former were more ready by far to admit the conviction of the badness of their state than the latter, who were blinded with delusive ideas of their own righteousness.

(3.) *It is certain you were once not in the faith*, not in a gracious state, as was true of the Ephesians (Eph 2:3,12). Now, dare you pawn your eternal

salvation on it, that you are now in the faith, in a state of grace? No, but you hope the best and are easy. But one would think that, in all reason, according to the weight of the matter, one should labour for a proportionate certainty. And to leave a matter of the utmost importance in uncertainty, and make a leap in the dark into the other world, is a most miserable affair and argues the greatest instability. Surely then this requires a most solemn and deliberate trial; and if you were wise for yourselves, you would bring it to a point.

(4.) *There are many false pretenders to religion*, but Christ will draw the mask off their faces. Hence He says, “Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity” (Mt 7:22, 23). “When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence you are; depart from Me, all ye workers of iniquity” (Lk 13:25-27).

Many have Jacob’s voice, but Esau’s hands; like Judas, they kiss Christ and betray Him. The Laodiceans were such pretenders when they fancied they were “rich, and increased with goods, and [had] need of nothing” (Rev 3:17). Men may go a great length in legal humiliation with Ahab, in repentance with Pharaoh, in reformation with Herod, in zeal for religion with Jehu, and in strictness of life as to the outward man with Paul before his conversion, and yet be strangers to the life of religion and godliness. Should these instances not alarm all who profess Christ, to bring the matter to a trial, whether they are in the faith or not? A mistake here has the most dangerous of consequences.

(5.) This would be *a matter of the greatest use*, if followed through, both to believers and unbelievers. To the former it brings the comfort of their faith, clears up their gracious state, and gives them so many evidences for heaven as they have proofs of their faith. To the other it may be the beginning of good; it will give them the knowledge of their disease, which is the first step to the cure; and if once they are thoroughly convinced of their sinful and damnable state, they may be induced to leave no stone unturned till they be rescued from it, through applying by faith to the blood and Spirit of Jesus Christ, who saves from sin and delivers from the wrath to come.

(6.) Try now your state, for *God will try one and all of you*, and no wrong judgement will pass before Him. To what purpose should we shift a trial,

which we know we will certainly undergo, from an infallible Judge? We cannot by any artifice hide from His eyes. “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap” (Gal 6:7). “All things are naked and opened unto the eyes of Him with whom we have to do” (Heb 4:13). Not the least thing in us or about us can escape His all-piercing eye, for He says, “I will search Jerusalem with candles, and punish the men that are settled on their lees” (Zeph 1:12). God has trying times for countries and for particular persons. And such a trying time we have just now. Let us regard the operation of His hands, lest He proceed against us by terrible things in righteousness. However, should we pass untried in this world, we will most certainly be tried in the other, and there will be no altering of the decision then made. Should we not then be stirred up to try ourselves now and see how matters stand between God and us, so that we may not be condemned in the great day of decision and judgement?

(7.) *It is God’s express command that you should try yourselves*, whether you are in the faith or not. God has not only warned you to try this important point, both by His Word and providence, but has expressly interposed His authority, binding it as an indispensable duty upon you to try yourselves, as you will answer it on your highest peril. I say then, Try yourselves as to this weighty affair, lest you are found fighting against God, rejecting His yoke and throwing off His cords from you. Try yourselves then, I say, whether you are in the faith or not, as you would regard the authority of the great Lord of heaven and earth, and would not fall into the hands of the living God, from which there is no deliverance.

Robert Findlater¹

4. The Fruits of a Faithful Ministry

The second of the Lochtayside converts whose spiritual experiences were recorded was CD, a woman of about 20. She had attended the communion in Ardeonaig in September 1816 but confessed, “Nothing I heard made the smallest impression; all I can say is that I thought oftener of eternity”. Yet during a Sabbath service at Lawers the following month, Findlater quoted the scripture, “They shall look upon Me whom they have pierced,” and at

¹The previous article appeared last month and told of the effects of Findlater’s preaching at Lochtayside, in Perthshire. It gave the first of the recorded experiences of 10 people who professed conversion during the revival, all of whom had witnessed a good confession. No names are given; they are distinguished only by letters. This is the final part of a paper read at last year’s Theological Conference. All page references otherwise unidentified are from: William Findlater, *Memoir of the Rev Robert Findlater*, Glasgow, 1840.

once she thought she saw her sins piercing Christ. The words, and their disturbing effects, followed her till the following Wednesday, when she heard someone reading from the Bible and she realised that the wounds of Christ were the cleansing fountain for her sins. She “could do nothing but wonder at such a mystery”.

After some days of unclouded peace and joy she read for herself the passage that had so much encouraged her and became afraid that it did not apply to her condition at that time. The thought left her uneasy, yet she took encouragement from the view she had obtained of Christ. She expressed grief because of her hardness of heart, but she added, “I think that I would be content to go mourning all my days, provided I could love the Lord and be enabled to obey Him”. She was troubled by sinful thoughts but, after going to a meeting, she opened her Bible and found help in the words of Psalm 103: “Like as a father pitieth His children . . .” (pp 240-3).

EF was a friend of CD and about the same age. She confessed, “Although I knew it was necessary I should be converted, yet, as I thought conversion within the compass of my own power and not willing to relinquish all my pleasures at so early a period of my life, I indulged the temptation of delaying till a more proper time” – as she thought. One Sabbath, Findlater preached on Zacchaeus and remarked that Jesus was one day passing through Jericho, but before the next He might be riding in triumph to Jerusalem – by which presumably he meant that the next day Zacchaeus, for all he knew, might have had no further opportunity of meeting Him. This was how EF understood him; she said, “I was pierced to the heart . . . Then I saw that there was not one moment for delay. . . I thought and believed that justice was ready to seize upon me that instant.”

One morning, about a fortnight later, when she was reading her Bible, she was comforted by the words of Jeremiah 31: “Is Ephraim My dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still: therefore My bowels are troubled for him; I will surely have mercy upon him, saith the Lord.” Yet she did not dare count herself one of God’s children, but she added what indicated that she may already have been one of them: “I felt I could not be happy if I were not with them and of them” (pp 243-5).

For a final example we will take 25-year-old LM, who had become notorious for “revelling and drinking”, though he had kept from such sins during the two years he had spent in Lochtayside learning his trade. Afterwards he went back to his old habits. Yet while, after some time, he became tired of this lifestyle, he could not give up his sins. At a Thursday service at Ardeonaig during a communion season, he envied a woman whom he saw

under concern of soul. During the evening service, at Lawers, the sermon impressed him slightly. The impressions continuing through the following week and, the following Sabbath, he very much wished “to be truly convinced of sin”.

He could scarcely believe that Findlater, who was preaching, had not been told a great deal about his heart and life; it seemed “that he directed every sentence to me”. These impressions of his sinful state did not leave him; he was “not so much concerned for the torments of hell, which I believed to be my just portion, as for the painful reflection of being excluded from the company of Christ and His people. I often thought thus: Let me but suppose that I am on the outside of the wall of the new Jerusalem, and [experience] no other torment but seeing the blessed host [of saints] within – how could I bear it?”

When LM “found relief”, he went at once to tell three people whom he thought would rejoice with him. However, they gave him no encouragement and he began to question the genuineness of what he had experienced. He assumed “that these persons were better informed and had right knowledge of the nature and effects of regeneration; that they certainly knew the proper time that one ought to be under conviction before he found relief; and that it was because I did not continue that time they knew all was wrong. He concluded that he was deceived; so active is the devil in tempting the spiritually-inexperienced. The account concludes with the somewhat cryptic statement: “However I soon got another clear view, and that relieved me”. Yet, though the object of his faith is not spelt out, we must – in the light of what is said about the “good confession” of all ten who were interviewed – understand what LM says about a “clear view” to be a reference to a view by faith of the Saviour.

John Brown of Whitburn visited Findlater’s district in 1818 and wrote approvingly of the spiritual state of Glenlyon in particular: “Everything about it wore the impress of divine influence, and its consequences have been of the most satisfactory kind. As one of them, it may be mentioned that an intimation of sermon, which a few years ago would with difficulty have drawn together a dozen or two, will now collect the inhabitants by hundreds.”²

In July 1820, Findlater visited Inverness and was persuaded to preach in the East Church there. It was a chapel of ease, an extra church built to ease the situation where there was too little accommodation for worshippers in the existing church buildings, but it did not have a kirk session of its own,

²Tom Lennie, *Land of Many Revivals*, Christian Focus Publications, 2015, p 262. John Brown of Whitburn was the son of John Brown of Haddington (not the grandson, as stated in the book cited here).

and the minister had no seat on the local presbytery. Before the end of that year, Findlater was called to the congregation by the managers of the chapel, where he was to be succeeded by Finlay Cook, who in turn was followed by David Campbell of Glenlyon. But before accepting the call, Findlater insisted on hearing what the mind of the people in the congregation was. In deciding on his duty, he was influenced by the fact that his preaching seemed now to be making little impression on his flock in Lochtayside; indeed he felt quite discouraged by indications that the influence of the Holy Spirit was now being withdrawn.

Findlater was inducted to Inverness on 31 May 1821. Attendances in his congregation could number over 1800, especially at the morning service, which was in Gaelic, and the people came not only from the town, but also from surrounding villages.

Writing to a fellow minister about this time, Findlater encouraged him to “press the acceptance of the gospel by all the solemn and awful misery of those who refuse it. Urge it on their acceptance by all the winning arguments of its richness, its freeness, its love, its suitableness, its efficacy Bring these things to their consciences, and you will find that these are the truths which will meet the heart and awaken the most hardened conscience.”

He went on to describe his new situation: “We are here so much accustomed to the terrors of the gospel and to its free offers that they fail to produce [any] effect, and I know not a situation more discouraging than addressing a people of that description. Notwithstanding, I trust there has been more than one instance, even in Inverness since I came here, that have had their consciences awakened, but alas the dense mass of careless sinners and of formal professors [of Christianity] that meets me every Sabbath seems often, to my view, like a wall of brass – impenetrable. The Lord hasten the day when the walls of Jericho shall tumble down at the sound, even of the rams’ horns” (p 300). His biographer stated, “His great aim was to profit more than to please his audience . . . so that even casual hearers admitted that he spoke as one in earnest, who felt deeply interested in the subject, as one ‘anxious that his hearers should feel it too’” (pp 300-1).

It was Findlater’s practice to return to Lochtayside every year. His last visit was in August 1832, when he took some of the services at the communion season in Glenlyon. When he returned to Inverness he found an outbreak of cholera sweeping through the town. The next Sabbath morning he preached from Psalm 106:29: “Thus they provoked Him to anger with their inventions: and the plague brake in upon them”, words which were solemnly appropriate to conditions in the town. The following Wednesday Findlater himself took ill with cholera. He asked a brother minister to pass a message to his cong-

regation: “Tell my people – tell them – to make sure of an interest in Christ, that a deathbed is not the time”. In a short time he had passed into eternity to receive his reward, on 7 September 1832. He was 45 years old. In retrospect there was a striking relevance in the text on which Findlater had preached his last action sermon, the previous month, in Glenlyon: “Gather My saints together unto Me; those that have made a covenant with Me by sacrifice” (Ps 50:5).

Let us now note William Findlater’s “concluding reflections” (pp 315-45) on the revival at Lochtayside (he enlarged on each of these points at some length):

1. The sovereignty of God’s grace in the influences of His Spirit, in the means He used, and the time when and the place where the blessing came.

2. God’s sovereignty as to who received a blessing.

3. When God has a purpose of mercy toward a people, “He leads those who obtain it earnestly to desire and pray for it”.

4. When the Lord has a purpose of making the gospel effective in the conversion of souls, “He generally makes use of preparatory means”. In this case, the Bible was now being circulated in Gaelic, the language of the local people; schools were established; “a young missionary was appointed who zealously and prayerfully devoted himself exclusively to the work of the ministry”. Prayer was another such means; in particular, the Friday morning before the Lord’s Supper was given over to an extended prayer meeting to plead for God’s blessing and for the outpouring of the Spirit – not only on that occasion, but throughout the world.

5. When God, in providence, calls ministers to unexpected, exceptional duties, they have a warrant to expect extraordinary help from God. William Findlater gives the example of his brother having unexpectedly to preach in November 1817 when John Macdonald was unable to make it to Lochtayside.

6. The subjects of the sermons which were blessed during the revival were “repentance toward God, and faith toward our Lord Jesus Christ”. William Findlater lists the doctrines proclaimed as “original sin, the demands of a righteous and holy law, regeneration, justification by faith, and the necessity of divine influences” – while the people were directed “to the finished work of Christ as the only standing place on which they could build with confidence, be furnished with true motives to holy obedience, or relish the consolations arising from the gracious promises revealed in the gospel”.

7. The moral influence of the revival was very noticeable, which was a strong evidence of the power of the gospel. The revival had a restraining influence even on the unconverted.

8. During times of revival, there may be, not only powerful effects on

the mind, but even bodily agitation. "This was the case", states William Findlater, "with a few individuals at this time."

9. God is sovereign in how long a revival continues. The biographer comments, "While there are visitations of mercy, there are also visitations of judgement. When spiritual mercies and privileges are not sufficiently improved and acknowledged, God withholds those influences which are resisted."

10. The importance of the gospel ministry being extended farther.

One final reflection: How much this secular, God-denying twenty-first century needs the gospel to be spread everywhere and the Holy Spirit to be poured out abundantly on those who hear it!

The Spirit of Prayer¹

1. How the Spirit Makes Intercession

James Buchanan

A special operation of the Spirit is mentioned in the Scriptures, by which He aids His people when they pray; it is spoken of as common to all believers and permanent through all ages of the Church. This cheering truth is implied in God's promise of old: "I will pour upon the house of David, and the inhabitants of Jerusalem, the Spirit of grace and of supplications". It is implied also in the declared duty of all believers, which is described in Paul's exhortation, "Praying always with all prayer and supplication in the Spirit". But the most emphatic testimony on the subject is contained in the words of the Apostle, "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit Itself maketh intercession for us with groanings that cannot be uttered" (Rom 8:26).

That the Spirit of God does in some way make intercession for the saints is abundantly evident from these passages; but it may be useful to inquire (1) in what sense this is to be understood, or in what way the Spirit acts as a Spirit of grace and supplication; and (2) what lessons, whether of warning, direction, or encouragement, may be deduced from the doctrine of His agency in prayer.

1. In *explanation* of this doctrine, it is not to be understood as implying that the Holy Spirit makes intercession for us in His own person, or that He directly addresses His prayer to the Father on our behalf. Christ, as Mediator, prayed for His disciples while He was yet on earth and He still makes continual intercession for them in heaven, by appearing in the presence of God for them. But the Holy Spirit is never represented in Scripture as interceding

¹The first part of a chapter from Buchanan's book, *The Office and Work of the Holy Spirit*.

in the same way, either by offering up His own personal request, or by appearing for His people at the throne.

He does intercede, however, in another way: by dwelling in them as “the Spirit of grace and supplication”, disposing and enabling them to pray for themselves. He is the Spirit of supplication, just as He is the Spirit of faith, repentance and hope. He is the author of these spiritual graces, the source whence they flow and by which they are continually sustained. Yet these graces exist in the believer and are exercised by him, so as to form part of his own personal character; just so the Spirit is said to make intercession for him, when He stirs him up to intercede for himself and gives him grace to ask what blessings he in particular requires. That this is the sense in which the doctrine is to be understood appears from several expressions which imply that, by the Spirit’s grace, believers are taught and enabled to offer up their own supplications at the throne.

First of all, it is not the Spirit considered as a distinct person of the Godhead that is said to intercede, but “the Spirit that dwelleth in you”, even “the Spirit of adoption, whereby we cry, Abba, Father”. Second, it is expressly said that the Spirit “helpeth our infirmities; for we know not what we should pray for as we ought” – our own prayers being directly referred to. And His interposition is designed to remove those hindrances and supply those defects in us which would otherwise impair or interrupt our communion with God. Third, it is added that He “maketh intercession for us with groanings which cannot be uttered”, an expression which cannot be applied personally to the Spirit but is aptly descriptive of that moral earnestness and deep concern which He awakens in our own hearts. Accordingly it is added, “He that searcheth the hearts knoweth what is the mind of the Spirit”. These various expressions are sufficient to show that, by the intercession of the Spirit, we are to understand the earnest supplication and prayer which we are disposed and enabled, by His grace, to offer up.

If anyone doubts the necessity of the Spirit’s aid in the exercise of prayer, there is enough in the words of Paul to convince him of his error; for even an inspired man, classing himself along with other believers, says, “The Spirit also helpeth our infirmities; for *we* know not what we should pray for as we ought”. This humbling confession of our infirmity and ignorance, and of our simple dependence on the grace and strength of the Spirit, is indeed much at variance with the natural feelings of the human heart, which is prone to self-sufficiency and presumptuous confidence in its own unaided powers. But there is reason to fear that those who have never felt their need of the Spirit’s grace in the exercise of prayer have either never prayed at all, or if they have observed the outward form, they are still strangers to its spiritual

nature as the greatest work, the highest and holiest service of the soul, by which it holds communion with God in the exercise of those graces of faith, love and hope, which are all inspired and sustained by the Holy Spirit.

The careless and presumptuous sinner, or the cold and formal professor, may be conscious of no difficulty in prayer which cannot be overcome by the power of his own natural faculties; he may content himself with the repetition of a form of words, such as his memory can easily retain and recall. Caring for no further communion with God than what may be implied in the occasional or regular use of that form, he is not sensible of any infirmity such as calls for the aid of the Spirit. But these are not the feelings of any true believer, for never is he more sensible of his own infirmity, and of his absolute dependence on the Spirit's grace, than when he seeks to spread his case before the Lord in the hour of prayer, and hold communion and fellowship with Him as his Father in heaven.

He has some idea, however inadequate, of the greatness and majesty of God; and some sense, however feeble, of the spirituality of his service. He knows that "God is a Spirit, and they that worship Him must worship Him in spirit and in truth"; but he is conscious at the same time of much remaining darkness, of the corruptions which still cleave to him, and of the manifold distractions to which his mind is subject, even in the most solemn exercises. He knows what those "infirmities" are of which Paul speaks, and will be ready to join with him in the humbling confession, "We know not what we should pray for as we ought".

His own experience teaches him that the spirit of prayer is not the natural and spontaneous product of his own heart, but that it was implanted there and must be continually sustained by grace from on high. Long after he has been enabled to come with comfort to the throne of grace and pour out his heart with much of the peace which a spirit of adoption imparts, he may be reminded, by the variations of his own experience, that he must be dependent, from first to last, on the Spirit's grace for all his earnestness and all his enjoyment in prayer. What believer has not occasionally felt his own utter emptiness, and the barrenness even of this precious privilege, when, left to himself, he attempted to pray while the Spirit of prayer was withheld?

You may have retired at your usual hour to your closet and fallen upon your knees and used even your accustomed words, but you felt that your affections were cold, your desires languid, and your whole heart straitened and oppressed. You strove once more to renew your request and with greater urgency than before, but in spite of all your efforts your thoughts began to wander, even in God's immediate presence. And as you rose from your knees, you were ready to exclaim, "O that it were with me as in months past! O that

I knew where I might find Him, that I might come even to His seat! I would order my cause before Him, and fill my mouth with arguments.” On such occasions you complain of unbelief, of a wandering mind, of a hard and unfeeling heart; and these complaints are frequently heard amongst God’s people, for I believe that He often visits them with such experiences for the very purpose of impressing them with a humbling sense of their own infirmity, and reminding them of their dependence on the Spirit for the right use and enjoyment of all the means of grace.

The grace of the Holy Ghost is then indispensable, if we would maintain the spirit of prayer and enjoy its exercise; but we must ever remember that in this, as in every other part of His work, He acts by the use of means and in a way that is wisely adapted to the rational and moral nature with which we are endowed. He acts upon us, not as mere machines, but as moral agents; and by various considerations and motives He teaches and disposes us to pray. Every part of His work as the Spirit of grace has a tendency to prepare us for prayer; for whether He acts as a reprove, convincing us of sin or as a sanctifier subduing our corruptions, or as a comforter giving us peace and joy in believing, or as a teacher enlarging our views of divine truth and confirming our faith in it, all the operations of His grace are subservient more or less directly to the exercise of prayer.

The Eternal State¹

1. A Lost Eternity

Rev J R Tallach

There is a hell to be saved from and a heaven to be won. Before moving on to a more detailed discussion of this profound subject we note that there are clear indications, even in this present life, of the eternal estate into which we shall all, ere long, pass and of the final division that will then take place. John Flavel states that the being of God is the being of One who rules by rewards and punishments. The righteous are continuously oppressed and the unrighteous flourish, but the divine Judge is righteous and He rules over all the earth throughout all of time. Therefore we conclude that each individual will yet be judged as his work shall be.

The Scriptures are also very clear concerning the division to come and the ground of that division: “treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgement of God; who will render to every man according to his deeds: to them who by patient continuance in

¹This is the first section of a paper given at the 2018 Theological Conference.

well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil” (Rom 2:5-9). Conscience provides another foretaste of eternal life or death. Even the consciences of the heathen who are without the Word speak of right and wrong. Romans 2:15 says of them: “Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another”.

Again the coming and death of Christ was to deliver “us from the wrath to come” (1 Th 1:10) and He was to be “the author of eternal salvation unto all them that obey Him” (Heb 5:9). How could this be if there was no hell or heaven?

When Flavel writes of the certainty of a coming judgement and eternity, his final point is the undying and reasonable nature of the soul of man. In comparison with the beasts, our souls are rational and know themselves to be answerable for their actions. “Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?” (Ecc 3:21). The undying and accountable nature of the soul of man would lead us to conclude that an eternal estate, for weal or woe, lies ahead of man at his death.

There are three parts to this paper: (1.) A lost eternity. (2.) Heaven. (3.) Some erroneous teachings about hell.

Hell – a lost eternity. *The name.* W G T Shedd, in his *The Doctrine of Eternal Punishment*, discusses the meaning of *Sheol* in the Old Testament Scriptures. He notes that the word is translated in the Authorised Version sometimes as *hell* and sometimes as *the grave*, though not the grave as in the sense of the place of burial. The meaning depends on the context. “A translation of Scripture made wholly on philological [linguistic] grounds and independent of the analogy of faith, would be certain to contain errors” (p 22).² *Sheol* signifies the place of future retribution. It is where the wicked are sent: “The wicked shall be turned into hell [*Sheol*], and all the nations that forget God” (Ps 9:17). “In a moment go down to the grave [*Sheol*]” (Job 21:13). The biblical *Sheol* is always an evil and nothing but an evil (p 24).

These texts are to be understood in the context of God as judge, a future judgement and a resurrection for this purpose. He says, “To Me belongeth vengeance and recompense; their foot shall slide in due time” (Deut 32:35). Shedd writes, “The ‘wicked’ when sentenced in the last judgement are ‘turned into *Sheol* as idolaters and all liars’” (p 28) and when sentenced “have their part in the lake which burneth with fire and brimstone” (Rev 21:8).

²References in brackets in this article are to: W G T Shedd, *The Doctrine of Eternal Punishment*, London, 1887.

Texts in the Word of God which assert Him to be a Judge and that there is to be a future resurrection and a future judgement lead us to believe in an eternal lost state. “Shall not the Judge of all the earth do right?” (Gen 18:25). “The wicked is reserved to the day of destruction? They shall be brought forth to the day of wrath” (Job 21:30). “Verily He is a God that judgeth in the earth” (Ps 58:11). These texts lead to the conclusion that there is a place where the sentence of condemnation is executed and where the sentence pronounced by the supreme Judge is experienced. The wicked are turned into *Sheol* as idolaters and “have their part in the lake which burneth with fire and brimstone” (Rev 21:8).

That *Sheol* is the proper name for hell is, *secondly*, proved from the fact that there is no other name for it in the Old Testament. If this term is not accepted for the place of punishment there, it could be argued that the Old Testament does not teach the doctrine of a lost eternity.

A *third* source of understanding of the term *Sheol* is where a contrast is made in the Old Testament between *Sheol* and the contrary blessed, bright abode of the righteous. “Let me die the death of the righteous and let my latter end be like his!” (Num 23:10). “As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness.” (Ps 17:15). “But God will redeem my soul from the power of the grave [*sheol*]: for He shall receive me” (Ps 49:15).

Fourthly, *Sheol* is the place of retribution because of its connection with spiritual and eternal death. Spiritual death is the death which Paul speaks of in Romans 5:12, which has “passed upon all men” by reason of the first transgression of Eden. This connection between spiritual and eternal death is seen in Proverbs 8:36: “All they that hate Me love death”, and by way of contrast to Proverbs 10:17: “He is in the way of life that keepeth instruction”.

Sheol, or hell, is at the end of a godless life. “Her house is the way to hell [*Sheol*], going down to the chambers of death” (Prov 7:27). Eternal death and *Sheol* are joined in Proverbs 5:5: “Her feet go down to death; her steps take hold on hell [*Sheol*].”

The term *Sheol* may also describe the grave, since physical death is viewed as a part payment of the debt man owes to God for the transgression of His justice. Shedd quotes another writer as saying that the English version renders *Sheol* by *grave* in 30 instances out of 64 (p 37).

The grave has dark associations in both the Old and New Testaments and, although Christ has brought “immortality to light through the gospel”, our faith is weak and uncertain and we need grace to die as truly as we need grace to live. The resurrection raises the bodies of unbelievers as well as believers, but there is no triumph for unbelievers – only “shame and everlasting con-

tempt” (Dan 12:2). “Therefore hell [*Sheol*] hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it” (Is 5:14). Thus the fallen Babylonian monarch.

The New Testament terms for a place of future punishment are *Hades* and *Gehenna*. Christ uses the term *Gehenna* 12 times and James once (Jas 3:6). The word arises from the valley of Hinnom near Jerusalem, where the worship of Moloch was practised. By the time of Jesus’ birth the term *Gehenna* was used for endless torment, as distinct from paradise for endless blessedness. *Hades* is the Septuagint³ translation of *Sheol* and, like *Sheol*, is used as (1) the place of retribution and (2) the grave.

As the place of future punishment, the rich man in Jesus’ parable of the rich man and Lazarus opened his eyes in *Hades*, a place of torment in which there was to be no mitigation of the just anger of God and no escape from that flame because of the gulf fixed between *Hades* and the bosom of Abraham.

Hades is inseparably connected with spiritual and eternal death: Christ said, “I . . . have the keys of hell [*Hades*] and of death” (Rev 1:18). “And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell [*Hades*] followed with him” (Rev 6:8). *Hades* stands for the place for those under the power of the second death; so Revelation 2:11: “He that overcometh shall not be hurt of the second death”. This “second death” is “cast into the lake of fire” (Rev 20:14) and never destroyed. Those subject to the second death are cast into a lake of fire and brimstone with the devil that deceived them, “and shall be tormented day and night for ever and ever” (Rev 20:10).

That *Hades* is also the name sometimes given to the grave is illustrated by several instances, such as Acts 2:27 in the New Testament: “Because thou wilt not leave my soul in hell [*Hades*]”. In general, however, *Hades* is the disembodied state of the wicked between death and the resurrection, as Paradise is the place for the righteous. Stephen called upon God, saying, “Lord Jesus, receive my spirit” (Acts 7:59).

The Westminster Standards put matters very clearly. *The Larger Catechism* (Answer 86) states that “the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgement of the great day”. In essence the Reformed view is that the intermediate state of the saved is heaven, without the body; and the final state is heaven, with the body. The intermediate state for the lost is hell, without the body; and the final state is hell, with the body.

³The translation of the Old Testament into Greek which was in use in the time of Christ.

The Gradual Increase of Gospel Light¹

John Newton

The day is now breaking: how beautiful its appearance! How welcome the expectation of the approaching sun! It is this thought that makes the dawn agreeable: that it foretells a brighter light; otherwise, if we expect no more day than it is at this minute, we should rather complain of darkness than rejoice in the early beauties of the morning. Thus the life of grace is the dawn of immortality: beautiful beyond expression if compared with the night and thick darkness which formerly covered us – yet faint, indistinct and unsatisfying, in comparison of the glory which shall be revealed.

It is, however, a sure earnest: so surely as we now see the light of the Sun of righteousness, so surely shall we see the Sun Himself, Jesus the Lord, in all His glory and lustre. In the mean time, we have reason to be thankful for a measure of light to walk and work by, and sufficient to show us the pits and snares by which we might be endangered. And, if we are diligent in the use of the appointed means, we have a promise that our present light shall grow stronger and stronger till the messenger of Jesus shall lead us within the veil. Then farewell shadows and obscurity for ever.

I can now almost see to write and shall soon put the extinguisher over my candle. I do this without the least reluctance when I enjoy a better light, but I should have been unwilling half an hour ago. Just thus, methinks, when the light of the glorious gospel shines into the heart, all our former feeble lights, our apprehensions and our plans become at once unnecessary and unnoticed. How cheerfully did the Apostle put out the candle of his own righteousness, attainments and diligence, when the true Sun arose upon him! (Phil 3:7,8). Your last letter is as a comment on his determination. Adored be the grace that has given us to be like-minded, even to “count all things but loss for the excellency of the knowledge of Christ Jesus [our] Lord”.

While I am writing, a new lustre, which gilds the house on the hill opposite my study window, informs me that the sun is now rising; it is rising to others, but not yet to me; my situation is lower, so they enjoy a few gleams of sunshine before me; yet this momentary difference is inconsiderable when compared to the duration of a whole day. Thus some are called by grace earlier in life and some later; but the seeming difference will vanish when the great day of eternity comes on. There is a time, the Lord’s best, appointed time, when He will arise and shine upon many a soul that now sits “in darkness, and in the shadow of death”.

I have been thinking on the Lord’s conference with Nicodemus; it is a

¹Taken, with editing, from *The Works of John Newton*, vol 1.

copious subject and affords room, in one part or other, for the whole round of doctrinal and experimental topics. Nicodemus is an encouraging example to those who are seeking the Lord's salvation: he had received some favourable impressions of Jesus, but he was very ignorant and much under the fear of man. He dared only come by night; and at first, though he heard, he did not understand, but He who opens the eyes of the blind brought him surely, though gently, forward. The next time we hear of him, he dared to put in a word on behalf of Christ, even in the midst of His enemies (John 7), and at last he had the courage openly and publicly to assist in preparing the body of his Master for its funeral, at a time when the Lord's more avowed followers had all forsaken Him and fled. So true is it: "Then shall we know, if we follow on to know the Lord"; and again, "He giveth power to the faint; and to them that have no might He increaseth strength."

Hope then, my soul, against hope; though thy graces are faint and languid, He who planted them will water His own work and not suffer them wholly to die. He can make a little one as a thousand; at His presence mountains sink into plains, streams gush out of the flinty rock, and the wilderness blossoms as the rose. He can pull down what sin builds up, and build up what sin pulls down; what was impossible to us is easy to Him; and He has bidden us to expect seasons of refreshment from His presence. "Even so, come, Lord Jesus."

God's Wisdom in Redemption (4)¹

W S Plumer

4. We may also see the wisdom of God in redemption manifested also in *its effects*.

(1.) We have seen how it harmonises *God's perfections*; let us see *how it illustrates them*. In the cross we have the strongest possible expression of benevolence. The infinite dignity of the Sufferer, the unparalleled humiliation He underwent, the low state of those He would save, and the utter impossibility of ever adequately requiting His love, all show the amazing extent of God's compassion. If any ever doubted God's hatred of sin, all such uncertainty comes to a full end at Calvary. If God would not spare His own Son, when He suffered, the Just for the unjust, surely He is the awful and determined enemy of all unrighteousness. The scheme of saving mercy shows at once the greatest love to the sinner and the strongest abhorrence of His sins. "Christ was no partisan with the sinner against the law." In like

¹Another edited extract from Plumer's *The Rock of Our Salvation*; last month's main point was: "God's wisdom shines out in redemption, as His plan reconciles all His attributes".

manner it would be easy to show how God's truth, faithfulness, power and all His perfections are displayed in redemption.

(2.) The influence of redemption on holy angels is both *great and benign*. It affords them the most wonderful theme of inquiry. They desire to look into it. It gives them new and delightful employment. They minister to the heirs of salvation. It gives them a new Head. Though Christ is not their Saviour, He is their Lord. It brings them and men into relations of friendship and brotherhood, so that they make one family in heaven and earth. It gives them great and new sources of joy. They are glad with exceeding joy when a sinner repents (Lk 15:10). Nor have they any theme for songs so sublime as those concerning salvation.

(3.) To man the effects of redemption are *glorious and elevating*. He who is saved from death should be most of all struck with his deliverance – most of all drawn towards his Deliverer. None are so changed by redemption as the redeemed themselves. They pass from the lowest depths to the greatest heights; from just, perfect and awful condemnation to full, free and irrevocable justification; from a state of the lowest depravity to a state of purity and holiness fitting them for fellowship with God; from a state of misery that cannot be conceived by sinless creatures to a state of comfort and joy unspeakable; from a state of fearful estrangement from a holy God and holy angels to a state of lasting friendship with their Maker and all right-minded creatures. The bond which binds them to God and to angels binds them also to one another, for ever.

1. How futile are all schemes of man's devising for securing the favour of God and his own happiness. None of them reach the real evils in his case. They do not dispose of sin, either in its power or guilt or pollution.

2. How vain are all objections to the gospel drawn from the feeble, erring, sinful soul of man! Never is man more a fool or a transgressor than when he sits in judgement on this greatest plan and work of God. Did any wise man ever undertake to show how God could have more fitly formed the dove, the eagle or the horse? Yet many a prating simpleton undertakes to tell the world how he would like the plan of salvation, God's greatest work, to be arranged.

3. How attractive is the character of Jesus Christ! He is a perfect Saviour. Some have made the suggestion that He might have rescued many from sin and wrath without so full and frequent and amazing acts of condescension. But who ever taught that He ought to have given higher evidences of compassion and tenderness? All the redeemed join in praising Him, unite in crowning Him, contend in the strife of extolling Him. Matchless Redeemer! None among all the sons of the mighty, none among the holy angels, can compare with Thee.

4. If any desire a rich, pure, exalted, inexhaustible theme of study and inquiry, he has it in the redemption wrought out by Christ. He need go no further. Here the holy angels all stop and bow and worship.

5. The unconverted ought to feel a lively and profound interest in the work of Christ: It mightily concerns them to know something of its wonders. If they ever find life or peace, it must be here. In Christ “are hid all the treasures of wisdom and knowledge” (Col 2:3). In Him is life, and the life is the light of men.

6. Children of God, rejoice and obey. “Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God’s” (1 Cor 6:20). Give Him all. Keep back nothing that can honour Him. Hear the voice of mercy whispering good counsels to your souls. Present your whole selves a living sacrifice to Him and let the love of God, like holy fire, come down and consume you. Do not be straitened in your charity. Do not be slothful in your labours of love. Do not be cold in your zeal for the Master. “Be ye . . . enlarged.”

Always the Same¹

A S Patterson

We are taught that, amidst all changes, Christ “remaineth” – that, in spite of the last convulsion, at the end of the world, He abides “the same” and His “years shall not fail”. How like this is to some other descriptions which illustrate the independence and immutability of God! And how fitted they are to deceive if Christ is not indeed divine! But divine He is – “from everlasting to everlasting . . . God”; “the same yesterday, and today, and for ever”. No more can the wildest storms and convulsions of the universe destroy or alter His essence or character or throne than the fall of a sparrow to the ground can make the firm earth we tread upon to stagger, or a feather floating in the air to shake the sky.

Such is the threefold view of Christ afforded by the passage in Psalm 102 which is quoted here and applied to the Son of God. That view may suggest the truth that Christ is vastly superior to the angels.

Among the many lessons which the quotation is fitted to teach are these:

(1.) How unsatisfactory and inadequate a portion are the things of this world for a being destined to eternity! As, in the meantime, they cannot satisfy the cravings of the soul and supply its necessities, so they are doomed to per-

¹An edited extract from Patterson’s remarks on Hebrews 1:10-12 in his *A Commentary on the Epistle to the Hebrews*. Patterson (1805-1885) was a Free Church minister in Glasgow.

ish, and man is doomed to lose them long before they themselves shall utterly pass away. A child building on the shore the tiny house which the advancing tide is sure to overthrow speedily – how faint a representation it is of the moral madness of the man who makes perishable things his all!

(2.) How glorious to have a personal interest in the Eternal Son! O happy, happy is he who has that immutable and immortal One for his own immutable and immortal Friend! In life and in death, he may triumphantly exclaim, “I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him”. Alas that such a portion should be so often rejected and despised! Multitudes make so much of a world from which they must soon depart, and which itself must pass away, that they seek and find no other heritage. And there are some who, recognising the brevity of life and the perishable nature of earthly things, rush, as if in quest of an antidote to agitation or despair, to wild, tumultuous merriment, like sailors hastening, on the eve of shipwreck, to the casks, and going down into the waters amid the fire and fever of drunkenness.

The Price of Redemption¹

W K Tweedie

Isaiah 44:22. *Return unto Me, for I have redeemed thee.*

Such is the gracious invitation of God to His wandering people. On the Right hand and on the left they forsake His ways. The smallest trifle succeeds in enticing them away from Him. Upon every high mountain, and under every green tree, they sin against their God. But though they forget Him, His affections are still set on them; He commands them – indeed He entreats them – to return. His compassion is moved at their self-destruction, and by mercy upon mercy He would regain their confidence and their heart.

Mark, my soul, the ground on which God rests his plea: “Return . . . for I have redeemed thee”. Not creation – that failed long ago to bind the creature to the Creator. Not providence – that also was unavailing, for man snatched at the gift and neglected the Giver. But Redemption – that supplied the motives which were destined to win back man’s wayward heart, or to prove that it could not be won. The precious blood of Christ, as the price of redemption; His agonies, tears and death, as the means of working it out; His love, which many waters could not quench nor universal enmity subdue – these are the moral powers appointed to sway man’s soul. Swayed by these, the soul will return to its God to rejoice in the liberty which the Son bestows.

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

But has my heart yielded to that appeal, or am I still stout-hearted and far from righteousness? Am I redeemed by the precious blood of Christ, or do I rather trample upon the blood of the covenant and count it an unholy thing?

Blessed are they who listen to that appeal! They shall be still praising God. Who is he that shall harm them? Of them Jehovah has said, "This people have I formed for Myself; they shall show forth My praise". The longer that I strive to work out my own salvation according to the Word of God, the more need I feel to make sure that this salvation is personal – that it is my own. May the Spirit of all grace teach me to say, as the Word of God warrants, "The Lord is my shepherd", and, Christ "loved me, and gave Himself for me."

Book Review

In Their Own Words, The Testimonies of Martin Luther, John Calvin, John Knox, and John Bunyan, by David B Calhoun, published by the Banner of Truth Trust, paperback, 240 pages, £6.25, obtainable from the F P Bookroom.

Here are short biographies of four men who, by God's grace, were giants of the Christian Church. The accounts are by no means entirely in the subjects' own words, but the extent to which these men are allowed to speak for themselves verifies the statement in the book's blurb that "there is something unique to be gained by listening to these men tell their stories *in their own words*".

Luther, after severe troubles in struggling with sin, discovered that "this is wonderful news, to believe that salvation lies outside ourselves". He recalled, "When God in His sheer mercy and without any merit of mine has given me such unspeakable riches, shall I not then freely, joyously, wholeheartedly, unprompted, do everything that I know will please Him?"

Prominent events in Luther's life are covered, such as his opposition to Roman indulgences, his break with Rome, and his appearance before the Emperor at the Diet of Worms, where he declared, "I am bound to Scriptures I have quoted and my conscience is captive to the Word of God. . . . I cannot do otherwise. Here I stand. God help me." We see, in this book, the public side of Luther's work, but also his personal and family life (as is true for Calvin, Knox and Bunyan). A quotation on the last page of the account sums up Luther's understanding of the gospel: "The Christian truly lives by faith alone rather than by the merit of good works aimed at pacifying God" – an understanding that was so fruitful at the beginning of the Reformation.

John Calvin, of course, stood on the shoulders of Luther. He confessed, "I was God's arch-enemy, and in me there was not even a semblance of obedience towards Him at all, but I was rather full of . . . a diabolic obstinance to

resist God and to plunge myself into eternal death". Yet he could later testify that God "brought my mind to a teachable frame".

Calvin was *the* Reformer of Geneva, though he did not labour alone. His work there was by no means easy; yet he could say, "Although Geneva was a very troublesome province to me, the thought of deserting it never entered my mind. For I consider myself placed in that position by God, like a sentry at his post from which it would be impiety on my part were I to move a single step." Yet Calvin, for his faithfulness, was sent away from his post, but was later recalled to the work of the gospel in Geneva. He commented, "When I remember that I am not my own, I offered up my heart, presented as a sacrifice to the Lord". One could go on giving quotations from this book which shed light on the godly tenacity of this faithful Reformer when faced with duty. One final example: "I take pains to live in such a way that my character and conduct do not conflict with what I teach".

John Knox was helped by John Calvin in Geneva during times of exile from Scotland. After 19 months as a prisoner on the French galleys, Knox spent six years preaching in England. His leadership was vital to the Scottish Reformation; yet as Dr Calhoun states, he "gave all the credit to God". He wrote, "We do nothing but go about Jericho, blowing with trumpets as God gives strength, hoping victory by His power alone". Again, "My life is in the custody of Him whose glory I seek". Knox "never feared the face of man", and spoke to his Queen as in the presence of God. Whatever his difficulties, he, like Calvin, was faithful to the post where God had placed him; he wrote, "I dare not cast off that burden that God has laid upon me to preach to unthankful . . . Scotland". Many readers would have felt much more comfortable if the quotations from, in particular, Knox's prayers had left him addressing the Most High as "Thou" rather than the word being changed to "You".

John Bunyan is best known for his *Pilgrim's Progress*. A godless young man, he "grew more and more rebellious against God, and careless of my own salvation". Yet he was deeply convinced of sin; but only with difficulty did he give up playing sport on Sabbaths (a quotation from another writer referring to the Puritans' "petty renunciations" (p 188) is unsatisfactory). But Bunyan found that conversion comes primarily, not through "the overheavy load of sin, but the discovery of mercy; not the roaring of the devil, but the drawing of the Father, that makes a man come to Jesus Christ". Later, Dr Calhoun says, "With 'great fear and trembling' and knowledge of his 'own weakness', he began to preach 'that blessed gospel' that God had shown him 'in the holy word of truth' ". He suffered much during the persecution under Charles II, including years in prison – one fruit of it being *Pilgrim's Progress*.

Apart from the reservations made above, this book gives a brief but inter-

esting account of four historical figures who were much used in advancing the cause of Christ in their times. There are fuller accounts of all these men which make useful reading,¹ but this small volume provides a helpful introduction to them at all.

Notes and Comments

Assisted Dying

The differences between euthanasia, assisted suicide and assisted dying may be unclear to many, since they are very closely related and together represent a concerted attempt to overturn the sixth commandment of the moral law, “Thou shalt not kill”, as a fundamental principle in our society. “Euthanasia” is regarded as the intentional ending of a life to relieve suffering, such as a doctor administering a lethal injection. “Assisted suicide” is aiding or encouraging someone to take their own life. “Assisted dying” is the term given to facilitating the death of someone who is diagnosed as being terminally ill.

Three Bills have been debated in Parliament in recent years which have sought to legalise “assisted dying” and, thankfully, these have all been defeated. A number of fairly high-profile cases have been brought in the courts but they have all been related to “assisted dying”, involving terminally-ill people. Again, all of these cases have been unsuccessful. A new legal challenge is being mounted in the Supreme Court by Paul Lamb, who is paralysed from the neck down as a result of a car crash many years ago. He is not terminally ill but, since he suffers from chronic pain, he argues that he should be allowed to end his life when he wishes, aided by his family, who would be liable to prosecution under current legislation on suicide.

There will be a terrible danger to the lives of vulnerable people if the current law is changed, and many voices in the medical profession have sounded a salutary note of caution. It is worrying that the Royal College of Physicians have changed their official policy on the issue from opposing a change in the law to adopting a “neutral” stance. This flew in the face of the 80% of specialists in palliative care who voted against any change in the law, in a vote among members of the College.

Of course, there can be no neutrality in moral and spiritual issues and it is not surprising that Mr Lamb is being supported in his attempt to change the law by Humanists UK, who campaign for the secularisation of our national life under the guise of “human rights”. If “assisted suicide” ever becomes

¹The reviewer would draw particular attention to Thomas M’Crie’s *Life of John Knox*, republished by Free Presbyterian Publications, £6.50.

law in this country, we greatly fear that, like the legalising of abortion, the proposed safeguards would prove illusory over time. The great enemy of life is Satan, who was a murderer from the beginning, and if the Sixth Commandment is further eroded in our society, he would not be slow to use every opportunity afforded by such evil legislation to drag multitudes of precious souls to hell unawares. It is incumbent upon us to pray that this attempt to change the law would also fail.

AWM

University Union Bans Pro-life Group

The Students Union of a University – which in past generations was noted for producing godly, talented men amongst its alumni – has decided to ban a society which “dared” to oppose the prevailing abortion culture. Aberdeen University Students Union holds a strong pro-abortion stance and campaigned to legalise abortion in Northern Ireland, as well as supporting abortion and the availability of the morning-after pill on the NHS in Britain. It has now refused the Aberdeen Life Ethics Society (ALES) membership, stating that there is an “unreasonable display of pro-life material within campus and at Union events”. Without belonging to the Union, ALES will not be eligible for grants, nor will it be able to use university facilities or engage with the new student intake at fresher’s week.

The society has tried several times to gain membership of the Union, applying to Aberdeen University’s Societies Union Committee (AUSA). Apparently in November 2017 AUSA had implemented a “pro-choice” policy indicating that the Union would give “no funding, facilitation, or platform to any pro-life group and forbids the unreasonable display of pro-life material on campus”. On receiving its latest application, it informed ALES, “We unfortunately are unable to affiliate Aberdeen Life Ethics Society as you are directly against an AUSA policy and so we are not allowed to affiliate you”.

ALES’s founder Alex Mason, a doctoral student in the University’s divinity faculty, says, “I think this is a culture zealous for abortion rights”. He adds that the “main purpose of the society was to hold debates on campus on sex-selective abortion and screening for such conditions as Down’s syndrome”. He acknowledges it might demonstrate near abortion clinics, but insisted it “would not hold up pictures of dead babies or yell and scream at women”.

Mr Mason explains that “the issue began during student elections, when some candidates were strongly expressing their commitment to abortion rights”. At the election hustings he tried to ask “why the right to choose an abortion trumps the right of a baby to live” and was told: “We don’t need to answer the question because of AUSA’s pro-choice policy”. This flies in the face of Aberdeen University’s policy statement on ethics and diversity, which

states, “The University is also committed to providing a learning, working and social environment in which the rights and dignity of all its members are respected, and which is free from discrimination, prejudice, intimidation and all forms of harassment”. Alex Mason concludes, “Universities should foster free debate and discussion over important ethical issues like abortion. Unfortunately, there is a lot of social pressure on young people to conform to the pro-abortion viewpoint. For many of us, our pro-life beliefs were forged from our understanding of gestational science, as well as our Christian faith. The ability to express these beliefs must be protected.”

Sadly Aberdeen is not the only university affected. Reports reveal that, at many UK universities, policies are being implemented which limit religious expression and actively curtail free speech. On the abortion issue, in Scotland, there have been specific cases of pro-life societies being censured at Glasgow and Strathclyde Universities.

ALES is currently being helped take action against Aberdeen University by the Christian Legal Centre, on the grounds of discrimination. Its Chief Executive, Andrea Williams, states, “Through this policy a small number of students at Aberdeen University are representing the interests and diverse beliefs of nearly 14 500 students and have recast the Students Association as a pro-abortion campaigning organisation”. She concludes, “The case at this University alone is appalling, but it is part of a disturbing and snowballing trend across the UK, where student unions are pushing, not just the abortion debate, but a number of issues, in one direction. How are students supposed to hear the case for the human right of the pre-born person if debate is shut down? University authorities have to step in and do more to protect free speech and freedom of religion on our university campuses.”

Today the voice of secularism is uppermost whilst Christian values are largely being rejected by our places of learning. We must pray for the better days promised in Scripture. Then these establishments will once again educate and produce, under the Holy Spirit, godly men who will faithfully proclaim “the whole counsel of God”.

KHM

Edinburgh World Heritage Poster

An Edinburgh World Heritage poster shows a picture of a young woman standing near the statue of John Knox in the New College quadrangle, which she is completely ignoring. Knox has his right arm raised in the air, and a Bible in his left hand, and is proclaiming the Word of God. The girl is in a somewhat similar pose, also with her right arm raised, but has in it a mobile phone with which she is taking a “selfie”; and on her top is emblazoned the word, “Never”. The idea of the poster seems to be that these two figures

represent the old and the new in Edinburgh's heritage. Knox represents sixteenth-century Scottish Presbyterianism, once dominant in Scotland; while the young woman represents the modern world. The significance of the word, "Never", on the woman's top is unexplained, but it seems to express a rejection of the dominion of Scottish Presbyterianism in former times.

The woman's pose is certainly a good representation, not just of modern Edinburgh's rejection of the gospel and the Christian Church, but of the usual human response to the Word of God throughout the world. The Word of God is being proclaimed, as the statue represents John Knox proclaiming it; but the world is studiously ignoring it, as the woman is paying no attention to the statue. Mankind, instead, is entirely pre-occupied with himself and with human affairs, as the woman is concerned only with the image of herself that she can see in the camera on her phone. At the same time, man does have an awareness of God in his heart, but he is utterly determined to persist in his rebellion; as the woman's top is ceaselessly declaring her absolute refusal to all who see it. Furthermore there was a photographer who set up the photograph for this poster, and who was aware of the significance of John Knox, but who wanted to portray the rejection of that significance; and so there is a Devil who is well aware of the things of God, but who distracts men from it and who orchestrates their rebellion. This poster is a subtle and eloquent part of that rebellion.

DWBS

Church Information

Removed by Death

Mr Ian G MacLean, an elder in Inverness since 1962, passed away on May 2, and Mr Alexander MacLean, latterly an elder in the Dingwall and Beaully congregation, died on May 4. We extend our sympathy to their families.

Meetings of Presbytery (DV)

Western: At Lochcarron, on Tuesday, June 4, at 11 am.

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

Northern: At Dingwall, on Tuesday, June 11, at 2 pm.

Outer Isles: At Stornoway, on Tuesday, June 18, at 11 am.

Southern: At Glasgow, on Tuesday, June 18, at 2 pm.

College and Library Fund

By appointment of Synod, the first of two special collections for the College and Library Fund is due to be taken in congregations during June.

W Campbell, General Treasurer

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale Duirinish-Strath; Struan:** Sabbath 12 noon. **Glendale and Vatten:** Sabbath 6pm, alternately. Thursday 7 pm, rotating between Struan, Vatten and Glendale. Contact Rev I D MacDonald; tel: 01478 612110.
- Dingwall:** Church, Hill Street, IV15 9JP; Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Contact Mr K H Munro; tel: 01463 831783.
- 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 Mr A Sutherland; tel: 015494 02115.
- Edinburgh:** 63 Gilmore Place, EH3 9NU, Sabbath 11 am, 6 pm; Thursday 7.30 pm. Rev D Campbell. 35B Barnton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227, e-mail: dcampbell1560@gmail.com.
- Farr** (by Daviot); Sabbath 12 noon. **Tomatin:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon. (Each of these services is held once in three weeks as intimated). **Farr:** Thursday 7.30 pm (as intimated). Contact Mr M J Schouten; tel: 01463 221776.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire); Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev R MacLeod, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.
- Greenock:** Sabbath 2.30 pm, held in Free Church of Scotland hall, 14 Jamaica Street, PA15 1XX. Sabbath 2.30 pm. Contact Rev R MacLeod; tel: 0141 954 3759.
- Halkirk:** Sabbath 11.30 am; Thursday 7.30 pm. Rev WA Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. **Thurso:** Duncan Street; Sabbath 5 pm; **Strathy:** Sabbath: 6 pm (first and third Sabbaths of month).
- Harris (North): Tarbert:** Sabbath 12 noon, 6 pm. **Tarbert** and **Stockinish:** Tuesday 7.30 pm alternately. 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; Wednesday 7 pm. **Sheilebost:** as intimated. Rev K M Watkins BA, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, IV1 1NA; Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.
- Kinlochbervie:** Sabbath 6 pm; **Scourie:** Sabbath 11:30 am, Tuesday 7 pm (as intimated). Contact Mr A Ross; tel 01971 502099.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7.30 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Church. No F P services at present. Manse.
- 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; Thursday 7.30 pm (fortnightly). Manse tel: 01876 510233. Contact: Rev J B Jardine; tel: 01859 502253.
- 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. Contact Rev I D MacDonald; tel: 01478 612110.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev D Macdonald, F P Manse, Clachan, 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) Mivaiga:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 12 noon. Manse tel: 01851 672251. Contact Rev A W MacColl; tel: 01851 810228.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449.

England

- Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Sandbach and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 2 Emerald Drive, Sandbach, CW11 4ND; tel: 01270 761673.
- 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 7.15 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. No F P services. Contact Rev R Macleod; tel: 0141 954 3759.

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; or Mr Gilbert Zekveld; tel: 519 363 5899. Manse tel: 519 363 2502.

Vancouver: Burnaby Community Room, 3605 Gilmore Way, Burnaby, BC, V5G 4X5. Sabbath 9.30 am, 6.30 pm. Contact: Mr Douglas Spratt; tel: 604 990 4051, or Mr David Kuiper; tel: 519 363 0367. E-mail: info@fpchurchvancouver.ca.

USA

Santa Fe, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 5 pm; Wednesday 7.30 pm. Contact Mr Joseph Smith; tel: 409 927 1564.

Australia

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

Sydney, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6 pm; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel: (02) 9627 3408; e-mail: sydneyfpchurch@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.

Carterton: 124 High Street North, Carterton. Sabbath 11 am, 4 pm; Wednesday 7.30 pm. Contact: Mr Hank Optland, P O Box 150, Carterton, 5743; tel: 02 7432 5625.

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: 45 Cliff Road. Sabbath 11 am, 6 pm; Thursday 6.30 pm (but on first Thursday of month place will be as intimated locally). Contact: Rev J D Smith; tel: 09 282 4195.

Singapore

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

Ukraine

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

Zimbabwe

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

Ingenya: Church and Secondary School. Postal Address: Ingenya Mission, Private Bag T5445, Bulawayo.

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

New Canaan: Church.

Zenka: Church. Rev M Mloyi. Postal Address: Private Bag T5398, Bulawayo; cell phone: 00263 712 765 032.

Free Presbyterian Church Bookroom

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

E-mail: sales@fpbookroom.org

Book Selection

	RRP	Offer
The Sound-Hearted Christian by William Greenhill Soli Deo Gloria Publications, 2010 [1670], hbk, 222 pp	£18.99	£15.19
The Life of 'Rabbi' Duncan by David Brown Free Presbyterian Publications, 1986 [1872], pbk, 529 pp	£6.95	£4.99
The Life of John Milne of Perth by Horatius Bonar Banner of Truth, 2010 [1869], hbk, 464 pp	£14.00	£10.99
Expository Thoughts on the Gospels: Mark by J C Ryle Banner of Truth, 2012 [1857], hbk, 310 pp	£12.50	£9.99
Assurance: Overcoming the Difficulty of Knowing Forgiveness by John Owen, Christian Heritage, 2013 [1668], 464 pp	£11.99	£9.59

(Postage is extra)

Subscription rates, including postage:

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

Combined £39.00