

The Free Presbyterian Magazine

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

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

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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: Beauly; **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; **Third:** London, Odessa; **Fourth:** Edinburgh, Gisborne, Mbuma.

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

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

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Speaking in Tongues: What Did It Mean?

The Lord Jesus had finished His work in this world. He had offered Himself on the cross as a living sacrifice to satisfy divine justice. On the third day He had risen again. And then He had ascended to heaven, leaving His disciples to wait for the promised outpouring of the Holy Spirit.

That promise was fulfilled on the Day of Pentecost, when “suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:2-4). The result was that those who had come from many areas around the Mediterranean to Jerusalem, for the feast of Pentecost, could understand in their own languages what the disciples said about “the wonderful works of God”.

What did it mean? some asked in amazement. Others, in mockery, suggested that the disciples were drunk. Peter, in response, insisted that they were not drunk, especially as it was early in the day. And he asserted that what they had experienced was in fulfilment of Old Testament Scripture – of Joel’s prophecy in particular – from which Peter quoted (Acts 2:17-21). Then he went on to make three important points about Jesus.

First, he told the people, Jesus was “a man **approved of God** among you by miracles and wonders and signs”. The Jews had seen Jesus perform many wonders – including healing all kinds of diseases and even raising people from the dead – which made it plain that He was no ordinary man. God was attesting Him as the Messiah, the “Anointed One”, whose coming had been prophesied in the Old Testament. So He had every right to claim that the words, “The Lord hath anointed Me to preach good tidings unto the meek” (Is 61:1, Lk 4:18), were fulfilled in Him. He could claim too that the words, spoken by God the Father in Psalm 2:7, “Thou art My Son”, were likewise fulfilled in Him and therefore that He was Himself divine.

The *second* point is that this wonderful Person, who performed so many miracles, **suffered and died**. Peter declared to the people that they had taken

Jesus, and “by wicked hands” had “crucified and slain” Him; yet that He was “delivered by the determinate counsel and foreknowledge of God”. It was obvious that One “approved of God” must have been holy and therefore, if He was put to death, it must have been by “wicked hands”. We are told that “the chief priests had delivered Him for envy” (Mk 15:10). And when the people in the crowd cried, “Crucify Him, crucify Him”, they were wickedly rejecting all the evidence showing that He had been approved by God – which they did in the face of the three-times-repeated testimony of Pilate, the Roman Governor, “What evil hath He done? I have found no cause of death in Him” (Lk 23:22).

Matthew Henry comments, “As the people’s act . . . it was an act of prodigious sin and folly; it was fighting against God to persecute One whom He approved as the darling of heaven; and fighting against their own mercies to persecute One that was the greatest blessing of this earth. Neither God designing it from eternity, nor His bringing good out of it to eternity, would in the least excuse their sin; for it was their voluntary act . . . from a principle morally evil.”

It is beyond the power of the human mind to understand how those who were involved in the trial and crucifixion of the Saviour could be condemned for their wickedness while they acted according to “the determinate counsel and foreknowledge of God”. We must rest content with the fact that both truths have been revealed in the Word of God, which is absolutely trustworthy. Pilate was still personally responsible for giving the command to crucify Jesus, as was every individual in the crowd who called for His death. Similarly it was said of Judas: “Truly the Son of man goeth, as it was determined: but woe unto that man by whom He is betrayed!” (Lk 22:22). God had an unchangeable purpose to bring about the salvation of a vast multitude of sinners, and those wicked hands were instruments that He used in doing so. When Christ Jesus came to save sinners, there was no sin *in* Him, but there was sin *on* Him – the guilt of those whom it was the divine purpose to save. He took that guilt and bore it away, having suffered its wages, for “the wages of sin is death”.

It was obvious to all that were around the cross that Jesus suffered in weakness and shame; yet He was in control of everything that took place there. He was the High Priest who offered up Himself as the sacrifice which was to satisfy divine justice fully, for the sins of all those sinners whom He represented in His whole redemptive work on earth.

In his Gospel, John records several of the miracles that Jesus did, which He performed by *His own* authority – unlike any prophet or apostle. Then almost at the end of his Gospel, John tells us: “Many other signs truly did

Jesus in the presence of His disciples, which are not written in this book”; at once he adds, “But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name” (Jn 20:30,31).

Especially when we take all four Gospels into consideration, we have an abundance of evidence that Jesus was able to perform miracles, which demonstrated that He was the One that God His Father had appointed as the Messiah and that His death, when properly considered, cast no doubt on that appointment. Rather, this was how God’s purpose for the salvation of sinners was to be brought about in a way consistent with His justice. And the whole revelation that we have been given in Scripture – and these points in particular – places on us a responsibility to believe in Jesus as the divinely-appointed Saviour of sinners like us. He is altogether suited to us in our need, and we are to trust in Him for the salvation of our guilty souls.

Peter’s *third* point is that **God raised up Jesus**, “having loosed the pains of death: because it was not possible that He should be holden of it”. The resurrection was a sign that Jesus Christ’s sacrifice of Himself was accepted. He had fully paid the price for man’s redemption; there was no sin remaining on Him, and so death could not hold Him any longer. There was now a free salvation for sinners, and Peter and the other disciples could call them to repent – to turn from sin to God and to holiness, because of Christ and what He had done as the substitute for transgressors of God’s law. As Peter told the people, the disciples were witnesses to the fact that Jesus had risen from the dead, and it was He – now exalted to heaven – who had poured out the Holy Spirit, who had made them able to speak in other tongues.

His miracles authenticated Jesus as the Messiah; so the miraculous power to speak in other tongues authenticated the disciples as preachers of the risen Christ. These signs and wonders have been recorded in Scripture and, now that Scripture is complete, the gospel message needs no further authentication. We need not look for further miracles today; yet the supernatural working of the Holy Spirit in the hearts and lives of sinners is a sign of the authority of the gospel message as proclaimed by Christ’s ambassadors until the end of time. As they proclaim the truths of the gospel – summed up in the words: “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners” (1 Tim 1:15) – every hearer should feel the responsibility to believe in this crucified and risen Saviour, for the gospel is “made known to all nations for the *obedience of faith*” (Rom 16:26). And having trusted in Him, believers are to go on in obedience to King Jesus, who orders all their circumstances for their good, and in sincere worship of Him as the One who died for them and rose again.

Heightened Responsibility of the Church¹

Synod Sermon by Rev A W MacColl

Luke 12:48. *For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.*

Christ's words here apply to all who hear them, but they have a particular reference to those who have a privileged position in the household of faith. In Matthew's Gospel they refer to the end of the world; the Saviour warned the disciples about being prepared for that great and notable day of the Lord. We learn here that the whole activity of the New Testament Church is to be seen in light of His second coming: "Ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately" (v 36). Christ's physical presence is no longer with the Church on earth, but His spiritual presence is promised always and He is coming again.

A very searching point arises here from the words of our text: Are we not clearly taught that the more privileges are given to anyone, the more will be required when the Lord returns. It is a principle of heightened responsibility. The greater the privileges, the greater the responsibility.

We would seek to consider: *first*, the Lord's household and its privileges; *second*, what will be required of those who have those privileges; *third*, how the Lord will deal with those who are so privileged.

1. The Lord's household and its privileges. The Church of God is represented under many figures in the Word of God; in this chapter it is represented as a Kingdom: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Lk 12:32). That is the culmination of all the Lord's gracious dealings with His Church: to inherit the Kingdom prepared from the foundation of the world. But in this parable of the faithful and the unfaithful stewards, the Church is pictured as a great household.

The first thing is that there cannot be a household without a house to dwell in, and that is what we have in the Church of God. The Spirit of the Lord told Ezekiel to show Israel the form of the house, its goings out and its comings in. When they had repented, they were spiritually able to appreciate the beauty and the glory of the Lord's house, His worship, His ordinances, and we likewise must have the highest view of God's house, His Church.

The Apostle Paul beautifully describes the Church of God, speaking of the Gentiles brought into the household: "Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself

¹The sermon preached at the opening of the meetings of Synod in May 2019.

being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit” (Eph 2:19-22).

The Church of God is seen there as a great house. All the stones in the house are related to the great corner stone that is Jesus Christ; “other foundation can no man lay than that is laid”. The doctrine of Christ set forth in the Word of God is the foundation of the Church of God, the foundation of truth. Everything in this house ought to be founded on the principle that Christ, the King and Head of the Church, has spoken through His Word.

Christ, the personal and eternal Word of God, received the Word to be revealed to the Church, every jot and tittle that would be written in time. “As for Me, this is My covenant with them, saith the Lord; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and for ever” (Is 59:21). Again He said, “I have not spoken of myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak” (Jn 12:49-50).

It flows to the Church through the Mediator, because Christ received the Word of God for the Church. Christ, the great prophet of the Church, is there speaking through His Holy Spirit. The authority of the Bible lies in Christ Himself, the author of it. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works” (2 Tim 3:16-17).

Everything in the house must follow the Master’s instructions. The Church’s duty is to preserve and teach the Word, to base everything in its activities and worship – including its discipline, government, and the lives of its people – on the Word of God. Nothing is to be admitted to the Church but what is sanctioned by the Scriptures. Is that not why this particular branch of the visible Church was formed? Was it not to preserve a witness to the truth in its entirety and to preserve to the Church the ability to use discipline to make sure that all is ordered in accordance with His Word? This heritage that has been handed down to us we must maintain inviolate and pass on in its entirety. Not the least point of the testimony of the Reformation, that has been preserved among us, is to be lost.

In a house there must be a household. It would be very sad if no one lived in it. Christ is gathering a household to Himself through the Church from north, south, east and west. “Unto Him shall the gathering of the people be”

(Gen 49:10). He is establishing His Church so that God would readily dwell on the earth with sinners and would have a people in the earth to serve Him. "A seed shall service do to Him: unto the Lord it shall / be for a generation reckoned in ages all" (Ps 22:30).

There is one catholic, universal Church throughout the earth, but it has two aspects: a visible and an invisible. There are those who have an external connection with the Church, comprising the visible Church, and those who have a vital, spiritual connection with Christ. That is unseen by man, but it is seen from heaven; it is why we speak of the invisible Church. That is a very important doctrinal and practical distinction. We must not confound the visible and the invisible Church. The Church of Rome confounds them and makes them one visible, outward organisation. The opposite is the Congregational view, confounding the visible Church with the invisible. Yet we can never fully harmonise the visible and the invisible Church in this world; there will always be tares amidst the wheat.

The more faithful the Church is, the more the glory of Christ is seen upon it. It is said to the visible Church: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee" (Is 60:1). The brightness of the Lord is seen in the visible Church through the preaching of the gospel, discipline, government, the sacraments, the fellowship of God's people, the work and witness of the Church, and missions. The more life and holiness that shines out of the saints of God, the more the visible Church will shine forth with spiritual light and power; we have that in the addresses to the seven churches of Asia. The Church is the light bearer: "Ye are the light of the world" (Mt 5:14), and the more the grace of Christ is evident in believers' lives, the more Christ is glorified in the Church. When God's people come to His house, they want to bring the savour of Christ in with them. When the Bride found the beloved of her soul in the Song of Songs, she would not rest; she would bring Him in to her mother's chamber, and into the house of her that conceived Him. The desire of grace in God's people is that those who are as yet not gathered to Christ would be gathered.

The household must be gathered in to Christ by the power of the Holy Spirit in effectual calling. Those given to Christ in the everlasting covenant must be added to the Church. There is no lack of room for poor sinners in this household; none will ever be turned away. "Him that cometh to Me", the Head of the household says, "I will in no wise cast out" (Jn 6:37). This wonderful privilege is given to the Church of God. This man and that man will be born in the city of our God; not one of them will be lost.

In a household, there must be food if there are children to be nourished and nurtured. We have food that does not belong to any other household or

institution on the earth. What will feed the soul of a sinner? Nothing but the truth as it is in Jesus. The Church of God feeds souls with the word of the truth of the gospel, the law and the testimony. “If they speak not according to this word, it is because there is no light in them” (Is 8:20). We have nothing else for sinners. When the Holy Spirit blesses the truth, it makes the sinner free. “Ye shall know the truth, and the truth shall make you free” (Jn 8:32). This point about knowledge is very important in the context here – about the servants knowing what their duty is. We cannot believe, we cannot be saved, we cannot do our duty unless we have knowledge.

The Word of God declares God’s provision. When there was a famine in the land, the people were told to go to Joseph. He had great storehouses of blessing according to the wisdom given him by God, storehouses of provision to save life. How much more the Lord Jesus Christ has stores of blessedness for sinners in the everlasting covenant! In His person and work there is what will save and nourish the soul to all eternity.

We read here of many stripes, the Lord dealing in just anger with those who are unfaithful and despise His blessing. But does that not direct us to the One who was wounded for the transgressions of His people? “He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed” (Is 53:5). Here is the good news of the everlasting gospel going forth from the Church: there is One who bore many stripes. Who can comprehend the fearful weight of the hand of divine justice pressing the divine Redeemer down to the dust of death? There was no death like His death, when He who knew no sin was made sin, so that sinners would be made “the righteousness of God in Him”.

This is the food set before sinners on the table of the everlasting gospel. It will draw sinners out of the devil’s house and bring them into the household of faith. “And I, if I be lifted up from the earth, will draw all men unto Me”. When the Holy Spirit begins to draw a soul by grace, this is what they long for. They no longer desire the husks of a vain, wicked world.

When one is being drawn to a crucified Christ, he begins to feed upon the true bread that comes down from heaven. This makes a sinner become part of the household of faith in the truest sense – having communion with Christ. He also is now united to Christ’s people through their one Head. He no longer stands outside the household but has a place there, feeding upon Christ by faith.

The truth sets one free from sin in its condemning power, from Satan’s dominion and from eternal death. The beginning of the glorious liberty of the children of God is when they first close with a crucified Christ. This is what we have to offer to sinners; nothing else will feed the soul. This is what

conforms the soul to holiness, gives more and more of a view of Christ, and more and more of a reverence for the Word of Christ, and secures the presence of Christ. What a wonderful thing to have the presence of Christ in the soul! This is what the people of God desire; it is why they love God's house, the place where His honour dwells, where He makes Himself known to His people.

The food must be distributed in due course to the household: "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?" (v 42). The Lord has established a government in His Church, He has ordained servants to administer the food of the everlasting Gospel. In the Synod, presbyters of the Church are assembled together. The Presbytery is the distinguishing feature of our government. It is biblical and has very important blessings. It is a great privilege to have Presbyterian church government. It is Christ's mind for the Church – for its good order, for preserving and distributing the truth.

Among the presbyters, there is a distinction. They all have a jurisdiction over the body which they rule over, but there are preaching and ruling elders. The preaching elder – the minister – has a call from the Lord to preach the gospel; we cannot preach unless we are sent. But both preaching and teaching elders are responsible for the oversight and for making sure that the food of the everlasting gospel is given in its due proportion to the household. It is a great blessing to have those who have been set apart by Christ to rule in the Church and to preach the everlasting gospel. When He ascended gloriously on High, He was given gifts as part of His reward in order that the Church would be blessed.

Again, there is biblical warrant for Church courts, where the elders and the ministers confer together and deal with the administration and government of the Church of God. In Acts 15, the principle of appeal is evident – an appeal from the Church in Antioch to the Church in Jerusalem, with the apostles and the elders gathered together to review the particular case. This principle is an important part of our constitution. There is something wonderful in the fact that the highest, most learned, most eminent assembly of the Church of Christ contains in it no more in essence than the most secluded kirk session in a rural congregation, with ruling elders and teaching elders gathering to govern the Church of God.

Presbyterianism, given by the infinite wisdom of the Head of the Church, is a safeguard of the liberties of God's people. There is a beautiful symmetry in the way a Presbyterian Church is ordered; it gives a balance between the local Church and the wider body of Christ in a nation, and farther afield if

need be. We believe in national establishments of religion. We long for a day when there will be an established Church founded upon the truth, in every nation. And we would hazard to say, from the lessons of Church history, that if the Scottish Church had not been a Presbyterian Church, it would not have been able to withstand the assaults, from the time of the Reformation, on her liberties and testimony.

It is therefore very needful to have a high view of the government of the Church. We have to ask: Do we value Presbyterian church government as we ought? The whole spirit of modern evangelicalism is to avoid thinking about the need for church government, but Christ has instituted this government and it should be precious to us. The Covenanters, in particular, were prepared to die for it, because they understood the principle that Christ should rule in His own kingdom without state interference.

2. What is required of those who have this privilege. We have looked at the privileges of this household: it has the truth, and servants to administer the truth. What is required of them, both the people and the servants? The first thing, in this context, is *faithfulness*, and faithfulness is according to our measure of knowledge. Note the difference between the servant who knew his Lord's will and the servant that did not. To be faithful to the truth, one has to know what the truth is and one has to believe it. Christ Himself encourages here to live a life of faith, not depending on carnal resources; rather, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you" (Mt 6:33). When we look at our labours, we see it is one thing to have a faithful testimony; it is another thing to be given grace to maintain it and walk according to it.

The next thing required of the household of God is *watchfulness*: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching." This includes watching over the flock and our own souls. There is always a danger of thieves breaking into the heart. There is always a danger of error creeping into the Church and the standards of God's truth being relaxed. That is a battle the Church of God has continually to fight, because it is a battle with the carnal mind. John Kennedy said that the servant of God was not required to fight any battle on the Lord's side that he had not first fought in His own soul.

What need we have to be watchful and strengthen the things which remain! And if we are to be watchful over the flock that God has committed to us, we need much prayer. We cannot be near to our people unless we are

watching unto prayer. The Lord has given us means to draw near Himself and thereby draw near His people. We must be much at a throne of grace and also be diligent in visiting. “Cursed be he that doeth the work of the Lord deceitfully” (Jer 48:10).

The next requirement is *diligence*: “Blessed is that servant, whom his lord when he cometh shall find so doing” (Mt 24:46). Do the parables of the talents and the pounds not set before us the need to be diligent, to make use of our privileges? And *zeal* is required: let your light shine; let your loins be girded. We as individuals do not know when Christ will summon us into eternity.

We know how diligent and how self-denied our brethren are. How much this Church owes to elders and missionaries who have kept prayer meetings and Sabbath services over many years, in addition to God’s servants set apart to preach the gospel. Christ alone knows their tears and their labours. But what *wisdom* is needed to direct zeal: “If any of you lack wisdom . . .”. The servants of Christ feel their lack of wisdom and ability in setting forth the gospel, but “let him ask of God, that giveth unto all men liberally, and upbraideth not” (Jas 1:5).

The final thing required comes from the wider context of Scripture: *fruitfulness*. The barren fig tree was to be cut down because it would not bear fruit. The wicked servant was condemned because he buried his talent in the ground. Lack of fruit troubles God’s people, and God’s servants particularly. How we long to see converts flocking to Christ and the Church beginning to cover the earth with fruit. But we must mourn our lack of fruitfulness as hearers and preachers. We cannot just attribute the current situation to the First Cause and put all the responsibility off ourselves. We cannot make a pillow of the sovereignty of God in these matters; we have to examine ourselves and humble ourselves under the mighty hand of God on account of our sins. We cannot command the blessing but we can hinder it. Clearly, our lack of fruitfulness should be driving us as a Church to the throne of grace, for we have not wrought deliverance in the earth.

If God’s people were flourishing in holiness, that would be fruit from the servants’ labours. Then we might expect others to be added to the Church and Christ to see more and more of the travail of His soul – the fruit of His sacrifice. May we desire that the Church would begin to flourish in vital godliness, humility, diligence, watchfulness and faithfulness to the testimony that Christ has given to us.

3. How Christ will deal with those who are thus privileged. “That servant, which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto

whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more". Here is the principle of heightened responsibility: we have much because we have been given much. "To any nation never He such favour did afford" (Ps 147:20).

The Lord gave much to Scotland and much to the Free Presbyterian Church of Scotland. What is required of an adherent of this Church is much greater because the light and the privilege are greater. At the great day of account, when Christ returns, more will be required of someone in this Church than of someone, for example, in the Church of Scotland. Everyone is under the same claims of the law of God and no one can excuse themselves from them. But those who have greater privileges have a greater responsibility and therefore the office-bearers and communicant members in the Free Presbyterian Church are more accountable in all these matters than others. We can say of the testimony of this Church as David did of Goliath's sword, "There is none like that; give it me" (1 Sam 21:9). How great an account will be required of us as to what we do with that sword!

Christ is hiding His face from the Church in our day. That is a trial to God's people but it is better to be kept needy and dependant, yet longing for the Lord's presence to return. How fearful will be the end of those who eat and drink with the drunkard! Many appear to be very jovial and successful, but they are negligent about the truth and the souls of men. But those who are faithful have this glorious promise, "Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them" (Lk 12:37).

There are billions of precious souls in the world who will never have the privileges you and I have. What will you do with your gospel privileges? There are those in heaven tonight who did not have such privileges as you, but they made use of what they had and it was blessed to them. They sought diligently and they were saved with an everlasting salvation. Will you be among them? And there are those who have gone from our congregations to hell, who had the same heritage and opportunities as you. How dreadful to think they had the same precious offers of Christ and yet they are in a lost eternity. Those who despise the Lord of this house will be carried away into outer darkness. May the Lord give us grace to profit from our privileges, and may our prayer be, "Revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Hab 3:2).

A godly man subscribes to God's wisdom and submits to His will. He says not only, "Good is the word of the Lord" (Is 39:8), but, Good is the rod of the Lord.

Thomas Watson

The Eternal State¹

3. Errors About a Lost Eternity

Rev J R Tallach

The nature and duration of the suffering in hell. The terms used are fixed and immutable. The “smoke of their torment” ascends “for ever and ever”. The worm of conscience never dies. The “fire” is “unquenchable”. The “chains” are “everlasting”. The “blackness of darkness” is never dispersed.

The term *everlasting* in Greek is based on the word for *age*. This word is used in two ways in Scripture. In Matthew 12:32 we find both illustrated: “It shall not be forgiven him, neither in this world [age] nor in the world [age] to come”. Mark 10:30 says, “He shall receive an hundredfold now in this time . . . and in the world to come eternal life” (where *eternal* is based on the word *age*). These two uses correspond to *time* and *eternity* in our common use of the terms.

The words *for ever* are used in these two ways also. At times they represent *as long as a man lives*, as in Exodus 21:6, where the servant has his ear bored and remains his master’s servant “for ever”. They may also mean as long as the world stands: “The earth abideth *for ever*” (Ecc 1:4). But in the majority of cases, the words refer to the endless age. Christ “is over all, God blessed for ever”. They generally refer to the infinite future age, not to finite time – to eternity, not to time.

This is further illustrated by the way in which the lostness of the lost is tied to that of Satan and his angels. “Then shall [Christ] say also unto them on the left hand, Depart from Me ye cursed, into everlasting fire, prepared for the devil and his angels” (Mt 25:41). The lostness of the fallen angels is absolute. Christ “took not on Him the nature of angels” (Heb 2:16). If lost sinners are to be with them, there is no restoration for them either.

John Gerstner wrote a book entitled, *Jonathan Edwards on Heaven and Hell*.² In it Edwards is quoted: “This doctrine is indeed awful and dreadful, yet it is of God”. He considered the nature of hell and wrote, “’Tis the infinite and almighty God that shall become the fire of the furnace”.

The pains of hell will be both spiritual and material after the resurrection of the body, and this is illustrated in the parable of the rich man and Lazarus. The agony of Christ in the Garden of Gethsemane also lends support to this

¹The previous section of this Theological Conference paper dealt with heaven. This article concludes the series.

²Baker, 1980. All the Edwards quotations in this article are from this volume.

view of body and soul suffering in hell. Wicked men will remember how things were with them in this world, with their pain increased as they remember warnings and, looking back on their lives, they will know they were the authors of their own destruction. As the rich man did, they will see the blessed state of the redeemed and hear their songs of praise. Heaven's songs of triumph will aggravate their grief and woes. In heaven the glory is a revelation of God Himself as the lover and beloved of His people. In hell God reveals Himself as the great and relentless enemy of the sinner. "It is a fearful thing to fall into the hands of the living God" (Heb 10:31).

Purgatory. The disembodied state of the person who has died gave rise to misconceptions and therefore to errors in eschatology (the doctrine of the last things). The intermediate state was viewed by the Church fathers as dubious and unfixed since the body is required for completeness of the person. It was thought that, since the person was incomplete without the body, the saved were imperfectly happy and the lost imperfectly miserable and sinful. Shedd quotes one writer as saying "that the Fathers between 250 and 730 AD said that men do not receive their full reward until after the resurrection."³ Even Ambrose, spiritual father of Augustine, taught that the soul, "while separated from the body, is held in an ambiguous condition".

From this "incompleteness", the doctrine of purgatory for the redeemed arose in the papal church. The believer, we are told, goes through a painful process, between death and the resurrection, which cleanses from remaining sin and fits him for paradise. The corresponding view is taken of the intermediate, incomplete state of the wicked by modern Restorationists, who teach that the intermediate state is a time of probation and redemption for those sinners of Adam's race who were not saved in this life.

The pagan view of *Hades* was wide and included all men, good and bad, whereas the biblical view of hell was narrow and included the wicked only. The Greeks and Romans taught that the nether world was the abode of all the departed spirits. Later Jewish thought was influenced by this wider view of *Hades* until the doctrine of purgatory appeared in their apocryphal literature (2 Maccabees 12:45). The idea that real happiness and real misery did not feature until the resurrection passed into the Christian Church, although it did not appear in the early creeds.

The Protestant Reformers, taking their stand on the Scriptures already cited, rejected entirely the theories of the intermediate state outlined above. Calvin in his *Institutes* (2.16.9) says, "I know not how it came to pass that posterity should imagine the intermediate state to be a subterranean cavern, to which they gave the name *limbus*. But this fable, although it is maintained

³W G T Shedd, *The Doctrine of Eternal Punishment*, London, 1887, p 56.

by great authors and seriously defended as a truth, is, after all, nothing but a fable.”

Annihilationism. This teaching endeavours to prove that the punishment of the wicked is the extinction of consciousness. One form is Conditional Immortality. All immortality, those who follow this teaching claim, is by the redemption of Christ and, since the lost are not redeemed, they lose all consciousness at the death of the body. This constitutes, they say, the spiritual death threatened in Scripture. The death of the soul, they argue, is the extinction of consciousness.

Shedd makes the following points against Annihilationism: 1. Birth does not mean the creation of substance. An individual man is a union of soul and body, not a creation out of nothing. Death is the separation of soul and body, not the annihilation of either. The death of the soul constitutes a change in the relations of the soul and the manner in which it exists, not annihilation.

2. Spiritual death is described in Scripture as being conscious and rebellious. Adam and Eve died spiritually on eating the forbidden fruit, according to the warning God had given. They then fled to hide from God, as we read in Genesis. The dead in trespasses and sins walk according to the course of this world (Eph 2:1,2). “Unto the angel of the church in Sardis write . . . I know thy works, that thou hast a name that thou livest, and art dead” (Rev 3:1). Sardis was an active church among the seven churches of Asia but was spiritually dead.

3. The extinction of consciousness is not in the nature of punishment. Punishment is suffering, and suffering requires consciousness.

4. If loss of consciousness is punishment then the brute beast at death, losing all consciousness, is punished. Annihilation of the soul finds no support in Scripture.

Universalism. Some assert a dangerous form of universalism at this point, by claiming that the work of redemption through the death of Christ goes on after the death of a sinner, during this intermediate state – between the sinner’s death and the day of resurrection and final judgement. This makes the intermediate state a third “age” between the present “age” and the “age” of eternity to come. However, that there is no such intermediate second “age”, between heaven and hell, is proved by the following:

1. Scripture knows nothing of any such intermediate disembodied state. This intermediate state only arose with the idea of purgatory, an idea which in itself is unscriptural.

2. Scripture is clear that the death of a man is the boundary between the two worlds of the Bible. “As it is appointed unto men once to die, but after this the judgement” (Heb 9:27). Man’s state is settled at death. At that moment

the sinner knows their state as contrite and gracious, or impenitent and proud, and this “private” judgement is confirmed in the general judgement of all men at the last day. “The night cometh,” the Saviour said, “when no man can work” (Jn 9:4). The work of salvation ceases when the night of death falls. The parable of the rich man and Lazarus is to the same point: the rich man asks that his brethren be informed of a lost eternity before they die, as the impassable gulf between heaven and hell makes salvation impossible after death.

The fact of the Word teaching that the time of redemption terminates with the death of the individual is evident from many scriptures. “My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years” (Gen 6:3). The Spirit through Noah, a preacher of righteousness (2 Pet 2:5), warned that generation, but this period of warning would be brought to a close with a judgement – the flood. “So teach us to number our days, that we may apply our hearts unto wisdom” (Ps 90:12).

The only way we could know that the time of redemption extends beyond death was if God told us in His Word. Since no such revelation has been given we have to conclude that redemption is confined to this present age.

Conclusion. Consider the following two brief applications of the above. First, it is a basis for the earnestness Paul shows in setting life and death before sinners: “Knowing therefore the terror of the Lord, we persuade men” (2 Cor 5:11).

Second, having mentioned heaven, let us remember Samuel Rutherford’s illustration of the traveller who has to spend a night in an unwelcoming inn. Though the food is poor, the bed hard and the innkeeper surly, the traveller can console himself that it will not be for long and that home awaits.

There is a hell to be saved from and a heaven to be won.

Revival in Moulin¹

2. Beginnings of the Awakening

Alexander Stewart

From that time² I began to teach and preach Jesus Christ with some degree of knowledge and confidence. From August 1797 to January 1798 I preached a course of sermons on the fundamental doctrines of Christianity

¹Reprinted, with editing, from *The Free Presbyterian Magazine* for 1913. It was written in 1800 as a letter to David Black of Edinburgh. Stewart was then the parish minister of Moulin in Perthshire. The first section, printed last month, described spiritual conditions in his district and the Lord’s dealings with his soul; he came into the ministry unconverted.

²The time when Stewart experienced a spiritual change.

following, for the most part, the order of texts in the tract entitled, *Short Sermons*.³ I was now enabled to show from Scripture that all men are by nature enemies to God, disobedient to His law, and on that account exposed to His just indignation and curse. I therefore addressed them not as persons who were already, from education, birthright, or local situation, possessed of saving faith and other Christian graces, but as sinners under sentence of death and who as yet had “not obtained mercy”.

I did not as before merely reprove them for particular faults or vices and urge them to the practice of particular virtues, but told them that the whole of their affections and inclinations needed to be pointed in a new direction, and even their virtues new-modelled. I showed, however, that, supposing it was done, this could not atone for past offences, nor wipe away guilt already contracted; that sin could not be remitted unless satisfaction was made to the broken law of God; that purity of heart and constant obedience in future could not earn the reward of eternal life, which had been at first conferred as a free gift by God and was now wholly forfeited by sin.

Yet I showed that their case was by no means desperate, for we had the glad tidings to tell that God has made provision for the complete salvation of sinners; that He had appointed His own eternal Son, in human nature, to procure for sinners the pardon of sin and a title to glory by His obedience and sufferings; that, in conferring these blessings, God acts as the sovereign dispenser of His own gifts, not in consideration of any merit (for there is none) in the person on whom He bestows them; that a conformity of our will to the law of God, which I formerly considered the ground for God accepting the sinners, was itself a gift bestowed by God in consequence of His having first justified, and adopted them as His children; that love to God and man, an abhorrence of evil, and a disposition to what is good, were included as essential parts in this great salvation wrought out by Christ for sinners; so that, if a man is not renewed in the spirit of His mind, neither are His sins pardoned, nor His person accepted with God.

I urged them to pay attention to what the Word of God declared to be their condition, not to be deceived with vain hopes of recommending themselves to His favour by their own exertions, but as humble, needy supplicants to apply to Him through the merits of Christ for pardon, and for the gift of His Spirit to make them serve Him with fidelity and delight, to be diligent in studying the word of truth, which alone can make us wise unto salvation. And I urged them, having obtained grace from God, to practise diligently every active and self-denying duty, and to abound in good fruit, to their own

³There were 13 texts, beginning with: “What is a man profited, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” (Mt 16:26).

advancement in holiness and comfort, to the temporal and spiritual benefit of their fellow-creatures, and to the praise of Him who had called them out of darkness into His marvellous light. I thought it right often to caution them against judging of their state by transient impressions or emotions of which they might be conscious, but only by a prevailing, habitual preference of God's honour and service to their own gratification, appearing in the uniform tendency of their purposes and actions.

The novelty of the matter, and some change in my manner of preaching, excited attention. People began to think more, and sometimes to talk together, about religious subjects and of the sermons they heard, but I did not yet know of any deep or lasting impressions having been made. The two persons already mentioned as being converted had by this time got clearer views of the gospel; they were enabled to derive comfort from the word of salvation and began to bear testimony to the grace of God their Saviour.

They used occasionally to visit a poor, infirm woman who had long walked with God and now lived alone in a mean cottage in the neighbouring village. It was proposed that they should come together to her house at a time appointed, and that I and some of my family should join them and spend an evening hour or two in reading, conversation and prayer. In process of time different persons who were inquiring after the one thing needful – hearing how we were employed and believing that God was with us – asked to join these gatherings. In this poor woman's little, smoky hovel we continued to hold our weekly meetings till August 1799, when she was called away to join the general assembly of the first-born above. Her growth in grace had been very conspicuous and her death was triumphant.

In summer 1798, the Lord's Supper was dispensed in our congregation at the usual time of year. For some weeks before it, I endeavoured in preaching to explain more fully the nature of the ordinance, applying it more to the conscience; I also tried to explain the character of those who, as disciples, were commanded to keep it. The exhortations and warnings then given appeared to be accompanied with God's blessing. Some of the communicants judged themselves to be in an unconverted state and kept back, of their own accord, from partaking of the sacrament. Others, after conversing with me privately on the subject, took the same resolution. Many of those who might otherwise have applied for admission did not apply. I inferred this from the comparatively small number of persons applying. For some years before, the number of candidates for admission each summer amounted to 30, 40 and sometimes near 50. In summer 1798, there were not more than 12, of whom nine were admitted. The sacrament was dispensed again the same year in November, when only six more new communicants were admitted.

Although the number of communicants was thus for the time diminished, yet the number of those who were brought under concern about their eternal interests was increasing. This concern showed itself chiefly among the younger people under 25 or 30. Their knowledge was yet imperfect. A natural shyness often hindered them long from telling others what they thought or felt. They had as yet no friend whom they judged able, from experience, to understand their situation or to give them counsel. Some of them began to visit one of the two earlier converts formerly mentioned, from whose reading and conversation they derived considerable benefit. By means of this common friend, they came to know each other better. One might now observe at church, after divine service, two or three small groups forming themselves round our few more advanced believers, and withdrawing from the crowd into the adjacent fields to speak on Christian matters together; while a little cousin, or some other young relative, followed them silently and listened earnestly to their religious conversation.

As the sacrament of the Lord's Supper had been much abused by admitting, without strict examination or special instruction, all candidates who could give a tolerable answer to common questions, and who were free from grosser immoralities; so it must be confessed that the sacrament of baptism had been still more profaned. Nothing but one kind of scandal was understood to preclude a man from admission to this ordinance. Gross ignorance or immoral behaviour only laid a man open to some admonition or reproof, or at most laid him under the necessity of procuring another sponsor, but it hardly ever prevented the baptism of his child. Nothing subjects a man to greater disgrace among us than to have his child remain unbaptized. The dominion of custom in this matter is so despotic that most parents would choose rather to carry their children a hundred miles to be baptized by a Popish priest than be refused baptism when they demand it.

The superstitious notions and other abuses attending our celebration of this sacrament called loudly for reformation. Last year I preached a short course of sermons on baptism. At the same time, agreeably to a recent recommendation of the presbytery to which I belong, I revived the laws of the Church on this ordinance, which had fallen into disuse, particularly that which prohibits private baptism. Whenever I baptize a child on a weekday, whether in the church or elsewhere, I previously intimate the service. After preaching I administer the ordinance in the presence of the congregation. By these means, many have been brought to understand better the nature of this sacrament and to attend to it with more reverence. It had long been customary for the parent to entertain his neighbours and connections immediately after the baptism. Thus this sacred ordinance, instead of being regarded as a most

solemn religious service, had degenerated into an occasion of carnal festivity. The more religiously disposed among us have set the example of discontinuing this practice.⁴

In February 1799, it pleased God to call home my dear wife, after we had been married little more than five years. She too had been growing in grace during the last two years of her life. For some months her health declined gradually, but her faith and trust in her Redeemer were on the whole uniform and steady. The dismissal of her spirit from the body was gentle, without pain or struggle. Her meek and humble behaviour, her growing love to her Saviour and the joy she expressed at the prospect of being soon with Him were blessed to the edifying of our pious neighbours, who often called to visit her.

The following month I began a course of practical sermons on regeneration, which I continued to the beginning of the following July. These were attended with a more general awakening than had yet appeared among us. Seldom a week passed in which we did not see or hear that one, two, or three persons were brought under deep concern about their souls, accompanied with strong convictions of sin and an earnest inquiry after a Saviour. It was a great advantage to them that there were others on the road before them, for they were seldom at a loss to find an acquaintance to whom they could freely communicate their anxious thoughts.

The house of one of our most established Christians became the chief resort of all who wished to spend an hour in reading or conversing about spiritual subjects. Some who had but newly begun to entertain serious thoughts about religion and who had not yet come so far as to speak out their mind, would contrive an errand to this person's house and listen to her talk. She was visited at other times by those who were drawn only by curiosity or an argumentative spirit or wished to draw her into controversy. Such visitors she did not avoid, and at last they ceased to trouble her.

Other experienced Christians among us have been extremely useful to their younger brethren or sisters. Their conversation and example have been

⁴I later found that this practice needed some restriction. It was always desirable that both parents should be present at baptism, as being parties peculiarly involved in the solemn transaction. They could rarely attend on the ordinance in the church without risking the health of the newborn infant and of the mother not yet fully recovered. It was likewise inconvenient for private families, especially in such circumstances, to have a mixed congregation of people assembled at their houses, nor could many be accommodated. Therefore, instead of intimating sermon, I have now been long accustomed to allow the head of the family to ask such friends or neighbours as he chooses to have present, and I read and expound a portion of Scripture in presence of the parents and the company assembled. I have found profitable this private exposition and application of the Word of God, as well as the more public preaching of it.

principal means of turning the attention of the young to religion and of edifying those who have been already awakened. Such persons I find most useful auxiliaries. If they are neither prophets, nor apostles, nor teachers, yet their usefulness in the church entitles them to be called “helps” (1 Cor 12:28). Nor do I think an apostle would hesitate to acknowledge them, both men and women, in the relation of fellow-labourers (Phil 4:3). Nor has success in this divine work been confined to instruments raised up among ourselves. The same happy effects have, in a certain measure, attended the preaching, the prayers, or conversation of pious brethren who have assisted at the celebration of the Lord’s Supper, or made us other occasional visits.

Mbuma Zending Meeting in Holland

Rev D A Ross

This year, the annual mission meeting held by Mbuma Zending, in support of the Free Presbyterian Church of Scotland mission work in Zimbabwe, took place in Gorinchem on Saturday, April 27. Our Dutch friends once again showed their generous support by contributing 45 783 euros to the collection at the meeting. This amount is only a part of what they give each year. Last year the total given was £1 029 086; the previous year it was £1 121 978. Without this support it would be impossible for us as a Church to engage in such extensive work in Zimbabwe, both in the mission institutions and congregations; indeed the work would be greatly curtailed without Mbuma Zending’s enormous contributions.

Approximately 3500 people were at the meeting to hear addresses from ministers of their various denominations. The Chairman, Rev A van Voorden, who spoke first, introduced us and welcomed us to the gathering, expressing the good wishes of Mbuma Zending to the Free Presbyterian Church. Each minister then gave an address from a portion of Scripture. There was also a mission story for the many children attending, narrated most ably by Mr N Verdouw. The Headmaster of the John Tallach High School, Mr B Ncube, who is also an elder in the Ingwenya congregation, gave a short history of the Mission, reported on the work of the School and mentioned many of the difficulties encountered throughout the Mission. I also gave an address on Mark 16:15,16.¹ Mr Ncube’s addresses, as well as my address and my response to the Chairman’s greetings and good wishes, were all interpreted in a lively manner by Mr van Haaften.

The Chairman reminded the large gathering of some of the well-known

¹The address follows this article.

people associated with Mbuma Zending, not only from Holland but also from Scotland, who have gone to their eternal rest. We were thus reminded that here we have no continuing city.

The kindness shown by many friends during my visit was overwhelming. To meet some old friends reminded me of our journeys through Holland to Eastern Europe and their unfailing contribution towards our mission endeavour there.

When the Mbuma Zending meeting concluded, Mr B Ncube and I each received, from a group of business people, a copy of Thomas Boston's *Fourfold State* beautifully bound in leather with our name on the front cover. Dr Anneke Snoek, home on furlough from the Mbuma Hospital, kindly interpreted for us. It was a pleasure to meet her and her nursing colleague.

It was also a pleasure and privilege to be with many of the Mbuma Zending Committee who go to great pains, along with many of their congregations, to provide such marvellous support for our continuing gospel work in Zimbabwe. We have every reason to believe that "this is the doing of the Lord". We, as do our Dutch friends, crave the Lord's temporal and spiritual blessing on this work. It is He alone who has power to give the increase. In our every success, we have to acknowledge heartily: "God gave the increase" (1 Cor 3:6).

During the six days I spent in Holland, I was kindly cared for by Mr and Mrs Jan Voortman in Rijssen. This meant taking me from and to the airport and to and from the Mission meeting – many miles and hours of travel. I give my sincere thanks to them again and to all who showed me so much kindness. I render thanks especially to our gracious Lord, whose care and keeping we are constantly under and cannot do without. "Hitherto hath the Lord helped us" (1 Sam 7:12).

The Gospel and the Hearers' Response¹

Rev D A Ross

Mark 16:15,16. *And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*

Christ Jesus spoke these words after His resurrection and shortly before His ascension. There was no doubt about the reality of His resurrection. However, there was a gloomy response of unbelief on the part of His disciples.

¹This is the address referred to in the previous article, given at the Mbuma Zending Meeting in April.

This unbelief brought a severe rebuke from Christ, especially as it was in the face of the many who testified to His resurrection. The rebuke of Christ is still given when sinners refuse to believe the preachers of the gospel, who do not believe those who testify to the person of Christ and the sufficiency and efficacy of His finished work.

I will now proceed to notice two points: (1.) The directive of Christ to preach the gospel. (2.) The response required from the hearers of the gospel.

1. The directive of Christ to preach the gospel. “Go ye into all the world and preach the gospel to every creature.” This directive contains one of the many doctrines of salvation stated in the Word of God. We may name a few that are germane to our text: heaven and hell, the day of judgement, man’s responsibility and accountability with regard to the gospel call. We may also mention man’s total depravity, his inability to bring about the radical change needed to fit him for heaven, his need of the new birth by the Holy Spirit. Furthermore, there is the doctrine of the atonement for sin made by Christ, which is limited to the elect, yet sufficient for all, for whoever is willing to have it. Christ gave this directive to the disciples, and thus to the Church today: “Go ye into all the world and preach the gospel to every creature”.

In Mark 1:1 we read, “The beginning of the gospel of Jesus Christ, the Son of God.” It is evident from this verse, as well as from others throughout the Word of God, that the gospel is given by Christ Himself. So we see that the gospel, and the preaching of it, have the highest authority possible – the authority of Christ the Son of God, as well as the authority of God the Father and God the Holy Ghost. This is clear from the Scriptures.

Moreover, the gospel always lifts up and highlights Christ as the only Saviour of sinners. Recall what was said by Saul of Tarsus, who regarded himself as the chief of sinners: “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief” (1 Tim 1:15). The gospel then is all about Christ, a Saviour for lost sinners. The gospel is about this divine Person who is the Son of God and the Son of man, and who worked out salvation by satisfying divine justice: “Christ was once offered to bear the sins of many” (Heb 9:28).

Christ Himself preached the gospel incessantly to all kinds of sinners. He proclaimed, “I am the way, and the truth, and the life; no man cometh unto the Father, but by Me” (Jn 14:6). Christ proclaimed the gospel to Jews and Gentiles, religious and irreligious, rich and poor, self-righteous Pharisees and publicans and sinners. None were excluded.

Here in our text, Christ commits the gospel to His disciples, and commissions them to do as He did. He commands them: “Preach the gospel to every creature”. The Apostles, in obedience to Him, did just that – for example,

Peter to the Jews and Paul to the Gentiles. As providence directed them, they did not hesitate to preach wherever, and to whoever, they were sent. The wonder is that the gospel has, since that time, spread throughout the world, and we are the happy recipients of this essential blessing, the gospel.

But let us remind ourselves what the word “gospel” means, namely, *good news*; that is, good news for sinners like ourselves. This is apparent from Luke 2:10,11, where we read that an angel came to the shepherds as they watched their flocks, saying, “Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” Then “suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men” (vv 13,14).

It is evident also from this heavenly proclamation that gospel preaching was not to be limited to the Jews or any other group of people: it was to “be to all people”. So the Saviour directed His disciples to go “into all the world, and preach the gospel to every creature”. It is news that is to be reported continuously. It is news to which no other news can compare. How great and good is the news, “Christ Jesus came into the world to save sinners”!

Now an anxious sinner may ask, Is this news really for me? Well, I ask you sinners who are anxious about death and eternity, What does this text say? It says clearly, “Go ye into all the world, and preach the gospel to *every creature*”. May you not rightly conclude: The gospel surely is as much for me as it is for my neighbour, as also for all to whom it is addressed?

2. The response required from the hearers of the gospel. We see from the text that the main response required by the Saviour is belief. He assures us that the person who believes will be saved, while the person who does not believe will be damned: “He that believeth and is baptized shall be saved; but he that believeth not shall be damned”.

Those who believe obviously believe the gospel of Christ – that is, they not only believe the reality that Christ Jesus is the Saviour, but they also believe *in* Him. They, in the exercise of faith, rely for salvation on the Person and finished work of Christ. They trust in Him – that through Him alone there is forgiveness of sin. Only by faith in Christ alone do they obtain justification, as well as adoption and sanctification. They are convinced of what Christ says about Himself: “I am the way, the truth, and the life; no man cometh to the Father, but by Me” (Jn 14:6). They are also convinced that it is necessary to believe, as the Saviour states, “He that believeth . . . shall be saved”. (Baptism is here added, evidently as a testifying to their believing.)

The text confronts us with the duty to believe in Christ. No excuses are permissible. Christ Jesus, as we see in Mark 16:14, reproved the disciples for

their unbelief, showing that He would not entertain any excuses for their unbelief in His resurrection. Rather He firmly rebuked them. Therefore it is our duty to believe the gospel. Only when a sinner believes does he have pardon, justification, adoption, sanctification and the hope of heaven at last. When we look at the other side of Christ's statement, we see that where there is no believing, there is no pardon, no justification, no adoption, no sanctification, no heaven at last – only hell, eternal damnation. Truly, in our text, Christ assures us of the certainty of these matters: if we believe, we shall be saved – if we do not believe, we shall be damned.

Indeed the Word of God as a whole assures us of the great evil of not believing. See what 2 Thessalonians 1:8 says about the divine Judge: "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ". Note also Hebrews 4:2: "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it". Again, Revelation 21:8 refers to those sinners who at last will "have their part in the lake which burneth with fire and brimstone: which is the second death", among whom are specifically the "unbelieving".

Those who are under the gospel, but are rejecting Christ Jesus, imagine their excuses will be acceptable before the great white throne on the Day of Judgement. They foolishly imagine they can challenge God. But when unbelievers will suffer damnation, they will remember, as never before, gospel commands to believe and gospel invitations to come to Christ. Such gospel calls as these will come to mind: "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Is 55:6,7). They will have to cry out, Alas, I never did seek Him.

Christ, in effect, confirms this gospel directive from Isaiah when He says in the Sermon on the Mount, "Ask, and it shall be given you: seek and ye shall find". Paul, in preaching to the heathens in Athens, echoed and confirmed it: "God . . . now commandeth all men everywhere to repent" (Acts 17:30). The solemn reality is that, in hell, these gospel directives will come to the minds of the lost and their consciences will loudly testify to their neglect of "so great salvation" as was to be had in Christ Jesus. This will make their suffering in hell many times more terrible than those who never heard the gospel.

Well, dear friends, we have reason to rejoice in our gospel privileges. The gospel in the Word of God says loudly to us: "Christ Jesus came into the world to save sinners," assuring us that multitudes were saved through believing. Think of Manasseh the murderer, Saul of Tarsus the persecutor, Mary

Magdalene who was possessed with devils, the adulterous woman of Samaria, Nicodemus the self-righteous teacher in the synagogue – all these and more. The vilest of hell-deserving sinners were “saved through faith”. Scripture also records the cases of backslidden believers who were brought again into communion with Christ their Saviour. So we are assured that “none perish that Him trust” (metrical Psalm 34:22).

This is the gospel which we in the Free Presbyterian Church of Scotland endeavour to preach, the gospel we live for and work for, the gospel we send to Africa, to the Jews, to Ukraine and other lands. It is to continue spreading abroad the gospel that we receive gifts of money from Holland. It is well worth living for this labour in the Lord to our last breath. And as we preach, we are deeply conscious that the success of the gospel lies in the power of God. We need the same blessing as those whom Peter refers to: “Them that have preached the gospel unto you, with the Holy Ghost sent down from heaven” (1 Pet 1:12).

Others who went before us, missionaries from Britain, Holland, Germany, America and other places, laboured in their own day. To this day there are those who continue to labour for the sake of the gospel, so that poor, lost, weary, hell-deserving sinners may, by the grace of God, obey the gospel call, “Behold the Lamb of God!” (Jn 1:36). And as was true in Christ’s time on earth, so it is now: “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (Jn 1:12,13).

We sincerely give our humble thanks to you, our Dutch friends, who have supported the work of the gospel in Africa over many years, through the educational and medical institutions; but we are especially indebted to you for directly contributing to the spreading of the gospel. Thank you.

The Abundance of Peace¹

W K Tweedie

Psalm 68:18. *Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.*

No man can be truly happy but the believer in Jesus; for surely no man can be happy while he lies under the load of unpardoned sin, and therefore under the wrath of the Holy One.

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

But when sin is pardoned and God becomes our friend, how jubilant may the soul become! How full, how perfect is its peace; how rich its portion; how exhaustless its joy! Now “light is sown for the righteous, and gladness for the upright in heart”. The Prince of Peace is at once that soul’s Saviour and its portion. It may walk with “the very God of peace”. It may enjoy “the peace of God, which passeth all understanding;” or to say all in one, the kingdom of God is within the soul; and that is “righteousness, and peace, and joy in the Holy Ghost”. He who led captivity captive and received gifts for men, even for the rebellious, has taught them to walk with God again. The Lord God is to dwell in them and walk in them. He is to be their God, and they are to be His sons and daughters.

But the *gifts* which the Prince of Peace thus received for men are countless. Does the believer veer and change? The unchanging One is now his portion. Does he sin? The God of pardons blots out iniquity. Does the believer pray? God hears and answers. Is the believer afraid? His God defends. Is he bereaved and sad? His God comforts. Is the believer poor? He who led captivity captive imparts unsearchable riches.

In short, his God is a little sanctuary to him. He hides the believer in the hollow of His hand, and even his dying chamber may be turned into the ante-room of glory. Why then should the believer in Jesus be downcast and gloomy? Why should he hang down his head like a bulrush? Why act as if his God is not the Prince of Peace? Away, my soul, with that evil report against the truth. The Lord will no more forget His people than a mother will forget the infant of her love. Arise then from the dust. Look up to the Sun of Righteousness. Reflect some rays of His brightness; walk like a child of the light, and so win others to walk with you.

What Sin Deserves – Some Lessons¹

Thomas Boston

1. Every sin deserves God’s wrath and curse. Let this commend the love of Christ in dying for sinners (Rom 5:8). O matchless love, which made Him willing to be made a curse for sinners, that they might be delivered from the curse of the law! What a flood of wrath must then come on Him, when He stood in the place of a whole elect world.

2. Let this convince you of the ill that is in sin. There is more ill in the

¹An edited extract from Boston’s *Works*, vol 2. He has been expounding the words: “It is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them” (Gal 3:10).

least sin than in the greatest sufferings. Therefore never say, in compliance with a temptation, that it is but a little one, for the least sin will make you eternally miserable in hell. And can you reckon that a little evil which exposes you to God's curse here and hereafter?

3. Inexpressibly terrible is what many sins and gross sins deserve, when the least of them deserves God's wrath. If one sin deserves so much, how great must that wrath be which thousands and millions of them deserve! If an idle word deserves God's wrath and curse, what must deliberate lying words deserve but a deep place in the lake that burns with fire and brimstone?

4. Let believers admire free grace, pardoning mercy and atoning blood (Ps 32:1), that secure them from bearing what their sin deserves. Let them live to the Lord, by whom they live. Do not think little of your sins, believer, though there is now no condemnation for you, as you are in Christ Jesus, (Rom 8:1), for every one of your sins deserves God's wrath and curse, though they cannot bring it on. Yet tremble at your sinful thoughts; for you are like the three men in the fiery furnace, compassed with a fire of sin that would burn you up, but the effect of it is stopped by the mediation of Christ.

5. Sinners, be convinced of your absolute need of Christ. You must be united to Him, or else you are ruined for ever. Can you bear that wrath which incensed justice will inflict on all that are out of Christ? Can you get free of it without Him? Wherefore be alarmed and flee from the wrath that is to come to the Lord Jesus, who delivers all His people from it.

Book Review

Sermons on 2 Timothy, by John Calvin, published by the Banner of Truth Trust, hardback, 482 pages, £16.00.¹

The Christian Church is indebted to the Banner of Truth for yet another well-produced volume of sermons by John Calvin (1509-1564). Those sermons, along with others on the Pastoral Epistles, were preached in Geneva during the years 1554-5. The translation from the original French has been newly done by Robert White. As explained in the introduction, there was an earlier translation by Laurence Tomson in 1579, but "the time has come for a fresh translation".

Clearly this Epistle was especially precious to Calvin, which is a point he makes in his first sermon, on chapter 1:1,2. "For my part", he states, "I know that this letter has done me as much good as any book of Scripture. Every day there is something of value in it. I do not doubt that those who study it

¹Available from the Free Presbyterian Bookroom.

will feel the same. If we want the kind of testimony to God's truth which will pierce our hearts, we can do no better than tarry here. We would need to be extremely sleepy and utterly mindless for God not to work in us once we hear the truths which will come to light. This is something we should think about before we begin our study."

In his Outline, Calvin gives the historical background to the Epistle, as well as its purpose: "Paul's main concern is to confirm Timothy in the faith of the gospel and to urge him to be steadfast in proclaiming it". He continues: "The Apostle was facing death, which he was soon to suffer for his witness to the gospel. What we read here, therefore, must be interpreted in terms of Christ's kingdom, the hope of eternal life, the nature of Christian conflict, steadfast confession of Christ and the certainty of God's truth – things not written in ink but in Paul's own blood. He asserts nothing for which he is not prepared to lay down his life. The letter is thus, in a sense, a solemn endorsement of Paul's own teaching."

This very helpful outline of the Epistle sets the scene for the 30 excellent sermons that follow, which usually cover two to four verses and have very fitting titles such as: "Loved by God", "Remembered in Prayer", "Called and Saved". The doctrines which Calvin brings out in those sermons are too many to refer to in this review, but one that especially stands out is that of election.

On chapter 1:8,9 Calvin asks, "On what does our salvation depend? On God's eternal election! God chose us before we ever existed. What could we have done at that point of time? Were we so clever or so well disposed that we could come to God? No, our salvation did not start when we reached the age of reason and discretion and began to have right feelings. It did not start then, but is grounded in God's everlasting election, made before the world began. What could we have done? Could we have made our presence felt, or induced God to call us to Himself and to set us apart from the rest of mankind? Are we not astonishingly stupid if we think that we are deserving, and if we exaggerate our merits so as to cloak God's grace, imagining that they entitle us to come before Him?" (p 56).

Later, on chapter 2:10, in the sermon entitled, "A Sure Foundation", Calvin says about the seal of the foundation: "While, as Paul says, God's foundation endures, it is like a letter which has been closed and sealed. Why closed and sealed? Because God knows those that are His. The reason why we cannot identify them and decide that this one and that one is God's, is because God desires to humble us so that our eyes are either blind or dazzled. We must be content to know that God's election is secure; although concealed from us and not first of all divulged, it lies within His private counsel. If, therefore, God knows His own, we should not be surprised if we are often deceived

when people fall away. Why? Because they were not known to us. God, however, is not deceived: He brings to pass whatever He has decided in His counsel” (p 201).

While emphasising God’s sovereignty in choosing a people for Himself, Calvin is no fatalist, and in this same sermon he warns God’s people against this danger as well as that of presumption. “There is an enormous difference between the sure confidence which believers have in their salvation and in their peace with God, and the unconcern felt by those who think of nothing, but who, as we say, trust to luck and hope that no harm will come their way. Men are much too negligent; they are for ever mindless of the dangers which surround them, so that they fail to call upon God and to hide beneath the shelter of His wings” (p 207).

As already noted, this Epistle was especially precious to Calvin, and this can be understood when one considers that the trials which he endured were not too dissimilar to those endured by the Apostle. That said, and although our situation now is somewhat different, these sermons cannot but touch a chord in the hearts of the Lord’s people today and should be especially profitable to those of us who are called to preach the gospel.

We highly recommend this volume.

(Rev) *WA Weale*

Protestant View

Cardinal Newman to Become a “Saint”

The Vatican has recently announced that Cardinal John Henry Newman (1801-1890) is to be canonised, that is, made a “saint” of the Roman Church, in October 2019. The canonisation results from the alleged “second miracle” attributed to Newman’s intercession, after the first “miracle” which secured his “beatification” and paved the way for his now becoming a “saint”. The second “miracle” was the reported healing of Melissa Villalobos, an American mother of five children who suffered a serious haemorrhage in her fifth pregnancy. This “miracle” was approved by the Pope on February 13, 2019. The Church of Rome has been trading on the credulity of its devotees for centuries by attributing allegedly-miraculous occurrences to its “saints.”

In addition to the expected gush of tributes to Newman from various churchmen, the British Ambassador to the Vatican, Sally Axworthy, commented, “Cardinal Newman had a major impact on Catholic theology and on education worldwide. . . . He brought his experience from the Anglican Church to his work as a Catholic, bridging the two traditions. The canonisation will be an important moment for Britain, and for UK-Holy See

relations.” It is sad to read of high-ranking British Government officials uncritically endorsing the superstitious and fraudulent process of “canonisation”, and going on to praise one of the most dangerous apostates of recent centuries as a figure useful in bringing Romanism and Anglicanism further together. We also believe that it is sinful of Her Majesty’s Government to hold diplomatic relations with the Papal See, not least because it involves recognition of the unwarranted papal claim to temporal sovereignty as a head of state.

AWM

Notes and Comments

The Scottish Episcopal Church

St Silas’ church in the West End of Glasgow has recently become the fourth congregation since 2016 to break its ties with the Scottish Episcopal Church. Its Rector, Rev Martin Ayers, said in a statement, “Recent decisions of the Scottish Episcopal Church have made clear to us that the denomination does not regard the Bible as the authoritative word of God”, and, “We believe that the Scottish Episcopal Church has moved away from the message of the Bible, and that we cannot follow them”. Mr Ayers also cited the decision of the Church in the 1980s to move away from the 39 Articles as a key reason for the departure of St Silas’ congregation. In a congregation of over 200, 86% agreed with him and voted to leave. They are now seeking to attach themselves to the Global Anglican Future Conference (Gafcon), an international movement of conservative Anglicans.

It was in the Scottish Episcopal Church that Richard Holloway was Bishop of Edinburgh from 1986 to 2000: he denied the virgin birth and the divinity of Christ and now describes himself as an agnostic. He says his faith began to ebb away in the 1960s, and yet he still accepted the position of bishop. He apparently quietly “married” homosexual couples since the 1970s. He resigned his bishopric in 2000 but only the Most High can measure the damage done to souls, and to Christ’s cause at large, by such an influential man.

In 2017 the denomination put itself at variance with God’s Word, and with global Anglicanism, by stating that marriage need not be between a man and a woman. The Episcopal Cathedral authorities in Glasgow invite same-sex couples to contact them with a view to marriage. Their website tells us they “believe that gay people and straight people are equally blessed by God and that the Bible teaches us that this is so”. In 2017 the Religion and Morals Committee wrote to the Provost of the Cathedral, Rev Kelvin Holdsworth, after he invited an imam to take part in their worship and permitted him to

read a passage from the Koran, which specifically denied the divinity of Christ. No apology or sentiments of regret were ever issued by Mr Holdsworth.

Last year Canon Anne Dyer, a supporter of homosexual rights, was appointed Bishop of Aberdeen and Orkney despite several members of the Episcopal clergy protesting at the appointment, describing it as divisive. The Scottish Episcopalians evidently continue to fall away from the sound doctrine that is taught in the Word of God, but it is encouraging that some, however far they may be from Reformed doctrine, worship and practice, recognise this and seek to distance themselves from a God-dishonouring Church.

There is much need for prayer for the pouring out of the Holy Spirit upon the churches. We long for that day when “they shall see eye to eye, when the Lord shall bring again Zion” (Is 52:8). *FRD*

Dogs’ Eyebrows

Researchers at the University of Portsmouth have found that dogs have a muscle in their foreheads which enables them to raise their eyebrows in a way that appeals to humans. Wolves do not have this muscle. The muscle enables dogs to adopt a “doleful expression”, and it has been found that dogs in shelters that deploy this expression get rehomed more quickly. Eye-contact is important for dog-human social interaction. Dogs are far more ready to establish eye-contact with human beings than either wolves or chimpanzees are, and they often use eye-contact to know when communication is relevant and directed at them. They also often establish eye-contact with humans when they cannot solve a problem on their own.

The research itself is quite interesting, but the scientists then go on to speculate about the supposed evolutionary origin of this eyebrow muscle. Such evolutionary speculation seems to be obligatory now in biology papers. Perhaps dogs did “micro-evolve” from wolves (micro-evolution is change within a species, or a “kind” as the word is used in Genesis, as opposed to macro-evolution which is what is claimed to result in the production of totally new species), and perhaps this muscle does confer a “micro-evolutionary advantage”, but the entire absence of the muscle in wolves rather suggests that this is not what happened. The evolutionary speculation in biology does not seem to be subject to the same rigorous criticism expected in other academic disciplines. Perhaps there would be little of it left if it was. *DWBS*

Church of Scotland Minister Deposed

A Church of Scotland minister was deposed in June for various instances of gross immorality. Given the immorality that is tolerated in the Church of Scotland, this comes as something of a surprise. In this case the immorality

was of a heterosexual nature: had it been homosexual, perhaps it could have been committed with impunity. The biblical examples of Sodom (Gen 19) and Gibeah (Jdg 19) show that the tendency of the sodomite movement is towards immorality with no restraint at all, and the Church of Scotland may yet come to this. The Presbyterial Commission that dealt with the man faulted him, not for his immorality as sinful, but for the various surrounding circumstances: "he was in a relationship with someone else"; "he had betrayed the trust he owed to her as a minister"; "he had no intention of being in a committed relationship with her". If the Church of Scotland were in better days, members of the Presbyterial Commission would now be deposed as well, for unfaithfulness to Scripture.

DWBS

Church Information

Meetings of Presbytery (DV)

Northern: At Dingwall, on Friday, August 9, at 7 pm, for the induction of Rev A W MacColl.

At Dingwall, on Tuesday, August 27, at 2 pm.

Asia Pacific: At Sydney, on Friday, August 30, at 10.30 am.

Southern: At Glasgow, on Tuesday, September 24, at 2 pm.

Zimbabwe: At Bulawayo, on Tuesday, October 8, at 11 am.

Western: At Lochcarron, on Tuesday, October 22, at 11 am.

Outer Isles: At Stornoway, on Tuesday, November 5, at 11 am.

Theological Conference

This year's Theological Conference will be held, God willing, in Glasgow, on Tuesday, October 29, and Wednesday, October 30, with Rev Roderick Macleod as chairman. It is expected that the following papers will be read, all in public:

Saving Faith

Rev K M Watkins

Singing the Psalms of God: a History of Psalmody

Dr R J Dickie

The Synod of Dort

Mr Jan Freeke

John Kennedy of Dingwall

Rev K D Macleod

Prophets of the Captivity: Jeremiah, Ezekiel and Daniel

Rev W A Weale
(Rev) J R Tallach, Convener, Training of the Ministry Committee

Jewish and Foreign Missions Fund

By appointment of Synod, the second of the year's two special collections for the Jewish and Foreign Missions Fund is to be taken in congregations during August.

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 MA, 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 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 BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.
- Greenock:** Sabbath 2.30 pm, held in Free Church of Scotland hall, 14 Jamaica Street, PA15 1XX. Sabbath 2.30 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; **Strathly:** 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 KM 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 Dr 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 BA, 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. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Mياvaig:** 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 377/39 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 Levytskyi; tel: 00 38 048 785 19 24; e-mail: dlevytskyi@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.

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

Mbuma: Church and Hospital. Rev N Sibanda. Postal Address: Mbuma 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.

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