

The Free Presbyterian Magazine

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

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

Contents

God’s Powerful Voice	257
Christ Living in Me (1)	
A Sermon by Hugh Martin	261
Revival in Moulin	
3. The Progress of a Work of Grace	
Alexander Stewart	268
Why We Need Creeds and Confessions	
1. Biblical and Historical Reasons	
Rev Caleb Hembd	272
The Spirit of Prayer	
2. The Spirit’s Help	
James Buchanan	276
Book Reviews:	
<i>The Fear of God</i> by John Bunyan	279
<i>Hope During Desperate Times</i> by William Guthrie	281
<i>Searched and Known</i> by Rev Donald MacLean	283
Notes and Comments	284
Church Information	288

September 2019

Vol 124 • No 9

The Free Presbyterian Church of Scotland

Moderator of Synod: Rev R MacLeod, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.

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

Assistant Clerk: Rev A W MacColl MA PhD, 10 Achany Road, Dingwall, IV15 9JB; tel: 01349 866546.

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

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

Clarks to Presbyteries:

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

Southern: Rev D Campbell MA, 35B Barnton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227.

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

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

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

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

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

Residential Care Homes:

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

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

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

The Free Presbyterian Magazine

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

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

Editorial Board: The Editor, Mr F R Daubney, Rev A W MacColl, Rev D W B Somerset.

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

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

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

Communions

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

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

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

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

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

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

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

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

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

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

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

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

The Free Presbyterian Magazine

Volume 124

September 2019

Number 9

God's Powerful Voice

Most, if not all, Protestant countries are experiencing increasing ungodliness. This expresses itself in a secular outlook which is more and more pervasive. The Bible is increasingly treated as out of date, a book that is quite irrelevant in this scientific age. The question may be asked: Is there any hope that such a dire situation will be transformed? And the answer must be, Yes; for the God who made the world still reigns over everything in it, including the hearts of those who try to ignore Him so wilfully and yet rebel against Him so determinedly. Yes, is the answer of the Bible; its authority remains unchanged, in spite of the extent to which that authority is rejected today, even within the professing Church.

What then does this generation need? It needs God to work in mercy – in particular, to bring His Word to bear with power on the minds and hearts of sinners. And He is able to do so, on a great scale. Even when spiritual conditions were as dreadful as they were in Jeremiah's time, he could remember the Lord's power in creating the heaven and the earth and then state in prayer: "There is nothing too hard for Thee" (Jer 32:17).

The infinite power of God to draw sinners out of Satan's kingdom into His own was clearly seen in Thessalonica. After Paul and Silas arrived there, Paul spent time in the Jewish synagogues on their next three Sabbaths, proving not only that Jesus was the Messiah, but also that He "must needs have suffered, and risen again from the dead" (Acts 17:3). Obviously Paul was doing so on the basis of the Old Testament Scriptures.

In spite of the widespread opposition which resulted in Paul and Silas having to flee the city, "some of them believed" there. This could not have been the result of mere human power; if God's power was not involved, they would all have gone on resisting the gospel. In any case, Paul disclaimed such power when he stated, "I have planted, Apollos watered; *but God gave the increase*" (1 Cor 3:6). Yes, he preached the gospel and his fellow worker Apollos went on preaching after him, but there could be no spiritual effect unless the Holy Spirit applied to individual souls the truths that were proclaimed. Commenting on this verse, Charles Hodge draws this conclusion:

“Ministers are nothing. They are the instruments in the hands of God. He only is to be looked up to as the source of truth, of strength, or of success.”¹

Writing later to the Thessalonians, Paul reminds them: “Ye turned to God from idols to serve the living and true God” (1 Th 1: 9), and he must here be referring to Gentile converts rather than Jews, because the latter would not have been outward idolaters. We may also note that God is described as “living and true”; as A S Patterson, a minister in Glasgow in the nineteenth century, points out, “in contradistinction to the gods of the heathen, as *lifeless* images and *false* divinities”.² And James Fergusson, a seventeenth-century minister of Kilwinning, in Ayrshire, remarks that “it will not prove a powerful and gracious work of the gospel upon a man’s heart that he forsake his idols, except he also turn to God, and bestow upon Him that inward respect, external worship, pains and diligence, which he did formerly give unto them; otherwise . . . he doth only change his service but not his master, he serveth Satan and some one or other of his own lusts still”.³

Paul had already emphasised the source of the power that resulted in such effects on the hearts and lives of believers in Thessalonica, both Jews and Gentiles: “Our gospel [that is, the gospel of Jesus Christ as preached by Paul and Silas] came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance” (1 Th 1:5). Of necessity, their preaching had to be expressed in human words but, in the absence of divine power, these words (as already noted) could make no saving impression on anyone in Thessalonica, or anywhere else; it was the power of the Holy Spirit applying these words to their minds and hearts that brought people there to believe the gospel and turn from their idols to the living and true God.

The “assurance” with which they received the gospel meant that “they cordially and confidently believed the words addressed to them – they received those words as ‘faithful saying[s], and worthy of all acceptance’. . . . That gospel is meant to smite and to soften the heart of adamant. It is meant to stamp on that broken and melted heart the very image of the Father and the Son. It is meant to exalt the faculties, to remove the corruptions, and to relieve the sorrows of the soul. In the genuine convert these glorious ends are gained – and how [this takes place] is intimated in this and a multitude of other texts. The Holy Spirit induces the sinner to receive the gospel in the exercise of faith.”⁴ This takes place only by divine power.

¹Charles Hodge, *1 Corinthians*, Banner of Truth 1964 reprint.

²A S Patterson, *Commentaries on 1 Thessalonians, James and 1 John*, Edinburgh, 1857, p 29.

³James Fergusson, the Epistles of Paul, Banner of Truth 1978 reprint, p 390, doctrine 6.

⁴Patterson, *Commentaries*, pp 20-21.

This work of the Spirit, let us remind ourselves, is indeed powerful, totally beyond what any human being can bring about, though God is very often pleased to use ministers, in particular, as instruments. As Paul reminded the believers in Corinth: "It pleased God by the foolishness of preaching to save them that believe" (1 Cor 1:21). As an instrument of saving sinners, human preaching would be altogether foolish if it was never accompanied by the irresistible power of the Holy Spirit. But it is God's good pleasure to use the words spoken by sinful men, in preaching, to call sinners effectually into His kingdom. So Paul gave thanks unceasingly that sinners in Thessalonica "received the word of God", which they heard from Paul and others, "not as the word of men, but as it is in truth, the word of God, which effectually" worked in those who believed in that city (1 Th 2:13).

This power is still exercised today, whenever the Lord, through the Spirit, calls a sinner effectually from the broad way that leads to destruction and makes that person willing and able to look to Christ and to walk on the narrow way to everlasting life. Yet how desirable that this power would be exercised on a far larger scale! How encouraging it is to read the accounts of powerful effects on multitudes of sinners, during times of revival. In the eighteenth century, there were remarkable instances of such powerful effects – notably, but by no means exclusively, in Kilsyth and Cambuslang.

An instance when it was specially obvious that the power to save was from God, not from man, occurred in the parish of Cadder, north of Glasgow, probably in 1742. James Warden had been inducted there in 1731 and he preached occasionally to the people of Auchinloch, a village at one extremity of the parish, but he became very discouraged because of how few people attended. On one occasion, when he had intimated that he intended to preach in the village, he added that "it was scarcely worthwhile to give such notice, as the people seemed to be unconcerned about the meeting, but that he would, God willing, give them another opportunity. He went with very low expectations; but, finding a large meeting, he [wished] that he had been more fully prepared, and had misgivings about the work. He took for his text: 'Unto you, O men, I call; and My voice is to the sons of man' (Prov 8:4). The audience was melted under the Word, and a good number dated their conversion from that sermon."

But perhaps it was not when they first believed, for James Robe, then minister of Kilsyth, states that "about 14 were brought under great concern about their [spiritual] state". Yet he later wrote that, "according to information which he had from Mr Warden, above a hundred had been awakened".⁵ In

⁵Quotations from D Macfarlan, *The Revivals of the Eighteenth Century*, Free Presbyterian Publications 1988 reprint, p 231. (Here the parish is named Calder.)

whatever way these seemingly-contradictory figures might be reconciled if we knew all the facts, it was unlikely that Warden's underprepared sermon would do much good, and the reason why much good *was* done lay in the fact that "the power of the Lord was present to heal" the people (Lk 5:17), or at least to begin a work of grace in their hearts.

One might have thought that older, experienced ministers might be most used by the Most High in times of revival. Yet this is not necessarily so. Take, for instance, the preaching of William C Burns at a communion season in Kilsyth in 1839. Burns was then just 24 and later became a missionary to China. At one service Burns referred to a remarkable revival on the Monday of a much earlier communion season, at the Kirk of Shotts in 1630 under the preaching of young John Livingstone. Burns recorded, "Just when I was speaking of the occasion and the nature of this wonderful address", by Livingstone, "I felt my own soul moved in a manner so remarkable that I was led, like Mr Livingstone, to plead with the unconverted before me *instantly* to close with God's offers of mercy, and continued to do so until the power of the Lord's Spirit became so mighty upon their souls as to carry all before it, like the rushing mighty wind of Pentecost!"⁶

We may note how careful Burns – who was also much used in Dundee during Robert Murray M'Cheyne's absence – was to attribute the effects of his preaching to the Holy Spirit. And this is the power that is necessary today if people are to be brought to Christ in large numbers. Certainly other acts of God's providence will be necessary if many are to be brought into contact with the truth and delivered from their present total carelessness about spiritual things, but the God who can bless the preaching of His Word can bless efforts made to bring sinners to hear that preaching.

Clearly we cannot too much emphasise the need for God's powerful voice to sound in the hearts of sinners if they are to turn to Him one at a time or in multitudes. But God lays a particular duty on His people in connection with their hope for spiritual blessing, and that is to pray. Paul asked the Thessalonians: "Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you" (2 Th 3:1). He had seen the effects of the gospel in that city, and he knew how necessary it was that they would plead for him and his preaching of the gospel in other places also. So today, in a generation when most people do what is right in their own eyes and despise the commands that God has revealed for their good, earnest prayer is required. We are to plead that the pure gospel would be proclaimed everywhere – not in word only, but also in the power of the Holy Spirit.

⁶Quoted in "William C Burns" by R Strang Miller, in *Five Pioneer Missionaries*, Banner of Truth, 1965, pp 105-6.

Christ Living in Me (1)¹

A Sermon by *Hugh Martin*

Galatians 2:20. *Christ liveth in me.*

Here is a marvellous thing, calling for thoughtful examination, and surely worthy of it. “Christ liveth in me”, says Paul.

Is this a highly figurative statement, or has it actual reality to rest upon? Is it really true that the believer can have solid grounds for saying, “Christ liveth in me”? Glorious things are spoken of the people of God, but few things could be said of them more glorious than that Christ – God manifest in the flesh – lives in them. Is this marvellous assertion the high-wrought utterance of religious mysticism, or is it the simple expression a spiritual fact?

We may observe that the text is far from being a solitary or unparalleled statement in the Word of God. The truth contained in it is even declared to lie at the foundation of all personal and living Christianity: “Examine yourselves whether ye be in the faith. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”

To convey this astonishing privilege, of having Christ living in us, is the great end for which the gospel ministry is established and exercised: “My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you”. The appearance of this great marvel among the Gentiles is “the mystery which hath been hid from ages and from generations, but now is made manifest to [God’s] saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is *Christ in you, the hope of glory*”. It is the great object which Jesus seeks to obtain when He knocks, by His gospel and His Spirit, on the hearts of sinners: “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, *I will come in to him*”.

It is the realisation of the great covenant promise: “Ye are the temple of the living God; as God hath said, *I will dwell in them, and walk in them; and I will be their God, and they shall be My people*”. It is the object for which believers are commanded to abide in Christ: “Abide in Me, and *I in you*”. It is the scope of Paul’s prayer for the Ephesians: “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that *Christ may dwell in your hearts by faith*”. Indeed it is the grand and ultimate aim of Christ’s own intercession; the utmost and terminal desire of

¹Taken with editing from *The Family Treasury* for 1859.

His heart, as expressed unto the Father on their behalf; the resting place of His heart concerning them, where He sees of the travail of His soul and is satisfied; for even thus does His intercessory prayer for them terminate: "That the love wherewith Thou hast loved Me may be in them, and *I in them*".

But in none of these statements, confirmatory and parallel to the text as they evidently are, is the great truth set forth so simply and emphatically as in the text itself: "Christ liveth in Me". We propose to consider (1) the causes and (2) the consequences of Christ living in the believer. The rich meaning and significance of this truth may thus in a measure open up to us, while its intense and glorious literality will become manifest.

1. The causes of Christ living in the believer. How does this marvellous fact actually come about? To what causes can it be assigned?

(1.) The great leading cause is *the Holy Spirit*. This great effect is to be attributed to Him – to the operation and indwelling of the Holy Spirit.

Regeneration, which is the Spirit's work, is the implantation in a soul, formerly dead in trespasses and sins, of a new life, a vital principle of holiness. The will is renewed; and from being ungodly and at enmity to God, it is turned to choose God, satisfying itself with Him as its supreme good, subjecting itself to Him as its Sovereign Lord. This is a new life – spiritual, Godward, altogether new, a new creature. With this new principle of life, this new creation in the soul, the Spirit of God, who is the author of it, maintains a vital and uninterrupted connection, thereby dwelling in the believer henceforth as in a living temple. It is in virtue of this in-dwelling, this in-living of the Spirit, that Christ lives in us. For, in all this, the Spirit acts as the Spirit of Christ. For "if any man have not the Spirit of Christ, he is none of His". "And hereby we know that He abideth in us, by the Spirit which He hath given us."

Christ, as God the Son, is of one substance, power and eternity with God the Holy Spirit. Christ also, as the Son of man, had the Spirit bestowed on Him without measure. His human nature was formed, in body and soul, and sanctified from the first, by the special operation of the Spirit. He was anointed with the immeasurable fullness of the Spirit. By the light of the Spirit, the Man Christ Jesus thought all His thoughts; by the grace of the Spirit, He willed all His purposes; by the strength of the Spirit He wrought all His works; till finally He, "through the eternal Spirit, offered Himself without spot to God," thereafter rising from the dead by the Spirit of holiness, and ascending to pour out that Spirit of truth and consolations which He had promised so graciously to His disciples. In His Godhead, the Lord Jesus is one with the Spirit; and as man, by the Spirit He was what He was.

When Christ therefore sends His Spirit – not to speak of Himself, but to take of what is Christ's and show it unto us; to create us again in Christ and

like Christ; to dwell in us as in a living temple, as ourselves living spirits to which He has given a new and Christ-like life – can we fail to see that there is something here which in no respect falls short even of the great marvel of our text, Christ living in us? Christ, the eternal Son, lives in us when the Spirit lives in us; for the Spirit and the Son with the Father are inseparable in their joint possession of the all-fullness of the Godhead. And Christ, as God-man, the Son of man, the very Christ that tabernacled with men upon the earth, lives in us, when the Spirit living in us confines Himself to revealing Christ as the God-man, whose glory His disciples saw in human flesh, as the glory of the Only-begotten of the Father, full of grace and truth.

It is as the agent and ambassador of the God-man that the Spirit is given in the Church; it is the God-man whom the Spirit reveals and glorifies in the Church; it is within the limits of what He Himself revealed and wrought in the God-man that He restricts Himself in working in the Church, or body of the faithful. He lives in them as He lived in Him. He works to reveal in them progressively the truth which He implanted and developed in unclouded spiritual splendour in the mind of the Man Christ Jesus; to establish in them progressively the grace with which He replenished the heart of the Man Christ Jesus – to conform them, in a word, to the “First-born of many brethren”.

And how then can His in-dwelling, in-working, in-living in them be other than most adequately expressed by the doctrine that “Christ liveth in” them? Christ, by His Spirit, lives in them. By His Spirit He quickens them to new and spiritual life; and by His Spirit He takes possession of them as His living temple. As a living temple, He always regards them and acts in them. Their faculties as living men – alive from the dead – He animates and controls. Whatever in their thoughts, affections, purposes, actions, is opposed to His own, He sets Himself to suppress; and He undertakes to sanctify the faculties themselves – to form, mould and guide into harmony with His own. Indeed their whole character, their very natures, as living men – spiritually living – He works by His Spirit to assimilate unto His own. As this work advances, the very thoughts that He thinks they think; the affections He entertains they entertain; the purposes of His mind are theirs also; His work is their work; His nature theirs.

And up to the limit to which this blessed result has in its onward progress been achieved, how can a better, a briefer, a more perfect expression be found for it than to say that, to this extent, “Christ liveth in” them? It is then, literally, profoundly true that Christ lives in His people. He lives in them by His Spirit which He has given them.

(2.) Another cause, holding indeed a different but indispensable place, is *the gospel*. We know nothing of Christ except as He is revealed in the Word

– “the word of the truth of the gospel”. God is manifest in the Man Christ Jesus – the invisible, inaccessible Godhead is brought near and manifested in Christ; but it is in the gospel that the manifestation is given. Take away the gospel, and you take away Christ. He has bound Himself inseparably to His gospel in all His dispensations to the sons of men. He has seated Himself in the chariot of His gospel, and all His goings forth have been, and to the end of time will be, as seated there. He has clothed Himself with His own gospel, and in these robes alone does He appear in His Church below. He that is blind to the gospel is blind to Christ. He that does not believe the gospel does not believe on Christ; he that rejects the gospel, it is Christ whom he is rejecting. When we receive Christ, it is by the heart, it is into the heart, that we receive Him; but we can in this life receive Him only as He is offered to us in the gospel.

When therefore another gospel was preached in the Church at Galatia, Paul felt that the *Christ in them* was endangered: “My little children, of whom I travail in birth again until Christ be formed in you”. When to the Church at Colosse he spoke of Christ in them the hope of glory – knowing that only by means of the gospel could Christ be in them – he added, “Whom we preach, warning every man, and teaching every man”. If His Word dwells in you, Christ dwells in you. “Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.” And if you continue in the Son, He continues in you, according to the sacred oracle, “Abide in Me, and I in you”.

(3.) Another cause, holding a different place, but equally indispensable, is *faith*. The place and operation of faith in this matter are attested emphatically by Paul in his prayer, for the Ephesians: “That Christ may dwell in your hearts by faith”. The new life which the Spirit gives, in regeneration, acts, in all its operations, by faith. All its goings forth and its energies are in the acting of faith. And it is this that reconciles Paul’s apparent contradiction: that he himself lives and yet it is Christ that lives in him; bringing it about that while he himself lives, and Christ lives in him, these are not two lives but one. It is by faith that they are really one.

“I live; yet not I, but Christ liveth in me.” Does Paul then retract the assertion, “I live”, by saying, “Yet not I, but Christ liveth in me?” Does he deny that he lives, by declaring that Christ lives in him? No, he asserts it; he re-asserts it; for he goes on to say, “And the life that I now live in the flesh”. And how does he make these two lives to be really one? Why, “the life which I now live in the flesh I live by the faith of the Son of God, [even Him] who loved me, and gave Himself for me”. By the faith of Him I live

on Him; I live His life; He lives in me by faith. By faith I receive, I retain the living Christ – living in me; Christ my life. By faith I live the life which Christ lives in me.

Mark also very specially that it is by faith in a dying Christ that Christ lives in His people. It might have been supposed that it must be by faith in a living Christ that He should live in us; but it is not so. It is by faith in a dying Christ. “I live by the faith of the Son of God”, says Paul. Be it so. But under what view of Christ – in what aspect of Christ’s relation to you and His work for you – do you exercise your faith in Him? “Who loved me, and gave Himself for me,” is Paul’s answer. It is as loving him and dying for him that Paul exercises faith in Christ, in order that Christ may live in him. Indeed this singular verse, with its rich, unfathomable wonders, both begins and closes with this truth: that He lives in His people by faith’s communion with a crucified, dying Saviour, their Substitute: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me”.

It is this great truth that the Lord Himself sets forth in His startling discourse about eating His flesh and drinking His blood. For it is faith’s participation in His sacrifice of Himself in death, in the wounding of His flesh and the shedding of His blood that He is describing: “Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed.” Then He comes nearer to the doctrine before us: “He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him”. And at last He exactly states the matter: “As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me”.

The Apostle Paul also, in writing to the Corinthians, puts this truth in a very beautiful light – the truth, I mean, that it is by faith in a dying Saviour that the Saviour lives in us – when he says, “Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body”. If I would have Christ living in me, I must be crucified with Christ; if I would have Christ living in me, it must be by the exercise of faith in Christ dying for me.

Nor is this mysterious. If I would have life reigning in me, I have a prior death that reigns in me to dispose of. I have a judicial death, a death in the anger of God – a wrathful but righteous sentence of death – barring me from all life and blessing. It also strengthens and rivets in me the dominion of

spiritual death – my death in trespasses and sins. I must therefore find a life that shall suppress my death and that shall not itself die in doing so – that shall not expire in the effort, but shall conquer and live on – the true and only life everlasting. Such a life is Christ’s death. Marvel not at this. Christ’s death is vital; Christ’s death is life; Christ’s death is life eternal, swallowing up death in victory – suppressing my death and living for me and in me – eternal life still. The life that I need is a life that can live in the midst of death, seeing that I am dead – dead under the law of God, and dead in trespasses and sins. Show me Eternal Life made under the law of God and giving itself in death for my trespasses and sins. Show me a life in the midst of death, if you would show me a life that can live in me.

A singular demand, but one that is exactly met in Christ, the Living One – the Life, giving Himself a sacrifice in death for me, and living still – living in the inviolable depths of His Divine Person. He is never more living than when actively and livingly giving Himself in death for me – laying down His human life so that He might, in the unabated life and living energy of His Divine Person, and in the legal triumph of His mediatorial office, after the power of an endless life which His death never for a moment interrupted – resume that human life once more.

Give me that death of Christ in which, even when dying, He lived and conquered – that death of Christ in which through death He destroyed him that had the power of death. That death of Christ, far from extinguishing the life which He brought from heaven to me, only broke open for me that “fountain of life” (Ps 36:9) in His Godhead, which had otherwise been for ever sealed and inaccessible, till there poured forth from it a “river of the water of life” sweeping away and swallowing up death in victory. Give me that death of the Prince of Life. It is a vital death; it is a real life; it is the very life for me; for it is the life which can live in death – the only life that can live in me. I am crucified with Christ: nevertheless I live. If I would have Christ living in me, it must be by faith in Christ dying for me. The life which I now live in the flesh I must “live by the faith of the Son of God, who loved me, and *gave Himself for me*”.

Apart from Christ, what am I, and what is my position or place? I am shut up within the gates of death. And apart from me, what is Christ? He is “the Life” – Life eternal and inviolable – no death in His lot at all. What then is Christ’s death, if in redeeming love He dies for me, if He gives Himself as a substitute, a sacrifice in death for me, if He comes into my place and dies for me? What have I here but Eternal Life bursting open the gates of death and coming in to identify Himself with me? And as He bursts them open and comes in, do they close again and imprison both Him and me? Is the Fountain

of life, is Godhead in the Man Christ Jesus, the prey and prisoner of death? God forbid. He is not death's prisoner; He is death's plagues and death's destruction. He has come to me, not in the suppression, but in the unabated energy and in the glorious triumph, of His character and power as the Life Eternal; His triumph being this: that in dying He has burst the gates of death. Christ crucified is the only life that could ever find its way into me, and has done so by dying for me.

Yes, give me life in the midst of death, if you would give me a life that will suffice for me. The cross alone meets my demand. For this is the marvel of the cross and of the deace accomplished there. It is Life in the midst of death. Not Life extinguished in death, and by death. But Life living in death: Life living death down; Life, by being crucified, crucifying death dead. I am crucified with this Life. No wonder therefore if "nevertheless I live".

Therefore always as I would have Christ live in me more and more, let me have communion more and more with Christ dying for me. For thus only the death that is always rising up over me, to claim me, through the sin that is always dwelling in me – for sin rises up in me, and death by sin – thus only is that ever-rising death suppressed and set aside, even by my faith ever bringing in the death of Christ for me. For if by sin being ever in me, death enters by sin, by faith there ever enters also death for sin – Christ's perfect death, always conquering death and always giving life to me.

Only by bearing about in the body the death of Jesus can the life also of Jesus be made manifest in my mortal body. Only as Christ crucified does Christ live in His people. Only as always crucified with Christ do I continue to live. I am crucified with Christ, nevertheless I live. I not only get my life, I live it, by the faith of the Son of God, who loved me, and gave Himself for me. Not only as Christ crucified does He come into my soul, it is as Christ crucified that He dwells and lives there. Faith in Christ dying for me is the means whereby Christ lives in me.

Such then are the means and causes by which Christ lives in His people – the Spirit, the gospel, faith, – the Spirit working faith in us by the gospel. Christ as revealed in the gospel, and in it apprehended by faith, comes into His people's hearts by His Spirit, and there He dwells and lives.

The sum of the gospel is this, that all who, by true repentance and faith, do forsake the flesh, the world and the devil, and give themselves up to God the Father, Son and Holy Spirit, as their creator, the redeemer and sanctifier, shall find God as a father taking them for His reconciled children, and for Christ's sake pardoning their sin, and by His Spirit giving them His grace; and, if they persevere in this course, will finally glorify them and bestow upon them everlasting happiness; but will condemn the unbelievers, impenitent and ungodly to everlasting punishment.

Thomas Manton

Revival in Moulin¹

3. The Progress of a Work of Grace

Alexander Stewart

The work of conversion has been carried on among this people, in a quiet manner, without any confusion and without those ungovernable agitations of mind, or convulsions of the body, or shrieking, or fainting which have often accompanied a general awakening in other places. One young woman was so much moved in church, in March 1799, that she wept bitterly, and her friends thought it prudent to convey her out a little before the end of the service. For five or six days she was unfit to go about her usual work. That June, at the time of our sacrament, she felt for a few days such emotions of joy as to lose, in a great measure, interest in temporal objects. Spiritual affections were unusually strong in her, and spiritual objects appeared visible and near, but her sentiments were quite correct and scriptural. A few days afterwards, when her emotions had subsided, she told me that she was at the time conscious that her mind was somewhat unsettled, but that she found comfort in recollecting Paul's words, "If we are beside ourselves, it is to God". This was exactly her case.

She continues a humble, lively Christian and, except these two short intervals, she has regularly performed her ordinary work as a maidservant to the satisfaction of her master and mistress, in whose service she still remains. Another woman, a mother, was so much moved last April, when listening to a sermon, that of her own accord she left the church. Except for these two instances, I know of no one whose emotions, under the preaching of the Word, could be discerned in any other manner than by silent tears.

Having lately noted those of our congregation whom, to the best of my judgement, I trust I can reckon truly enlightened with the saving knowledge of Christ, I find their number about 70. The greater part of these are under 30 years of age. Several are above 40, six or seven above 50, one 56 and one about 70. Of children under 12 or 14, a good many seem to have a liking to religion, but we find it difficult to form a decided opinion of their case. Of persons who have died within these 12 months, we are persuaded that three, and we hope two or three others, have slept in Jesus.

A very considerable number are friendly to religion; they favour and defend the truth, even while they do not as yet appear to live under its power. A few

¹Reprinted, with editing, from *The Free Presbyterian Magazine* for 1913. It was written in 1800 in the form of a letter to David Black of Edinburgh. Stewart was then the parish minister of Moulin in Perthshire. The previous section, printed last month, described the beginnings of the awakening.

among us did, for a while, jeer and deride the godly, but they are left in so very small a minority that they have ceased to be troublesome. The Scriptures too are so generally read and referred to that the truth itself serves to stop the mouth of scoffers. We are sometimes told that the sentiments and language of our people are much misrepresented and are the object of much wonder, ridicule and invective in other places. But we only hear of such things; they are hardly permitted to come near us.

The chief opposition arises from those who are better educated and better acquainted with the Scriptures. They contend that there can be nothing substantial in that experimental knowledge which illiterate persons may pretend to have attained, and that it is mere arrogance in them to imagine that they can have a larger share of saving knowledge than men who have more education and are better versed in the Scriptures. "Are we blind also?" has ever been the indignant language of carnal wisdom, of literary pride, and of self-righteous presumption.

It is evident that the Scriptures represent all mankind as divided into two classes. These are distinguished from each other in the most explicit manner, and the distinction is marked by the strongest language and the most significant comparisons. They are distinguished as the children of God and the children of the devil (1 Jn 3:10), the children of the kingdom and the children of the wicked one (Mt 13:38), the just and wicked (Mt 13:49), they who are dead in trespasses and sins and they who are quickened together with Christ (Eph 2:1,5). They are compared to wheat and tares (Mt 13:25); to good and bad fish (Mt 13:47,48), to sheep and goats (Mt 25:32). In the general tenor of my preaching, especially in discussing the important doctrine of regeneration, I have endeavoured to keep in view this distinction and to exhibit it clearly to the notice of my hearers.

Many have been not a little offended at such discrimination, have found fault with the preacher, have complained of uncharitable judgment, pleading that it was God's prerogative to judge the heart. They hoped their heart was good, though they did not make such a parading profession of religion etc. The truth has prevailed, however, and some have confessed to me that their first serious thoughts about the state of their souls arose from the surprise and resentment they felt on being classed under the character of unbelievers, along with murderers and idolaters (Rev 21:8). But in giving such offensive, though necessary, warnings I had much need of the spirit of Christ, to repress all asperity of language and manner, to awaken tender compassion for those whom I addressed, and to enable me to speak the truth in love.

I observe among our young converts a considerable variety of feelings, but a striking uniformity of character. They are dejected or elevated according

as their mind is more fixed on their own deficiencies and corruptions, or on the glorious sufficiency of Christ. But all of them are characterised by lowliness of mind, by a warm attachment to each other and to all who love the Lord Jesus, and by their affections being set on things above. I know no one among them who trusts for comfort or direction to dreams or visions, impulses or impressions, and hardly an instance of seeking comfort from external signs, arbitrarily assumed by the enquirer, after the example of Abraham's servant (Gen 24:14) and of Gideon (Jdg 6:36,40).

We have not yet to lament any great falling off in those who appeared to have once undergone a saving change. There may be some who for a time were enquiring, with some apparent earnestness, and afterwards fell back to their former unconcern. I have reason to suspect that there may be several in this situation, though I do not know the exact state of their minds. May the Lord discover it to themselves in time! But all, so far as I know, who seemed to have been once truly humbled for their sins and made to feel in their hearts the grace of God in the gospel, continue thus far to maintain a humble, spiritual, conscientious walk. They have a constant appetite for the sincere milk of the Word and for Christian fellowship with one another. The younger sort have lost their former levity of speech and behaviour, and have become devout and sober-minded; those more advanced in life have laid aside their selfishness and worldly-mindedness and have grown humble, contented and thankful.

The external effects of a general concern about religion have even appeared in the behaviour of those who do not seem to have experienced a change of heart. While the younger people attended a Sabbath school, those who were grown up used to spend the evening of that day sauntering about the fields and woods and gossiping, or visiting their acquaintances at a distance – not using their time in any profitable way. Now there is hardly a loungee to be seen, nor anyone walking about except to go to some house or meeting where he may hear the Scriptures read. Swearing, profane talking, foolish and indecent jesting have in a great measure ceased. At late wakes, where people assemble to watch by the body of a deceased neighbour, the whole night used to be spent in childish, noisy sports and pastimes. Even the room where the corpse lay was the scene of their revelry. This unnatural custom, which is still pretty general over a great part of the Highlands, is almost wholly discontinued in this part of the country. They still assemble on such occasions, but they pass the time in reading the Bible or some religious book, and in sober conversation.

In reply to your request to relate a few of the more remarkable cases of conversion which have occurred among this people, I must say that I have

little uncommon to communicate. I have mentioned already that almost all our converts have been brought to serious concern and enquiry in a quiet, gradual manner. To an intelligent observer, the change in the conversation, temper, deportment and the very countenance of individuals is striking. The change too in the general behaviour of the people is conspicuous. The effect is thus, on the whole, obvious; yet there are few particulars in the case of each person which, taken singly, will appear worthy of being detailed separately.

We have no instances of persons remarkable for a profligate life or profane speech who have been reclaimed from such sins, because there was none of that description in our district. The change has been from ignorance, indifference and disrelish of divine things, to knowledge and concern and spiritual enjoyment. Neither are there examples of persons suddenly impressed by some alarming event or unusual interposition of providence. The Word of truth proclaimed in public, or spoken in private, has been almost the only outward means of producing conviction of sin and confidence in the Saviour. In every single case, the power of God is visible in the effect produced, but there is little “diversity of operation”. Instead of endeavouring to paint the beauties of holiness in the scene around me, I rather wish to prevail with you and other friends who know how to enjoy such a spectacle to “come and see”.

I have thus endeavoured to give a concise view of the prosperous state of religion in this congregation for the last two or three years. We still have the happiness to find, from week to week, that the same concern and awakening is spreading around and extending to some neighbouring congregations. Within these few weeks, persons from six and seven miles away have called here on a Sabbath morning under evident concern about their souls. On a succeeding Sabbath the same persons have called again, introducing a relation or fellow servant in a similar concern. All of these, so far as can be judged from present appearances, are in a hopeful way. Such is the manifold grace and loving-kindness with which it has pleased the Lord to visit this corner of His vineyard. I trust that all our Christian brethren who may receive the joyful intelligence will join us in praying that God may continue to water, with showers of blessings, “the vineyard which [His] right hand hath planted”, and that no boar from the wood may be allowed to waste it, nor worm at the root to cause it to wither.

I more fear what is within me than what comes from without.

If I felt that my salvation depended on my own freedom of choice, I should be as one that beats the air. But since God has taken my salvation into His own hands, I am certain of His faithfulness and His promise. What an anxious life it would be if we could only comfort ourselves with the assurance of grace when we had fulfilled the law – for who does that?

Martin Luther

Why We Need Creeds and Confessions¹

1. Biblical and Historical Reasons

Rev Caleb Hembd

1 Introduction. Creeds and confessions of faith are carefully-written summaries of the main doctrines of Scripture. They set forth the Church's understanding of what the Bible teaches. The word *creed* comes from the Latin word, *credo*, which means, "I believe". Christians in the early Church, as part of professing their faith, would publicly recite the main doctrines which they believed the Bible to teach. Since these recitations would begin with the word, "credo" or "I believe", they became known as creeds. They are also called *confessions*, because through them the Church confesses with the mouth the truths which must be believed in the heart (see Rom 10:9).

Some creeds and confessions are very brief. They contain little more than the doctrines we must know to be saved. Others contain more detailed explanations of these fundamental doctrines, as well as doctrines that are necessary for the health, peace and purity of the Church. A *catechism* explains many of the doctrines of a confession of faith in a question and answer format. Before we examine the reasons why we need confessions of faith, we should consider the importance and relevance of this subject.

First, *why is this subject so important?* Some Churches claim to have no creed or confession at all. They claim that the Bible is their only creed and their only confession. They even criticise Churches who faithfully adhere to a confession of faith, saying that they are adding to Scripture and giving human writings an authority that belongs to Scripture alone.

At first, it sounds like these Churches have a high regard for God's Word. However, they do not realise that they too have a creed or confession – they too understand the Bible in a particular way. They simply have not written down their creed. As we will see, an unwritten creed is more difficult to understand and even more difficult to defend. Moreover, Churches that reject creeds may not realise that they are influenced by modern attitudes to history and authority. The world today points to advancements in science and technology as proof that modern man is far more enlightened than anyone in the past. Consequently they claim that history is irrelevant and may be ignored. Many people have the same attitude towards old laws, such as the law that only a Protestant can succeed to the throne of Britain. Therefore the modern mind approves of a Church that discards creeds and confessions written hundreds of years ago.

¹The first part of a paper given at this year's Youth Conference in New Zealand. It was originally entitled, "Why Do We Need Creeds and Confessions of Faith?"

Others argue that confessions of faith cause needless divisions about doctrine. They emphasise that Christians should not waste so much time debating doctrine and focus on living more like Christ. This suggestion sounds pious, but the question arises, Which Christ should we imitate? The Lord Jesus Himself warns of false Christs: “For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect” (Mt 24:24). And how do we imitate Christ? Can we do so simply by reading the Bible, attending church, making resolutions and avoiding temptation? No, you say, we must also trust in Christ. But is trusting in Christ something that we can do or something that God must enable us to do?

All these questions are doctrinal. All of them have been answered in different ways by Churches which claim to be biblical. Confessions of faith, as we will see, are very helpful in determining which Churches teach biblical doctrine.

Second, *how is this subject relevant to young people at a Free Presbyterian youth conference?* Many here have grown up hearing about *The Shorter Catechism* and *The Westminster Confession of Faith*. We might assume that all other Reformed Churches have the same appreciation that we have for confessions of faith. It may surprise you to hear that very few Reformed denominations are completely committed to everything in the confession of faith which they profess to believe. In fact, it was a lack of commitment to *The Westminster Confession of Faith* that led to the formation of the Free Presbyterian Church of Scotland in 1893. Since then, our Church has found herself unable to unite with other Reformed Churches, because they do not have the same commitment to sound doctrine, pure worship and holy living. Indeed, the Christian Church throughout the world is, sadly, divided into many denominations. One reason for these divisions is disagreement over the authority that a confession of faith should have.

We should therefore investigate this subject which has such an impact on the peace and purity of the Church. In particular, we should consider the biblical, historical and practical reasons for being fully committed to a confession of faith.

2. Biblical reasons for confessions of faith. Our Church has an unreserved commitment to *The Westminster Confession of Faith*. Just read these parts of a solemn vow that every Free Presbyterian minister, elder and deacon must make at his ordination: “I do hereby declare, that I do sincerely own and believe the whole doctrine contained in the Confession of Faith . . . to be the truths of God; and I do own the same as the confession of my faith . . . and I promise that, through the grace of God, I shall firmly and constantly adhere

to the same, and to the utmost of my power shall . . . assert, maintain and defend the said doctrine, worship, discipline and government of this Church . . . and I promise that I shall follow no divisive course from the doctrine, worship, discipline, government and exclusive jurisdiction of this Church, renouncing all doctrines, tenets and opinions whatsoever, contrary to . . . the said doctrine, worship, discipline, government or jurisdiction of the same”.

The language of this vow shows that the Free Presbyterian Church of Scotland is strongly committed to a confession of faith. We must then be able to prove that the Word of God authorises such a commitment.

First, the Apostle Paul describes “the Church of the living God” as “the pillar and ground of the truth” (1 Tim 3:15). In other words, the Church exists to proclaim and defend every truth in the Word of God. This proclamation and defence of the truth is done chiefly through preaching. “Preach the Word;” said the Apostle to Timothy, “be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim 4:2).

Second, preaching involves explaining and applying the Scriptures. These explanations are not divinely inspired, as the Scriptures are. But they are still authoritative, because they draw out the truth revealed in the Scriptures. Paul tells Titus (who was not an inspired apostle), “These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (Tts 2:15). Here Paul makes clear that, while the preacher’s oral explanations are not inspired, they still bear an authority that must not be despised. In fact, church members who refuse to submit to biblical preaching must be disciplined: “A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself” (Tts 3:10,11).

Few churches today will deny that biblical preaching is authoritative. But some fail to realise that, if the Church (through preaching) can give authoritative, *oral* explanations of Scripture, then she can also give authoritative, *written* explanations of Scripture. This is exactly what a creed or confession is – a careful written explanation of the main doctrines of the Bible.

So, if a Church claims to have no creed, and yet has preaching, she has an unwritten creed instead of a written one. The problem with an unwritten creed is that it is difficult to examine whether it is biblical or even consistent. Further, such a Church is not being forthright in stating exactly what it believes. And if a minister begins to teach error, it is difficult to discipline him, because there is no written standard available to evaluate his teaching.

We see then that it is biblical for the Church to make creeds and confessions and require her office-bearers to adhere to them. In fact, when Paul exhorts us, “Hold fast *the form of sound words*” (2 Tim 1:13), he assumes that the Church has a binding creed.

3. Historical reasons for confessions. Historically, the Church was forced to write creeds and confessions because Scripture was often misunderstood and even slandered.² This problem was not new. The Lord Jesus, who is the Word made flesh, was constantly misunderstood and slandered during His earthly ministry. The Pharisees considered Him a Sabbath-breaker and blasphemer (Jn 9:16, 10:33). Others said, “He hath a devil, and is mad; why hear ye Him?” (Jn 10:20). Christians ever since have endured similar treatment. Over and over again, the world has twisted and slandered their beliefs and practices. For example, some men in Philippi accused Paul and his friends of being troublemakers: “These men, being Jews, do exceedingly trouble our city” (Acts 16:20). Christians in Thessalonica were similarly accused: “These that have turned the world upside down are come hither also” (Acts 17:6). In fact, the general opinion everywhere was that Christianity was divisive. The Jews in Rome informed Paul that Christianity was seen as a “sect” that was everywhere “spoken against” (Acts 28:22).

Ever since, the Word of God has been repeatedly misinterpreted by unbelievers outside the Church and by false or erring believers within it. For example, when pagans in the Roman Empire heard about the sacrament of the Lord’s Supper, they accused Christians of cannibalism. At the Reformation, some people accused the Reformers (who rejected the authority of the Pope) of rejecting all authority. Today the world is enraged to hear that the Bible allows only men to teach and rule in the Church, claiming that it encourages oppression of women. They forget that, whenever true Christianity comes to a heathen land, the treatment of women improves.

Sadly, the most subtle misinterpretations of Scripture have been made by false or erring believers within the Church. Men are always looking for a religion that quiets their conscience and allows them to gratify their corruptions. Many people know that the Bible sets forth the true religion, but they do not like how it exposes their secret sins and requires them to depend on Christ alone for all things. They then “wrest . . . the . . . scriptures, unto their own destruction” (2 Pet 3:16). For example, the Dutch theologian Arminius (1560-1609) claimed to believe everything in the Bible but taught that man has been given some ability to save himself. He explained away the truth that by nature we are dead in trespasses and in sins (Eph 2:1). Many people today follow his teachings because they are attractive to the proud heart.

Satan, moreover, does all he can to encourage misinterpretation of Scripture. He knows that the truth has such a beauty and simplicity that even the ungodly find it difficult to resist.³ For example, after hearing Paul speak about

²William Dunlop, *The Uses of Creeds and Confessions of Faith*, p 19.

³Dunlop, *The Uses of Creeds and Confessions of Faith*, p. 21.

the truth concerning Jesus, King Agrippa said to him, “Almost thou persuadest me to be a Christian” (Acts 26:28). Therefore, to halt the spread of the gospel, Satan repeatedly uses the weapon of misrepresentation.

How does the Church deal with these perversions of the truth? She makes creeds and confessions – public, written statements that clarify what the Bible actually teaches. This does not mean that the Bible is unclear. The problem is that man’s understanding is darkened and his carnal mind is enmity against God. He willfully twists and misrepresents the very words of Holy Scripture.

Finally, Churches have written confessions of faith to establish a basis for unity and co-operation. This was especially common during the Reformation. It was a Church’s way of saying to other Churches, We understand the Bible just as you do; we are suffering for the same truths as you.

The Spirit of Prayer¹

2. The Spirit’s Help

James Buchanan

That we may have a clear and distinct idea of the Spirit’s agency as “the Spirit of grace and supplication”, let us observe more particularly:

(1.) He prepares us for prayer by disclosing to us our needs, our sins and shortcomings – to impress us with a deep sense of our absolute dependence on God. This is intimated when it is said: “The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought”. Self-ignorance is a great hindrance to fervent prayer. We are not duly conscious of our needs, and hence we have no earnest desire for those supplies of grace which we really need; we are apt to say with the Laodiceans: “I am rich, and increased with goods, and have need of nothing;” not knowing that we are “wretched, and miserable, and poor, and blind, and naked”.

Our prayers have to do with either our temporal or our spiritual needs, and for both we need the enlightening and directing grace of the Spirit. It might seem that we could have little difficulty in understanding our temporal needs and in praying for them, but every experienced believer will be ready to acknowledge his ignorance on this subject and to confess that he often does not know what is really good for him. Every condition of life has its special snares, temptations and trials, and one of the most precious fruits of the Spirit is a disposition to resign ourselves to the will of God and to pray for temporal

¹A further section of a chapter entitled, “The Work of the Spirit as the Spirit of Adoption”, in Buchanan’s book, *The Office and Work of the Holy Spirit*. The first section was subtitled: “How the Spirit Makes Intercession” and appeared in June.

blessings only in so far as they may be consistent with, or conducive to, our spiritual welfare.

This resigned and spiritual frame of mind is beautifully expressed in the prayer of Agur: "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny Thee, and say, Who is the Lord? Or lest I be poor, and steal, and take the name of my God in vain." This is so far from being the natural disposition of our hearts that the Apostle James represents the very opposite spirit as prevailing among professing Christians, and breathing in their very prayers: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts".

Again we are often lamentably ignorant of the nature and extent of our spiritual needs, and they who have paid most attention to the state of their hearts will be the first to feel how much they need the grace of the Spirit to direct them to a discovery of their sins. Thus David exclaims, "Who can understand his errors? Cleanse Thou me from secret faults"; "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting". Nothing is more necessary to prayer than to know the plague of our hearts.

(2.) The Holy Spirit, besides disclosing to us our needs, our weaknesses and our sins, makes known the rich provision of all needful grace which is treasured up in Christ. This is as useful for directing and encouraging us as finding out our necessities is necessary to awaken our desires, since it is, in a great measure, owing to our ignorance or unbelief of the rich provision of the gospel that we "know not what we should pray for as we ought". The Holy Spirit makes known to the believer the inestimable blessings of redemption, in all their fulness and variety, for He takes of the things of Christ and shows them unto us; and He is sent "that we might know the things that are freely given to us of God".

A clear discovery of the rich and glorious privileges which Christ has purchased for His people is at once a means of direction and a source of encouragement in prayer. When these privileges are placed before Christ's people in all their variety and extent, they feel how much they need them, how suitable they are to their real necessities, and how infinitely precious and desirable they are in themselves. When believers vividly conceive of such blessings as pardon, repentance, holiness, peace of conscience and eternal life, that have been purchased by the Saviour for His people, and are offered to all without exception in the gospel, they see what they should pray for. And they also feel that they have a free right and warrant to pray for them, though they are infinitely great and precious.

Ignorance of the gracious provisions of the gospel, or a dim and indistinct

apprehension, either of the nature of these blessings and how they were provided, or of the terms on which they are offered, is a great hindrance to prayer. But prayer becomes free and lively in proportion as we are taught by the Spirit to know the things which are “freely given to us of God”. These are great blessings, and when we pray for them we may well feel that we make a great request of God. But when we know that they are all treasured up in the fullness that is in Christ, and that they are freely offered to us in the gospel, we “come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need”.

(3.) The Holy Spirit assists us in prayer by working in us such dispositions and desires as make us seek for the supplies of grace we need, with earnest, importunate and persevering supplication: “As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?”

Naturally we have no such disposition or desire. The carnal mind, which is enmity against God, is naturally averse to the spiritual blessings it needs. True, it desires to be exempted from pain and punishment and danger; but whatever is spiritual it finds obnoxious. Thus even if we might suppose an unrenewed mind (a case which is never found in actual experience) to be conscious, on the one hand, of its sin and misery and danger, and enabled to perceive, on the other, the number and variety of the blessings which have been purchased and offered by Christ; it would refuse to accept God’s great salvation, if left to follow its own inclination without the restraining and renewing grace of the Spirit!

The awakening of spiritual desire in the heart is the work of God’s Spirit; and that desire must be kept alive by His continued agency. “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” This new disposition or desire makes prayer natural, easy and delightful to the people of God. Just as a natural man hungers and thirsts for food and drink, so the renewed man hungers and thirsts after righteousness. He has a new spiritual appetite, which naturally and spontaneously seeks its proper spiritual food. Hence those commands and observances which are a burden and bondage to mere formalists are an easy yoke to every living Christian.

(4.) The Holy Spirit helps us in prayer by strengthening and bringing into lively exercise those spiritual graces which are essentially implied in communion with God. Prayer properly consists in the exercise of these graces: it is not merely to utter words, nor is it even the mere expression of natural feeling; it is an exercise of repentance, of faith, of love, of trust and of delight in God; of repentance, which is expressed in the language of confession of faith, “for he that cometh to God must believe . . . that He is a rewarder of

them that diligently seek Him”; of love, for believers call Him “Abba, Father,” “our Father which art in heaven;” of trust, for they commit their case into His hands; and of delight, for the promise is, “Delight thyself also in the Lord, and He shall give thee the desires of thine heart”.

These graces are not only presupposed or implied in prayer, but prayer properly consists in the lively exercise of them, so that, where these graces do not exist, there is no prayer, whatever forms may be observed and whatever words employed. Now let it be remembered that all these graces are the fruits of the Spirit, that they are at first implanted and must ever afterwards be nourished by the Spirit. You will perceive at once how the Spirit may assist us in prayer simply by strengthening and exciting into lively exercise all the gracious affections of the soul. By this means He gives us freedom and comfort in prayer: for where these graces are absent, prayer is a mere form; where they are weak, prayer is cold and languid; but where they abound, prayer is the soul’s communion with God.

(5.) The Spirit aids God’s people in prayer, by helping their infirmities, when He either removes the hindrances to prayer, or stirs up to watch against them and to rise above them. There are many hindrances to prayer, some of them external, arising from the body or the world; others of them internal, arising from the state of the heart. Of the internal, I may mention ignorance, unbelief, indifference, despondency and such like, which are removed by the Holy Spirit, as He is the enlightener, the sanctifier and the comforter of God’s people. And of the external, I may mention bodily infirmities, the cares and business of life, the dissipating influence of society and such like, from which the Spirit promises no exemption to any of His people, but strengthens them to resist and enables them to overcome. But if we would overcome these hindrances to prayer, we must avail ourselves of those helps which the Spirit of God has provided, remembering that He acts in the use of ordinary means, and that His grace is to be sought in the way of duty.

Book Reviews¹

The Fear of God, by John Bunyan, published by the Banner of Truth Trust in their Puritan Paperback series, paperback, 176 pages, £5.00.

This reprint of a less well-known treatise by the famous author of *The Pilgrim’s Progress* is a welcome addition to the growing Puritan Paperback series. First published in 1679, a year after the author’s more famous work depicting Christian on his journey to the celestial city, Bunyan’s *Treatise on*

¹All books reviewed here are available from the Free Presbyterian Bookroom.

the Fear of God shows the way to that same destination in the familiar style of the English Puritans. The subject is dealt with in a comprehensive, biblical and experimental manner with careful analysis and application of numerous Scripture texts which identify the fear of God. This reprint is helpfully divided into six chapters – on the object of our fear, the rule and director of our fear, different sorts of fear, the grace of fear, the privileges of fear, and the practice of godly fear.

Distinctions are useful in matters of spiritual religion where a word can have different meanings. The first three chapters therefore deal with definitions and distinctions. Careful discrimination is made between a fear of God which is produced by some of God's dispensations, which is an ungodly fear, and the true fear of God, which is a grace in the souls of His children. A necessary and instructive distinction is also made between the grace of godly fear and the spirit of bondage.

Bunyan considers at some length the nature and benefit of the "spirit of bondage" (Rom 8:15) but asserts of it that "there is a fear of God that is godly but for a time" (p 33). This fear is the effect of "awakenings by the word of wrath which begetteth in the soul a sense of its right to eternal damnation". He seeks to show that, while it is right for the soul before justification and adoption to have such a fear, it does not remain a godly fear after these blessings are bestowed. Indeed, Bunyan argues that the Spirit of God cannot work this "spirit of bondage again to fear" in those who have received the Spirit of adoption (p 37). Some interpreters might not entirely agree with Bunyan at this point, but he gives considerable emphasis to it.

The fourth chapter, covering 30 pages, gives a comprehensive view of the Scripture descriptions of the grace of fear, and details what it flows from and what flows from it. Its source is identified in 11 particulars, including: the grace of God in election, the new heart, the impression of the Word on the heart, faith, repentance, a sense of God's love, as well as a "due consideration of the judgements of God that are to be executed in the world" (p 70), "a blessed conviction of the all-seeing eye of God" and "a sense of the impartial judgement of God upon men according to their works" (p 72). The inclusion of these as sources of a gracious godly fear is of essential importance in a day when they are almost lost sight of among professing Christians. Under 14 marks of this grace, all carefully drawn from Scripture, Bunyan details what flows from godly fear. These distinguishing marks of grace should be of great use to serious believers in the neglected duty of self-examination.

Among numerous pearls of truth, the following discriminating mark of godly fear is offered: "There flows from this fear of God great reverence of His majesty, in and under the use and enjoyment of God's holy ordinances (Acts

9:31). . . . It is one thing to be conversant in God's ordinances, and another to be conversant in them with due reverence of the majesty and name of that God whose ordinances they are: it is common for men to do the first, but none can do the last without this fear."

Written at a time when the Covenanters in Scotland and the Puritans in England suffered greatly for the purity of God's holy ordinances, these and similar marks of godly fear are greatly needed today as a biblical touchstone of what is true religion. The closing chapters abound with practical advice and uses to be made of the doctrine by believers, as well as comfort for those who do truly fear God. The whole treatise closes with a most solemn word addressed to hypocrites. The cover design of the book has a representation of Bunyan listening to the godly women of Bradford as they speak of matters he discovered himself a stranger to. It would be good if many readers of this excellent book, in whom godly fear is absent or in decline, would be similarly stirred to follow the direction of God's Word which is expounded in it – "Fear God" (Rev 14:7).

(Rev) D Campbell

Hope During Desperate Times, by William Guthrie, published by Reformation Press, paperback, 84 pages, £6.15.

This book consists of three sermons on Hosea 13:9: "O Israel, thou hast destroyed thyself; but in Me is thine help," by William Guthrie (1620-65), renowned author of *Trial of a Saving Interest in Christ* and the Covenanter minister of Fenwick. The book was first published in 1664 and these three sermons were evidently the last he preached.

The circumstances were these: when the Presbyterian Church in Scotland was being persecuted, its ministers banished and imprisoned, and the godly scattered, Archbishop Burnett of Glasgow, who regarded Guthrie as a fomentor of schism in his diocese, decreed that he be suspended from the ministry and expelled from his pulpit on the Lord's Day, 24 July 1664. On the previous Wednesday, a day of fasting and prayer, Guthrie preached to his flock the first of these three sermons. On the Sabbath, he preached the other two in the early morning, before the officer arrived to execute the prelate's decree.

In the first sermon, *Our self-destruction*, which focuses on the words, "O Israel, thou hast destroyed thyself;" Guthrie uncompromisingly shows that the judgement of God on the Church and the low state in which the spiritual Israel of God were, were all the result of their own sins. The Lord's people may be brought under divine strokes, he says, in order among other things "that they would blame their own sin as the cause of their own ruin". He then shows that a right conviction of this fact must be "personal", "particular", "pungent" and "permanent".

As to the sins of the people, he specifies what each class (ministers, elders, deacons, the godly, the gentry, ordinary people) was guilty of – such sins as worldly-mindedness, formality in religious exercises, slothfulness, self-seeking and envying, strife and contention, and so on.

He adds, “No doubt there are many who think there is no wrath on Scotland, and that Israel is in a good case, and has not destroyed himself. But O are you so blind? Are you not convinced that God has profaned [desecrated] the Church and state of Scotland? . . . So I would say to you: do not sit discouraged, but arise and fall to searching and finding out what is your part in this sin that has brought on this wrath.”

It is a hopeful sign of the sorely needed reviving and reforming of the visible Church, when professing Christians acknowledge their own sins as incurring God’s displeasure. As the publisher’s introduction rightly states, “We who are . . . concerned about moral deterioration in society, need to see ourselves as personally implicated”.

In the second sermon, *Who is to blame?*, Guthrie confirms that the people themselves are to blame for the judgements which have come upon them, but also shows that it most certainly is not God who is to blame, as some thought, for their help had been in Him in the past. God thus vindicates Himself for the glory of His justice and grace, that “He may all the more effectively bind on His people their own sin by which they have destroyed themselves”. However, the preacher also encourages the people by observing that God can help and will help. “Let us never be discouraged or lose heart,” he urges, “for if the heart be gone, all is gone.”

In his third sermon, *Where can we find help?*, Guthrie develops the fact that God can help and will help. Low as the Church is, he says, it has several grounds to hope for God’s help, not least the covenant of grace. He then lists the conditions required in a church which may warrant it to expect help from God, among them intercession.

“There must be intercessors,” he insists. “Many a savoury prayer has been put up, and many a tear shed within these four years [that is, since the restoration of the monarchy in 1660, after which persecution of the Covenanters began]. The people of God have been filling God’s bottle with their tears and we hope it shall be full before long. Everyone of His people should be helping to fill it. It is a strange thing that, though there are so many godly folk, between us we cannot get God’s bottle filled up. But when it is full, they will make the wheel of providence go round, to the confusion of His enemies and the redemption of His people.”

Considering we live in “desperate times” in which there is clear evidence that God is “justly displeased” with us nationally, this is a timely book which

calls us to “search and try our ways, and turn again to the Lord . . . till the Lord look down, and behold from heaven”. We heartily recommend it.

(Rev) *N M Ross*

Searched and Known, by Rev Donald MacLean, published by Reformation Press, paperback, 65 pages, £5.40.

This book consists of three sermons preached on Psalm 139:1 by Rev Donald MacLean during his time as Free Presbyterian Church of Scotland minister in Glasgow. Apart from a few introductory comments in the first, the emphasis of the sermons is not exegetical. Rather, what we have here is an explanation of the duty of self-examination in light of the *Larger Catechism* answer to the question, “How are they that receive the sacrament of the Lord’s Supper to prepare themselves before they come unto it?”

In emphasising this duty, Mr MacLean does not fail to direct the hearer to the divine assistance so necessary in it. He says, “We cannot discern the work of grace in our souls unless the Lord enables us to discern it. As we cannot appreciate the work of Christ, which He finished on the cross of Calvary, unless we are spiritually enlightened, so we cannot understand the work of the Spirit of God in our souls unless we are spiritually enlightened.”

There is, throughout the sermons, a most satisfactory combination of rich theology and experimental insight. His treatment of union with Christ is masterly, and there are crystal-clear descriptions of what the gospel call is and is not. On this latter topic he points out that “the gospel does not call a sinner to believe that Christ died for him. That’s very important. If you were called to believe that Christ died for you, that would mean that you were called to believe you are saved, which is in fact assurance and not faith.” Again, “Therefore, the Christ I must look to is the Christ who died for sinners. The Christ I look to is the Christ of whom the Father said, ‘Whosoever believeth in Him [shall] not perish, but have everlasting life’.”

For those who would write hard things against themselves due to their sense of sin, there is comfort if such are looking to Christ. To such Mr MacLean has this to say, “In these sins and wants, in the consciousness that they have of coming short with every breath they draw, the consciousness that they have of wants that are many – their wants of holiness, their wants of thirst, their wants of hunger in a spiritual sense, their blindness, their deadness, their coldness, their barrenness, all that gives them grief and sorrow in this world – in the midst of all this, their disposition and the inclination and exercise of their heart and mind is to look to Christ”.

The back cover of the book is perhaps too dogmatic when it states that the book “will lead readers to a better understanding of themselves and their growth in grace”. This seems to miss out the constant need for the divine

blessing on all means used. Another, very minor, criticism is the choice not to render “it’s” as “it is” throughout, which jars a little on the written page. This short book is well worth reading and the sermons are of such high quality that they, to the reviewer’s mind at least, compare favourably with those of the greats of the Scottish pulpit in any age of the church’s history.

(Rev) I D MacDonald

Notes and Comments

Scotland’s Drug Problem

Recent figures published by the Scottish Government show the number of deaths caused by drug misuse in 2018 increased by 27% from the previous year: 1187 deaths compared with 1136 alcohol-related deaths. Scotland’s drug death rate is now three times that of the UK as a whole, more per capita than in the United States, and said to be the highest drug death rate of all the countries in the European Union.

A variety of drugs are responsible for the deaths. Etizolam, a “street drug” being sold as Valium, is thought to have caused more deaths than heroin. The prescription of substitute drugs such as methadone may help wean users off heroin, but sadly overdosing on methadone actually accounts for a quarter of all drug deaths. In other cases, users mix highly-lethal cocktails of drugs. David Liddell, director of Scottish Drugs Forum (SDF) said, “the figures show a very significant level of men aged over 35 with a severe drug problem. . . . Research which SDF have previously carried out shows that many are lonely, isolated, experiencing major health problems and have lost hope of ever having a better life in the future.” There are some indications that the number of young people aged under 35 with opiate addiction has fallen, but this is not necessarily a positive sign as support workers say there is evidence that they are turning instead to the use of “legal highs” and alcohol.

The supply of illegal narcotics on the streets and on-line is difficult to curtail and the police and Crown Office acknowledge their lack of success in prosecuting people for drug possession. Addicts are more often imprisoned for the crimes they commit in trying to fund their addiction; a high percentage of muggings and other forms of theft are carried out by those who are trying to feed their habit. Attempts to understand why people abuse drugs focus on deficiencies in the support system, welfare dependency, poverty, peer group pressure, mental health and an empty, hopeless lifestyle.

What is certain is that Scotland, where God was once honoured, has rejected Him and His Word; we have sown the wind and we are reaping the

whirlwind (Hos 8:7). Without a moral compass we have no sense of sin and every man does that which is right in his own eyes. “The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good” (Ps 14:1). There is a void in the heart of man which Satan delights to fill, and the drug users whom he has ensnared with promises of escape from humdrum reality, fear or pain, are being led captive by him at his will – into sin, crime, degradation and death itself.

The Saviour said He had “not come to call the righteous, but sinners to repentance” (Mt 9:13b). What need there is to pray that He would be found of those that seek Him not; “O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy” (Hab 3:2). FRD

A Swarm of Painted Ladies

Painted lady butterflies live all the year round in the tropics, but every few years, when the conditions are right, they swarm north, sometimes in great numbers. The adults live for a fortnight, and the eggs develop to adulthood in about four weeks, so in some years the swarm perpetuates itself and even increases along the way. There have been swarms of painted ladies in Britain for a while now, but they arrived in Aberdeen one Sabbath in July. On the Saturday there were no painted lady butterflies to be seen, and on the Sabbath they were around in their hundreds. In some places they impeded progress because every step sent a small shower up into the air.

The abundance of creation is one of the matters mentioned in Genesis 1 – “Let the waters bring forth *abundantly*” (v 20) – and both fish and insects have the possibility of multiplying in enormous numbers. This capacity was used for punishment in the plagues of Egypt under Pharaoh, with the multiplication of flies and locusts and other swarming creatures, but the Lord can also use it to a good purpose. A cloud of harmless and beautiful butterflies transforms a drab and uninteresting scene into a cheering and heart-stirring one.

As God has a fullness in outward matters and is able to multiply His natural creation when He pleases, so in Christ He has a fullness in spiritual matters and is able to multiply spiritual life at will: “The Son quickeneth whom He will” (Jn 5:21). The day is surely coming when, not an abundance of butterflies, but an abundance of souls will be found asking “the way to Zion with their faces thitherward” (Jer 50:5). And the people of God will be asking, “Who are these that fly as a cloud, and as the doves to their windows?” (Is 60:8). And as the arrival of the butterflies was sudden, so will the arrival of the blessing be: “Hezekiah rejoiced, and all the people, that God had prepared the people, for the thing was done suddenly” (2 Chr 29:36).

The arrival of the butterflies brought natural beauty, and the arrival of the blessing will bring the transforming beauty of spiritual life in great abundance: “It shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh” (Ezk 47:9). How desperately the deadness of Britain needs a refreshing visit from heaven of this sort!

DWBS

China’s Stranglehold on the Modern Bible Industry

The recent trade war between the USA and China has highlighted the extent to which the modern Bible industry is based on China. The major Bible publishers went to Washington to plead with the US Government for exemptions to tariffs being imposed on goods from China.

*Christianity Today*¹ reported that “China is the world’s largest Bible publisher, thanks to Nanjing-based Amity Press, which has printed almost 200 million Bibles since 1988 in partnership with the United Bible Societies”. The largest Bible publisher, HarperCollins Christian Publishing, spends more than three-quarters of its production costs in China. Similarly LifeWay Christian Resources, the publishing arm of the Southern Baptist Convention, which publishes the Christian Standard Bible (CSB), spends 31% of its total printing costs in China. Irrespective of a “Bible tax”, the modern Bible industry is hugely dependent on the economic stability and co-operation of China.

The world’s biggest Bible factory is based in China; more Bibles are printed there than in any other country due to their specialisation. These are significant ironies given the way that the Chinese government seeks to control official publication of the Chinese Bible in China, including its wording. Indeed, *The Guardian* recently reported a Chinese Government plan that calls for “retranslating and annotating” the Bible, to find commonalities with socialism and establish a “correct understanding” of the text. One wonders whether the Bible Society will deem it politic to comply with Beijing’s demands. Christian bookstores are often subjected to regular inspections by the Ministry of Culture and “foreign” books forbidden.

Publishers say that they have guarantees on the working conditions of staff printing and manufacturing these Bibles in China, but they have not made any impact on the degree of persecution of Christians there. The reality is that the whole modern commercialisation and customisation of the Bible is based on the economic partnership with China. Bibles are targeted to every conceivable taste and consumer. HarperCollins offers hundreds of different

¹Article, “Bibles Threatened by US Trade War with China, Christian Publishers Warn”, in the issue for June 21.

editions for different ages and interests, even as specialised as the Stock Car Racing edition, or the Ultimate Bible for Girls FaithGirlz edition. It is a kind of profiteering from religion that Tetzels and medieval Romanism could only have dreamed of. When the publishers predicted a Bible shortage in alarmist terms they were in fact speaking about an easing of the deluge.

But it is no wonder that publishers were concerned. A few years ago Phyllis Tickle, a former longtime religion editor at *Publishers Weekly*, observed that “Bibles are in many ways a cash cow; the Bible is the mainstay of many a publishing program”. Hence the constant proliferation of additional modern versions of the Bible in English.

These publishers are concerned for the value of their profits rather than the inestimable value of Scripture itself. We fear that they come under the judgement of those “supposing that gain is godliness: from such withdraw thyself” (1 Tim 6:5). MV

Abortion in New Zealand

Andrew Little, the Justice minister in the New Zealand Government has announced plans to relax the law on abortion. The existing law demands that women prove to a doctor that to continue with their pregnancy would endanger their physical or mental health. The present proposal is to remove this requirement for women whose pregnancy is under 20 weeks and decriminalise abortion, making it perfectly legal to kill unborn children up to an age when they can almost survive outside the womb.

This change in NZ law would change abortion from potentially being a crime to merely a “health issue”. There *may* be health issues for the mother and, if these are sufficiently serious to threaten her life, it may be necessary to remove the child to spare the mother’s life, but such cases are a minute proportion of the abortions that take place. But what about the child’s health? Abortion is not a mere health issue for the child; it is certain death.

Such is the inhumanity of today’s supposedly advanced generation that helpless human beings can be disposed of at a whim. One fears that the requirement to demonstrate danger to health is likely to be as easily satisfied in New Zealand as it is in the UK, where abortion seems in practice to be available on demand. But every move away from a scriptural position indicates a callousness about human life that bodes ill for the future.

Already euthanasia is legal in a number of countries and present trends suggest that it will be allowed in other parts of the world before long, as God and His law (given for the good of mankind) are increasingly disregarded. How much we need a return to the Bible and its principles in New Zealand, the UK and elsewhere! How much we need an outpouring of the Holy Spirit!

Church Information

Committee Meetings

These Synod committees will meet, DV, in Inverness Free Presbyterian Church as follows on Tuesday, October 8:

10.00 - 10.30 Church Interests Committee

10.30 - 12.00 Training of the Ministry Committee

12.00 - 1.00 Sabbath Observance Committee

2.00 - 5.00 Finance Committee

2.00 - 3.00 Outreach Committee

3.00 - 5.00 Religion and Morals Committee

6.00 - 7.30 Publications and Bookroom Committee

7.30 - 8.30 Welfare of Youth Committee

8.30 - 9.30 Overseas Committee (Rev) *K M Watkins*, Clerk of Synod

Overseas Fund

By appointment of Synod, the special collection on behalf of the Overseas Fund is due to be taken in congregations during September.

W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

Eastern Europe Fund: Anon, for the work in Ukraine, £140.

General Fund: Anon, £150.

Outreach Fund: Anon, Black Isle Show, £100 per ER.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Edinburgh: Anon, £100, £30; CR, North Berwick, £5 per DC; Estate of late Mrs A MacLeod, £1000.

Glasgow: Anon, £7.20, £7.20; Family of late Mr Sorley MacDonald, £100 per Rev RML; Anon, £20, £20, £10, £20, £20, £10 per DWN. *Bus Fund:* Anon, £20, £20, £20, £20, £20. *Eastern Europe Fund:* Anon, £70, £65, £70, £71, £72, £70, £70, £65, £70, £30, £70, £62, £63, £70, £70, £30, £70, £62. *Outreach Fund:* Anon, £20, £20. *TBS:* Anon, £20; Anon, £20 per DWN.

Greenock: *Bus Fund:* Anon, £10. *Sustentation Fund:* Anon, £80. *TBS:* Anon, £100.

Inverness: *Bus Fund:* Anon, £20, £20. *Home Mission Fund:* Mr A Reynolds, £76, £90. *Jewish & Foreign Mission Fund:* Mr A Reynolds, £76, £40.

Laird: Anon, £100; Friend, Isleview, £40; Friend, Mellon Charles, £410 per DAR; Friend, Holland, £120 per WM. *Eastern Europe Fund:* Friend, Aultbea, £60, £40, £40, £40, £50, £40, £40; Friend, Shieldaig, £100; Friend, Holland, £10, £60; Friend, Isleview, £80; Anon, £100; Friend, Port Henderson, £30 per DAR. *Magazine Fund:* Friend, Mellon Charles, £30, £30 per DAR. *Outreach Fund:* Friend, Aultbea, £40 per DAR. *Sustentation Fund:* Anon, £160; Friend, Isleview, £20; Anon, £40 per DAR.

North Tolsta: In memory of our beloved parents, R J & C M MacLeod, 59 North Tolsta, Ps 4:8, £250.

North Uist: Friends, £100.

Raasay: Anon, In loving memory of dear parents, £1000.

Shieldaig: Anon, £90. *Communion Expenses:* Anon, £100, £40 per DMC; SMK, £100.

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. Rev A W MacColl MA PhD, 10 Achary Road, Dingwall, IV15 9JB; tel: 01349 866546.
- 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. Manse tel: 01851 810228. Contact Rev K M Watkins; tel: 01859 520271.
- 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 K M Watkins; tel: 01859 520271.
- 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:graffton@internode.on.net.

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

New Zealand

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

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

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

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

Singapore

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

Ukraine

Odessa: F P Mission Station, 3 Pestelya Street, 65031. Sabbath 12 noon, 6 pm; Wednesday 6 pm. Rev D 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.

Free Presbyterian Church Bookroom

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

E-mail: sales@fpbookroom.org

Book Selection

	RRP	Offer
Expository Thoughts on the Gospel: John vol 1 by J C Ryle		
Banner of Truth, 2015 [1869], hbk, 314 pp	£12.50	£9.99
The Tree of Promise by Alexander Stewart		
Free Presbyterian Publications, 1999, hbk, 372 pp	£17.95	£14.29
Altogether Lovely: The Glory and Excellency of Jesus Christ		
by Jonathan Edwards, Soli Deo Gloria, 2019, pbk, 248 pp	£13.99	£11.19
The Lord's Prayer by Martin Luther		
Huntingtonian Press, 2017, hbk, 111 pp	£6.95	£5.49
A Basket of Fragments: Notes for Revival by Robert Murray M'Cheyne		
Christian Focus Publications, 2019, hbk, 333 pp	£12.99	£10.39

(Postage is extra)

Subscription rates, including postage:

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

Combined £39.00