

The Free Presbyterian Magazine

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

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

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Communions

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

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

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

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

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

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

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

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

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

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.

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Jonah's Prayer

God had directed Jonah to go to Nineveh to warn “that great city” about the consequences of its wickedness. But Jonah disobeyed. He found a ship getting ready to sail for Tarshish, paid the fare and went aboard. It might have seemed to Jonah that a ship waiting at Joppa which he could join was a favourable providence, but we are not so to read providence; he was “out of the way of duty”, to use Matthew Henry’s expression, and the commentator goes on to emphasise that “the ready way is not always the right way”. Significantly, Jonah was going away “from the presence of the Lord” (Jnh 1:3), away from the place of public worship, where God was making known how sinners could be reconciled to Him. Adam and Eve had attempted to hide from God’s presence, and they were unsuccessful. Jonah, of course, was equally unsuccessful. It would have been well for them all to have prayed, “Lift Thou up the light of Thy countenance upon us” (Ps 4:6); in other words, to ask for God’s favour. But that was not consistent with the desire to remove themselves from God’s presence.

Jonah’s purposes were thwarted by a series of special providences: a great storm arose, so severe that it seemed as if the ship would be broken up; the crew eventually agreed with Jonah that he should be thrown overboard; a large fish swallowed up Jonah. These were means that God used to preserve Jonah, so that he would yet be in a position to obey the command to go and warn Nineveh.

In the meantime, Jonah was in a desperate situation, one he was not likely to survive. He had tried to flee from God’s presence and now confessed, “I am cast out of Thy sight”. All he could do was cast himself on the mercy of God, who had revealed Himself as “The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin” (Ex 34:6,7).

Jonah said, “I cried by reason of mine affliction unto the Lord”. His affliction was so great that he had nowhere else to turn. But there was every reason in God’s revelation of Himself to encourage Jonah to look to Him. “No place is amiss for prayer”, says Matthew Henry. How thankful Jonah

could be that he was still in the presence of God! He could think back to David's questions in Psalm 139, including, "Whither shall I flee from Thy presence?" So Jonah "remembered the Lord", for even in the depths of the sea, inside the fish, God's mercy could reach him. Even when he felt, "I am cast out of Thy sight", there was no need for him to despair; he was in the presence of a merciful God. Matthew Henry also states, "Though we bring our afflictions upon ourselves by our sins, yet, if we pray in humility and godly sincerity, we shall be welcome to the throne of grace, as Jonah was".

He could say, "Yet I will look again toward Thy holy temple". It was where the symbol of God's special presence was, the cloud in the Holy of holies, the inner room of the temple. Jonah would remember what was done there. It was the place of sacrifice, where sinners came with their offerings, laid their hands on the head of their offering, to symbolise transferring their sins to the animal, which was to suffer death in their place. It was not that these sacrifices could take away sin, but they taught much about how sin could be removed, in those years before the coming of Christ.

First, they taught that it was possible for sinners to be reconciled to God. Then they showed something about how that could take place – through a substitute being provided: the animal would die instead of the sinner, who deserved eternal death for breaking God's law. In these and other ways, the sacrifices were pointing forward to the time when the Son of God would become man and suffer and die as the substitute for sinners, so that they might become reconciled to God, through faith in this glorious Saviour.

So Jonah remembered the ceremonies at the temple and, in his desperate situation, he thought of God's provision for sinners like him. He perhaps thought of the lambs that were being offered, one each morning and another in the evening, for all Israel. He trusted in God for acceptance, looking beyond the sacrifices to "the Seed of the woman" (Gen 3:15), who was to come in the fullness of time. On the basis of that acceptance, he could say before the Lord: "My prayer came in unto Thee, into Thine holy temple". And the Lord caused the fish to vomit "out Jonah upon the dry land".

Hugh Martin comments that Jonah's "prayer of faith, though in unparalleled circumstances, and spiritually noble in a marvellous degree, contains in it nothing but the ordinary principles of all believing prayer; and though we may not equal it in degree, if our prayers are not the same in kind, they are false".¹ How much we too need the Spirit of prayer, so graciously granted to Jonah!

No matter how severe the circumstances in which we may find ourselves, let us remember the example of Jonah and look again to God's temple in

¹Hugh Martin, *The Prophet Jonah*, Banner of Truth 1966 reprint, p 189.

heaven, where Christ sits on His throne making continual intercession. Let us look to Him, who has promised never to cast out those who come to Him, and seek deliverance in the way that seems best to Him. Especially, if we are experiencing trouble of soul, let us remember that He healed all who came to Him in this world – whatever their diseases of body or mind. And, as His healing of these diseases points to His power to heal spiritual disease, we are to heed His call, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Mt 11:28). He can make even the chief of sinners able and willing to obey the call and trust in Him, not only at conversion, but in every spiritual difficulty, no matter how disconcerting.

What reason for those under concern of soul to remember the Lord and what He has done for sinners and to send up their prayers to Him! They should not be satisfied with one, perhaps hurried, prayer; they are to keep watching daily at Christ's gates and waiting at the posts of His doors (see Prov 8:34). They are to keep on making use of the means of God's grace – not least reading the Scriptures and hearing them expounded in public worship, through which they may expect Christ to reveal Himself to them – and this is to be done prayerfully.

Jonah was clear that there was only one true religion; he knew that “they that observe lying vanities forsake their own mercy”. Non-Christian religions are false, as are all deviations from biblical Christianity; secular philosophies fall into the same category. No one can be saved for eternity apart from trusting in Christ and Him crucified. The idols of Jonah's time could not help him in his trouble; they could not hear him even if he was right beside them. Today's idols are equally deaf; nor will figurative idols – whatever people give their hearts to, even if it is not in itself sinful – save their souls. Those who follow idols of any kind are throwing away their opportunities of finding mercy in God.

“Salvation is of the Lord.” With these words, Jonah concluded his prayer, acknowledging that it belonged to the Lord to deliver him. This was true in his predicament; he had gone to the Lord to pray for deliverance and he was heard. Let us remember that we may go to Him, no matter how difficult our situation and how unlikely it is that we will be delivered from it. We are particularly encouraged to pray because of the sympathetic nature of Christ, the High Priest within the veil, who sits on the throne of grace, who is the great Intercessor with the Father: “Let us . . . come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb 4:16). Especially, we are to come in prayer, with confidence, for the supply of all our spiritual needs. The Saviour's words still hold true: “Him that cometh to Me I will in no wise cast out” (Jn 6:37).

Christ Living in Me (2)¹

A Sermon by *Hugh Martin*

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

2. Consider some of the consequences of Christ living in His people. (1.) *Their holiness is secured.* For what is their holiness but their likeness to Christ? And how true must that likeness be, if Christ indeed lives in them! So far as Christ lives in you, so far you will inevitably and exactly be like Christ. For whether living in His own person or in you, there is but one Christ, unchanged – the same yesterday, today and for ever. He will not contradict Himself; He will not misrepresent Himself. He will not live in you in any other way than He lived in the days of His flesh on the earth. It is just the very Christ whom we read of in the Gospels, and just as He lived when tabernacling with men upon the earth, that lives in you. And what He was then in His own person, exactly that will He be in you, to the full extent to which by faith you suffer Him to live and dwell in you.

In you, as in Himself, He will still be the same meek and lowly One; the same kind and condescending One; the same dutiful, diligent, obedient Son; the same uncomplaining, unflinching sufferer. In you, as in Himself, He will still go about doing good; or you will, when He lives in you. In you, as in Himself, He will long after lost souls and love the souls of the saved; or you will, when Christ lives in you. In you, as in Himself, He will say – He will say in you, or you will say in Him, the ever-same, unchanged obedient One – “My meat is to do the will of Him that sent Me”; “Wist ye not that I must be about My Father’s business?” He is the same submissive One: “Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt”. “The cup which My Father hath given Me, shall I not drink it?” He is the same forgiving One: “Father, forgive them, for they know not what they do”. He is the same relying One even in death: “Father, into Thy hands I commit My spirit.”

All this will He be in you, as all this He was in Himself: all this will He be in you to the full extent to which He lives in you. He will reproduce Himself in you. He will re-present Himself in you. Even as He was in the world, so will you also be. His thoughts will be yours, for the same mind that was in Christ will assuredly be in you, when Christ Himself is in you. His will will be yours, for He will work in you to will and to do of His good pleasure. His work will be yours, for “he that abideth in Me, and I in him, the same

¹The final part of a sermon taken with editing from *The Family Treasury* for 1859. The first part, which appeared in last month’s issue, dealt with “the causes of Christ living in the believer”.

bringeth forth much fruit". Surely Christ living in you is the truest and profoundest security for your being like Him, for your being made holy even as He is holy.

And mark how holiness on this principle – holiness thus secured – cannot fail to be based upon humility, and pervaded with it, as all true holiness must be. You live – you live a holy life; but you have no credit because of it, you have no ground of glorying. For it is really not you that lives; it is Christ that lives in you. The thoughts of purity and light and wisdom that you think, they are not your own; they are the mind of Christ – they are Christ living in you, thinking His own truth in you, wielding by His Spirit your faculty of thought and bringing its perceptions of heavenly knowledge into harmony with His own. The purposes of meek obedience and uncomplaining patience which you cherish are not your own; they are the will of Christ – they are Christ living in you, willing His own purpose in you, wielding your will by His Spirit, and bringing your desire and choice into unison with His.

Your good works are not your own: they are Christ living in you, working in you to will and to do of His own good pleasure. You resign all ground of glorying; you renounce all claim to honour. Far more: you renounce indeed your very self. It is *not I*, it is Christ. Christ is all in all. "By the grace of God, I am what I am: and His grace which was bestowed upon me was not in vain, but I laboured more abundantly than they all; yet not I, but the grace of God which was with me." "I live; yet not I, but Christ liveth in me." Who that knows himself, in all his sinfulness and emptiness, would not renounce himself that he might be filled with Christ, that he might have Christ reproduced in him, Christ living in him – Christ, the chiefest among ten thousand, the altogether lovely, fairer than the sons of men!

(2.) *The mutual love that subsists among the members of Christ.* "We know that we have passed from death unto life, because we love the brethren." We know that we ourselves live, that Christ lives in us, because we love them in whom Christ lives. Our love to Him inevitably goes forth as love to them. Indeed our love to them is just our love to Him – recognising, receiving, resting on Him, as living in them also. For if Christ lives in them, His word is literally and profoundly true: "He that receiveth you receiveth Me". "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

When a Christian brother ministers to me in Christian love, it is not he but Christ living in him that ministers to me. When I, in turn, minister in love to my brother, it is to Christ living in him that I minister. Thus, in His people, Christ Himself ministers to me here: Christ will hereafter own me as having ministered to Himself in them. Even a cup of cold water, given in the name

of a disciple, should be met with gratitude to Christ for it now; and it will obtain from Christ its reward at last.

Hence also the secret of that pure and exalted feeling of honour and esteem with which the blessed grace of love to the brethren is characterised. For when I truly love a believer, it is with an emotional ascription of honour to him as one of the excellent of the earth. I recognise him as a child of God – as an heir of God. I recognise him as a king and a priest by God’s appointment and in the estimation of our Father who is in heaven. But honourable and exalted as this, his recognised rank and renown, must be, my estimate of him rises higher still when I recognise the truth that Christ lives in him, when I recognise Christ Himself living in him. Then I not only honour him in Christ, but I honour Christ in him.

Nor does his earthly rank or estate enter into this consideration at all. That dwindles into insignificance, and does not at all come into account. Indeed his nation, kindred, people and tongue become a matter of pure indifference. Christ living in him obliterates all social and national distinctions, throws down all barriers of social and national separation. “There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all” if Christ is in all, if Christ is all in all. “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.” Well therefore may this mutual love be assigned as the grand evidence of discipleship: “By this shall all men know that ye are my disciples, if ye have love one to another”.

(3.) *The explanation and the origin, of persecution.* It originates in the world’s hatred to Christ and is directed against Him. It must be so, seeing that Christ lives in His people. “Saul, Saul, [wasting the Church,] why persecutest thou Me?” And it is no extenuation of the world’s guilt, in hating the saints, that they do not believe that Christ lives in them – that they do not know or recognise Christ in them. Their rejection of those who are His stands on exactly the same footing as their rejection of Him: “The world knoweth us not, because it knew Him not”.

Depravity blinded the world to the glory of Christ when He came in His own person, and it blinds them to the measure of His glory in which He comes in the persons of His people. The bitter Ishmaelitish laugh and jest with which you, the worldling, scorn the Isaac of God, the promised seed; the hard words or hard deeds with which you, born after the flesh, persecute him that is born after the Spirit, will bear no excuse from your assertion that you did not know, you did not think, you did not see that Christ was living in him – that it was really the promised Seed of the woman, Messiah Himself, you were persecuting. For it is only your hatred and bitter prejudice that

blind you. If you feared God and loved Christ, you would see Him in His people: "They that fear thee shall rejoice when they see me" trusting in Thy word; they shall glorify Christ in me.

Consider – in your dislike of those that are Christ's, in your suspicion of them – your hard thoughts and hard speeches concerning them; your discomfort in their presence when their godliness, their Christliness, comes out; your scornful joy over their infirmities and failures. Consider what a proof you have in all this of your deadly enmity to that Christ who lives in them. You cannot but know that as yet Christ lives in them only partially. If Christ is in them, the body is dead because of sin, though the Spirit is life because of righteousness. A body of sin and death is in them, as well as a living Christ. And that body of sin and death is a drawback to the completeness of the life and likeness of Christ in His people. They profess to give no more than a partial, though a real, representation of Christ. They profess no more, though they long for it to be far more; they long for it to be unbroken and complete.

But if it was so – if their infirmities were removed, if their remaining corruption was finally suppressed and extinguished; if there was absolutely nothing seen in them any more except Christ, "Christ living in them" in the unabated fullness and energy of His holy grace and life – you know that their society would be unspeakably more painful to you still; their Christliness would rebuke you more powerfully than now; your withdrawal from them, if withdrawal were possible, would be more complete. Or if you could not escape their presence and their intercourse; if you found yourself in relations to them which you could not set aside; if you found them a people with whom, in their perfect righteousness and holiness and likeness to Christ, you had to keep company – would not your dislike to them, your rejection of them, your resentment against them and their piety, break out in manifold strength and bitterness?

What is this but a proof that the more clearly Christ is revealed to you, the nearer Christ is brought to you, so much the more you dislike Him. And if Christ therefore was to come to you, not only in His own personal perfection in His people, but in Himself, in His own perfect person, you would fully and finally reject *Him* and say, "Depart from us, for we desire not [Thee, nor] the knowledge of Thy ways?" Ah, do not forget that it is this you indeed say when now you reject His people. You reject Him; you persecute Him in them; for "Christ liveth in" them.

But let believers know what they are to expect at the world's hands, and why. Christ living in you will not fare any better at the world's hands than Christ sojourning in the world in the days of His flesh. The world is the same now as then. Christ in you is the same Christ as then. If they have kept His

sayings, they will keep yours also; if they have persecuted Him, they will persecute you. The servant is not greater than his Lord; it is enough if the servant be as his Lord. And it must be so if his Lord lives in Him. Christ in His own person was the object of the world's malice. Christ living in you will be so still.

(4.) The words of Paul to the Colossians: "*Christ in you the hope of glory*". Christ living in you by His Spirit is the seal, the hope, the earnest of the glory to be revealed. Not the glory itself as yet: the seal only, not the substance; the hope only, not the realisation; the earnest merely, not the fullness or completion. And the reason is that Christ as yet lives in you not as He lives in His glory: when He does so, that will be your glory realised. When Christ as glorified shall live in you, you also will be glorified thereby. But Christ does not yet live in you as He lives in His glory. Christ lives in you as He lived in His humiliation, in His work and travail, in His sorrows and sufferings – His glory veiled in the tabernacle of His flesh and beneath the thick covering of His deep abasement.

The Christ who now lives in you is not the Christ as sitting in the fullness of His blessed reward, but the Christ as labouring in the yoke and toil of His humble service, the Christ as going about Judea and Galilee doing good and suffering evil – overcoming evil with good, enduring the contradiction of sinners against Himself; living indeed a glorious life in the favour of His Father even then, but with His glory hidden. This is the Christ who now lives in you. Your life therefore also is hid with Christ in God. To suffer with Christ is your portion now, even to fill up what is behind of the sufferings of Christ. When glory comes, Christ will live in you in glory as He lives in glory Himself. Before glory comes, Christ will live in you in the world even as He Himself did live in the world. "Ought not Christ to have suffered these things and to enter into His glory?" Ought you not to suffer with Him, that you may also be glorified together?

It is only "the hope of glory". But it is that hope most sure and blessed – most animating for duty, most comforting for patience. For living in you, and working in you, Christ will perfect that which concerns you. He will gradually suppress, and finally extinguish, all that is not "Christ in you" and then shine forth in you in the unabated splendour of His perfect image. You do not know what you shall be, but you know that, when He shall appear, you shall be like Him, for you shall see Him as He is. There will then be nothing in you but Christ. Already you have said, and you habitually say, None but Christ for me. And, blessed be God, that is already realised in full perfection. Christ for me; Christ, "who loved me, and gave Himself for me"; Christ, who appears "in the presence of God for" me.

But then that other cry shall also be realised fully, which as yet is but the object of desire and hope, and towards which there is only as yet a progress: None but Christ in me; and you will be satisfied when you awake in the attainment of it. Meantime, bear patiently the sufferings; “for I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us”. The seal, earnest and hope of that glory is Christ living in us already. Engage an in-living Christ more and more, by faith, by vigilance, by prayer, by diligence and dutifulness – engage the Christ that lives in you to mortify and crucify the sin that dwells in you. So will you realise and manifest His inward presence with you. And you will say, with growing faith and wonder and with deepening apprehension of the rich grace and marvels of the saying, “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.”

Why We Need Creeds and Confessions¹

2. More Reasons and Some Objections

Rev Caleb Hembd

4 **Practical reasons for confessions.** Creeds and confessions help us in a variety of practical ways. First, they *help us understand the main doctrines of Scripture*. To be saved we must know at least some truth. Of course, we need more than just a head knowledge of the truth – the Holy Spirit must put the truth into our hearts in regeneration. But saving truth enters the heart through the understanding. If truth is not understood, it will not have a lasting effect. Christ says, “When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart” (Mt 13:19).

The Ethiopian eunuch was reading Isaiah 53 but did not understand it. Then he heard Philip’s explanation, which was blessed to his soul, and he went on his way rejoicing. Similarly, creeds and confessions provide explanations of important doctrines which, by the blessing of the Spirit, regenerate, sanctify and comfort our souls.

Second, *creeds and confessions help us identify and refute error*. A young man once met two Mormons who claimed that their leader (Joseph Smith) had been sent by God to show us what true Christianity was. They claimed

¹The final 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?” The first part gave biblical and historical reasons.

that the great apostasy predicted by the Apostles occurred soon after their death, and the true Church went extinct for centuries.

This did not sound right to the young man, but he could not think of a Bible verse to refute them. He decided to look up what *The Westminster Confession of Faith* says about the Church. In chapter 25, he read that “there shall always be a Church on earth, to worship God according to His will”. One of the proof texts for this statement was Matthew 16:18: “Upon this rock I will build My Church, and the gates of hell shall not prevail against it”. Examining the *Confession* made him think of another text: “My righteousness shall be for ever, and My salvation from generation to generation” (Is 51:8). In every generation, souls will be saved – no matter how dark the day is. The young man saw that *The Confession of Faith* was like a map to help him get quickly to the Scriptures he needed to refute false teaching.

Third, *Confessions show us the unity and harmony of the truths of Scripture*. They show how one doctrine relates to another. For example, the doctrines of total depravity and effectual calling are related to one another. If we are totally depraved – dead in trespasses and in sins – then the Holy Spirit must quicken (put life into) us with that power which He wrought in Christ when He raised Him from the dead (Rom 8:11, Eph 1:19-20). This quickening takes place in effectual calling.

One solemn lesson arises from the fact that all truths relate to one another. If one truth is denied, it may lead to the denial of another truth. Therefore we cannot afford to be indifferent to any truth in the Word of God.

Fourth, *creeds and confessions help ensure that the same teaching is heard in all the pulpits of the Church*. The Apostle Paul commands us by the authority of Christ, “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement” (1 Cor 1:10). Here Paul makes clear that the Church must “speak the same thing” by teaching the same doctrine and by worshipping and serving God in the same way. Only Churches that are fully committed to a confession of faith will come close to this standard. A Church that chooses *not* to be fully committed to a confession of faith is not even trying to obey this divine command.

Fifth, *creeds and confessions help ensure that the same biblical teaching will be declared to succeeding generations* (with God’s care and keeping). Time passes quickly, and soon an entire generation of faithful ministers will be removed from the earth. Who will replace them? The Church with an unreserved commitment to a confession of faith answers, Only those men who will preach the same unchanging truths that our fathers did.

Too often, Churches with a loose connection to a confession of faith change dramatically when a new minister arrives. He claims that he preaches the same gospel – only in a different way. But the more discerning hearers see that he is preaching a different gospel altogether. Great upheaval follows. The conservative members find that they cannot stop the disturbing doctrine from being taught, because the Church has no fixed standard of doctrine. Their only option is to leave the Church and go elsewhere.

5. Objections to creeds and confessions. Throughout the centuries, there have been a few professing Christians who have strongly objected to creeds and confessions. Some are concerned that creeds are given a place that belongs to Scripture alone. Others protest against creeds, because they so effectively expose the false teaching that they are trying to spread. An old writer observed, “People are seldom against creeds, except when the creeds are against them”. We will state and answer four main objections that are made time and time again.

1. Some people claim *that it is arrogant for the Church to declare how others should understand the Scriptures*. They argue that every person has the right to interpret the Scriptures for himself, and that creeds and confessions interfere with this right.

This objection is easily answered. Every time a minister preaches, he is showing his hearers how to understand the Scriptures. Creeds and confessions also show us how to understand the Scriptures. If creeds are wrong, then so are sermons. The minister should do nothing more than read the Scriptures to the congregation. And he should read them in the original Hebrew and Greek, since translations are the work of fallible men and not inspired.

Further, sermons and creeds have authority because they are rooted in Scripture. The minister says, These are the doctrines you must believe, and these are the duties you must do, because this is what the Word of God says. Similarly, the Church says in her creeds and confessions, You must believe the following doctrines, because this is what the Word of God says; just study the proof texts that we have appended to every doctrinal statement. In no part of a creed does the Church appeal to her own authority, or to the authority of learned theologians. In every statement of a confession of faith, the Church appeals to the Word of God alone.

2. Another common objection is as follows: *It is lawful for the Church to write confessions in order to help us understand the Scriptures correctly. But it is not lawful for the Church to require men to subscribe to a confession before they can take office. This requirement destroys liberty of conscience. The Church has no right to dictate what office-bearers may believe.*

This objection is answered in two steps. First, liberty of conscience does

not mean liberty to believe unscriptural doctrine, or liberty to do anything that is sinful. Second, no one is forced to subscribe to a confession of faith. It is a voluntary act, in which the man solemnly declares before God, I have read the Confession of Faith, and my conscience testifies that it is just what the Bible teaches; therefore I freely sign the Confession as the confession of my faith.

3. Others object that *confessions have not succeeded in keeping Churches unified and biblical*. They point to Churches that once had sound confessions and yet became filled with division and error.

This observation is sadly true. But it does not mean that creeds and confessions are useless. Public laws do not get rid of crime, but they are still valuable and necessary. Much more crime would occur without them. Similarly, if a Church were to have no confession of faith, she would be troubled with far more error and division.²

4. The last objection to consider is very common today, even in Reformed circles. It is as follows: *Confessions should only include the doctrines that people need to know to be saved. Including other doctrines only causes needless division. Therefore we should require office-bearers to subscribe only to fundamental doctrines and not let minor doctrinal differences divide us.*

This objection deserves a full answer. First, in the Great Commission, Christ commands His Church not only to preach the gospel to every creature but also to teach them to observe all things whatsoever He has commanded. Clearly Christ expected His Apostles to believe, teach and enforce everything in His Word – not just the key doctrines of the gospel. He demands no less of His Church today.

Second, it is true that people who believe only a few important truths of Scripture may go to heaven. However, that does not mean the other truths of Scripture are unimportant. At the very least, they are necessary for the comfort, stability and usefulness of the Christian. James Bannerman draws a useful distinction between truths that are necessary for the being of the Church and truths that are necessary for her well-being. Truths that are necessary for the being (or existence) of the Church include the doctrine of the Trinity and the Deity of Christ. A Church that does not believe in the Trinity believes in a god of its imagination and is therefore not the Church of Christ at all, but a synagogue of Satan. Truths that are necessary for the well-being of the Church include the regulative principle of worship, which teaches that only the things God has *commanded* can be brought into His worship.

To illustrate Bannerman's point, imagine two healthy people who have

²Samuel Miller, *Doctrinal Integrity: The Utility and Importance of Creeds and Confessions*, Presbyterian Heritage Publications, 1989 reprint, p 48.

different diets. The first person is on a diet containing basic nutrients that give him energy for the day, but nothing else. The other person has a diet that includes a full array of nutrients, including vitamins. At first, the two people may both seem to be well. But when viruses are in the air, the first person's health will likely break down due to a lack of vitamins, while the second person will likely continue to be healthy or recover more quickly (with God's blessing). Similarly a Church that holds only to fundamental doctrines of Scripture may appear to be well at first, but is likely to weaken and eventually break down when Satan attacks. On the other hand, the Church that holds firmly to all truth will be far better equipped to resist his attacks.

Third, Christ specifically warns the teachers of His Church not to ignore any truth and commends those who both teach and practise all Scriptural principles. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Mt 5:19). Therefore, the Church must resolve to assert, maintain and defend every truth in the Word of God.

Fourth, Christ declares, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" (Lk 16:10). This teaches that those who are ready to compromise "small" biblical principles will be ready to compromise "great" biblical principles as well. An old writer put it well when he said, "He that despiseth small things, shall fall by little and little". The Church ought therefore to require her office-bearers to subscribe wholeheartedly to a confession of faith that contains much more than the doctrines that people must know to be saved.

Conclusion. Our Bibles, church history, and experience show how important it is for our Church to hold unreservedly to *The Westminster Confession of Faith*. We should be thankful that there was never a time when the Free Presbyterian Church of Scotland's commitment to *The Westminster Confession* was in doubt. Never, for example, did our Church have a Declaratory Act that loosened its commitment to the *Confession*. Most Presbyterian denominations today either have, or used to have, a Declaratory Act in force. Of course, we must give the Lord all the glory for keeping the Church committed to sound doctrine for more than 125 years. "For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1 Cor 4:7).

Finally, the Lord in His goodness has placed us in a Church with a thoroughly-biblical confession of faith. Only a fraction of the world's population today enjoys such a privilege. His favour toward us should stir us to study the *Confession of Faith* and seek grace to make it the confession of our

own faith. And we should be stirred to pray that our Church would be kept faithful to sound doctrine, pure worship, and holy practice. For “except the Lord keep the city, the watchmen waketh but in vain” (Ps 127:1).

The Spirit of Prayer¹

3. Some Lessons

James Buchanan

Many lessons might be deduced from the doctrine of the Spirit’s work as “the Spirit of grace and supplication”, applicable alike for our warning, our direction and our encouragement in prayer.

We learn that prayer is a very solemn exercise, one in which we not only hold direct converse with God, whom we address, but in which God also holds converse with us by the operation of his Spirit in our hearts. As this reflection is fitted to rebuke and humble us on account of the carelessness with which we have too often approached His throne, so it should warn us against the guilt and danger of calling on His name without some suitable feelings of reverence and godly fear.

We learn that prayer is far beyond our natural power, and demands the exercise of graces which can only be imparted by the Spirit of God. This reflection should again direct us to look to the Spirit of all grace, and to implore His aid, as often as we come to the throne.

We learn that God has made the most ample provision for our being restored to his fellowship. Not only is He revealed as the answerer of prayer, sitting on the throne of grace and waiting to be gracious; and not only is Christ revealed as our advocate and intercessor, standing beside the throne, and ready to present our requests, perfumed with the incense of His own merits; but lest, when all outward impediments were removed, there might still remain some hindrance in our own hearts, the Holy Spirit is also revealed as “the Spirit of grace and supplication”, who “maketh intercession for the saints according to the will of God”. As this precious truth should encourage us to ask His grace to help our infirmities, so it should inspire the hope of an answer in peace; for every prayer that is prompted by the Spirit is a pledge of its own fulfilment, seeing that God “that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God”.

¹The final extract from 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 previous article, entitled “The Spirit’s Help”, appeared last month.

And although we should feel at a loss for words to express our desires to God, even this should not discourage us; the desire of the heart is prayer, although it should find no fit utterance; for only Moses' heart spoke, when God said, "Wherefore criest thou unto Me?" and Hannah's, when "she spoke in her heart"; her lips moved, but her voice was not heard, yet without words "she poured out her heart before the Lord"; and the very absence of suitable expressions may show that the Spirit is making intercession for us "with groanings that cannot be uttered".

But while we are warned and directed and encouraged by this precious truth, we must habitually bear in mind that the Spirit's grace is to be sought in the path of duty; that His influence is not designed to supersede but to stimulate our industry; and that if we would overcome the hindrances which prevent or mar our communion with God, we must diligently avail ourselves of the helps which He has provided for our use. Where prayer is prevented or abridged by any necessary cause, and especially by bodily infirmity, the words of Christ himself show that He will make every reasonable allowance for our weakness: for on that memorable night, when He was in an agony in the garden, and when His soul was exceeding sorrowful, even unto death, and His sweat was as it were great drops of blood falling to the ground, His disciples, whom He commanded to watch, began to sleep; He gently rebuked them, saying, "Couldst not thou watch one hour?" and He exhorted them, "Watch ye and pray, lest ye enter into temptation". Yet no sooner was the warning uttered than He Himself suggested their excuse, "The spirit indeed is willing, but the flesh is weak".

But there are other hindrances to prayer for which no such allowance can be made, and which we must watch against and overcome in the use of every appointed means, if we would expect the blessing of the Spirit. Our bodily infirmities themselves, when they proceed, as they often do, from sloth and self-indulgence and from the fullness of a pampered appetite, are reasons for deep self-humiliation, when they mar our communion with God. And we should watch unto prayer, and even fast if need be, remembering Paul's words, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway". In like manner, the necessary business of life must be attended to; but the absorbing cares, the idle amusements, the mere vanities of the world, which so often abridge the time and destroy the comfort of prayer, should be watchfully guarded against and steadily resisted, if we would enjoy the communion of the Spirit in our fellowship with God.

The gospel is just grace bringing salvation. Faith is just grace receiving the salvation which is brought nigh.

John Kennedy

Thoughts on Sanctification¹

1. A Work of God's Free Grace

Rev Roderick Macleod

Lachlan Mackenzie, the esteemed eighteenth-century Highland minister of the gospel wrote the following description of the man who by the grace of God desires to “die unto sin and live unto righteousness”:

“The happy man was born in the city of Regeneration, in the parish of repentance unto life. He was educated at the school of Obedience. He has a large estate in the county of Christian Contentment. And many times does works of self-denial. He wears the garment of humility and has another suit to put on when he goes to court, called the Robe of Christ's Righteousness. He often walks in the valley of Self-abasement and sometimes climbs the mountains of Heavenly-mindedness. He breakfasts every morning on Spiritual Prayer, and sups every evening on the same. He has meat to eat the world knows not of, and his drink is the sincere milk of the Word of God. Happy is he who has gospel submission in his will, due order in his affections, and sound peace in his conscience, real divinity in his breast, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head. Happy is the life of that man who believes firmly, prays fervently, walks patiently, works abundantly, lives holily, dies daily, watches his heart, guides his senses, redeems his time, loves Christ, and longs for glory. He is necessitated to take the world on his way to heaven, but he walks through it as fast as he can and all his business by the way is to make himself and others happy.”

This describes the cheerful and humble godliness which inward sanctification has produced in people we have known from our youth. As to its reality, its growth and its perfection, it remains the elusive effect we long for in our own hearts and lives, and look for also in those to whom we have attempted to preach the truth which is calculated to crucify the flesh, and circumcise, or sanctify, the heart.

The Westminster Confession of Faith, The Larger and Shorter Catechisms state that sanctification is the work of “God's free grace”.

1. Is it of free grace? Then it is a gift that is sovereignly bestowed on some, though no one deserves it (Ruth 2:13). Sanctification should be viewed first and always as a privilege freely bestowed by God. It is to be viewed also as a duty: wherein true believers “are enabled more and more to die unto sin and live unto righteousness”, and to do so in the strength of promised grace.

¹Based on some of the material on this subject presented to the 2018 Theological Conference.

The progress of sanctification is possible only by a free, irresistible, sovereign, mysterious work of divine love and kindness in those who are born again. Were it not for the power of God making a real change in the heart possible, there would be no sanctification; even the most holy Christians “are hindered in all their spiritual services, and their best works are imperfect and defiled in the sight of God” (*Larger Catechism* Ans 78).

If one saw a spark fly from a fire into a swift river, he would see the spark expire in the water and he might say, That is the work of nature. But if he saw instead the spark dry up the river to its very source, he would say, This is the power of God. The power of God in the sanctification of a deceitful and desperately wicked heart by a spark of divine grace is well illustrated by this oft-repeated analogy.

2. Is it a “work of God”? It has to be because:

(1.) It is utterly impossible that an unregenerate sinner would ever sincerely and knowingly choose to be holy. You would sooner find a man who would genuinely wish to live underwater than find an unregenerate sinner who would sincerely desire to possess gospel holiness; in both cases the absurdity lies in the fact that what is suggested is utterly contrary to their desires, according to their natures. The sinner’s will is in bondage to sin. He is “taken captive by” the devil “at his will” (2 Tim 2:26). He cannot, and he will not, desire holiness – a thing so alien to the moral disposition of his heart.

His will is free in the sense that he chooses as he pleases. But that is the crux of a sinner’s misery: (in things pertaining to salvation) he can only choose the soul-ruining things that are pleasing to his sinful fallen nature. Holiness, obedience, the yoke of Christ’s love – these are rejected by his sinful heart. “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Rom 8:7). “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Cor 2:14). “Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil” (Jer 13:23).

(2.) Nothing but the exceeding greatness of the power of God, calling a sinner effectually, can change his heart. It is when God gives one a new heart and a new spirit that he begins to learn what the way of the gospel mystery of evangelical holiness actually is. Only then will he freely yearn to possess it and grow in it, saying,

“O let my footsteps in Thy word aright still order’d be:

Let no iniquity obtain dominion over me” (Ps 119:133).

(3.) Nothing else can explain it. The practice of evangelical obedience is

even beyond the power of converted people, without God working it in them (Phil 2:13). They are taught to be “strong in the Lord, and in the power of His might” for they “wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness” (Eph 6:10,12). Both the *Larger* and *Shorter Catechisms* affirm that believers more and more die unto sin, and live unto righteousness only because they are enabled to do so by the gracious power of God. “Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure” (*Westminster Confession* 16:3). The hypocrite makes a pillow of this, but it brings those who have the hearts of true children to mourn. Yes, the happy man has a habitual tear on the eye of his soul until he “is made perfect in holiness”.

Every aspect of salvation is from Christ. If we are to be happy, we will not only ask, that it may be given us; not only seek, that we may find it; not only knock, that the way may be opened unto us; but we will keep on asking, seeking and knocking that we may keep on receiving, finding and gaining access to the capacious stores of spiritual nourishment in the fullness of sanctifying grace in Christ. There, strengthened by communion with Christ, our souls will receive grace out of the fullness of grace in Christ. Only by union and communion with Him will one grow in grace.

In the diligent use of the means of obtaining grace, the believer will get a token to assure him that he has a new heart. The Lord not only loves His people, it is good in His eyes for them to know that He loves them. He not only pardons them, He wishes them to know that He pardons them. Such things stir up the soul to holy gratitude. “The love of Christ constraineth” the Happy Man to walk in this gospel way of sanctification. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure” (1 Jn 3:1-3). “If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him” (Jn 14:23).

When the Word is preached, there is more company present than is visible; there are angels and devils in the assembly. . . . The devil is present to distract the mind by wandering thoughts, by raising prejudices, that we may cast out the Word.

Thomas Manton

Keeping the Sabbath¹

James Foote

Isaiah 58:13,14. *If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.*

Let us consider, *first of all*, what we are taught, in this beautiful passage, to call the Sabbath and, of course, how to esteem it. We should account it “a delight”. God forbid that the day itself should seem gloomy to us, or its services irksome. May every one of us be able to say sincerely and with deep feeling, I esteem this day the best of all the seven, and I will delight myself in this commandment, which I have loved.

We should also account the Sabbath “the holy of the Lord”. It does indeed belong to the Lord; it is His property. It is the time the Lord sanctified and set apart to Himself. Let us regard it, acknowledge it and keep it as such.

We are also taught to call the Sabbath “honourable”. Let us esteem it highly; let us speak of it with admiration; let us honour it in the way we spend it; let us openly profess the respect we bear to it and show this in practice.

Second. We are here instructed, in various distinct particulars, how we ought to observe the Sabbath. We should turn away our foot from it. The word *foot* (or *feet*) is sometimes used to signify inclinations and actions. “Keep thy foot”, means, Be very careful of thy behaviour and abstain from everything improper, “when thou goest to the house of God; and be more ready to hear, than to give the sacrifice of fools”. Perhaps the allusion in the expression, “Turn away thy foot”, is to the care with which a man turns aside his steps when he wishes to avoid treading on anything; as if it was said, Do not trample on the Sabbath; refrain from profaning it. Or the expression may imply a caution against needless travelling on the Sabbath. Or this clause may be intended to be taken in immediate connection with the next, “doing thy pleasure on My holy day”, and so we are cautioned to refrain from that.

We are prohibited from “doing thy pleasure on [God’s] holy day”. We must not suppose that we are then at liberty to do as we please, to do whatever may happen to suit ourselves and our own inclinations, whether it falls in with the purpose of the Sabbath or not; but we must cheerfully

¹Reprinted, with editing, from *The Christian’s Daily Companion*. Foote (1781-1856) was a minister in Aberdeen.

conform to the rules God has prescribed and do the things that please Him. Again, we are called on to “honour God” on the Sabbath. We are to honour God Himself by honouring His Sabbath. Or this clause may be viewed as leading on to what follows, and then it calls on us to honour God in the ways there specified.

“Not doing thine own ways.” Sinners turn “every one to his own way”. Let us beware of this perverseness, and study to follow God’s directions. Then, as in close relation to the Sabbath, are we not here positively forbidden to follow, on that day, any ordinary calling or worldly business?

“Nor finding thine own pleasure.” Ungodly men are described as being “lovers of pleasures more than lovers of God”, and when this spirit is indulged on the Sabbath, it becomes specially sinful. We are forbidden too to engage in such recreations or amusements as may be lawful on other days. Amusements are even more inconsistent with the proper observance of the Sabbath than ordinary labour, seeing they more certainly and more entirely distract the mind, fill it with frivolity and disincline and incapacitate it for serious activity. How shamefully is this prohibition disregarded by some who seem to consider the Lord’s day as appointed only for their recreation! Away with the expression, *innocent amusements on the Sabbath*. No amusements are then innocent; they are all forbidden.

“Nor speaking thine own words” or, more literally, *nor speaking a word*. It is necessary to add something to complete the sense, for it is not to be supposed that absolute silence is enjoined. We are called on, however, to abstain from such conversation as is not suitable to the Sabbath, to abstain from speaking unnecessarily on temporal and worldly topics, from vain and trifling discourse. What ground for self-abasement we have here, and what a call to keep the door of our lips!

Third. Let us consider the promise here held forth to encourage us to observe the Sabbath conscientiously; we are assured that we shall find it delightful, honourable and profitable.

“Then shalt thou delight thyself in the Lord.” In the way of keeping the Sabbath, we shall find much spiritual joy and comfort in God.

“And I will cause thee to ride upon the high places of the earth.” This denotes great security, dignity and triumph (see Is 33:16, Deut 32:13, 33:29). The Lord will bestow honour on public bodies and on individuals who thus glorify Him; while He will, sooner or later, bring disgrace on those who in this respect contemn His authority.

“And feed thee with the heritage of Jacob thy father.” As applied to the Jews, this may refer to peace and plenty in the land of Canaan, the temporal inheritance promised to Abraham, Isaac and Jacob. It may also refer to the

double blessing and the birthright which came to Jacob (Ps 105:9,10; 136:21,22). And so temporal prosperity is promised to the pious observers of the Lord's day, in so far as it shall be for God's glory and their own good. But as the covenant made with the patriarchs included a promise of spiritual blessings to the faithful and obedient, so this promise also includes all needful nourishment for the soul, a rich feast of gospel blessings, as a pledge of an eternal inheritance.

Fourth. How complete is the security given for the fulfilment of this rich and encouraging promise: "For the mouth of the Lord hath spoken it". Let us take God's word for it. What His mouth has spoken, His hand will perform. "Heaven and earth shall pass away, but [the Lord's] words shall not pass away." May this sure and precious promise encourage us to be more and more careful in sanctifying the Sabbath! And, in our endeavours to do so, may the Lord shed down upon us, in abundant measure, the gracious influences of His Holy Spirit, for His Son's sake. Amen.

Revival in Moulin¹

4. Further Progress

Alexander Stewart

I must bear my renewed testimony to the power and grace of God, manifested in behalf of His people in this part of the country. The experience of years has now confirmed the favourable hopes which were entertained about many. Their humble, inoffensive, affectionate behaviour toward their connections, their neighbours and each other has shown that the grace of God which was bestowed on them was not in vain; that the views they had received of divine truth were neither delusive nor unfruitful and did not issue in barren speculations or mystical fancies or transient raptures, but in sound, permanent principles of conduct.

The desire of obtaining religious knowledge and the attention paid to religious instruction, which had begun to spread a few years ago, have now become prevalent. A persuasion of the necessity of possessing vital godliness, having an interest in Christ and living a life of faith has become pretty general. Among the numbers who come to the ordinances of religion with some degree

¹Reprinted, with editing, from *The Free Presbyterian Magazine* for 1913. The first three articles in this series were written in 1800 in the form of a letter to David Black of Edinburgh and were printed as a pamphlet; this final article in the series was written in 1802 and printed as an appendix to a reprint of that pamphlet. Stewart was then the parish minister of Moulin in Perthshire.

of seriousness, there is reason to fear that many still satisfy themselves with performing the outward service, without attentively considering whether they are accepted in it by God, or have profited by their attendance. They seem to be contented with hearing of God by the hearing of the ear, without their eye seeing Him (Job 42:5). Still it is ground of encouragement and thankfulness that they continue to listen to the truth, because they are thus placed the oftener within its reach, and in the way of receiving it so as to feel its power (Rom 10:17).

A considerable number, however, seem to have “received the truth in the love of it”, to have devoted themselves heartily to the Lord, and to enjoy communion with Him in His ordinances. The number of these has been evidently increasing since the date of the preceding account. Most of them are found, as before, among the younger sort. Several ministers and pious persons who have occasionally visited us have witnessed the beauties of holiness shining in their behaviour, their language and their very looks. While they were “helpers of our joy”, they have freely testified their delight in what they beheld, and how they were glad when they saw the grace of God bestowed on such unworthy sinners.

There are also some who appear to be in a kind of intermediate state, who seem to be enquiring and feeling their way; but from some obstructions, either in their temper or in their worldly circumstances or in their family relationships, they are making little or no perceptible progress. Of such, however, we have good hopes that they may be already under divine teaching, and that the Lord may, in His wisdom, be conducting them by a different course from what we might have recommended – just as He led His people of old about, through the way of the wilderness, and not through the way of the land of the Philistines, although that was near, lest peradventure they should repent when they should see war and return to Egypt (Ex 13:17,18).

We have been permitted to accompany a few of the Lord’s children to the border of the unseen world. Here we have received from them the last and, in some respects, the most unequivocal testimony to the energy of the truth which they believed, by witnessing their peaceful, and even triumphant, departure. The avowed infidel or the practical unbeliever, with affected levity or forced composure or foolish indifference, quits this world for another, which is to him an undiscovered country; yet the disciple of Christ, according to the clearness of his views of divine truth, knows whom he has believed, whither he is going, and how he is to fare. He knows that he is not to be banished to a strange land, but to be welcomed home to his Father’s house. We have accordingly seen such believers on their deathbeds “rejoicing in hope, patient in tribulation, continuing instant in prayer”. And what is likewise

a striking evidence of the triumph of faith, we have seen a surviving widow and sisters not sorrowing as those which have no hope, but unfeignedly rejoicing in the well-grounded persuasion that their departed husband and friend was now in glory.

While journeying through a world full of snares and bearing about with us much remaining corruption, we would request the continuance of our dear brethren's prayers that we may be kept from the evil which is in the world, and that our peace and brotherly love may be preserved unbroken. And we would join them in earnestly praying that God would be pleased to pour out His Spirit yet more and more, and gather increasing numbers into the Redeemer's kingdom till the earth is filled with the knowledge of the Lord.

The Practical Influence of Faith¹

John Newton

The use and importance of faith, in a sinner's justification before God, has been much insisted on; but faith is likewise of great importance in the daily concerns of life. It gives evidence and subsistence to things not seen, and brings out the great truths of the gospel, so that they become abiding and living principles of support and direction while we are passing through this wilderness. It is as the eye and the hand; without them we cannot take one step with certainty, or attempt any service with success. It is to be wished that all professing Christians would duly attend to making a practical use of faith.

We should not then meet with so many of whom we would willingly hope well, who yet leave us in great difficulty to reconcile what we see in them with what we read in Scripture about what always accompanies a true and lively faith. How can we but be staggered when we hear people speaking the language of assurance – that they know that God has accepted them through Christ, and have not the least doubt of their interest in all the promises – while at the same time we see them under the influence of unsanctified tempers, and acting in a proud, passionate, worldly, selfish, or churlish way?

It is not only plain, from the general tenor of Scripture, that a covetous, a proud, or a censorious spirit, are no more consistent with the spirit of the gospel than drunkenness or adultery; but many texts point directly against other evils which are too often found amongst professing Christians. Thus the Apostle James assures us: "If any man . . . seem to be religious, and bridleth not his tongue, this man's religion is vain"; and the Apostle John: "If any man love the world, the love of the Father is not in him"; and he

¹A letter taken, with editing, from *The Works of John Newton*, vol 1.

seems to apply this character to any man, whatever his profession or pretences, who “hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion from him”. Surely these texts more than intimate that the faith which justifies the soul likewise receives from Jesus grace for grace, whereby the heart is purified and the life regulated as becomes the gospel of Christ.

There are too many who would have the ministry of the gospel restrained to the privileges of believers. And when there is teaching on the fruits of faith and the attitudes of mind which should be obvious in those who have “tasted that the Lord is gracious”, they think they sufficiently evade all that is said by calling it legal preaching. I would be no advocate for legal preaching, but we must not be deterred, through fear of a hard word, from declaring the whole counsel of God. We have the authority and example of Paul, who was a champion of the doctrines of free grace, to animate us in exhorting professing Christians to “walk worthy of God, who hath called you unto His kingdom and glory”.

Indeed the expression of a believer’s privilege is often misunderstood. It is a believer’s privilege to walk with God in the exercise of faith and, by the power of His Spirit, to mortify the whole body of sin, to gain a growing victory over the world and self, and to make daily advances in conformity to the mind that was in Christ. Nothing that we profess to know, believe, or hope for deserves to be called a privilege, any further than we are influenced by it to die unto sin and to live unto righteousness. No one who has true faith, will confine his inquiries to the single point of his acceptance with God, or be satisfied with the distant hope of heaven hereafter. He will be likewise solicitous how he may glorify God in the world and enjoy such foretastes of heaven as are attainable while he is yet upon earth.

Faith then, in its practical exercise, has for its object the whole Word of God, and forms its estimate of all things with which the soul is at present concerned, according to the standard of Scripture. Like Moses, it endures “as seeing Him who is invisible”. When the Lord was upon earth and conversed with His disciples, their eyes and hearts were fixed on Him. In danger He was their defender, their guide when in perplexity; and to Him they looked for the solution of all their doubts and the supply of all their needs. He is now withdrawn from our eyes, but faith sets Him still before us for the same purposes and, according to its degree, with the same effects as if we actually saw Him.

Christ’s spiritual presence, grasped by faith, is a restraint from evil, an encouragement to every service, and affords a present refuge and help in every time of trouble. The delight a believer takes in ordinances is due to this,

because there he meets his Lord, and it is due to this likewise that his religion is not confined to public occasions, but he is the same person in secret as he appears to be in the public assembly, for he worships Him who sees in secret and dares appeal to His all-seeing eye for the sincerity of his desires and intentions. By faith he is enabled to use prosperity with moderation, and knows and feels that what the world calls good is of small value, unless it is accompanied with the presence and blessings of Him whom his soul loves. And his faith upholds him under all trials, by assuring him that every dispensation is under the direction of his Lord, that chastisements are a token of His love, that the season, measure and continuance of his sufferings are appointed by infinite wisdom and designed to work for his everlasting good, and that grace and strength shall be afforded him, according to his day.

Thus, because his heart is fixed, trusting in the Lord, to whom he has committed all his concerns, and because he knows that his best interests are safe, he is not greatly afraid of evil tidings but enjoys a stable peace in the midst of a changing world. Though he cannot tell what a day may bring forth, he believes that He who has invited and enabled him to cast all his cares upon Him will allow nothing to befall him but what shall be made subservient to his chief desire – the glory of God in the sanctification and final salvation of his soul. And if, through the weakness of his flesh, he is liable to be startled by the first impression of a sharp and sudden trial, he quickly flees to his strong refuge, remembers it is the Lord's doing, resigns himself to His will, and patiently expects a happy outcome.

A believer's conduct towards his fellow creatures is regulated by the same principle of faith, and his great aim is to please God in carrying out the various duties of life and to let his light shine in the world. He believes and feels his own weakness and unworthiness, and lives on the grace and pardoning love of his Lord. This gives him a habitual tenderness and gentleness of spirit. Humbled under a sense of being forgiven much, he finds it easy to forgive others, if he has anything against anyone. A due sense of what he is, in the sight of the Lord, preserves him from giving way to anger and resentment; he is not easily provoked, but is "swift to hear, slow to speak, slow to wrath". If he is offended, he is easy to be entreated and is disposed, not only to yield to a reconciliation, but to seek it.

As Jesus is his life, righteousness and strength, so He is his pattern. By faith he contemplates and studies this great Exemplar of kindness. With a holy ambition he treads in the footsteps of his Lord and Master and learns from Him to be meek and lowly, to repay injuries with kindness, and to overcome evil with good. From the same views, he derives by faith a benevolent spirit and, according to his sphere and his ability, he endeavours to promote

the welfare of all around him. The law of love being thus written in his heart, and his soul set at liberty from the low and narrow dictates of a selfish spirit, his language will be truth and his dealings equity. Others may depend on his promise, without the use of oath, bond, or witness; and the feelings of his heart, under the direction of an enlightened conscience and the precepts of Scripture, prompt him to do unto others as he would desire that they should do to him in similar circumstances.

If he is a master, he is gentle and compassionate; if a servant, he is faithful and obedient; for in both relationships he acts by faith, under the eye of his Master in heaven. If he is a trader, he neither dares nor wishes to take advantage either of the ignorance or the necessities of those with whom he deals. And the same principle of love influences his whole way of life. A sense of his own infirmities makes him careful about those of others: he will not readily believe reports to their prejudice without sufficient proof; even then he will not repeat them, unless he is lawfully called to do so. He believes that the precept, "Speak evil of no man," is founded on the same authority as those which forbid adultery or murder; therefore he keeps his "mouth as with a bridle".

Lastly, faith is of daily use to preserve from complying with the corrupt customs and maxims of the world. The believer, though *in* the world, is not *of* it; by faith he triumphs over its smiles and enticements; he sees that all in the world, that is suited to gratify the desires of the flesh or the eye, is not only to be avoided as sinful, but as incompatible with his best pleasures.

He will mix with the world as far as is necessary, in the discharge of the duties of the position in life where the providence of God has placed him, but no further. His leisure and inclinations are engaged in a different pursuit. They who fear the Lord are his chosen companions, and the blessings he derives from the Word, prayer and other ordinances of grace make him look with a mixture of disdain and pity on the poor pleasures and amusements of those who live without God in the world.

By faith he is proof against its frowns. He will obey God rather than man; he will have no fellowship with the unfruitful works of darkness, but will rather reprove them. And if, because of this, he should be despised and injuriously treated, he accounts as gain whatever loss he suffers in such a cause, and esteems such disgrace his glory.

I am not aiming to draw a perfect character, but to show the proper effects of that faith which justifies. It purifies the heart, works by love, and overcomes the world. A habitual endeavour to possess such a frame of spirit and thus to adorn the gospel of Christ, and with growing success, is what I am persuaded you are not a stranger to. And I am afraid that they who can

content themselves with aiming at anything short of this, in their profession, are too much strangers to themselves and to the nature of that liberty with which Jesus has promised to make His people free. My sincere prayer is that you may go on from strength to strength, increasing in the light and the image of our Lord and Saviour.

Look and Live¹

W K Tweedie

Isaiah 45:22. *Look unto Me and be ye saved, all the ends of the earth: for I am God, and there is none else.*

If it had been said, Torture yourselves and be saved, all would have understood, and many would have obeyed. Or if it had been said, Give the fruit of thy body for the sin of thy soul, that also would have been plain, and, revolting as it is, many would have hastened to present the offering. Or had it been said, Go on some weary pilgrimage, compass sea and land, climb rugged ascents upon your bare knees, and be saved, again all would have understood the saying. Self-righteousness would have been gratified and then, at all hazards, men would have complied.

But merely to “look and be saved” is what man cannot comprehend. “Heaven’s easy, artless plan” of suspending eternal life, and the favour of God, on a thing so simple or so unearthly, transcends the wisdom of man, and the difficulty is increased when it is said, “Look, ye blind,” as if salvation involved at once impossibilities and contradictions.

But, O my soul, let us exalt God’s name together, because our salvation is so easy and so simple: Look and live; come unto Me and live; believe and live. Behold the first principle of the Christian faith – a principle which, like the first link in a perfect chain, draws all the others after it. Rejoice that it is not some great sacrifice, but simply a look of faith, that God the Saviour asks; and then, looking to Him as our God, besides whom there is none else, you may delight in the abundance of peace.

And do not say, I cannot look, as if God was mocking us when He invites us to draw nigh. Do not plead inability, as if God did not know or did not pity our helplessness. Surely you may come, or you may look, as a sinner! Surely you may cast yourself upon His mercy as one of the ungodly. That is your character, as God describes it. To you, in that character, is this salvation sent. Away then with all doubts, all delays and hesitation, that the soul may at once be saved and blessed.

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

Book Review

The Glory of Grace, An Introduction to the Puritans in Their Own Words, selected and introduced by Lewis Allen & Tim Chester, published by the Banner of Truth Trust, paperback, 185 pages, £7.00.

This book is intended, we are told, to help readers discover how the Puritans “sought to follow Jesus Christ”. The Introduction also explains that “the term ‘Puritan’ was used in the late 1500s and 1600s as a label for those who were wholeheartedly committed to the Christian faith as taught in the Bible”. There follows a brief history of the English Reformation and of the Puritans.

The body of the book gives extracts from the works of, mostly, prominent writers of the Puritan period. Although two of the writers are Scottish, none of the distinctive church history of Scotland has been described. And one of these Scottish writers, Thomas Boston, scarcely belongs to the Puritan religion era – as is acknowledged – but he was entirely committed to their way of thinking.

The first chapter contains extracts from Richard Sibbes on assurance, from his book, *The Bruised Reed*. But first, as in all the chapters, there is some biographical information, followed by some comments on the chosen author’s writing, under the heading, “Things to look out for”. Among the headings, inserted by the editors, in this chapter are: “The calling of Christ to His office”, “The execution of His calling”, “We need bruising before conversion”, “We need bruising after conversion”. Then Sibbes goes on to expound the truth that “a bruised reed shall He not break”, when he speaks of the work of Christ as Prophet, Priest and King.

Among the other 10 chapter titles are: “Thomas Goodwin on the Holy Spirit”, “Samuel Rutherford on Covenant Confidence”, “John Owen on Communion with God” and “John Bunyan on Faith”. One name which may be unknown to many readers is Anne Bradstreet; this particular chapter provides extracts from her poetry. A native of England, she emigrated to America in about 1630.

In introducing Anne Bradstreet, it is disappointing to find going to the theatre described as an innocent pleasure; if theatres were “bawdy places” in the seventeenth century, it would seem that many plays today are immoral also – not to speak of the dishonesty involved in acting the part of another person. No doubt, the justification of theatre-going reflects an unhealthy worldliness in some circles that support Reformed doctrine.

The extracts in this book are said to be “gently edited” to make them easier to read and, from a limited comparison with the original, that seems an accurate description. But it would have been appreciated if Bible quotations

were left as in the Authorised Version. At least one sentence, possibly two, (pp 135,163) are incomplete.

A book such as this could be helpful to those who are not used to Puritan writings. It would certainly be desirable to move on from such limited extracts to complete books, though readers ought not to be overly ambitious at first. Some Puritans, such as Thomas Watson and John Flavel, are easier to read than others.

Protestant View

Cardinal Newman a Saint?

On 13 October, the fraudulent process of “canonisation” is due to reach its end for Cardinal John Henry Newman, who will then be regarded as a “saint” by the Roman Catholic Church, having allegedly been responsible for two “miracles”. Newman’s real influence, however, has been powerful and widespread. He wilfully and deceptively sought to undermine the Protestantism of the Church of England through the *Tracts for the Times* which he and others of the so-called “Oxford Movement” produced when Newman was still an Anglican.

Newman was also influential in articulating a theory of “development” in the field of doctrine whereby the blatant differences between Roman Catholicism and the Christianity of the Bible could be explained away. He held that Roman Catholic teaching has become more detailed over the centuries but that, nevertheless, such grossly unbiblical tenets as transubstantiation, purgatory and the worship of Mary and the “saints” were contained in the Bible and “tradition”, albeit in seed-form waiting to be developed by the Church. The great attraction that Newman’s writings have for the modern Church of Rome is that they subtly enable her to profess to be unchanging while simultaneously developing her doctrinal teaching.

Newman’s personal integrity was questioned during his own lifetime and he admitted to having often been less than straightforward in his dealings with others. In 1851 he was found guilty of criminal libel. It is very solemn to consider that a man who professed Evangelical conversion, who adhered to Calvinistic teaching for a period of his life and who then regarded the pope as antichrist, could be left to apostatise as far as John Henry Newman did. It should serve as a stark reminder to us of our need to be kept from error as individuals and as a Church, and how powerful the attraction of Popery can be to the unenlightened minds of many able men, such as Newman undoubtedly was.

Notes and Comments

The Skull of a “Human Ancestor”

The press is reporting the discovery of the skull of a “human ancestor”, supposedly dating from 3.8 million years ago. The skull is reasonably complete, whereas most similar finds, apparently, have been “mere fragments of bone”. After the initial discovery of an upper jawbone in Ethiopia, an area of 25 square metres was sieved by archaeologists who then found “a crucial cheekbone”. The area was then examined by geologists who determined, through potassium-dating, that some rocky volcanic substance below the find was 3.8 million years old, whereas some above was about 3.77 million years. They concluded that the skull was buried in a river delta on a lake-shore, surrounded by shrubland and patches of trees. The discovery of the skull has caused an “evolutionary shake-up”, overturning some of the paleo-anthropologists’ previous theories about relationships among supposed human ancestors. To top it all, a “paleo-artist” has reconstructed the face of the ape, which looks out with near-human eyes.

Probably the journalists are more confident in their assertions than the scientists, who are trained to be circumspect; but even so, the rashness of basing so much on so little is obvious. At the scientific level, there are theoretical assumptions underlying potassium-dating – which may not be correct – and there are difficulties in knowing that a rock sample is not contaminated in some way. One cannot really know everything about a new species merely from a skull. What happened during the 30 000 years which supposedly elapsed between the two rock samples? Was the lake serenely quiet all that time, or were there perhaps earthquakes moving soil around (there have been at least nine major earthquakes in Ethiopia in the last 300 years). A theory is hardly secure when a single new piece of evidence leads to a major “shake-up”.

But it is not only scientific theories which are built on this sort of flimsy foundation; many people are doing so with their whole atheistic way of life. Their defence for the Day of Judgement is that because of some skulls and fossils, and newspaper articles about them, they considered it safe to ignore God and to blaspheme and to live immorally and to abort their unborn children. Their consciences told them that their conduct was wrong, but they decided to take the risk anyway. They are building on the sand of erroneous and changing scientific theories, and their house will collapse when the storm comes. Christians are building on the rock of the resurrection of Christ. Whatever the true explanation for this skull – and there are many possibilities – Christ is risen and He will return in judgement. *DWBS*

Grace Church, Larbert

In 2013 the Church of Scotland General Assembly agreed that congregations should be free to call homosexual ministers who were in a civil partnership. Following this, the minister of Larbert Old Church, Rev Andrew Randall, and 150 members of his congregation left the Church. He said, “It is because the Church of Scotland has effectively rejected the Bible as the authoritative standard of faith that we could not remain within the denomination – leaving the national Church was the only way we could continue to commend the Bible’s message with integrity”. A member of his congregation, who had attended Larbert Old Church for 50 years, said, “We feel that the old church has departed from Scripture, which is the foundation of all we believe in; we leave with very heavy hearts”.

The new congregation, calling themselves Grace Church, Larbert, began worshipping in the dining hall of a local school and has since become affiliated with the International Presbyterian Church.¹ They have now submitted a planning application to build a church on derelict ground in the Kinnaird area of Larbert. The proposal has provoked a virulent campaign of opposition from the community, including claims that the church is homophobic and preaches hatred for LGBT members of the community, and encouraging as many as possible to object to the planning application.

A “No Grace Church in Kinnaird” Facebook page has been set up. One comment, among many in a similar vein, states, “The top and bottom of this is that the group is openly discriminatory and preach against the LGBT members of our community; hence this is not a community facility at all. It’s a clubhouse for straight Christians to peddle hate.”

Mr Randall preaches the scriptural truth concerning homosexuality and its sinfulness, that women should not preach or hold office in the church, that marriage is between a man and a woman, that adultery is a sin, that there should be no sex outside of marriage, and much more that is faithful to the Word of God. All of this enrages the LGBT faction and their sympathisers, because it condemns the modern way of life. Mr Randall says that people “have made grossly inaccurate accusations about who we are and what we believe. The message we stand for is one of love for all people, and we welcome everyone without exception.”

To proclaim the truth about sin is not to hate the perpetrators but to show how the Scriptures require us to live our lives and where salvation is to be found. This cannot be compromised when faced with opposition. How fearful it is that Christians are now facing such open and vitriolic abuse when ¹Brief comment on the International Presbyterian Church appeared in the Notes and Comment section of this *Magazine* for August 2012.

seeking to set up a place of worship. At the time of writing there is no information on the progress of the planning application and there may be other, legitimate reasons to reject it, but one prays that it does not fail as the result of ill-informed and wicked opposition.

The Larbert and Kinnaird area is no stranger to evangelical religion: the revered Robert Bruce (1554-1631) ministered there and is buried in Larbert, Robert Murray M'Cheyne was assistant minister to John Bonar in the parish of Larbert and Dunipace from 1835-36 and wrote to Mr Bonar after he had left: "What an interest I feel in Larbert and Dunipace! It is like the land of my birth. Will the Sun of Righteousness ever rise upon it, making its hills and valleys bright with the knowledge of Jesus?" *FRD*

Church Information

Removed by Death

Rev Angus Smith, a retired minister in Stornoway, passed away on August 27. Mr Dick Vermeulen, an elder in the Tauranga congregation in New Zealand, passed away on August 29. We send our sympathy to both families.

Theological Conference

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

Saving Faith

Rev K M Watkins

Tuesday 2.30 pm

Singing the Psalms of God: a History of Psalmody

Dr R J Dickie

Tuesday 7.00 pm

The Synod of Dort

Mr Jan Freeke

Wednesday 10.00 am

John Kennedy of Dingwall

Rev K D Macleod

Wednesday 2.30 pm

Prophets of the Captivity: Jeremiah, Ezekiel and Daniel

Rev W A Weale

Wednesday 7.00 pm

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

Home Mission Fund

By appointment of Synod, the second of this year's special collection for the Home Mission Fund is due to be taken in congregations during October.

W Campbell, General Treasurer

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

Aberdeen: 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.

Bracadale Duirinish-Strath: **Struan:** Sabbath 12 noon. **Glendale** and **Vatten:** Sabbath 6pm, alternately. Thursday 7 pm, rotating between Struan, Vatten and Glendale. Contact Rev I D MacDonald; tel: 01478 612110.

Dingwall: Church, Hill Street, IV15 9JP; Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. 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; **Strathg:** 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) Miavaig: Sabbath 12 noon, 6 pm; 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, Wednesday 7.30 pm. Contact: Mr Douglas Spratt, tel: 604 990 4051, or Mr David Kuiper; tel: 519 363 0367. E-mail: info@fpchurchvancouver.ca.

USA

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

Australia

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

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

New Zealand

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

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

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

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

Singapore

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

Ukraine

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

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

New Canaan: Church.

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

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