

# The Free Presbyterian Magazine

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

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*“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, Fiffh: Ingwenya, North Tolsta.

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

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

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

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

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

**September: First Sabbath:** Chesley, Sydney, Ullapool; **Second:** Halkirk, Munaka, Portree; **Third:** Tarbert; **Fourth:** Aberdeen, Barnoldswick; 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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## God's Encouragement for Joshua

Joshua must have felt it a tremendous responsibility to take over from Moses as the leader of the Children of Israel. But the God who appointed Joshua did not leave him without encouragement as he was taking up his duties; He told his servant: "As I was with Moses, so I will be with thee" (Josh 1:5). It was obvious to Joshua that the Lord had never forsaken Moses. While Moses and Aaron were going before Pharaoh with directions from the Most High to let Israel go from the bondage in which he was keeping them, God had never forsaken these two brothers. When Moses led Israel out of Egypt and they realised that the Egyptian army was behind them, the Red Sea in front of them and hills on each side of them, the Lord did not fail them. Instead He opened up the sea for them and brought them safely through to the other side. All through the 40 years of wilderness wanderings, with all the difficulties that had to be faced, the Lord had been with Moses; He had not forsaken His servant.

Now that Moses had been taken home to glory, Joshua must take his place. It was now the younger man's responsibility to conquer Canaan and take possession of it as the place that God had promised to His people Israel as their homeland. No doubt Joshua could envisage many difficulties; there would certainly be strong opposition and hard-fought battles; perhaps he could imagine repetitions of the unbelief that overwhelmed the spies who were sent to Canaan with Joshua and Caleb 39 years previously – unbelief which affected the whole nation. But the Lord had a purpose to bring Israel into the land, a purpose that He had revealed to them through Moses, as He had revealed it previously to their forefathers Abraham, Isaac and Jacob. Joshua and Caleb, the only faithful men among the spies, believed that promise and acted accordingly. No doubt Joshua's faith in God's promise was still strong, but God in His kindness saw fit to give him fresh encouragement: He would be with Joshua as He had been with Moses. And He added, "I will not fail thee, nor forsake thee".

All God's children have their responsibilities, even although they may be far less demanding than Joshua's; they too can see difficulties ahead of them,

though not all these difficulties will actually occur. But God is giving them the same encouragement as He gave to Joshua: "I will be with thee: I will not fail thee, nor forsake thee". The substance of these words are repeated more than once in Scripture; in particular, they are thus addressed to the Hebrew believers: "I will never leave thee, nor forsake thee" (Heb 13:5); so we can take these words as a promise for all God's children till the end of time. He assures them that He will be with them during their whole pilgrimage through this world and that He will bring them to *the* promised land, heaven itself, of which Canaan was a type.

Yet we are not to assume that the believer's life will be free from trouble. Neither Moses or Joshua experienced a trouble-free life. Moses had to face many difficulties and trials, not least when, on his way down from Mount Sinai, he found the Israelites worshipping the golden calf. Joshua's troubles included having to deal with the consequences of Achan's sin, among them the defeat at Ai. Yet God was with each of these godly men throughout their time on the narrow way through life; He never failed them nor forsook them; He brought them on step by step to their final destination in eternal glory. Every trial they experienced made them stronger, so that, by God's grace, they were able to face further difficulties more trustingly. Besides, these trials contributed to their sanctification, for "all things work together for good to them that love God" (Rom 8:28).

Let each of God's children receive the encouragement that they are intended to take from the reassuring words that God spoke to Joshua and others. This assurance will be proved true, not because of the believer's faithfulness to God, but because of His faithfulness to all His covenant promises. And all the blessings God bestows on His children are for the sake of Christ and what He did on their behalf in this world.

Further, let them remember that Christ is continually making intercession for them before the throne of God. We have an example of that intercession in John 17, where He speaks of those whom the Father had given Him: "I pray for them: I pray not for the world, but for them which Thou hast given Me". That intercession is ongoing, in every generation – in this generation, in particular – as He presents, before His Father, the merits of His work in this world.

So we can believe that the Saviour intercedes for believers today in these terms: "I pray . . . that Thou shouldest keep them from the evil". God fulfills His promise to be with them, as Christ makes intercession for their protection; and so they will be preserved from the evil that surrounds them. Again the glorified Saviour intercedes for them: "Sanctify them through Thy truth: Thy word is truth". He asks for the work of grace to be continued by making them

increasingly holy, through the appointed instrument: the Scriptures both as they are read and preached. The work of sanctification will be continued in believers until it is complete and they are brought to heaven – at whatever time God has appointed – according to Christ's further intercession: "Father, I will that they also, whom Thou hast given Me, be with me where I am; that they may behold My glory". So none of them can be lost, any more than Moses and Joshua could be lost.

The Lord further told Joshua: "Be strong and of a good courage". Weakness and fear do not mark out a successful leader, but Joshua was not being directed to summon up whatever natural strength of character he possessed. His strength and courage must come from the Lord; he must look away from himself to the One who, as Paul expressed it, "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph 3:20). Joshua had to look to the Lord for inward strength to persevere in the responsibilities that had been laid upon him. If the Lord had sent him to bring Israel across the Jordan and to lead them into battle against all the tribes that would resist their progress, he had every reason to trust in the Lord that He would go with him, to strengthen him and give him courage in all these duties.

Paul puts the question: "Who goeth a warfare any time at his own charges?" (1 Cor 9:7). His point is that everyone who is sent out to serve as a soldier can expect to be provided with all he needs during the campaign. In the same way, the Lord sends no one out, whether to preach the gospel or to live a consistently Christian life in this ungodly generation, without making provision for all His servants' needs. They have every encouragement to go trustingly before the throne of grace, seeking His help and His protection, looking to Him for strength and courage, every moment of every day, whether their responsibilities are new or old.

If the believer experiences particular difficulties, there are particular encouragements for such occasions: for instance, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Is 43:1,2). Matthew Henry comments, "Those that have God for them need not fear who or what can be against them". How vital to have God for us! And He will be for us if we are looking away from ourselves and trusting in Christ as the one Saviour who has been provided for sinners like us. God still calls, "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (Is 26:4). He commands this ongoing exercise of faith; and He has endless resources.

# Examine Yourselves<sup>1</sup>

A Sermon by *Finlay Cook*

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

Here is your duty set before you, particularly you who intend to commemorate the death of Christ at His table on Sabbath. You have your duty here. If you are in earnest, you cannot but be exercised and concerned about how things stand between your souls and God. Those who go carelessly to the table of the Lord, it will not profit them. No, they eat and drink judgement to themselves. Now says Paul, Let a man examine himself and eat of this bread. This is a duty. God has grace to give, but you have your duty set before you here. Let us search and try ourselves and turn to the Lord. This should be our daily exercise; we should not go to bed at night without thinking upon the state of our souls. The redemption of the soul is precious. “And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?” (1 Pet 4:18). You have many in this city who bear the mark of the beast on their foreheads, but we who are professed Christians were early devoted to God by the dedication of our parents. We are called Christians; are we what we profess to be?

Here your duty is set before you: to examine yourselves, for you must come to the Word of God; and take words with you in prayer. You have the Bible, the law and the testimony; do not go to any other source. Go to the Word; bring your life and conversation to the Word; bring your faith and practice to the Word. Let this glass – this mirror – be brought before your

<sup>1</sup>Finlay Cook (1778-1858) was the Free Church minister of Reay in Caithness and the elder brother of Archibald Cook (1789-1865). He and Alexander Moody Stuart were the assisting ministers at a communion season in April 1848, in John Knox Free Church, Glasgow, where Jonathan Ranken Anderson was the minister. These sermon notes have never before been published. They are a hearer’s notes of a sermon preached on the Friday evening of the communion. The notes have been transcribed from volume 9 of the Renton series of manuscript notes of Anderson’s sermons in the Free Presbyterian Library in Glasgow. The Renton series is named after George Renton, who eventually became an elder at John Knox’s Tabernacle. He had been a hearer of Anderson’s in the Church of Scotland before the Disruption. The Renton volumes are the most important series of the transcriptions of Anderson’s sermons. They appear to be the originals from which the other three groups of transcripts have been copied. Some of the Renton volumes, besides providing notes of Jonathan Ranken Anderson’s preaching, also include, in the period when he was a Free Church minister, notes of the sermons of assisting ministers at communion seasons and on other occasions when he was absent. The Renton volumes contain notes of 56 sermons, almost all by Free Church ministers, which have never been published. RM

eyes, and when you come to the Word, bring conscience; let it have its proper exercise. Let conscience do its duty – it will either accuse you or excuse you. A guilty conscience is a thorn in the flesh, a wounded spirit; a tender conscience cannot bear sin. Seek to have the Holy Spirit with you. Go about your duty with your own spirit and you will be deceived. When you pray for the Spirit, remember you are in the presence of Jehovah. How many murder their souls! How many did you see yesterday running from ordinances as if the devil was driving them, with no concern for their souls? When we come to see the state of our souls, we see our need of a Saviour, a Mediator, a Surety.

**1. Examine yourselves, whether ye be in the faith.** What is it to be in the faith? I am called a Christian; I was baptised; I am a member of the visible Church; but am I in the faith? Am I born again? Am I regenerated by grace? Has the Spirit of God begun a good work in my soul? Without this I have got a faith without Christ, a graceless faith. This is the first step: has the Holy Spirit begun a good work? Then the dead soul has been quickened – the guilty soul has been convinced of its state, of its sin and misery and brought into the faith of the gospel through the strait gate of regeneration. Without this we cannot be “in the faith”. We may have the faith of the world, a historical faith which devils have, or a temporary faith, but we will turn away and get harder and harder, sinning more and more.

Now this one point; do not leave it, I pray you. Pray for the Spirit to shine upon you, to show you things in His own light. You will never get into the mystery of the gospel till you are thus in the faith; till then Christ will never be precious to you. You may have your heads full of knowledge, but your hearts will never be changed, your conscience will never be purged from dead works, your affections will never be brought to Christ – till you are brought out of the black womb of nature, till you are brought away from the old covenant, and are not under the law but under grace.

To be “in the faith” is to have a different spirit from the world. We have the image of the devil when we come into the world, but we must have another spirit. But if Christ is in you, the Spirit is life; the Spirit is in you as a well of water springing up into everlasting life. He gives you grace and helps your infirmities; He strengthens you, opens your eyes, unstops your ears; the lame leap like a hart; the tongue of the dumb sings. Now you have the lively ordinances of the gospel-prepared table – preparing you for another world. Examine yourselves on this: Are you separate from the world? Be faithful to yourselves; you must be in the world at your toil and labour, but heart and affections must be separated from the world. You must be a stranger in it – not *of* the world. Jehovah has written vanity on all things under the law. O

the happiness of the people whose God is the Lord! There is no happiness for the sinner but in a crucified Saviour.

Now examine yourselves as to what foundation you are on. We have heard of only two foundations, one the sand and the other the rock. Am I building on the sand: the sands of my own duties, or my own opinions, or am I building on the rock? "On this rock will I build My Church." Here is the foundation laid in Zion for the sinner as brought there by faith. How are you in the faith? If you are in the faith, you are on the sure foundation and the gates of hell will not prevail against it.

This is the safety of the believer: you must dig deep here, through all your sinful propensities, through all your good works, through all your good opinions of yourselves. You must dig till you reach the rock. This is the work of God in the soul. You may have a name as a Christian, but what is the good of your name if you are not in Christ. You are in a pardoned state if you are in the faith. You will not be miserable if your sins are pardoned; you are freely justified; you have the blood of Christ applied to your souls; you are at peace with God though the Lord Jesus Christ. This is your safety. Examine yourselves. Faith is a fighting grace, a feeding grace, a resting grace. Bring yourselves to the trial.

**2. Prove your own selves.** Try yourselves. How? Where? What? When? When did the good work begin in my soul? When did the Spirit begin this work? Dig deep: when was it that God convinced you by the law? The believer must have two mirrors. In the mirror of the law, you will see your face – your black face, your ugly face, the image of the old man in your souls. But in the mirror of the gospel you will see the beautiful face of Jesus – the rose of Sharon and the lily of the valley. There you will see Him to be a suitable Saviour – no other will do.

Now have you ever seen any evil in sin? There is an evil in it – sin put us on the same footing with the devils. When was I brought to see myself as a sinner, brought to deny ungodliness and worldly lusts, brought to the brink of the pit, just ready to fall until He said, "Deliver him from going down to the pit: I have found a ransom"? This is in the day of God's power – power that saves the dead. No power can awaken a dead soul but the power of Jehovah by His Word and Spirit. Now ask, Where was it? How was it? When was it? Be faithful to yourselves. "Know ye not" – are you still ignorant of yourselves? Have you been in Christ's school yet? Have you been Christ's scholar? You were once in Satan's school, were you not? Till God begins His good work, Satan is there and what does he say? There is no fear; you will not die. Break the Sabbath; you will not die. Curse and swear; be a hypocrite; you will not die.



What does God say? “The soul that sinneth it shall die.” Now examine yourselves: who do you believe? Have you been in the school of the law? You know something of yourselves – what you have been doing and with whom do you have to do. You must come to the school of the gospel. “Learn of Me, for I am meek and lowly.” When did you begin to know yourself as a poor, guilty, helpless sinner?

“Again the word of the Lord came unto me, saying, Son of man, cause Jerusalem to know her abominations, and say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest Mine” (Ezk 16:1-8).

You are in the school of Christ if you know yourselves. You must come to the school of the cross, to the school of temptation to know yourselves, then you must come to the school of experience of yourselves – experience of your corrupt nature and evil heart. You will know your weakness when you come to see your need of strength from above. You will know more of your worthlessness and shortcomings in everything, and that you must be saved by grace or not at all.

Examine whether Christ is in you. Wonderful: Christ in heaven and Christ in you. “Christ in you, the hope of glory.” “Ye in Me, and I in you.” Christ must be in us or the devil must be in us. Christ must come in and cast the strong man out. Christ must bring the Spirit to your soul and make you “poor in spirit”. If Christ is in you, you see that God is sovereign; there is Christ in you. If you see the “love of the Father”; Christ is in you. If you have zeal for His glory, weanedness from the world; Christ is in you. But also Christ among you; do you have Christ in your prayers, in your family worship? It is a poor worship without Christ. You do not like to go to bed without prayer,

but how many go easy to bed without Christ. Now this is the point, examine yourselves: Is Christ in our preaching? Is Christ in our sessions, presbyteries, assemblies, courts of justice, parliaments? If not, who is in them? Who rules? The devil rules where Christ is not.

“Except ye be reprobates.” If reprobate, this should make us tremble. “Thou puttest away all the wicked of the earth like dross: therefore I love Thy testimonies” (Ps 119:119). “Reprobate silver shall men call them, because the Lord hath rejected them” (Jer 6:30). There are two marks of those who are not reprobates: (1.) They live a life of faith on the Son of God. (2.) They walk in the fear of God all the day long. “Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although He make it not to grow” (2 Sam 23:5). This is the comfort of every believer.

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## Conversion Experience<sup>1</sup>

*Rev Neil Cameron*

A godly man met me one day and said to me: “Do you pray, Neil?” “Sometimes”, I answered. “Take good care that your prayers be not that of the Pharisee”, he said. I answered, “More than I should beware of that danger”. “That is very true”, he said, and walked away. It caused my wicked heart and mind great delight that I had fenced so well that the man was silenced.

A few days after this we met again, when he repeated his former question as to whether I prayed. I gave him the answer again: “Sometimes”. He said, “Well, let me warn you that if you neglect to bend your knees to pray to God to have mercy on your soul beside the stones, trees and rocks of these hills, where you have so many opportunities to do so, these stones and rocks will rise up to condemn you on the great Day of Judgement, and they will cry aloud against you if you are on the left hand of Christ, saying, You had many opportunities to pray for mercy beside us in time, but you neglected it”. This went home to my conscience and caused some awe to fall upon my mind for some time. Probably this conviction never left me entirely in secret when alone, for I began to bend my knees now and again from that time. The stones, trees and rocks – the witnesses – were always before my eyes, and this caused the man’s warning to come to my mind.

<sup>1</sup>This is an extract, with light editing, from the autobiographical part of the memoir in the newly-reprinted *Memoir & Remains of Rev Neil Cameron* (Free Presbyterian Publications, hardback, 208 pages, £14.50). Mr Cameron was born in 1854 and died in 1932. A fine collection of obituaries written by him, *Ministers and Men of the Free Presbyterian Church*, is available from the same publisher (hardback, 240 pages, £12.50).

I carried a New Testament in my pocket, and when I sat on the hill to rest – I was a shepherd – I used to read it. My attention was drawn to the fact that sins of which I was guilty were condemned to eternal death in God’s Word. This caused me to listen with attention to the sermons preached by ministers of the Established Church of Scotland. To my great astonishment nothing was said from the pulpit to warn sinners of God’s wrath, under which I felt we were, nor of the way of salvation through Christ and Him crucified. This continued during five or six years. At last, on a day on the hill, I began to think of the amazing neglect on the part of these ministers to warn sinners of their need of fleeing from the wrath to come, seeing it was so clearly taught in God’s Word. I came to the conclusion in my own mind that I should not continue to listen to, nor countenance, such ministers. Immediately I found myself churchless, for I was prejudiced against the Free Church and had no desire to go to it.

But it happened that I had gone on a certain communion Sabbath to hear Rev Angus Mackay, Glenshiel, Ross-shire,<sup>2</sup> many years before this time. I had felt such authority in that sermon that I ever after that day believed that there was power in God’s Word to turn me from my sinful ways. When I had concluded now that I was done with the ministry of the Established Church, this impression that I had so long in my mind came into my thoughts. I also thought of praying men whom I knew who were connected with the Free Church and of the prayer meetings they held. These thoughts brought my mind to a standstill.

The thought came into my mind, How could the true Church of God be known in the world? My knowledge of the letter of the Scriptures supplied the information that in it the Holy Ghost was promised to convince men of sin. I could not doubt that these praying men were truly conscious of their sins against God and that they prayed as sinners for mercy. All my prejudices vanished away. There and then I decided that I would go to the Free Church next Sabbath. To the Free Church I went. All these struggles took place some time before any real conviction of sin came upon my conscience.

When I went to the Free Church I found that, although a few of its ministers warned sinners of the wrath of God upon them for their sins and the everlasting punishment that will inevitably follow if repentance and forgiveness through the blood of Christ prevent not, a great many of them flattered the people in their sins. I began to learn now that the Free Church was drifting from her moorings rapidly. This caused me to study the real cause of the Disruption in 1843 and the position taken by her then. I became convinced fully that that position was agreeable to God’s Word. I then began to read a

<sup>2</sup>Mackay was a Free Church minister.

newspaper called *The Perthshire Courier* and a magazine written by ministers of the constitutional party in the Free Church called *The Signal*. I very soon learned that the Free Church was on the downgrade and that, if she should continue to depart from the position she took up in 1843, she would soon cease to be a blessing to her adherents. This caused me even then much sorrow, for I saw that the doctrines and principles of the Reformation – which I believed to be the doctrines and principles of the Word of God – would be lost to my fellow-countrymen.

During all this time I would be in mental pain when alone and in secret prayer, but when I met my vain companions, none of them would be more vain than myself. I made hundreds of vows that, if I were to act so again, the Lord would be just in casting me off for ever. When I met my careless companions again, these vows were broken as quickly as the cords by which the men of Judah bound Samson. So I had to cease making them; for I felt in my conscience that they were very provoking sins, and that sin was the master and I its slave.

This caused me to begin to read God's Word with more care and seriousness than ever before, but I became convinced fully that although I read it I did not understand it. At first I thought that this was for lack of proper attention to what I read; so I would read the same portion of it over and over again, till at last I was fully convinced that I had not the capacity to understand it. So far as I can now remember, I spent ten years in these struggles. All the time I was trying to reform myself and always failing to make any progress in working a righteousness for myself, but continually falling back into the lap of my darling sins. It is a great marvel how the Lord did not say concerning me, "Ephraim is joined to his idols, let him alone".

When I was 25 years of age, the words, "the sinner", came with such convincing force into my mind that I went away at once to bend my knees in private to plead for mercy and forgiveness. During the six following months I was in great distress of soul, so that everything in the world became valueless and tasteless to me. I could not walk any distance in the hills without bending my knees to plead for mercy.

At last peace came to my conscience, which I thought was peace with God, so that I felt very happy now thinking that I was saved. But when I went among my fellow shepherds to attend to duties connected with our work, my goodness passed away like "a morning cloud, and as the early dew" that "goeth away". I am now convinced that the five months which succeeded the peace I felt were the most sinful part of my life. During the whole of this struggle, which continued more or less during about 11 years, I was not conscious of the awful depravity of my nature. It was my actual sins that

troubled my conscience. But during these five months I cannot recollect that I was troubled even with the sinfulness of my practices, so that I was really more dead and careless than I had been during the ten preceding years.

But be it recorded to the praise of the Lord's goodness, mercy and long-suffering towards me, the conviction of sin was revived in my conscience again. I was now in double distress, for I saw now that the peace of conscience which I felt was nothing but the natural conscience, after being alarmed by the terrors of God's law, ceasing to challenge me for my sins on account of the fact that I had quenched the common operations of the Holy Spirit. I was now very much afraid that I might fall again into this pit of Satan, into which I had fallen so easily already. Along with this I was much afraid that the Lord's patience had run out in my case, and that there was no mercy to be expected for one who acted as I had done.

I had real proof that false peace may come into the conscience to deceive a poor sinner for eternity, and the fear of being a castaway brought me so low physically that I could hardly attend to my duties. My sleep was almost gone and also my appetite for food. In this awful condition of mind I sometimes stood for a long time praying that God would speak to me from heaven by an audible voice to assure me of forgiveness, refusing to leave the place till He would do it. I have wondered many times since that the Lord did not strike me down for my presumption, for the ground upon which I pleaded with Him was my own miserable and wretched condition; whereas the only way of forgiveness is through the blood of Jesus Christ, His only begotten Son. Also because I did not give the place to the Word of God which He claims from men: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead". In this wretched condition I was left for seven months, Satan and unbelief keeping me in strong chains.

In the month of April 1879, on a Sabbath Day evening, I was in such awful distress, on the brink of despair, that I actually imagined that the sun in the heavens had put on sackcloth. The day was fine and the atmosphere clear, but I can recollect yet how the country looked almost as dark as night and how I could look at the body of the sun as if the dazzling of his light had departed. I felt that, should this overwhelming experience last long, I could not bear up under it. I went home in that terrible state of mind.

The married shepherd with whom I lived was in the habit of having family worship morning and evening. When we bent our knees to pray I began to plead in my heart with the Lord to reveal Himself as a sin-forgiving God to my guilty, wretched soul. In an instant a light shone into my mind which enabled me to see Christ crucified in all the Scriptures of the Old and New Testaments. This came with such an application of His merits to my guilty

and lost soul that I immediately felt all my guilt and misery gone. I could truly say at that time: "He is all my salvation, and all my desire". My mourning was turned to joy unspeakable and full of glory. I longed till the man's prayer would end, so that I could get away to my bedroom to praise the Lord for His wonderful goodness and mercy towards me.

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## Marks of Sanctification (2)<sup>1</sup>

*Rev Roderick Macleod*

**4.** The acts of true faith show the holy beauty of spiritual life. True faith works by love. O the happiness of the man who can say, "I am my Beloved's and my beloved is mine". But this is the language of assurance. As William Gurnall says, assurance is "the cream of faith"; it is like the sunflower: it seems to fade when the sun hides its face; but true faith, even where assurance of sense is absent, can "make its way to heaven in a dark night".

True believers are afraid of presumption. They read of some professors who "had no root" and so "they withered away" (Mt 13:6), and of others who "for a while believe and in time of temptation fall away" (Lk 8:13). They had joy and made a profession of faith but they did not have saving union to "the Root of David".

True believers receive blessings and say, "I love the Lord because my voice and prayers He did hear", but when the warmth of the blessing fades, they may be ready to say it was a delusion. They are afraid that, though they keep company with the wise virgins, they themselves are like the foolish virgins who kept company with the wise. Lachlan Mackenzie spoke for the relief of those who entertain such doubts regarding themselves; we think the esteemed preacher says much about true and sweet believing which is to the point: "The true Christian will be afraid of false peace and can never take peace till he sees his warrant from the Word of God". What is the warrant? "The Spirit shines on the promise and makes him see that it belongs to him." How does the Spirit do this? "By breaking the power of unbelief and by convincing the conscience of the truth of the promise, as He formerly convinced him of the truth of the threatening. The law says to the conscience, Thou art a sinner. The Spirit shines upon the Word to the soul [saying], The Lord Jesus Christ came into the world to save lost sinners. In some such way the blessed Spirit speaks peace to the soul."

(1.) Faith works in the mortification of sin. Christ sees His weak bride, in

<sup>1</sup>The first article, last month, spoke of conversion, a love for the Bible as from the Holy Spirit, and a delight in the Spirit of grace and supplications, as marks of sanctification.

her love to Him, take the kingdom of heaven by force. He observes her offering violence to sin, Satan and self, the most malevolent forces in the created universe. This spectacle is a matter of wonder. It was she who was the occasion of that inspired exclamation of wonder: “Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?” (Song 6:10).

Engaged in the sorest battle – the conflict with self in the conquest of sin – the soul must learn to oppose the deceitfulness of sin by believing thoughts of the cost of sin. “Study to be well skilled in the unmasking of the mystery of iniquity”, says Ebenezer Erskine, “and in detecting the wiles and stratagems of the tempter, and to provide yourselves with suitable antidotes against every attack of the enemy. For instance, if he tells thee sin is pleasant, ask him if the gripings [pains] of the worm of conscience be pleasant too; and if one day in God’s house be not better than a thousand in the tents of sin. If he tells thee that nobody sees, ask him if he can shut the eye of the omniscient God, whose eyes are as a flame of fire and who setteth ‘our [most] secret sins in the light of [His] countenance’. If he tells thee that it is but a little one, ask him if there be a little God, or if His displeasure be a little thing. If he tells thee that it is profitable, ask him what is man profited if he shall gain the whole world and lose his own soul.”

(2.) Faith is also active in quickening, or vivification. Does the Happy Man<sup>2</sup> have a promise that he is “kept by the power of God through faith” (1 Pet 1:5)? The power of God is available in the provision of the covenant of grace for his sanctification. Pledges by the Father to the Son and by the Son to the Father, with the Holy Ghost, about the believer’s victory over the defilement of sin, assure him of a holy and happy eternity. By availing himself of them in a way of sweet believing, his soul is “bound in the bundle of life with the Lord [his] God” (1 Sam 25:29). By abiding “in the secret place of the Most High . . . under the shadow of the Almighty”, the believer avails himself of “the strength of the Lord” and “the power of His might” in the faithful use of the ordinary, ordained means of grace. Holy obedience to God’s law is the duty of everyone, but the heart of the natural man has no liking for it.

Therefore he is a happy man who, by the grace of Christ, has “the Redeemer’s yoke on his neck”; who “does acts of self-denial”; who has “a vain world under his feet”. How unspeakably “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

<sup>2</sup>For “The Happy Man” by Lachlan Mackenzie, see the December 2019 issue of this *Magazine*, p 304.

Christ and longs for glory". The man who lives thus, in any true sense of these terms, takes no glory to himself but with much shame is most humbly grateful to God. He regards it as an act of love and friendship on the part of Christ if he finds in his deceitful heart an inward holy principle of spiritual life and love to God drawing him voluntarily to deny self, resist the devil, take up the cross and follow Christ – what rises from "Christ in you the hope of glory". He is a happy man who finds himself enabled to entertain believing, heart-affecting thoughts of grace, mercy and peace; the unfathomable love and friendship of Christ; with the effect that "the love of Christ constraineth" him (2 Cor 5:14).

In *The Pilgrim's Progress*, Prudence asked Christian how temptations to embrace vain thoughts are to be vanquished. He answered, "When I think of what I saw at the cross, that will vanquish vain thoughts; when I look on my brodered coat" [the righteousness of Christ given freely to him], "that will do it; when I look on the roll that I carry in my bosom" [the evidence of his interest in Christ], "that will do it; when my thoughts wax warm about whither I am going, that will vanquish vain thoughts". Strength is obtained by entertaining believing thoughts of Christ.

Rutherford's thoughts of heaven were popularised in a poem called "Immanuel's Land". In it he says,

"The Bride eyes not her garment, but her dear Bridegroom's face.

I will not gaze at glory, but on my King of grace;

Not at the crown He gifteth, but on His piercèd hand;

The Lamb is all the glory of Immanuel's land".

If this is the activity of heaven, then nothing can advance sanctification in this world more effectively than constantly looking away from ourselves, and looking with believing thoughts upon the face of the same glorious Bridegroom. How often has a poor bruised, wounded, embattled Christian warrior cried out, "O that I knew where I might find Him!" The sense of His love soothes every bitter blow, mollifies every spiritual wound, and lightens every spiritual burden. And by putting a mantle of pardoning love over every spiritual defilement, He wipes every tear from this warrior's eyes.

Insofar as his "King of grace" is all the glory that the Happy Man longs to see here, he has indisputable evidence that holy beauties from the womb of the eternal decree exist in his soul. He has indisputable evidence also that he has seen the morning of spiritual and eternal life.

5. *Repentance* is a manifestation of the holy beauties of spiritual life. While repentance and sanctification are distinct privileges and duties, they overlap at several points. A little consideration will demonstrate that the person who has the one has the other. Side by side they war with sin, their common



enemy. They are both gracious privileges of the covenant of grace yet they are both also duties of the same covenant. They come into existence at the same moment and leave the scene of battle victorious in the same hour.

Some of the terms used in *The Larger Catechism* (Q 76) to describe repentance could as well describe sanctification. Is repentance “unto life”? So is sanctification. Is repentance properly called “a saving grace”? So is sanctification a work of God’s saving grace. Is repentance “wrought in the heart of a sinner by the Spirit and Word of God”? So is sanctification (Jn 17:17; 2 Th 2:13). Is repentance a living principle which, “out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of [one’s] sins, and upon the apprehension of God’s mercy in Christ to such as are penitent, [enables one to grieve] for and [hate] his sins, [so] that he turns from them all to God, purposing and endeavouring constantly to walk with Him in all the ways of new obedience”? So is sanctification.

Repentance and sanctification are not the same, but true repentance promotes true sanctification in a most sweet and winning way. Repentance is a tear on the face of the Happy Man, who, despite being set free from the guilt of all His sins, mourns the presence of God-dishonouring sin in him while he is in this world. But the still small whisper of covenant promises on the lips of the God-man, who cannot lie, encourages repentance to say, “Surely that which concerneth me the Lord will perfect make: Lord, still Thy mercy lasts; do not Thine own hands’ works forsake” (Ps 138:8).

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## The Camp of Israel<sup>1</sup>

*Henry Law*

Numbers 2:2. *Every man of the children of Israel shall pitch by his own standard, with the ensign of their father’s house: far off about the tabernacle of the congregation shall they pitch.*

When Balaam looks down upon the outstretched camp of Israel, his very soul expands. It must break forth in praise. The beauty captivates. The order charms. The evidence is clear – no common people there reside.

He rapturously exclaims, “How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!” He paints a landscape of delights: “As the valleys are they spread forth, as gardens by the river’s side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters” (Num 24: 5,6). Images of choice fruits, elaborate arrangement, luxuriance, greenery, stateliness, fragrance – all lend colours to depict the scene.

<sup>1</sup>Taken with editing from *Christ Is All: Numbers and Deuteronomy*.

Reader, let us too mount the heights of godly meditation and in spirit view this favoured camp. And as we gaze, may rays from heaven illumine every part. The points, rich in instruction, are: (1) the tents themselves, (2) their order, (3) their position, (4) their standard.

1. *The tents.* Abodes present themselves. They are not splendid palaces, golden columns, sparkling capitals and giant pyramids. They are not reared as lasting monuments to future times. The greatest contrast meets the eye. They are poor tents. They stand today. Tomorrow sees the cords relaxed, the fastenings removed, and a vacant place. They are the pilgrim-dwellings of a pilgrim-troop, the short-lived homes of short-lived sojourners.

This first view instantly reminds of mortal state. What is our tent? It is nought but clay. These frames have one original – the dust. The lowest reptile and the proudest prince are composites of one poor mire. Is it not folly then to pamper and admire this flesh? At best these bodies are a tent; creation knows no humbler thing than them.

How soon they crumble! No care, no thought, no art can lengthen out continuance. The countless families of foregone ages, where are they now? Dust they were. To dust they have gone back. The many families of this our day, whither do they speed? Dust they are; to dust they hasten. The tents must fall. But when? Perhaps this very hour. Is he not then the fool of fools who boasts of tomorrow's dawn?

My soul, from Israel's tents you learn how fleeting is life's day! Press then the question, When I go hence, is an abiding mansion mine? There is a kingdom prepared from the foundation of the world. Is it for me? Christ lives to prepare everlasting homes. Are they for me? O turn not from this camp until faith clearly reads its title to the heavenly home.

Flesh is a mean abode. This thought commends the grace of Jesus. He scorned not to assume it. Amazing fact! He took this clothing as His own. Beneath these rags He hid the glories of His glorious Deity. No man was ever man more thoroughly so than Jesus. He tabernacled in manhood's baseness as truly as He shone in Godhead's brightness. He thus descended that He might endure, suffer, bleed, die – might bear the curse and hang upon the cross. This none but man could do, therefore His tent was pitched, as man, among the sons of men. He was made man, that He might be made sin. He was made sin, that He might take it thoroughly away. He sought a lowly tent to do a godlike work.

But soon the degradation passed. Humiliation's vale was left. The cross was triumph's chariot. And now in heaven – at God's right hand, on glory's throne – the God-man sits. Manhood now shines in Him arrayed in light of Deity. And all whom faith makes one with Him will soon behold and share

this lustre. Their vile bodies shall be changed. Weakness and frailty shall put on unfading freshness. The lowly bud shall bloom into a glorious flower. The glorious Head will leave no member in decay.

Blessed are they whose faith discerns Him nailed as their Surety on the tree. He comes, He quickly comes to gild mortality with life. Happy the inmates of these crumbling frames, if only they are Christ's! They now are vilest dust. They soon will shine more brightly than ten thousands suns.

2. *The Order.* Let Israel's camp be now more closely scanned. What perfect regularity appears! Rule draws each line. Arrangement is complete. These streets of tents are uniformity's perfection. One truth is here distinctly written. Our God delights in order. Where He presides, confusion vanishes.

Is it not so in every Christian heart? When Jesus takes the throne, wise rule prevails. Disturbing lusts lie down. Perplexing doubts flee far. Gusts of irregular desire are lulled. The soul is like the well-set garden in which method plants each shrub and flower.

Is it not so in Christian life? Each duty occupies its stated post. There is no tangled labyrinth of plans, no misspent diligence, no toil without a purpose. God's worship has its sacred place and no intruder interferes. Scripture claims appointed study, and then the door is barred against disturbing entrance. The family demands due care; due care is given. The home, the closet, the public, the world, in turn have claims, in turn are served. Each morning dawns, each evening closes, on a well-ordered scheme of work.

How different is the worldling's day! It seems an upset hive. The notes all jar, movements all jostle. It is a jumbled chaos of desire, attempt, design. Motives conflict with motives, thoughts with thoughts, plans with plans. Why is it so? God rules not. Wisdom holds not the rudder. Therefore the ship is thrown by every wind and wave. There is no order but in the camp of God.

But in Israel's camp each tribe has its place. The family of Aaron guard the tabernacle's door. The sons of Levi girdle the holy tent. The other tribes occupy appointed ground. God fixes all the bounds, and all the bounds are gladly kept. The same all-ruling mind disposes now each member of Christ's body. Each enters on the stage of life as God is pleased to call. Each runs a pre-ordained course. Each disappears, when the allotted task is done. We see this clear arrangement throughout the Church's history. At the set time the sun of Moses sets; the star of Joshua dawns; the several Judges rule; the several kings ascend the throne. In the right season Paul labours, apostles preach, martyrs seal the truth with blood, each devoted teacher toils and each disciple aids the gospel-cause. God plans each champion's station in the gospel-camp.

Bow humbly before this ordering mind. Then discontent will not arise. No murmurings will mourn an obscure lot, a grievous burden, a lengthened

pilgrimage, or an early grave. The time, the task, the place will be regarded as most wisely fixed. What if self-will could make a change? Would it not mar the work on earth and tarnish the eternal crown? The foot should not desire the hand's employment or the eye's higher seat. Ephraim is pleased that Judah leads. Judah would not take Ephraim's place in the rear.

3. *The Position.* All these tents share one grand privilege. "About the tabernacle of the congregation shall they pitch." They all have common focus. As the planets circle the sun, so these surround the sanctuary. God is the centre. They form the wide circumference. And from each door one sight – the holy tent – is visible.

Is there no meaning here? There is, and it is precious. God in Christ Jesus is the centre, the heart, the life, the strength, the shield, the joy of His believing flock. In their midst He dwells, their glory and delight. When they go forth, their eyes are fixed on Him. When they return, it is to nestle round His presence.

Is there no warning here? There is, and it is wise. Let Christians ponder this camp's plan, when called to fix their dwellings upon earth. When weighing the advantages of place, the foremost thought should be, Is God known here? Are His pure truths here clearly taught? There may be forms of worship. But an external fabric is not grace. A heaven-directed spire leads not infallibly to heaven. Ichabod is the name, if God in Christ is not proclaimed.

Soul-profit is real profit. And soul profit cannot be had apart from Christ. Soul loss is saddest loss, and the soul loses when not led to Christ. Our children too, and all who form our household, claim that their first good be first considered. Was Lot a gainer when his eye only coveted the fertile plains? How David's pious spirit mourns when exiled from the house of God! Can fairer fields or sweeter prospects make amends for a cold blank within? Can balmy air repay for inward sickness and a spiritual decline? What if any tribe should have receded to spots from which the cloud could not be seen? The end would have been sure. It was cut off from Israel. So all who willingly abide far from the gospel's light choose present darkness leading to far darker night.

4. *The Standard.* A standard floats above each tribe. Beneath the well-known sign they rest. And by its side they march. Believers have an ensign too. The banner over them is Jesus' love (Song 2:4). Enlightened eyes can catch these waving folds and read therein the great Commander's heart.

The standard is a pledge of safety. True, mighty foes hate and assail. True, night and day they plot and rage, draw the bow and lay the snare. But they must fail. The fight may be both fierce and long, but in Christ's camp no follower can finally expire.

Beneath it there is sweet repose. The weary spirit and the worn-out flesh can often watch no more. Unless the vigilance of heavenly love defend, surprise will overpower the fainting bands. But as is the vineyard of the Lord, so is His camp. "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day" (Is 27:3).

Beside it there is victory. Many have fought beneath the gospel-banner, and all have triumphed. They who go boldly forward, looking unto Jesus, assuredly prevail. Paul lifts aloud the happy cry: "Thanks be unto God, which always causeth us to triumph in Christ" (2 Cor 2:14). What is the one testimony of the saints in light? We strove and conquered "by the blood of the Lamb". We waved His standard and now we wave these palms. We clung to it and now we wear these crowns. Happy camp where Jesus is salvation's Captain, His cross salvation's ensign, His heaven salvation's rest!

Believer, glory in your standard and be steadfast. Alas, sometimes shame, timidities and fears have caused ignoble tremblings, flights and falls. Peter denied his noble ensign; deep was his wound and bitter his repenting sighs. His warning cries, "Quit you like men, be strong". Demas was allured and left the ranks. Was he recovered from the world's embrace? The all-revealing day alone can tell. But that dread time will show a despicable troop wailing the hour when they deserted Christ. Cling then, cling boldly, constantly to Him. Let every company, moment and place witness your firm resolves. Let the glorious ensign wave now and ever: "Christ is all".

Thus dwell within the camp, and you will reign upon the throne.

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## A Plea for More Grace<sup>1</sup>

*Mackintosh Mackay*

Exodus 33:13. *Now therefore, I pray Thee, if I have found grace in Thy sight, show me now Thy way, that I may know Thee, that I may find grace in Thy sight.*

Moses had indeed been called to an arduous as well as a great undertaking. He had already experienced its difficulties. But at the time here referred to he could also say, "Hitherto hath the Lord helped us"; "The Lord will give strength unto His people". According to their day, so shall their strength be. It is a salutary exercise to consider the walk, the trials and the hardships of those who now through faith and patience inherit the promises. When we consider the difficulties which Moses had to encounter and realise

<sup>1</sup>Reprinted, with editing, from *The Christian's Daily Companion*. Mackay (1793-1873) was parish minister of Dunoon when he wrote this piece.

them in our mind's view, we will also realise that his faith in God must have been particularly strong, appropriating and firm. Yet was it not the grace of God – that very grace of which he now so earnestly seeks increased manifestations – that made him what he was? And so also the same grace shall be made sufficient for everyone who has been truly turned to seek the Lord and to walk before Him in newness of life.

No believer – perhaps not one in the Church of Christ to its last day – may be called to as arduous an undertaking, outwardly, as that to which Moses was called. Yet every one of them shall feel, whatever their outward lot, that they are in themselves indeed insufficient, and that they can be sustained, delivered and comforted by grace alone. They shall have their own burden to bear in the path of spiritual obedience, their own cross to take up, their own anxieties and fears to endure and to overcome. And, in their experience, they must realise their own individual dependence on the grace of God, just as certainly as Moses here is seen realising his need of more grace.

We see in the history of Moses a parallel to what must occur with every soul whose face is truly set Zionward. How stiff-necked, rebellious, unbelieving and earthly-minded were the multitude of those whose care and guidance had been laid upon him! And when saving grace comes to the soul and awakens it, it will experience that there are multitudes of evils, even within itself, truly unsubdued, rebellious and disobedient – affections, passions, thoughts, imaginations, all of which are evil continually. Were the believing, awakened soul, even alone in a desert, surrounded by no evil communications from without, its experience would be: “The good that I would I do not: but the evil which I would not, that I do”. But the believer will also have to say, with the prophet of old, “I am a man of unclean lips, and I dwell in the midst of a people of unclean lips”.

The believer's relations with the world become snares and trials; they interrupt the soul's communion with God; they weaken the impressions made by divine objects. Alas, the evil affections inherent in the heart itself are awakened, called into unholy exercise, and felt to be strengthened by that exercise. And the soul's spiritual views are felt to be darkened and clouded: iniquities, it must confess, do prevail against it.

The soul may have to say, “Mine eyes have seen the King, the Lord of hosts”; it may have expected that more deep and abiding impressions would have been made by what it had spiritually seen and felt and learned. Yet such expectations are grievously disappointed too frequently; the world from without and evil principles from within have cast down the soul and leave it in heaviness and in fear. But where grace reigns – where it has been given – it will teach the soul still to wait upon God for more grace.

Now, my soul, what hast thou, this very day, experienced and learned? How have the manifestations of God's own goodness, mercy and grace, which the Lord gave thee in days past, drawn thee to Himself this day? Has the world not indeed prevailed? Has it not been turning thee aside? Has it not been weakening thy spiritual life? And what hast thou drawn from its communications and pursuits but spiritual apathy and insincerity of purpose toward God?

Let me not remain for another hour in this backsliding condition. Let my soul not let go its view or its hold of God, revealed in Christ Jesus, as my God. Where is a remedy to be found for these evils but in God Himself and in His abounding grace? Let me draw near to His throne of grace now and let me seek in the same spirit as animated the soul of Moses: Lord, "show me now Thy way, that I may know Thee". Let Thy grace so come to me that I shall not lose sight of Thee, in my daily conversation and walk. O make that grace sufficient for me, in my soul.

Grant it although I am so altogether unworthy of the least of Thy mercies. Yet through the blood of atonement shed for remission, take away my sins, and let Thine own glory be so revealed in my heart, the believing view of it so implanted in my spirit that it shall prevail to subdue and crucify my sinfulness, and to keep my soul "unspotted from the world". Let me feel, in that blessed revelation according to Thy grace, the greatness of that end to which Thou hast called me in Thy glorious gospel. Quicken me now to call upon Thee, and preserve my soul in the habitual attitude of waiting on Thee as the God of my salvation, that I may know Thee in truth, that I may find grace in Thy sight, and that Thy grace may reign in my soul through righteousness unto eternal life by Jesus Christ.

Where this grace does reign, the fulfilment of God's gracious promises in Christ will be found necessary, the one thing needful. Moses was promised that an angel would go with him, but he seeks to know this, to have the experience of it in full reality. Blessed be the name of God, there is a greater promise: the Angel of the covenant, the Lord Jesus, to abide with His people. And they, abiding in Him, shall not faint or fail. He is "the way". O my soul, know this way and walk in Him and in communion with God through Him.

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Many a man may have light enough to show others the way to heaven, and yet never walk therein himself.

[The Lord] will not reject your faith, though there are many doubts mingled with it; nor will He cast off your desires, though they have a great deal of deadness and lack many further degrees of life and fervour. He will remember His covenant though you forget your duty.

*Timothy Rogers*

## Coming Near to Death (4)<sup>1</sup>

*Thomas Halyburton*

Finding some sweat on his face, he said, “I fancy that is an indication of a greater change. I can compose myself, I bless His name. I know not how it comes to pass that somebody that has met with so much of God should be so unthankful as in the least to doubt Him about the rest. O what an ‘evil heart of unbelief’ (Heb 3:12), cursed unbelief and cursed self have I! O how has God honoured me! O that I should yet have such an enemy in my bosom as an evil heart!”

He caused them to read 1 Thessalonians 1:4 and chapter 5. And when someone said, “Sir, I think you need to take the night’s rest,” he answered, “I have no need of any rest, were it not to make me able to ‘finish my course with joy’ (Acts 20:24). Lo, what are the power of Christ’s death and the efficacy of His resurrection! And now I find the advantage of One at the right hand of God who is ‘able to save to the uttermost’ (Heb 7:25); and that is the sight I long for; He will but shut my eyes and open them in glory! O it is a great matter to believe, yet we have strong grounds to believe; only we have evil hearts of unbelief. This I dare say: to have my soul entirely submissive to God and all things, even every high imagination and thought made subject, is my sincere desire; but I will get that done shortly. Then there will never be a reluctant thought, nevermore a thought estranged from God: ‘Now . . . it doth not appear what we shall be; but . . . when He shall appear, we shall be like Him; for we shall see Him as He is’” (1 Jn 3:2).

To someone that alleged he was faint, he said, “I am not faintish; I am composed; I am refreshed; I am not drunk with wine, and yet I am refreshed with wine, with the spiced wine; O there is a sweet calm in my soul! And my desires are towards Him and the remembrance of His name (see Is 26:8). Remember Him! Why should I not remember Him that remembered me in my low condition? He passed by and said, ‘Live’ (Ezek 16:6); and when He says, He commands, He gives rest.”

Afterwards, he caused them to read 2 Corinthians 1:1-11, and after the ninth and tenth verses were read, he said, “Now there it all is; God has delivered and filled me with peace, when I was under those low spirits; and I hope that He will deliver, even from that which I feared in death, and let

<sup>1</sup>This is an edited extract from “an account of some of his last words on his deathbed” in 1712, taken from *Faith and Experience*, volume 4 of the James Begg Society edition of Halyburton’s *Works*. Three extracts were published in this *Magazine* last year, in the issues from February to April. This article resumes the series, continuing the report of what he said on September 18.



me find that I have gotten the victory and that the God of peace will bruise Satan shortly under my feet, and that he will get up no more; and I will get the victory over the cunning world, the deceitful heart. O many a weary day I have had with my unbelief. If I had had faith to believe things not seen, if I had had faith equal to the convictions I had in my soul, that my happiness lay not in things seen or temporal, but eternal; if I had had faith's abiding impressions, realising these things, I would not have known how to remain out of heaven a moment."

A little thereafter he said, "As I preached the gospel in my life, so I desire to die preaching it; and though I live not to a suffering time, I may get in among the witnesses. I will be a witness against St Andrews,<sup>2</sup> I will be a witness against the professing Christians that have come about me, if they follow not the Lord."

When asked to lie quiet and take sleep, he answered the people: "I am going to 'rest not day nor night', but cry, 'Holy, holy, holy!' (Rev 4:8). 'They that wait upon the Lord . . . shall mount up as with wings as eagles' (Is 40:31)."

Then he said, "Find ye any alteration as to my coldness? The only reason why I ask is, I would not lose my time: Ah, poor uncomely I, that thinks it shame to come in among that fair company". Someone said, "You will be as fair as the rest". He said, "Blessings to His name for composure. I cannot get my heart in a right tune, as I would have it, but in a little I will get it so."

After he had lain quiet a little, someone said, "You have slept none". He answered, "No, I had much work but, blessed be God, pleasant work".

Afterwards, when his wife asked how he was, he answered, "My dear, I am longing for the salvation of my God and hastening to it". Then seeing her very sad, he said, "My dear, encourage yourself; here is a body going to dust, and a soul going to heaven, where I hope you are to come".

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## Effectual Calling<sup>1</sup>

### 1. It Is Personal

*James Foote*

**T**his calling must be distinguished from the call addressed to all who hear the gospel. It is so important that it deserves your special, deliberate consideration. Ministers speak in public to multitudes at once; when God speaks effectually, He speaks to them one by one. It is true that a number of people

<sup>2</sup>He was a divinity professor in St Andrews.

<sup>1</sup>Taken, with editing, from Foote's *Treatise on Effectual Calling*. Foote (1781-1856) was a minister in Aberdeen, latterly in the Free Church.

may be impressed at once, but each of them is independent of all the others. Ministers, as it has been sometimes expressed, draw their bow at a venture; God directs the arrow, with intentional and unerring aim, to the individual heart. Ministers sow the seed in the morning, and in the evening do not withhold their hand, knowing not which may prosper, whether this or that, or whether both may be alike good. God knows exactly what He is doing – He prepares the ground and can calculate the increase in each particular field.

The personal nature of the divine call is strikingly taught, when it is said that the chief Shepherd “callesh His own sheep by name and leadeth them out”. It is also taught in these words of the Lord through Jeremiah, “I will take you one of a city, and two of a family, and I will bring you to Zion”. The effectual call does not necessarily, or generally, run through congregations or large circles or whole families; it arrests the individual soul and brings it into captivity to the obedience of Christ. Such a call is special to individuals.

Now this point is well calculated to instruct and impress the mind if it is rightly considered. For example, it teaches us what constitutes the real prosperity of a Church – not the number of those who go to its meetings and are outwardly called, but the number of those who have actually closed with that call. If you properly followed out this consideration, it would soon bring your thoughts home to yourself instead of allowing you to spend much time attempting to ascertain how it is with others. For however important the fact of a number, even a great number, being effectually called is in itself, and however vast its consequences are to them, what can it avail *you* if you are not one of them?

How deep will your anguish be, if you will at last have to watch others entering the kingdom of heaven while you yourself are shut out! Indeed, whether few or many of your neighbours are saved, it should be your great desire and care to enter in at the strait gate. Then do not think uselessly in generalities; but narrow the circle which you consider, till your thoughts are concentrated on that (to you at least) inexpressibly important point, yourself. Thus let nothing turn you aside from what ought to be the main object of your inquiry and pursuit, and let nothing satisfy you short of your own personal and hearty acceptance of the gospel call.

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I believe that a more practical acknowledgement of the great truth, It is “not by might, nor by power; but by the Spirit of the Lord of hosts,” is urgently called for and indispensably necessary. An intense love of souls, combined with a deep and over-mastering conviction that their effectual calling is as much God’s work as their election, would send us to the closet as much as to the pulpit, and fill the one with cries and tears as well as the other with instructions, invitations and appeals. *James Stewart*

# Christ and His Disciples<sup>1</sup>

*J C Ryle*

These verses begin one of the most wonderful chapters in the Bible. It is a chapter in which we see the Lord Jesus Christ addressing a long prayer to God the Father. It is wonderful as a specimen of the communion that was always kept up between the Father and the Son, during the period of the Son's ministry on earth. It is wonderful as a pattern of the intercession which the Son, as a High Priest, is ever carrying on in heaven for His people. Not least, it is wonderful as an example of the sort of things that believers should mention in prayer. What Christ asks for His people, His people should ask for themselves. It has been well and truly said, by an old divine, that "the best and fullest sermon ever preached was followed by the best of prayers".

It is needless to say that the chapter before us contains many deep things. It could hardly be otherwise. He that reads the words spoken by one Person of the blessed Trinity to another, by the Son to the Father, must surely be prepared to find much that he cannot fully understand, much that he has no line to fathom. There are sentences, words and expressions in the 26 verses of this chapter, which no one has probably ever unfolded completely. We do not have minds to understand the matters it contains. But there are great truths in the chapter which stand out clearly and plainly on its face, and to these truths we shall do well to direct our best attention.

We should notice, firstly, in these verses, *what a glorious account they contain of our Lord Jesus Christ's office and dignity*. We read that the Father has "given Him power over all flesh, that He should give eternal life". The keys of heaven are in Christ's hands. The salvation of human souls is at His disposal. We read, furthermore, that it is life eternal to know the only true God and Jesus Christ whom He has sent. The mere knowledge of God is not sufficient and saves no one. We must know the Son as well as the Father. God known apart from Christ is a Being whom we can only fear and dare not approach. It is God "in Christ, reconciling the world unto Himself," who alone can give life and peace to the soul.

We read further that Christ has finished the work which the Father gave Him to do. He has finished the work of redemption and wrought out a perfect righteousness for His people. Unlike the first Adam, who failed to do God's will and brought sin into the world, the second Adam has done all and left nothing undone that He came to do. Finally we read that Christ had glory with the Father before the world was. Unlike Moses and David, He existed from

<sup>1</sup>Taken, with editing, from *Expository Thoughts on John*, vol 3. Here are Ryle's general comments on John 17:1-8.

all eternity, long before He came into the world; and He shared glory with the Father before He was made flesh and was born of the Virgin Mary.

Each of these marvellous sayings contains matter which our weak minds have not power fully to comprehend. We must be content to admire and reverence what we cannot thoroughly grasp and explain. But one thing is abundantly clear: sayings like these can only be used of one who is truly God. No such language is ever applied in the Bible to any patriarch or prophet or king or apostle. It belongs to none but God.

Let us for ever thank God that the hope of a Christian rests on such a solid foundation as a Divine Saviour. He to whom we are commanded to flee for pardon, and in whom we are directed to rest for peace, is God as well as man. To all who really think about their souls, who are not careless and worldly, the thought is full of comfort. Such people know and feel that great sinners need a great Saviour, and that no mere human redeemer would meet their needs. Then let them rejoice in Christ and lean confidently on Him. Christ has all power and is able to save to the uttermost, because He is divine. Office, power and pre-existence all combine to prove that He is God.

We should notice, secondly, in these verses, *what a gracious account they contain of the Lord Jesus Christ's disciples*. We find our Lord Himself saying of them: "They have kept Thy Word. . . . they have known that all things whatsoever Thou hast given Me are of Thee . . . they have received [Thy words], and have known surely that I came out from Thee, and they have believed that Thou didst send Me."

These are wonderful words when we consider the character of the 11 men to whom they were applied. How weak was their faith! How slender their knowledge! How shallow their spiritual attainments! How faint their hearts in the hour of danger! Only a very little time after Jesus spoke these words, they all forsook Him and fled, and one of them denied Him three times with an oath. No one, in short, can read the four Gospels with attention and fail to see that never had a great master such weak servants as Jesus had in the 11 apostles. Yet these very weak servants were the men of whom the gracious Head of the Church speaks here in high and honourable terms.

The lesson before us is full of comfort and instruction. It is evident that Jesus sees far more in His believing people than they see in themselves, or than others see in them. The least degree of faith is very precious in His sight. Though it is no bigger than a grain of mustard seed, it is a plant of heavenly growth and makes a boundless difference between the possessor of it and the man of the world. Wherever the gracious Saviour of sinners sees true faith in Himself, however feeble, He looks with compassion on many infirmities and passes by many defects. It was even so with the 11 apostles;

they were weak and unstable as water, but they believed in their Master and loved Him when millions refused to own Him. And the language of Him, who declared that a cup of cold water given in the name of a disciple should not lose its reward, shows clearly that their constancy was not forgotten.

The true servant of God should mark well the feature in Christ's character which is brought out here, and he should rest his soul upon it. The best among us must often see in himself a vast number of defects and infirmities, and must feel ashamed of his poor attainments in religion. But do we simply believe in Jesus? Do we cling to Him and roll all our burdens on Him? Can we say with sincerity and truth, as Peter said afterwards, "Lord, Thou knowest all things: Thou knowest that I love Thee"? Then let us take comfort in the words of Christ before us and not give way to despondency. The Lord Jesus did not despise the eleven because of their feebleness, but bore with them and saved them to the end, because they believed. And He never changes. What He did for them, He will do for us if we believe.

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## Grace and Glory<sup>1</sup>

*W K Tweedie*

*Zechariah 4:7. He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.*

Grace, the free favour of God, lays the foundation of hope to man. Grace rears the structure and watches over it at every stage of its progress. Were it not so, it would speedily crumble into premature decay, like some of the structures reared by man. And when the fabric shall be completed – when the copingstone has been put on and all made perfect according to the will of God – the acclamation will still be: Grace, grace. The wise Master Builder thus presides over the whole spiritual temple, and the beauty of holiness is, in consequence, the ornament which signalises the structure.

The sure foundation laid in Zion is then laid by grace. All who build on it are guided by grace; and when the house not made with hands becomes the home of the ransomed, grace will admit them there, and hand them over to glory.

Now are you, my soul, in preparation for that dwelling place of glory? Have you been rescued by grace from the grasp of sin? Are your hopes built on the exclusive foundation – that which God has laid, that rock which is Christ? Then "rejoice in the Lord alway; and again I say, Rejoice". To His people He will speak peace, but let them not return again to foolishness.

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

Clothed in His righteousness and upheld by His right arm, they need not fear though ten thousand were set round about against them. The Lord will help, “and that right early”.

Right early, not tomorrow – before tomorrow I may be laid out for the grave. Not after I have repented – before I can repent, I must come to Him who grants repentance. Not after I have reformed what is wrong and rectified what God condemns in my conduct. That reformation will never be effectual; it will reach only to the hand and never touch the heart, until I return to my God as He invites. Right early then – now, and without one hour’s delay, I will wait on God that He may renew my strength.

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## Book Review

*Sermons 1917-1931*, vols 1 & 2, by Ernest Roe, published by Gospel Standard Trust Publications, hardback, 414 and 418 pages, £16.00 per vol, £28.00 together, obtainable from the Free Presbyterian Bookroom.

The 86 sermons in these volumes are full of excellent matter, much of which is strong meat doctrinally. The preacher, Ernest Roe (1883-1967), a Strict Baptist minister, published most of them in the *Brixton Tabernacle Pulpit* magazine during his 11 years’ pastorate at Brixton Tabernacle, London. We imagine that spiritually-minded readers of that magazine would have looked forward to reading his sermons.

It is clear that he was well versed in the Scriptures, had a deep understanding of them, and was given many remarkable insights. The sermons show his familiarity with the writings of the Puritans and also that he was a discerning Protestant.

His sermons on the Person and work of Christ show him at his best; particularly profound and sweet are such sermons as “Christ’s Pierced Side”, “Vastness of Christ’s Redeeming Work”, “Christ – the Advocate” and “The Last Cry from the Cross”. He stoutly defends the doctrine of the atonement and unsparingly condemns liberal theologians who weaken or misrepresent it.

His sermons on the experiences and characteristics of the godly, for example, “Spiritual Appetites Satisfied”, “Work of the Spirit in the Redeemed” and “Spiritual Destitution”, show that he himself was no stranger to inward spiritual conflict; they are searching and will be welcomed by those who pray, “Search me, O God”. At the same time, although he addressed the children of God very directly and frankly, he proclaimed words of pastoral compassion, encouragement and comfort to them in their trials, temptations and struggles.

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In his concern about lightness coming into the visible Church, he dealt with false professors fearlessly and faithfully. “Out of no unkind feeling,” he said, “although some may think otherwise, but eternity will prove preacher and hearer soon. It is because I fear that people may be deceived, and I want them to know these things by the life-giving power of the Holy Ghost.” In another sermon he said, “The higher critics openly deny the Word to be verbally inspired and we condemn them, but there are unholy critics near at hand with the doctrine of verbal inspiration in their mouth, but the penknife ready to cut out what condemns their practice”. In his sermons on, for example, the churches of Asia, he solemnly and forthrightly challenged ministers also as to their faithfulness to their charges, but he included himself when he so searched them.

This reviewer demurs at the preacher’s view that, in baptism, “sprinkling is not right”; also his denying that sinners have a duty to exercise faith; and his opinion that the covenant of grace (or “of salvation” as he refers to it), is between all three Persons of the Godhead.

On the whole, while the preacher’s occasional outspoken bluntness may sometimes distract the reader, these two volumes contain much thought-provoking, spiritual treasure. May they, by the blessing of the God of truth, prove beneficial to the souls of many.

(Rev) Neil Ross

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## Protestant View

### Attitudes to Rome

One striking aspect of the best theological literature of previous generations is the unequivocal condemnation of the doctrines and practices of the Church of Rome which so frequently occurs in it. This goes together with an unhesitating identification of the papacy as the antichrist predicted in Scripture. This feature is consistently to be found in works by the most eminent Scottish divines, as well as by the soundest writers of the Church of England and, of course, in the writings of the Reformers themselves. In this the old Protestant divines stand at a great distance from modern Evangelicalism, which has so largely lost sight of the true nature of popery.

The doctrine of the papal antichrist is part of *The Westminster Confession of Faith*, which we adhere to as a Church. And in requiring our office bearers to maintain this teaching honestly and wholeheartedly, the Free Presbyterian Church of Scotland differs materially from the Church of Scotland and the Free Church. In so marking out the Roman Church as antichrist, the godly divines of the past were conscious of being guided by the teaching of the

New Testament. They gave popery such a place of infamy in their writings, simply because the Bible does so.

Scripture (2 Th 2:1-12, 1 Tim 4:1-5, Rev 11,13,17,18) outlines the development of a system of apostasy from within the Church, which would become an enormous threat to the faith once delivered to the saints. When one looks at the development of Romanism from its earliest origins, we can see the influence of a master mind at work, gradually bringing forth an instrument for his work of ruining souls for eternity. The papal system is the product of many centuries of satanic influence, corrupting and ruining the Church, yet all the while maintaining the guise of being, not only a Christian Church, but indeed the only true Christian Church.

As William Cunningham wrote concerning the rise of the papal supremacy within the Church, “it is certainly by far the most extraordinary instance of successful imposture and iniquity the world has ever witnessed. It was an object prosecuted for a succession of ages with unwearied zeal: every incident was most carefully improved for promoting it, and no scruples of conscience, no regard to truth or veracity, no respect for the laws of God or man, were ever allowed to stand in the way of extending this usurped dominion over the Church.”<sup>2</sup> In 1 Timothy 4, we have one of the clearest statements in the Bible concerning the rise of antichristian error from within the professing Church under the influence of “seducing spirits and doctrines of devils”. The practices which Paul identifies there so prominently include “forbidding to marry and commanding to abstain from meats”. These were emphasised by the inspired Apostle, not because they were to be the very worst of Romanism’s errors, but because they would be the most easily recognisable.

Cunningham gave much attention to the controversy with Rome in his works, describing popery as “Satan’s masterpiece”. Indeed, he exhorts young ministers and students to give a far greater place in their studies to the popish controversy than we might commonly think to be warranted. He notes that nearly every branch of theology contains some teaching or practice where popery has asserted falsehoods which need to be refuted.

One of the most insidious and subtle forms of “the deceivableness of unrighteousness”, which Scripture warns us to expect of the antichristian system, is the tendency on the part of Romanist writers to disguise or downplay some of the doctrines and practices of popery when it is deemed necessary or convenient. Cunningham warned against it in the 1830s but we have to be aware of this dangerous aspect of Rome’s methods and strategy in our day. If the Pope and his acolytes like to portray their Church as more liberal, tolerant, compassionate and open for dialogue with those who have historically

<sup>2</sup>William Cunningham, *Historical Theology*, Banner of Truth reprint, 1994, vol 1, p 226.



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differed from them, then we must beware. This is Rome accommodating its message and its public persona to suit the spirit of an immoral, irreligious and godless generation.

Cunningham urged Protestants to expose fearlessly the false claims of Romanism and, at the same time, to cherish the deepest commiseration towards its victims. We need the same spirit toward Rome and its poor, deluded people in our time, together with a prayer that antichrist would be ruined and multitudes of Romanists delivered by coming to the true knowledge of Jesus Christ.

*AWM*

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## Notes and Comments

### The Malice of LGBT Activists

The Core Issues Trust (CIT), a Christian charity, which seeks to help people with unwanted same-sex attraction has reported that Barclays Bank is closing its company bank account. This follows pressure on Barclays to do so by an LGBT group. Mike Davidson, the CEO of CIT said that he had received letters from Barclays Bank saying that they would close his charity's account on September 14. He asked for an explanation but was given no reason and was referred to their customer agreement statement, which says that either party can terminate the account.

Barclays features highly on Stonewall's favoured employer list for its employee equality policies and the bank is a lead sponsor of "Pride in London". Mr Davidson said that the cancellation of their accounts "appears to be in response to social media demands. Several LGBT activists and others are demanding that Barclays close our accounts." In addition to the action by Barclays, the Trust have been dropped by other service providers such as Paypal and Mailchimp. Mr Davidson has had death threats against himself and threats have also been made against his wife and children.

The LGBT activists accuse the charity of "conversion therapy". However, the CIT has made it abundantly clear that there is no compulsion or coercion in what they do. They simply offer one-to-one counselling for those who seek it.

CIT is being supported, in seeking to resolve its issue with Barclays, by the Christian Legal Centre. Its chief executive, Andrea Williams, is quoted as saying, "If banks and other service providers start to placate social media campaigns by unilaterally terminating their accounts, then the UK will be a very difficult place for biblically-faithful Christian ministries". It is not the role of a commercial organisation to monitor and police the legitimate rel-

igious beliefs of their customers. We are seeing more and more assaults on religious freedom by those who see scriptural truths as a reproach on their way of life. It could be that the details of this apparent discrimination may not be as clear cut as reported but what is clear is that, if anyone disagrees with the views of LGBT activists, they are vilified, threatened and hounded. LGBT activists are also foremost in demanding prosecutions for perceived hate crime, when they are evidently the worst offenders. *FRD*

### **Rising up in Judgement**

Christ speaks of the men of Nineveh and the Queen of the South rising up in judgement against the generation to whom He was speaking (Mt 12:41-42) and condemning it. They will be cited as witnesses against them at the Day of Judgement, and by their own judgement will wholeheartedly concur in the condemnation then passed upon that unbelieving generation.

In a similar way, we can think of those who have been deliberately aborted in the womb rising up at the Day of Judgement against the mothers, fathers, doctors, nurses, hospital and abortion-clinic staff, politicians and nations who denied them a span of life on earth. Their witness will be unanswerable. The Lord bestowed natural life upon them, and these others had no shadow of excuse for taking it away. They had done nothing worthy of death in human terms (Rom 9:11). You ripped me to pieces, they will say, and you deserve to be ripped to pieces yourselves.

For those who did not repent of their part in the slaughter – washing away their sins in the blood of Christ – the punishment will fit the crime. “Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver” (Ps 50:22). *DWBS*

## **Church Information**

### **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*

### **Acknowledgement of Donations**

**Congregational Treasurers** acknowledge with sincere thanks the following donations:

**Glasgow:** Anon, £350, £400, £100, £300, £90, £34, £150, £20, £250; Anon, for technical expenses during pandemic, £100. *Bus Fund:* Anon, £50, £20. *Eastern Europe Fund:* Anon, £1050, £80, £60, £80, £80, £80, £80. *Outreach Fund:* Anon, £100. *TBS:* Anon, £50. *Where Most Needed:* Anon, £1000, £50.

**Greenock:** Anon, £400. *Jewish & Foreign Missions Fund:* Anon, £150. *TBS:* Anon, £100. *Vehicle Fund:* Anon, £10. *Where Most Needed:* Anon, £400.

## 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 Achany 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; no F P services; **Rogart:** Church; no F P services. Contact Mr J Campbell; tel: 01863 766296.
- 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. **Strathy:** Sabbath 6 pm (first and third Sabbaths of month).
- Harris (North):** **Tarbert:** Sabbath 12 noon, 6 pm. **Tarbert** and **Stockinish:** Tuesday 7.30 pm alternately. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South):** **Leverburgh:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. **Sheilebos:** as intimated. Rev K M Watkins BA, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, IV1 1NA; Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.
- Kinlochbervie:** Sabbath 6 pm; **Scourie:** Sabbath 11:30 am, Tuesday 7 pm (as intimated). Contact 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. Rev A B MacLean, 5 Forteviot Cottages, Pomarium Street, Perth, PH2 8JF; tel: 01738 270 213.
- 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. 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:** Kellbrook 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 Enderal 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. 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.

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

**New Canaan**: Church.

**Zenka**: Church.

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