

The Free Presbyterian Magazine

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

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

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Communions

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

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

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

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

May: First Sabbath: Aberdeen, Donsa, Grafton, Leverburgh, London; **Second:** Achmore, Kinlochberrie; **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: Beauly; **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: 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 Covenants

God created man in His own image; therefore the first two human beings were perfect in every way – particularly in spiritual things: in knowledge, righteousness and holiness. God made a covenant with Adam, as the head of the human race. It is generally known as the covenant of works, “wherein”, says *The Westminster Confession of Faith*, “life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience” (7:2). Adam’s obedience to the will of God was indeed perfect, in his thoughts and motives as well as outwardly, for some period of time, though it is unlikely that it lasted for long. As long as that obedience continued, there was no death in this world. There was no spiritual death; Adam was spiritually alive, loving God with all his heart. He was in no way liable to eternal death; he had not yet sinned but was serving God perfectly. Nor was he liable to death in the sense of the separation between body and soul, which is the result of sin.

But Adam did not go on in obedience; his works did not continue perfect. He sinned by eating the forbidden fruit and so he broke the covenant of works. According to the warning he had been given, “Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen 2:17), he became subject to death. He was now mortal; the time would come when his soul would be parted from his body. Besides, he was no longer spiritually alive; he had lost his love for God and his willingness to obey and serve his Creator. And as a sinner he was under condemnation, on his way to suffer eternal death in hell. He was still under the covenant of works, but he could no longer keep its terms, for it was now a broken covenant.

If Adam had been obedient to God’s will as expressed in the covenant of works, not only would he have experienced permanent blessing, but so would all his descendants. Correspondingly, not only did he bring death on himself by breaking the covenant, but he brought death on his posterity also. Matthew Henry (on Gen 3:6-8) points out that “the greatest aggravation of [Adam’s] sin was that he involved all his posterity in sin and ruin by it”. And he asks,

“Can we say then that Adam’s sin had but little harm in it?”. Clearly not. He, as the first Adam, represented all mankind of every generation, just as the Lord Jesus, the second Adam, represented His people of every generation. Thus “if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ” (Rom 5:17).

But that “abundance of grace and of the gift of righteousness” presupposes another covenant. The *Westminster Confession* summarises Scripture teaching on the subject: “Man, by his fall, having made himself incapable of life by that covenant [of works], the Lord was pleased to make a second, commonly called the covenant of grace, whereby He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved; and promising to give unto all those that are ordained unto eternal life His Holy Spirit, to make them willing, and able to believe” (7:3).

In the covenant of grace, the Son of God undertook to come into the world in the fullness of time to do all that was necessary for the salvation of “all those that [were] ordained unto eternal life”, none of whom were in any degree able to save themselves. A divine Saviour was necessary, who would take human nature. In coming into the world, the Son of God was to act as the representative of those who are to be saved; He undertook to be their substitute, and so to suffer the full punishment that was due to them because of their sin and to keep the law on their behalf.

So Paul writes, “When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons” (Gal 4:4,5). Christ came at the time appointed from all eternity; He took human nature; He came under God’s law, both to suffer its penalty and to obey its precepts. This He did perfectly; He fulfilled the prophetic words: “He will magnify the law, and make it honourable”. Accordingly, “the Lord is well pleased for His righteousness’ sake” (Is 42:21), so that God is righteously able to give eternal life to all who believe. To say the redeemed will be adopted into His family is to imply the blessings that come to redeemed sinners, who are under the fatherly care of Almighty God. All things will work together for their good while they are in this world, being prepared for eternal glory.

The *Confession* speaks of the Lord offering life and salvation to sinners, and Robert Shaw insists that “this offer is not restricted . . . to . . . those who are convinced of their sin and their need of the Saviour; for it is addressed to persons sunk in total insensibility as to their own miseries and wants. This offer is made as really to those who eventually reject it, as it is to those who eventually receive it; for, if this were not the case, the former class of gospel-

hearers could not be condemned for their unbelief.”¹ All this is implied in such a call as this: “Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else” (Is 45:22).

The Lord Jesus Christ, in the covenant of grace, represented all whom the Father gave to Him – which is equivalent to: all who will ever believe in Him. He has finished the work that He undertook in order to provide redemption for them. As these blessings are the blessings of a covenant – a divine covenant – they are absolutely sure. So, for instance, Christ’s promise to every believer, “I will never leave thee, nor forsake thee” (Heb 13:5), is absolutely sure. Christ will never forsake any of them; their position within the kingdom of God is absolutely secure. Christ promises, “They shall never perish, neither shall any man pluck them out of My hand” (Jn 10:28). So they are always safe, whatever troubles and temptations they may experience in this life. And they are to see all the certainty of the covenant in every individual promise made to them.

In spite of the many changes that take place in this world, the mountains and hills are permanent features of the landscape; yet when the world will come to an end, “the mountains shall depart, and the hills be removed”. But God’s promise to His Church and to every individual believer is, “My kindness shall not depart from thee, neither shall the covenant of My peace be removed” (Is 54:10). The kindness that the Lord shows to His people is regulated by the covenant of grace, within which they have been reconciled to Him; so that kindness is absolutely guaranteed to continue for ever.

The permanence of this covenant of peace is illustrated, in Isaiah 54, by the covenant which God had established with Noah, that the human race would not “be cut off any more by the waters of a flood” (Gen 9:11). While the earth remains in existence, the covenant promises of God remain sure to His people. He will watch over them; He will keep them from falling away; His Spirit will remain in them. And before the earth is destroyed, they will all be brought into that better world of perfect, unending blessedness where there will be no more sin, where Satan can never reach them with his temptations, where they will be able to love God with all their heart, and where sorrow and sighing have no place.

In the original paradise, there was a tree of life, which Adam was never able to eat from because he broke the covenant of works. But “blessed are they that do [Christ’s] commandments, that they may have right to the tree of life” (Rev 22:14) in the paradise of heaven – which confirms to us the fact that all true followers of Christ have a right to eternal life, for He was faithful to His undertakings in the covenant of grace.

¹Shaw, *The Reformed Faith*, Christian Focus Publications, 1974 reprint, p 91.

Christ's Second Temptation¹

A Sermon by John M'Farlan

Matthew 4:5-7. *Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.*

We have seen mountain paths, on the one side of which there is a deep quagmire, and on the other side a precipice. In such paths, if we step to the right hand, we will most surely be covered in mud, and if to the left, we are in danger of being dashed to pieces; and such are the paths by which God is pleased to lead His people. Let them turn to the right and they fall into unbelief, to the left and they are guilty of presumption. Let them then proceed straight onward, turning neither to the right hand nor to the left, and they are safe.

But there is a most subtle tempter who besets them on every side and, by his devices, would turn them aside from the right way. The mountain path is perhaps rough and difficult, while on the quagmire grass is growing which tempts us to leave the solid path and venture onto its treacherous surface. So it is with Satan's temptations. Sometimes the people of God encounter sore trials and discouragements; they think they will avoid them by a small sacrifice, as it seems, of principle, instead of meeting them in God's strength, as they ought. Thus they fall into a mire of unbelief.

Sometimes, on the other hand, adventurous travellers, trusting too much to the steadiness of their heads and the firmness of their footing, venture too near the edge of the precipice and perish miserably. So, in spiritual things, there is a sin called presumption, which consists in thrusting ourselves un-called into circumstances of trial and danger and then trusting that God will deliver us.

This was Peter's sin. He chose for himself a post of imminent danger, a situation which Satan might use to tempt him to deny his Lord, through concern for his own safety. He ventured into the palace of the High Priest, and God suffered him, for our warning, to fall. Let us beware then of these two extremes: presumption on the one side and unbelief on the other. Let us remember that "*narrow* is the way that leadeth unto life".

Looking back on the first of these temptations, we find that in it Satan

¹Taken with editing from *The Free Church Pulpit*, vol 3. At the time he preached this sermon, M'Farlan (1815-91) was the Free Church minister in Monkton, Ayrshire.

tempted the Redeemer to *unbelief*, to distrust God and provide bread for Himself. But now his next temptation was to *presumption* – as if the cunning tempter judged that, recoiling from the quagmire, the Lord would the more readily incline toward the precipice. And we, poor weak sinners, in avoiding one extreme, often fall into another. If a man is not a spendthrift, he is frequently a miser. If he is not a prodigal, he becomes self-righteous. Likewise we, fond of extremes of unbelief, are apt to rush into the extremes of presumption, because we are unable to direct our own steps. May the Lord, who alone is able to keep us from falling, send light and grace from on high, of His great mercy, to lead and guide and sustain us in the right way.

“*Then the devil taketh Him up into the holy city.*” He had been foiled, his head had been bruised in the wilderness; so now he chose another scene of trial and transferred the Lord to a pinnacle of the temple. Consider the place. It was the holy city, the city that God had chosen above all the cities of the earth, that He might set His name there. Further it was one of the holiest places in that holy city – the temple itself, the very rest and dwelling-place of Jehovah, in which He had often appeared in visible glory. Yet Satan chose it as the scene of his vile temptations. There is no place on earth so holy but a foul tempter may enter. The true believer’s closet is a place consecrated by many prayers and tears and much sweet communion. Yet Satan is not afraid to venture there. The church is the house of God; it is Bethel, and to many a one the gate of heaven; yet Satan is not afraid to venture there. In the closet, in the church, at the communion table, he is always busy – perhaps most busy there.

He “*setteth Him on a pinnacle of the temple*”. We must beware here of going beyond what is written. But it is true that in the spiritual world, as in the material, high places are slippery places, where the head is in danger of becoming giddy and of betraying us into a fall. We read of some, for instance, who “being lifted up with pride . . . fall into the condemnation of the devil”. And the Apostle Paul tells us that, lest he “should be exalted above measure through the abundance of the revelations”, God sent a thorn in the flesh, to keep him low.

The purpose of God is very different from the purpose of Satan in His dealings with His people. God casts them down to the depths, that they may cry from there and that He may exalt them in due season. Whereas Satan’s aim is to lift them up that he may cast them down. Let us watch and pray against pride and vain glory, spiritual pride and sinful boasting of what God has wrought either in us, or for us, or by us. When the sails are spread out to the very top of the mast, the squall is all the more dangerous and destructive when it comes. It is ours then to carry a low sail, to watch against pride. If

salvation is wrought, it is a salvation wrought by the Lord's right hand. Let us be content to be accounted fools and babes for Christ's sake.

But let us now proceed to consider the temptation. It is in these words, "*If Thou be the Son of God, cast Thyself down*". What! Does the foul tempter still have his doubts? Is he not yet satisfied that Christ is the Son of God? Yes, he knew from the first who he had to contend with; he knew that he was in a contest with Omnipotence in human form; perhaps he even knew that he must certainly be foiled. But this was one of his last and most desperate attempts to maintain possession of the empire which is about to be wrested from his grasp. Like the struggles of a fierce lion when the net of the hunters is thrown over him; like the lashing of the waves against a rock, which fall back in scattered drops from its sides; so it was with Satan's repeated attacks on the Lord. He knew full well that this was the Son of God and that he was as a child in the hand of a giant; yet his proud spirit contended to the last.

In the former temptation, he would have Jesus doubt that He was the Son of God; he would have Him distrust God's fatherly care and put forth His power to provide bread for Himself. But in this temptation, he would remind Him of the doubts which the Jews entertained of His Sonship. True, by the banks of Jordan they had seen heaven opened and the Spirit in a visible form descending and lighting on Him and they had heard a voice from the excellent Majesty declaring Him to be the beloved Son of God. They had heard and they had seen all this, but they were still unconvinced. Now, Satan argued, is Thine opportunity for scattering all their doubts and for giving them startling evidence of Thy Sonship: "Cast Thyself down", down from this pinnacle into the courts of the temple beneath, now thronged with a crowd of worshippers, and these courts will resound with hosannas; they will bid Thee welcome as the Son of God and the Saviour of the world.

Such was the temptation, and it showed at once the depths of Satan's subtlety and his fiendish cruelty too. There was a wondrous subtlety in it. For the tempter knew the Lord's errand into the world: that He might persuade sinners to believe in Him, and that believing they might have life through His name. And here Satan set before Him a plan by which He might at once dissipate all their doubts and confirm their faith in Him – by a wondrous miracle, casting Himself down from a giddy height and yet alighting unhurt amidst the multitudes in the courts beneath.

But there was also a fiendish cruelty in it. In the first temptation his appeal had been to a carnal appetite: Jesus was hungry. But in this it was to the inmost and most powerful and pervading emotion of the heart of the Son of God: His love to the poor perishing sinners of Jerusalem. The tears which He

afterwards shed when "He beheld the city" from the Mount of Olives – and that most touching exclamation, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings" – sufficiently attest how His compassionate soul yearned over them. I say then that there was a fiendish cruelty in appealing to so generous an emotion as this, in saying, as if pointing to the poor perishing multitudes that stood below, Cast Thyself down and then these poor sinners will believe in Thee and be saved.

But further, Satan had still another dart in his quiver, one borrowed from the Word of God itself, for he added, "It is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone". What, is Saul also amongst the prophets? Does the devil know the Bible? So it seems. Yes, and he knows one of the richest parts of it, a psalm, Psalm 91, which is stored with precious promises from beginning to end.

Truly Christ's people are a tempted people. They retire to their closets; they open God's Word; weary with this wilderness world they seek for comfort and refreshment in its green pastures and by its still waters; yet even there Satan may meet and distract and terrify them. He would turn the bread of life into a stone, he would hold his crooked, distorting glass between their eye and the Word, that he may, "if it were possible . . . deceive the very elect". What believer is not familiar with his devices in this way? That command, for instance, "Provide things honest in the sight of all men", he would convert into an encouragement to worldliness. And that other, "Use a little wine", into an encouragement to drunkenness. And that other text, "The Sabbath was made for man", how often it is converted into a shield for the Sabbath-breaker? And so here: "Cast thyself down: for . . . He shall give His angels charge concerning thee".

But observe, while doubtless he believes the promise, he misquoted it. In Psalm 91 it runs thus, "He shall give His angels charge over thee to keep thee in all thy ways". He takes care to leave out the last clause in the verse, "*to keep thee in all thy ways*" – that is, to uphold thee in the path of duty, in every path of duty, however rough and dangerous it may be. If he had quoted this, so far from tending to cast the Redeemer down, the text would rather have ministered to His support. Satan needed to quote a garbled promise; he needed to construct a weapon from the Word to suit his own purposes; else the Redeemer might wrest it from his hand and turn it against him. Thou sayest, Jesus might have told him, that the angels have a charge to keep Me in all My ways; but this is not one of the paths which God has marked out for Me; I have no commission to cast Myself down from this

pinnacle; this way is one of thine, one of thine own advising; if I follow it, I shall sin against God.

My friends, does Satan ever tempt you, through the Word, to sin? Then go to that Word, that particular passage through which he tempts you; weigh it well; read the context; compare it with others; and pray also for light. Then do not fear; with the sword of the Spirit you will speedily make Satan flee from you.

And this leads us to consider *the Lord's answer* to this temptation. It is short, but how sweetly and powerfully it meets the temptation. Eight words and Satan is overthrown. "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God". We find these words in Deuteronomy 6:16; in this chapter there are a variety of injunctions that Moses addressed to the Israelites about their duty – now that they were about to enter the promised land. Then he added, "Ye shall not tempt the Lord your God, as ye tempted Him in Massah".

The tempting of God in Massah is related in Exodus 17:1-7. We there find that, journeying through the wilderness, they came to Rephidim and were ready to perish for lack of water; but that instead of waiting patiently – as well they might who had seen such wondrous miracles wrought on their behalf in the land of Egypt and at the Red Sea – they began to murmur. They came to Moses and said, "Give us water"; they demanded an immediate miracle to be wrought on their behalf; they were not content to wait till God, in His providential care over them, should send springs in the desert. No, they would cast off God and demand a miracle to be wrought for them by His servant. "Give us water," they said; it seems a question if the Lord is among us or not; use then that rod, that wonder-working rod by which before now thou hast controlled the elements, and bring us water out of this burning sand or yonder barren rock.

And what was their sin? Was it not a casting off of God and a trusting in His servant, that minister of mercy through whom He had led them forth. It was presumption; it was a tempting of God to leave them to themselves, as Moses said, "Why chide ye with me? Wherefore do ye tempt the Lord?"

Now observe that the Lord's answer to the tempter is all the more appropriate as there is an analogy between His circumstances and these of the Children of Israel. Both were engaged in an arduous undertaking and both were for a time *apparently* forsaken by God. The Israelites were thirsting for water; the Redeemer was longing, yea fainting, for the courts of the Lord, for the time when He should be manifested to Israel and publish to them the glad tidings of salvation. Israel cast themselves on Moses and craved at His hand a miracle through which they might quench their thirst. And Satan

likewise would have Jesus cast Himself on the guardianship of angels so that, borne in their arms from the battlements of the temple to its lower court, He might thus "suddenly come to His temple" and enter at once on His public ministry. The temptation was most specious and subtle, but eight words scattered it to the winds and struck the tempter dumb: "Thou shalt not tempt the Lord thy God". Learn from this the power and majesty of God's Word. Satan fell like lightning before it. It did not need a lengthened argument to cast him down; a single well-chosen text brought home, and the tempter was vanquished.

And now, let us draw some practical lessons from this subject. Let me ask you: Does Satan not often tempt you to tempt God?

First, let me ask the *sinner*: Does he never tempt you to make trial of *the patience and forbearance of God*? Does he never tempt you to turn the grace of God into licentiousness? What is his commonest argument with the perishing: his subtle whisper, by which he keeps the child immersed in sin till he becomes a youth, and the youth till he becomes a man, a grey-headed man? It is simply this: You will have time to repent before you die.

Now what is yielding to such an argument but a tempting of God? Is every hour spent in sin not a trial of God's forbearance? God has given abundant proof to you, as He gave to Israel, that He is able to deliver you – that He is willing to deliver you. He has sent His Son, and in His death there is ample provision for taking away guilt – there is ample provision in His blood for cleansing from sin, in His merits for justifying, in His spirit for quickening the poor, guilty, filthy, dead sinner. What more could you ask, what more do you need, than this: the doors of God's storehouses are thrown open to you?

And yet you are content to linger on in sin and danger, every day bringing you nearer the grave, the judgement seat and hell; yet you still tarry in the city of destruction, and count on some future time, some convenient season, some almost-miraculous interposition of grace on your behalf. What is this but a tempting of God? Satan sets a sin before you, and he says, "Cast thyself down"; give the lust its full swing and enjoy it while you may, for surely it shall not land you in the depths of hell; no, there is a good time ahead, when the sin shall be forgiven, and you shall land safely and quietly at last in the courts of the new Jerusalem. Tell me, is it not so with you every day? Every day there is some new trial of God's forbearance, some fresh presumptuous sin.

What can we do, you may perhaps be inclined to ask, for God has left us in this miserable state, and unless He will put forth a helping hand, it is vain for us to strive? This is just what Israel said; they denied that the Lord was

among them. But it would have been very different with them if, instead of crying to Moses, "Give us water", they had gone on their knees and prayed to God for it. It would have been very different if they had owned the Lord's power and faithfulness in this matter and made trial of them.

It was very different on another occasion, when, as we read, the princes of Israel dug with their staves and, as they dug, they sang, "Spring up, O well". And forthwith, in the use of these means, and at the sound of that cheerful, prayerful song, the refreshing streams came gushing forth from the burning sands, from which they drank and lived. Yes, and so will it be with you, if you use the means and pray; if you dig in the Word for the living well of living water, and pray to God to make it spring. Cease to try God's patience and resolve now to make trial of His power, faithfulness, love and truth, and you shall find rest to your souls.

Second, let me remind the *professing people of God* that *to involve themselves with sin, in the hope that grace will be given to resist it*, is a tempting of God. Sometimes God's children may be tempted, trusting in their strength, even to court temptation, somewhat like the warriors of old who wandered over the length and breadth of the land, seeking someone who might measure spears with them. Like Lot, like David, and like Peter, they sometimes place themselves in circumstances in which they know they shall be sorely tried. One goes to the ballroom and another to the racecourse and a third to the tavern; another frequents the society of godless worldly people; another loves to sit under the shadow of the great; another is engrossed in the foolish fictions of a novel or a play; and another allows the sinful wanderings of his imagination to go to forbidden objects. Yet, in all these circumstances, they trust that grace will be given, that they will come forth from the midst of the fire without harm.

Now what is this but to cast ourselves down or tempt the Lord our God? He would be accounted a madman who would cast himself into a deep pool or into a raging furnace, in the hope that someone may be at hand to pluck him out, and are these any better? They trust to grace, in circumstances in which grace may be denied. They court the danger and then, when the danger comes, they cry for help. What can they expect but that help will be withheld, and that they will be met with the withering rebuke, "Thou shalt not tempt the Lord thy God"?

Yes, it is only when we meet temptation in the path of duty that we can look or cry for help from on high. If we meet the tempter in the narrow way of life, neither his terror nor his threats nor his fiery darts need make us tremble – they need not make us give up a single inch – for then we have this promise, amongst others, to support us: "He shall give His angels charge

over thee, to keep thee in all thy ways". "Who is he that will harm you, if ye be followers of that which is good?"

Who is he? This is a triumphant defiance given to all the powers of earth and hell. For, if we stand in the strength of God in the post of duty, we need not fear though it be the post of danger. He who set us there is surely able to maintain us there. I have seen a father set his infant child on the parapet of a lofty bridge, but there is no danger to that little child, for his father's arm is underneath and around him, and he holds him there with a firmer and more anxious grasp than if he had set his feet on an area of grass. And so with God and His elect children: dangers they must encounter, but the greater the danger the greater His tender care. "The Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust."

Let me remind you, in *conclusion*, that you will encounter temptations without going in search of them. God has appointed them, and they are numbered among the "all things" that shall work together for His people's good. "Yea, I find it most true," says Samuel Rutherford, "that the greatest temptation out of hell is to live without temptations; if my waters would stand, they would rot. Faith is the better for the free air, and the sharp winter storm in its face; grace withereth without adversity. The devil is but God's master-fencer, to teach us to handle our weapons."

But let us see to it that we have weapons. The Word is God's armoury. Are you tempted to unbelief? What an impenetrable shield is the assurance that God "is faithful that promised". Are you tempted to worldliness? Then cast back the temptation with that word, "A man's life consisteth not in the abundance of the things which he possesseth". Are you tempted to uncleanness? Then remember Joseph's refuge, "How can I do this great wickedness and sin against God?" Be faithful unto death and then none of the powers of hell can come between you and the crown of life.

A Godly Man's Desires¹

John Newton

I wish not to be influenced by a principle of self on any occasion; yet this evil I often do. I see the baseness and absurdity of such conduct as clearly as I see the light of the day. I do not aspire to be thought ten feet high, and I know that a desire of being thought wise or good is equally contrary to reason and truth. I should be grieved or angry if my fellow-creatures supposed

¹An extract from one of Newton's letters. It is taken, with editing, from Newton's *Works*, vol 1 (1985 Banner of Truth reprint).

I had such a desire; and therefore I fear the very principle of self, of which I complain, has a considerable share in prompting my desires to conceal it. The pride of others often offends me, and makes me studious to hide my own, because their good opinion of me depends much upon their not perceiving it. But the Lord knows how this dead fly taints and spoils my best services, and makes them no better than plausible sins.

I wish not to indulge vain reasonings concerning the counsels, ways, and providences of God; yet I am prone to do so. That the Judge of all the earth will do right is to me as evident and necessary as that two and two make four. I believe that He has a sovereign right to do what He will with His own, and that this sovereignty is but another name for the unlimited exercise of wisdom and goodness. But my reasonings are often such as if I had never heard of these principles, or had formally renounced them. I feel the workings of a presumptuous spirit that would account for everything and venture to dispute whatever it cannot comprehend. What an evil is this, for a potsherd of the earth to contend with its Maker! I do not act thus towards my fellow creatures; I do not find fault with the decisions of a judge or the dispositions of a general, because, though I know they are fallible, I suppose they are wiser in their respective spheres than myself. But I am often ready to take this liberty when it is most unreasonable and inexcusable.

I wish not to cleave to a covenant of works: it should seem from the foregoing matters, and many others which I could mention, that I have reasons enough to deter me from this. Yet I do even this. I say (and I hope from my heart), Enter not into judgment with Thy servant, O Lord. I embrace it as a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners; and it is the main pleasure and business of my life to set forth the necessity and all-sufficiency of the Mediator between God and man, and to make mention of His righteousness, even of His only.

But here, as in everything else, I find a vast difference between my judgment and my experience. I am invited to take the water of life freely, yet I am often discouraged because I have nothing wherewith to pay for it. If I am at times favoured with some liberty from the evils mentioned above, it rather gives me a more favourable opinion of myself than increases my admiration of the Lord's goodness to so unworthy a creature. And when the returning tide of my corruptions convinces me that I am still the same, an unbelieving legal spirit would urge me to conclude that the Lord has changed. At least, I feel a weariness of being indebted to Him for such continued, multiplied forgiveness; and I fear that some part of my striving against sin, and my desires after an increase of sanctification, arises from a secret wish that I might not be so absolutely and entirely indebted to Him.

The Forgotten Bunyan¹

1. The Preacher

Matthew Vogan

It may seem especially strange to speak of the author of a best-selling book as “forgotten”. There is no shortage of editions and adaptations of *The Pilgrim’s Progress*. Even in secular terms Bunyan is still relatively well known. Indeed, several years ago, *The Guardian* newspaper announced *The Pilgrim’s Progress* at the top of the list of 100 best novels (the book is not, in fact, a novel as we shall see). Yet it is possible for certain associations to be so familiar that vital aspects of an individual can be forgotten. Perhaps a particular incident and representation of Bunyan will help illustrate this.

Around 30 years ago in Beirut, Lebanon, the Archbishop of Canterbury’s envoy Terry Waite is shackled to the wall in his underground cell. He is wakened by a guard bringing food and “a coloured postcard. . . . John Bunyan sits at a table looking through the bars of his cell in Bedford jail.” The message that comes from a lady resident in Bedford is: “You are not forgotten. People everywhere are praying for your release.” He placed the postcard in his Bible. It would be the only correspondence and outside contact that would lighten his years of solitary confinement.

This stained-glass-window depiction of John Bunyan captures a great deal of the most common conceptions of him. Sometimes he is seen as a prisoner of conscience without any clear acknowledgement of the reasons for which he languished in prison (preaching outside of the jurisdiction of the Church of England). The window also depicts him rather like a poet getting inspiration for his literary genius. This is a common view of Bunyan, the immortal dreamer. He is seen as someone who shaped a classic imaginary narrative with wide appeal. Even in Evangelical circles, this aspect of *The Pilgrim’s Progress* has been championed as if it was a kind of classic Christian fiction. Through retellings, abridgements and adaptations, the original of *The Pilgrim’s Progress* has often been diluted into something that risks being more entertaining than edifying. Bunyan warned against merely reading it as a story, without penetrating to the rich layers of spiritual and biblical instruction: “Take heed, also, that thou be not extreme, / In playing with the outside of my dream”.

Often the so-called creative writer has been isolated from the itinerant preacher. The poet Samuel Taylor Coleridge reckoned that, in *The Pilgrim’s Progress*, Bunyan’s “piety was baffled by his genius: the Bunyan of Parnassus

¹The first part of a lecture to the Scottish Reformation Society in Inverness.

[that is, poetic genius] had the better of the Conventicle". Historians now understand that Bunyan cannot be separated from his nonconformist setting in this way. It is clear to all that success in *The Pilgrim's Progress* is achieved, to a significant extent, by virtue of, rather than in spite of, his commitments as a preacher. But the whole idea of literary genius is a misleading perspective because it reflects the interests of a later period, not Bunyan himself or his context.

This is the Bunyan that most people are familiar with: the prisoner of conscience and classic literary author. People of all kinds of Christianity and none have been interested in him and appeal to the narrative that they find so fascinating. But sometimes this kind of popularity can mask some of the real nature of a historical figure, so that we forget some of the things that were actually central to who they were and what they did. When Iain H Murray wrote *The Forgotten Spurgeon*, his concern was to draw attention to crucial aspects of Spurgeon that were glaringly overlooked, particularly his doctrine. The following reflections likewise seek to focus on the key aspects of Bunyan that we have largely forgotten. The emphasis will not be so much on his life or his autobiography, *Grace Abounding* (a recommended book). There are useful and well-researched books on his life, most recently *Fearless Pilgrim: The life and times of John Bunyan* by Faith Cook. Our attention will be drawn to *The Pilgrim's Progress*, but not so much in terms of the content, which should be well known (if it is not, it ought to be). For all that this book is so familiar and well known, important dimensions of it and its author have been neglected.

1. The Forgotten Preaching Behind *The Pilgrim's Progress*. We can focus particularly on Bunyan's preaching in seeking to recover a deeper understanding of *The Pilgrim's Progress*. It is well known that he was a preacher – that fact has not been forgotten. We may or may not know, however, that he was the most popular preacher of his time – more than John Owen or any of the other Puritans. It is debatable indeed whether he was better known at the time as a preacher or the author of *The Pilgrim's Progress*. Thousands would turn out to hear him preach in London at short notice. Three thousand people listened to him one Lord's Day when many had to be turned away and Bunyan himself was almost pulled over the heads of the congregation to get into the pulpit. One winter weekday, 1200 people gathered at 7 am to hear him preach the Word of God.

Why was he such a popular preacher? To understand this, we could think back to London in 1685 and follow a man called Charles Doe making his way at dawn to the home of Stephen Moore. It was no small thing for people to do. Informers might be watching in order to report them to the authorities.

Doe heard Bunyan preach from Proverbs 10:24: “The desire of the righteous shall be granted”. Young in the faith, Doe wept profusely for joy (something he would experience most times he heard Bunyan preach) as he heard a sermon full of the love of God.

Bunyan describes the desires of the righteous in a powerful, even imaginative way: “If desires be strong, they carry all away with them; they are all like Samson, they will pull down the gates of a city; but they will go out abroad; nothing can stop the current of desires, but the enjoyment of the thing desired, or a change of opinion as to the worth or want of worth of the thing that is desired”. “A desire will take a man upon its back and carry him away to God, if ten thousand men oppose it.” “It will carry him away after God to do His will, let the work be never so hard.” He speaks of Christ’s “poor ones that are now kicked to and fro, like footballs in the world!”

Charles Doe observed: “Thousands of Christians in country and city can testify that their comfort under his ministry has been to admiration, so that their joy hath showed itself by much weeping”. John Owen also tells us succinctly why Bunyan’s preaching was so popular in his response to Charles II’s enquiry as to why he would listen to such a man. He spoke of the tinker’s power to touch men’s hearts, in exchange for which he would gladly relinquish all his learning. Bunyan first preached the truth that had impacted his own heart in order to convey it to the hearts of others. He said, “I preached what I felt, what I smartingly did feel, even that under which my poor soul did groan and tremble to astonishment”.

The Independent minister George Cokayne wrote, in the preface to *The Acceptable Sacrifice*, that Bunyan “did experience in himself . . . the nature, excellency and comfort of a truly broken and contrite spirit. So that what is here written is but a transcript out of his own heart.” This transcription in turn “may be transcribed out of the book, into the hearts of all who shall peruse it”.

As anyone who has read the spiritual autobiography, *Grace Abounding*, can testify, Bunyan experienced the authority of the truth of the Word of God personally in a powerful and immediate way. He speaks of the Word as a living force that shapes our experience. In the preface to *Grace Abounding*, Bunyan asks his readers about their spiritual experience: “Have you never a hill Mizar to remember? Have you forgot the close, the milk-house, the stable, the barn and the like where God did visit your soul?”

Bunyan experiences Scripture with unmitigated immediacy and spiritual power; he rushes into it as a torrent and finds it to shine warmly upon him: “I never had in all my life so great an inlet into the Word of God as now; the Scriptures that I saw nothing in before are made in this place and state to

shine upon me". The spiritual world of Scripture is living and powerful. The metaphors of the Bible are not simply to be read; he says that they "amplify something before our faces" as a spiritual reality. Bunyan often sees, as it were, a whole world in one text: "I have sometimes seen more in a line of the Bible than I could well tell how to stand under, and yet at another time the whole Bible hath been to me as dry as a stick".

Often indeed it is the metaphors and comparisons of Scripture that stick in Bunyan's memory and mind and engage his affections. A large part of Scripture, of course, makes frequent use of such comparisons, even books we may think of as primarily doctrinal, such as Paul's epistles. Things such as saving faith are described in metaphorical terms: fleeing to Christ, feeding on Him, resting on Him, opening the door to Him, for instance.

Bunyan was able to use metaphors to communicate spiritual experience in a powerful way. This is what made his preaching unique and made him especially equipped for writing *The Pilgrim's Progress*, which simply combines many of the metaphors of Scripture into a continuous narrative.

One of the features that Charles Doe highlights in Bunyan's preaching is the apt use of similitudes. Ebenezer Chandler (Bunyan's successor as minister of the Bedford congregation) and John Wilson (minister at Hitchin, and a former member of the Bedford congregation) said that Bunyan had a unique ability to bring "deep things . . . into a familiar phrase": he was able to translate spiritual mysteries into plain and colloquial terms in a powerful and experiential way. "The author indeed had a peculiar phrase to himself in expressing the conceptions of his mind; his words were his own, as well as his matter."

Experimental preaching is warm with the life of the preacher's own felt experience of the Word and the truths he declares. It has been experienced with power directly. John Owen said, "If the Word does not dwell with power in us, it will not pass with power from us". Today, more than ever, we need this kind of preaching – not ministers who can compile a reasonably good essay and deliver it as a sermon that is more of a lecture, without application. We need those who have, like Bunyan, been gripped by divine truth in their own experience and are then enabled by divine grace to bring that truth to bear on the souls and experience of their hearers.

When God had acquainted Abraham with his intention to destroy Sodom, Abraham, aware of his nephew's danger, commended him to God by prayer and by faith (Gen 18:23). Now mark the issue: God remembered Abraham, and brought Lot out of Sodom (Gen 19:29). Abraham's prayer hit the mark at which it aimed, but it is because the eye of faith levelled the arrow.

George Swinnock

Effectual Calling¹

2. It Is Secret

James Foote

Effectual calling is secret in itself, though known by its effects. Ministers give the *common call* aloud; they publish it openly; they proclaim it with an audible voice. It is addressed to the ear of the body; and the more publicly the better. “Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse; in the openings of the gates; in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity, and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof.”

It is not so, however, with the effectual call. It is true that it is generally given through an open and public medium, but it is itself secret. In the words of our Saviour, “The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, Lo there! For, behold, the kingdom of God is within you.” It is secret as to its seat, which is the heart, the soul – secret to others, as man can only look on the outward appearance, though the Lord looks on the heart. It is secret, as being an inward and spiritual work on the mind. It is secret too as to the precise manner in which the Spirit operates. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”

The wind itself is invisible and, though there are certain general laws of nature which must apply to it and are in some degree known, we are far from thoroughly understanding the subject. So we have only some general idea of the special work of the Holy Spirit and of the means He usually uses, but we are very much in the dark as to the mode in which He reaches the soul. Generally, in the first instance, those who are the subjects of His divine operations cannot distinguish between them and the workings of their own minds. The change is secret, as it implies exercises of mind which only those who experience them can know about at first; for “what man knoweth the things of a man, save the spirit of man which is in him?” To those indeed who are the subjects of this saving change, there is generally, more or less, an inward consciousness of it.

However, we can hardly conceive of that consciousness of spiritual life,

¹Taken, with editing, from Foote’s *Treatise on Effectual Calling*. Foote (1781-1856) was a minister in Aberdeen, latterly in the Free Church. Last month’s section spoke of effectual calling as personal.

and certainly cannot possess that life, unless it works itself out in the affections and conduct. Hence we say that, though secret in itself, it is known by its effects. In many cases, though not in all, it is also secret as to the *time*. The first saving impression, leading the sinner to accept the call of the gospel, must be made at some particular time; and it is possible in many cases to ascertain that time exactly; but in the great majority of cases, the time cannot be determined. In all cases, however, it is known, or may be known, by its effects. Here too it is like the wind: though in various respects it cannot be seen or explained, it is known in its effects, whether a breeze or a tempest, whether it causes the small leaf on the tree to quiver or bears the stately ship forward on its course. The spiritual effects which manifest the saving change are just the various graces and habits of the divine life.

Now this matter of the secrecy of the effectual call, thus explained, is capable of a very important practical application to your own case. Let it teach you that you need something more than an outward appearance of submission to Christ – you need sincere, mental submission; you need to yield to Him, not a constrained, but a willing obedience; you need to give Him your heart. You need also to examine, not only your outward actions, but also your inward principles and motives. As effectual calling, though secret in itself, is manifest in its effects, you are called on to consider well if these effects are manifest in you.

You are taught in Scripture, as plainly as words can teach you, that the righteousness of Christ is the only ground of acceptance with God, that faith is the only means of obtaining an interest in that righteousness, and that everyone that believes shall be saved – indeed is already in a state of salvation. You are also taught as plainly that, “if any man be in Christ, he is a new creature”; that “if any man have not the Spirit of Christ, he is none of His”; and that you ought to examine yourself whether you are in the faith and to prove your own self. Neither the one nor the other of these sets of lessons should be disregarded or perverted or explained away, but you should attend to both of them with equal care and learn them with equal readiness and submission.

Because effectual calling is secret in itself, give yourself to great searchings of heart and grasp the necessity of sincere, vital religion. At the same time, because this happy change is known by its effects, be on your guard against turning the grace of God into licentiousness, without infringing on the perfect work of Christ as the ground of your hope, or on the instrumentality of faith as the only, certain means of being justified. Be ready to give all the awakening and searching passages of Scripture their full weight, and to adopt and act on the fact that you can have no satisfactory scriptural

evidence that you have undergone the inward secret change unless it is manifested in your life.

Marks of Sanctification (3)¹

Rev Roderick Macleod

6. Spiritual life manifests itself in its ability by the grace of God to *grow inwardly*. “Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen” (2 Pet 3:18). Thus a union of the sinner to Christ is formed: “He that is joined unto the Lord is one spirit” (1 Cor 6:17). Sanctification then begins in the hidden man of the heart; it cannot begin until that union with Christ takes place. It is nourished there by the constant secret communication of grace out of the fullness of grace that is in Christ, despite the unhealthy environment in which this new life struggles. There, one of the greatest wonders takes place: Christ formed in you and “Christ in you the hope of glory” becomes the heart and soul of the Happy Man’s life.

Question 69 in *The Larger Catechism* says, “The communion in grace which the members of the invisible Church have with Christ is their partaking of the virtue of His mediation, in their justification, adoption, sanctification, and whatever else, in this life, manifests their union with Him”. Thus the life of sanctification takes root inwardly.

7. Sanctification manifests itself in *a power to grow upwards in spiritual and heavenly mindedness*. Is one’s soul desiring to “grow up into Him in all things, which is the head, even Christ” (Eph 4:15)? If so, nothing can explain it but possession of a new heart. Christ, the source of its life, the maintenance of its strength, and the beauty of its holiness is now precious to the soul; so it stretches upwards to Him (Ps 88:9, 143:6). Having communion with Christ in the instituted means of the Word, sacraments, Christian fellowship and prayer is, more and more, the Happy Man’s chiefest joy. Drawing grace from the fullness of grace in Christ is his holy and happy activity. The Happy Man² has his conversation in heaven (Phil 3:20). This life, begun in regeneration and carried on in sanctification, is wholly dependent on supplies from heaven.

The Happy Man reaches up: “I stretch forth my hands unto Thee: my soul

¹This is the final article in a second series based on some of the material presented to the 2018 Theological Conference. The sections on growing inwardly and outwardly, upward and downward are derived from ideas in *Fisher’s Catechism*; the relevant section is reproduced in the following article. Last month’s article spoke of true faith and repentance.

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

thirsteth after Thee, as a thirsty land” (Ps 143:6). The Happy Man is a praying man, watching daily at the door of His Beloved: “He breakfasts every morning on spiritual prayer, and sups every evening on the same”. He grows upwards. Commenting on the words, “Growing up into Him in all things”, C H Spurgeon wrote, “If we would ripen in grace, we must live near to Jesus – in His presence – ripened by the sunshine of His smiles. We must hold sweet communion with Him.”

8. Sanctification manifests itself in *a power to grow outwardly*. A sweet cheerful and hearty desire for conformity to the will and ways of the Lord Jesus Christ is the standard of holiness which the Happy Man aspires to. This is the same as to say that the elusive pattern of gospel holiness which the Happy Man yearns to emulate has to do what the moral law requires – motivated by a love to God and man, as exemplified perfectly in the life of their well-beloved Saviour. David yearned to learn the way of holiness more perfectly (see, for example, Ps 119:5,12,27,33-37,68,71,80,125,135,169,171,176). But these acts of grateful obedience are not possible without faith working by love: trembling at the threatenings, observing the commands and believing the promises.

It is the new heart that possesses a desire to keep God’s commandments. It makes the believer fruitful in good works in his life and conversation, “This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men” (Tts 3:8). *The Westminster Confession of Faith* teaches that the ability to do good works is “wholly from the Spirit of Christ” working in them “to will and to do of His good pleasure”. The believer’s new obedience is the fruit and evidence “of a true and lively faith”. By their good works, “believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God”. “The persons of believers being accepted through Christ, their good works also are accepted in Him, not as though they were in this life wholly unblameable and unprovable in God’s sight; but that He, looking upon them in His Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.” See also the fruit of the Spirit in Galatians 5:22,23.

9. Sanctification manifests itself in *a power to grow downward*. They who are on the way of holiness grow in self-loathing – although no good man ever hated himself, every good man hates the sin that is in him. James Fisher observes in his *Catechism* that the branches which have grown most in Christ, become, in their own eyes, “less than the least of all saints” (Eph

3:8), even “the chief of sinners” (1 Tim 1:15); they learn that they can do nothing (2 Cor 3:5), that they deserve nothing (Gen 32:10) and that they are nothing (2 Cor 12:11).

To bring down proud self, the Lord will show them what love of sin is in their hearts. The discovery of their unkindness to the Lord, whose human soul loves the friendship of those who love Him and keep His commandments, breaks their hearts and makes them hang their heads in shame before Him. But these discoveries are often quickly followed with ravishing insights into the doctrine of free grace, for “where sin abounded, grace did much more abound”, flowing from the loving and compassionate heart of the “Friend that sticketh closer than a brother”. These things, under the hand of God, make them grow downwards, while at the same time they learn to look upwards.

10. Sanctification manifests itself in *a willingness to grapple with sin*. David “took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd’s bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine” (1 Sam 17:40). In allusion to David slaying Goliath with one of his five smooth stones out of the brook, Ralph Erskine puts five stones in the Happy Man’s bag.

(a) The stone of instituted means of grace and appointed ordinances. Is prayer a means? Is the Word a means? Yes, they are. Use these means in the strength of the Lord.

(b) The stone of scriptural argument. Take Joseph’s question, for example: “How then can I do this great wickedness, and sin against God?”

(c) The stone of gospel promises, such as: “I will sprinkle clean water upon you and ye shall be clean”. “Having . . . these promises . . . let us cleanse ourselves from all filthiness of the flesh and spirit.” Plead the promises and cry for the grace promised.

(d) The stone of Christ’s all-prevailing intercession: for example, “I pray . . . that Thou shouldest keep them from the evil” (Jn 17:15).

(e) The stone of Christ’s death and passion. By His crucifixion, sin is crucified. Think often of His suffering for you and look for strength to come from it.

Lastly he exhorts us to “look to the Lord for grace and skill to cast these stones into the head of Goliath”. What must we do with them? We must daily take aim from the sling of prayer and “cast them at [our] lusts”.

Sanctification is about the journey of an elect sinner’s soul from the state of an unopposed dominion of sin in his soul (other than the cries of a troubled conscience) to a state of unopposed dominion of grace and holiness. This journey involves the person who is on it in a vexatious war. It is a conflict between the new man, whom he loves, and the old man, whom he

hates; between spiritual life and spiritual death; between holiness and sin; between self-gratification and self-denial. It is the way of holiness, on which, despite the opposition of hell without and sin within, “the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Is 35:10).

Increase of Grace¹

James Fisher

Question 12. *What are the several ways in which believers grow at once?*
 Answer. They grow inwardly and outwardly; upward and downward (Is 37:31).

Question 13. How do believers grow inwardly?

Answer. By uniting more closely to Christ, and cleaving more firmly to Him as the head of influences, which is the spring of all other true Christian growth (Eph 4:15).

Question 14. How do they grow outwardly?

Answer. By being fruitful in good works in their life and conversation (Tts 3:8).

Question 15. How do they grow upward?

Answer. In heavenly-mindedness and contempt of the world: “Our conversation is in heaven” (Phil 3:20).

Question 16. How do they grow downward?

Answer. In humility and self-abasement. [Those who are] the branches of the largest growth in Christ are, in their own eyes, less than the least of all saints (Eph 3:8); yea, the chief of sinners (1 Tim 1:15); they see that they can do nothing (2 Cor 3:5); that they deserve nothing (Gen 32:10); and that they are nothing (2 Cor 12:11).

Question 17. May not Christians mistake their case by measuring their growth in one of these ways, exclusively of the rest of them?

Answer. Yes. If, for instance, they measure it upwards and not at all downwards; for, though a Christian may [lack] the sweet consolations and flashes

¹Taken from *The Assembly's Shorter Catechism Explained by Way of Question and Answer*, by James Fisher and other ministers of the gospel (particularly Ralph and Ebenezer Erskine), Berith Publications reprint, 1998. There are five parts to the answer to Question 36 in *The Shorter Catechism*: “What are the benefits which, in this life, do accompany or flow from justification, adoption and sanctification?” The fifth part is “increase of grace”. Fisher's *Catechism* has 18 questions and answers on the increase of grace; the section relevant to the preceding article is Questions 12-16.

of affection which he has sometimes had, yet, if he be growing in humility, self-denial and a sense of needy dependence on the Lord Jesus, he is a growing Christian: "I will be as the dew unto Israel; he shall . . . cast forth his roots as Lebanon" (Hos 14:5).

Question 18. When believers cannot perceive their growth, how may they know if they have true grace at all, however weak?

Answer. If they have any measure of self-loathing or account of sin (Ezk 36:31), if they have a desire for grace (Neh 1:11), if they prize Christ above all things (Phil 3:8), and if they love His members for His sake (1 Jn 5:1).

Book Review

Walking in the Light, Notes of Prayer Meeting Addresses, by Rev Hugh M Cartwright, published by Ettrick Press, hardback, 255 pages, £14.00, available from the Free Presbyterian Bookroom.

Here we have a fine selection of the notes made by Mrs Catherine Hyde of numerous addresses by Rev Hugh Cartwright when he was the minister of Edinburgh Free Presbyterian Church. They show him explaining Scripture clearly – not only the context of his text but also each phrase and often single words of the text, all laced with pertinent application. Readers of the book who heard him in the pulpit will no doubt be distinctly reminded of his profound and lucid preaching and be glad that he who is now dead yet speaks in those pages. The notes are not mere outlines of the addresses but give the edifying substance of them.

They are arranged in thematic rather than chronological order, and are divided into five groups: "The Gospel in Galatians" (seven addresses), "Self-Examination" (three), "Coming to Full Assurance" (three), "The Christian Walk" (six, all on texts from Ephesians), and the last five addresses grouped under "Various Subjects". Some sentences do require more than ordinary concentration, but that is to be expected from the condensed nature of notes.

In the Galatian series, the preacher rightly asserts, "Adding anything to the gospel is denying the sufficiency of the Saviour. It is most dishonouring to God and to the freeness of the gospel, and is most damaging to souls." He adds, "Works are necessary – but as fruits – they're not at all to be incorporated in our hope for eternity. But believers are concerned to live a life in conformity to the law of God – so much so that they are in danger of slipping it in beside Christ as part of the ground of our righteousness." Later, he gives this cautionary encouragement, "When people were putting in something in Christ's place, or along Christ's side, Paul argues against them that

Christ has done it all. There is nothing left to be done for a sinner to secure or experience the salvation of God.”

Under “Self-examination” there is this helpful statement, “The way in which self examination produces worthy partaking [of the Lord’s Supper] is that the soul is made to see so much of itself that the examination throws him back on Christ, and he has to flee to Christ. Whether we see our total sinfulness, or whether we are given a fresh conviction of the glory and preciousness of the Saviour, the result should be that our souls go out to Him, even if it is just by saying again, ‘God be merciful to me a sinner’.”

He says of “the full assurance of understanding”: “Assurance of personal salvation is not the same as the assurance that Christ is a suitable Saviour, although assurance of personal salvation is there in seed form in saving faith. . . . People may lack personal assurance because they do not have the full assurance of understanding.”

In giving marks of “the Christian walk” and especially of walking as children of light, he says, “God’s people may not know when and how and where they were brought from darkness to light. But what shows that they are children of light is that they’re walking as children of light. . . . The children of light are drawn to the light even if it is not a comfortable experience. They pray, ‘Examine me, and do me prove, try heart and reins O God’. They want to have fellowship with God, even though coming into fellowship with God exposes their own darkness.”

Mrs Hyde, who with her husband Matthew is joint owner of Ettrick Press, has done well in editing and publishing her notes. The book is very well produced (apart from a few typographical mistakes) and has an attractive illustration of the facade of the Gilmore Place church on the front cover. It will make an excellent gift. We heartily recommend it and hope it proves a blessing to many.

(Rev) Neil Ross

Themviso Children’s Home

Rev J B Jardine

An important part of the work of the Mission in Zimbabwe is to provide for orphans and abandoned children, according to Psalm 146:9: “The Lord preserveth the strangers; He relieveth the fatherless and widow”.

Themviso Children’s Home is situated in the district of Luveve on the outskirts of Bulawayo. It was founded in the 1970s, through the instrumentality of Mr Jan van Woerden, with funding from Holland. It is a privately registered children’s home, owned and operated solely by the Free Presbyter-

ian Church of Scotland. It can house 54 orphaned and vulnerable children from birth to 16 years of age. A new Youth House, for young people between the ages of 16 to 18, is now connected to the Children's Home. There are currently 33 children in the Home. Both are able to cater for those with disabilities. The Home is under the direct supervision of the Home superintendent, Mr Maphala, an elder in the Church.

Accommodation in the Home is in family units, in full compliance with the Zimbabwean Child Care and Residential Standards. Originally there were five separate houses, using the maximum capacity for residents. However, due to downsizing as a result of financial constraints, this has now been reduced to three houses plus a Youth House. Each house has two caregivers, who take care of at least 9 children. Each house has three or four bedrooms with bunk beds and fitted wardrobes. Boys and girls have separate bedrooms and share with others of a similar age. The caregivers have their own ensuite bedrooms. Each house has its own kitchen and a lounge area in each house with two sofas. Each house has a boy's bathroom and a girl's bathroom. There is also a comfortable dining room in each house for meals and for studying.

Connected to each house is an area where the different family groups can keep chickens and grow a variety of vegetables for their own use or for sale locally. These activities are a useful tool, passing on useful life-skills to the children. Members of the local community, acting in a voluntary capacity, help to maintain the garden. "Defend the poor and fatherless: do justice to the afflicted and needy" (Ps 82:3).

The Youth House has been established in recent years to accommodate children who are over 16 years of age and are too old for the Children's Home. Some will still be at school and others will have nowhere else to go. Their time in the Youth House prepares them for further education or some other career path. The time is also used to reintegrate them with their own communities, families and relatives. Currently six young people are staying in the Youth House. It has its own separate projects such as poultry management, baking and selling, and each youth has his or her own garden, which all help to teach them useful skills in self-reliance. The Former Thembeiso Residents Trust has recently been set up to provide guidance and support for when the young people leave the Home. This includes regular social contact, help with getting to and from church services, home visits, opportunities to visit former "family" members at Thembeiso, reunions, day trips and measured (in amount and duration) financial assistance for educational fees, clothing, travel and housing (either renting or assistance with construction).

There is a library building on site stocked with a good variety of books. The

building is used each weekday evening after school and three or four times a week during school holidays. There is a stock of dolls and toys for the younger children to play with. A carpentry workshop allows children over 13 to learn carpentry for a couple of hours each week. Classes in computer literacy also take place on a Saturday for the older children.

There is a good recreational area with a netball pitch, and play equipment for the children, such as swings and a roundabout. The House Mother supervises the children's play in this area.

Everyone receives three meals a day and attends family worship morning and evening. The Home has its own bus for taking the children to church for the services every Sabbath, and for the prayer meeting. The children regularly attend Sabbath school. The younger children attend the local Primary School, also run by the Church, and follow the Bible Knowledge course provided there. The bus is also used to take the children on day trips. The Department of Social Welfare provide an Assisted Medical Treatment Order for any children that become sick, to ensure that they receive medical care. Everything is done to ensure that the children receive as ordinary an upbringing as possible in a Christian environment. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas 1:27).

Eastern Europe Mission Update

Rev Dmytro Levytskyi

The present circumstances in Ukraine are almost the same as in other countries because there is one thing common to them – the coronavirus pandemic and its consequences. Throughout Ukraine, different zones of infection are coded green, yellow, orange or red, which correspond to the different levels of incidence of Covid-19. The overall situation in our country with regard to the infection is not at all stable.

Some areas of Odessa district are orange and red zones, with much heavier restrictions than in the city itself. At present, Odessa city is in the yellow zone, but the restrictions mean we have to wear masks everywhere and apply hand sanitiser after touching surfaces. Gatherings of people in schools, universities, colleges and even churches are restricted to one person every 10 square metres. We can have only five persons at one time in our small church, minister included.

At the same time, other circumstances in the territories in eastern Ukraine which are occupied by forces fighting the Government are very oppressive

and are getting worse. There is no financial support from the Ukrainian state for the people there, and the Russian Federation does not have the resources to sustain them. Sadly, the deaths of civilians and Ukrainian soldiers is the news we have been accustomed to hearing every day for the last six years.

We are very grateful to the Most High for the support that is given by the people in the Church and that our mission and congregation in Odessa are still in operation. Despite our difficult circumstances, we are still gathering as a congregation by the mercy of God. We pray and hope that the Most High will deliver us even from the solemn scourge of this virus. Mission work at present is all carried out online, through the website of the congregation, over the phone and by mail. The work of translating books, and adapting the Psalms for singing in the local language, is still in progress.

Our congregation recently suffered a heavy and sad loss. One communicant member in the congregation, Mrs Tanya Zadorozhnaya, was removed from our midst to her eternal rest after a long illness. She was 62.

The religious situation in the country suffered a blow from Covid-19. Some churches ignored the warnings of doctors and everyone was infected. Many churches have public worship outside their church buildings but it is not always suitable because of the weather conditions.

On the other hand, many people started reading religious books because of the quarantine. Numerous people are requesting our literature and, because of this, the book, *Line upon Line*, is out of stock. Many of our correspondents are also requesting calendars with quotations from the Word of God.

People are being faced with the reality of death when they see that people are dying of coronavirus, not only in some far-away country, but also in their family circle – and in many other families in our country.

The Word of God warns sinners even today as in the times of the prophet Ezekiel: “As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?” (Ezk 33:11).

A man may be awakened with a view of God’s glory; he may be alarmed by a sight of sin and hell, and may be aroused out of his sleep of security by the thunders of Sinai; but he is never converted and made a Christian but by a revelation of Jesus Christ as glorious in His robes of salvation.

There were never but two sinless men in the world, the first and second Adam. Satan came to both. When he came to the first Adam, he found nothing of his own in him, but he quickly got somewhat put in him and left it with him and in him and all his posterity. When he came to the second Adam, he found nothing in Him and could put nothing in Him by temptation.

Robert Traill

Protestant View

A Vatican Earthquake

A senior Vatican official, Cardinal Giovanni Angelo Becciu, has been forced to resign from his administrative position and from his rights to vote as a member of the college of cardinals in the election of the next pope. His unexpected removal is linked to a property deal involving the use of Church funds to purchase an apartment block in an exclusive area of London at a cost of £180 million. The Pope challenged Becciu for giving Church money to his brothers and their businesses. Becciu, who denies any wrongdoing, was a close associate of the current Pope and spoke in the past in favour of the more tolerant attitude towards the sin of Sodom which has characterised the present pontificate. It is reported that the Vatican's own "anti-corruption" investigators have looked into a series of speculative investments using ecclesiastical money, amounting to as much as \$725 million.

Rome, as both an ecclesiastical and political system where certain officials have access to extremely large amounts of money, has always been prey to corruption and fraud. That has been witnessed throughout its history – during the Mediaeval period, for example, when the papal office was purchased for vast sums. This was also seen at the time of the Reformation, when the rebuilding of St Peter's fuelled the sale of indulgences to poor, ignorant souls under the power of the spiritual darkness which reigned wherever Rome held sway. The description of the antichristian pseudo-Church we have in Revelation 18 brings prominently to light the materialistic and covetous nature of the Babylonian harlot. While the resignation of this individual has been described as an "earthquake", we believe it will do little to end the corruption that lies deep in the Vatican system. We are to pray for the great shaking of the nations which will occur through the outpouring of the Spirit accompanying the preaching of the gospel. The spiritual judgements that will be brought upon the kingdom of Satan at that time will swiftly bring an end not only to papal corruption, but to the papacy itself. *AWM*

Notes and Comments

Euthanasia and Abortion

Euthanasia is advocated regularly in the United Kingdom, and emotive cases are highlighted to support the campaigns for its legalisation. One fears that it is a matter of time before those in favour of "mercy killing", as it is some-

times called, will gain a majority in the legislatures of our country. By looking at the history of euthanasia elsewhere, one can see that, however sincere its proponents may appear, the legalisation of euthanasia would be the start of a sinful slippery slope calling further judgements from the Most High upon us.

Euthanasia was legalised in Belgium in 2002. In 2014 the law was expanded to permit the euthanasia of “emancipated minors” (emancipated children are allowed legally to make decisions on their own behalf). Following this change, two children, aged 9 and 11, were at their own request, killed by doctors. In January 2020 two doctors and a psychiatrist were alleged to have poisoned a 38-year-old woman. She had persuaded them that she was suffering unbearably and incurably from Asperger’s syndrome. Her sisters argued that she did not suffer from this condition and had never received treatment for it, and therefore it was impossible for the doctors to have established whether it was unbearable and incurable. The sisters claimed the woman was simply upset about the breakdown of a relationship. The jury found the doctors had not broken the law and they were acquitted of murder.

Official figures have revealed that euthanasia deaths in Belgium have more than doubled in the past decade. Benoit Beuslinck, a consultant oncologist, has reported that an increasing number of nurses and social workers, specialists in the treatment of dying patients, are leaving the profession because hospital palliative care units are being turned into “houses of euthanasia”.

A survey carried out in Belgium by a medical journal (*Acta Obstetricia et Gynecologica Scandinavica*) found that health care professionals practising late terminations of pregnancies were 95.6% in favour of late abortions for serious (but not lethal) foetal conditions. Even more disturbing is the fact that 90% of those surveyed agreed that in neonatal cases where new-borns up to 4 weeks old are suffering from a serious (non-lethal) condition, it would be acceptable to administer drugs with the explicit intention of ending life.

This potential practice of infanticide is a progression from accepting the “right” to abort a child in the womb right up until the moment of birth. Those who support and practise euthanasia probably regard the extinction of a “damaged” baby as the next logical step. Euthanasia and abortion are gruesome and wicked twins.

How low we have sunk! Scripture reminds us: “Lo, children are an heritage of the Lord: and the fruit of the womb is His reward” (Ps 127:3). And the Sixth Commandment tells us, “Thou shalt not kill”. FRD

Genetic Entropy

The idea of entropy (or disorder) is that things in physics and nature have a natural tendency to become disordered. The glass falls to the ground and

breaks into fragments. The milk spills and is lost. The old book crumbles to dust. The processes do not naturally move in the opposite direction. In the words of the famous Second Law of Thermodynamics, “entropy (or disorder) tends to increase”.

The idea of genetic entropy is that a similar phenomenon can be observed in cells and organisms (living creatures). When a cell or a creature reproduces, there are a small number of errors or mutations in the genetic code on each occasion. Possibly these mutations may sometimes have a positive effect in the new cell or creature, but almost always they are neutral or mildly negative, and occasionally very severely negative. Where they are severely negative, the cell or the creature may die, and that is the end of the mutation. If they are positive, the cell or creature may have an advantage over rival cells or creatures, and may survive or reproduce more successfully than they do. To what extent this has contributed to the present diversity of life on earth is a moot point, but certainly vastly less than evolutionists imagine.

If the mutations are neutral or mildly negative, they are simply preserved and passed on, and the idea of genetic entropy is that this introduces a degenerative tendency among living things. One mutation may have little effect at the time, but it may prepare the ground for a later mutation to be seriously harmful. If every edition of a book has a few new typos that are never corrected, the cumulative effect makes the book harder to read, and potentially incomprehensible in places (“Miller” may become “Bailer”, to give an example just encountered). Viruses reproduce very frequently, and this “genetic entropy” is one reason why they often lose their virulence over time. The coronavirus has a genome of about 30 000 “letters”, and on average this accumulates about two changes a month. Different “editions” of the virus are found in different parts of the world, and the effect of these changes, for good or bad, is a matter of intense interest at present.

The same process in the human genome has probably caused a gradual decline in human physical and mental capacity since the Fall, which has been compensated more recently by improved diet, medicine and accumulation of knowledge. Goliath was more than a match for any strong man of today, and Socrates possibly for any living genius. Genetic entropy adds to the problems faced by evolutionary theory. The steady tendency of nature is towards deterioration rather than advance. The work of the Divine Spirit is needed to reverse this. “Thou hidest thy face, they are troubled: Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy spirit, they are created: and Thou renewest the face of the earth” (Ps 104:29-30).

DWBS

Two Murderers

The first murderer (Rhys Hancock) has just been sentenced to 31 years in jail for killing his wife and a man with whom she was committing adultery. His wife had left him a few months earlier and was now friendly with another man (who was also estranged from his wife). Hearing about this new relationship, the murderer went round to his former marital home in the middle of the night, got in through the back door, found the couple in bed, and stabbed them to death in a terrible bloodbath. He then rang the police and confessed to the crime. He had already declared his intention of committing the murders to his mother, with whom he was staying, saying that he would “get 25 or 30 years in prison”.

Murder is somewhat more understandable when it is done in avenging a wrong, but it remains one of the worst of all sins. In this case the sympathy of the media has been entirely with the murdered couple and not in the least degree with the murderer. In a former generation it would have been different. Charles Hodge said that in his day in the US it was “practically impossible to convict a husband of murder who kills the man who has committed adultery with his wife”.

The jealousy of a wronged husband is recognised, but not condoned, in Scripture: “For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts” (Prov 6:34-35). But this is “an evil and adulterous generation” and many a public figure would tremble were every wronged spouse to act as the murderer did in this case. Job says that adultery is “an iniquity to be punished by the judges” (31:11), and the failure of rulers to punish adultery contributes to incidents like this one. The Hancocks’ three young children now have one parent murdered and the other jailed for 31 years.

The second murderer (Mark Chapman) killed John Lennon in 1980. He is mentally disturbed, though not greatly so, and has given various reasons for his conduct, one of which was that he wished to be famous. He has a history of Evangelical involvement and would now claim to be a Christian. His application for parole (his eleventh application) was recently refused, being opposed by the elderly Yoko Ono, Lennon’s wife. Chapman believes that he should have been executed for the murder, and that he has no right to parole. “When you knowingly plot someone’s murder and know it’s wrong and you do it for yourself, that’s a death penalty right there in my opinion. . . . I deserve zero, nothing. If the law and you choose to leave me in here for the rest of my life, I have no complaint whatsoever.”

Murder is a most fearful sin, often precipitating a soul directly into hell for ever. It deserves the death penalty, according to Scripture; and the awakened conscience acknowledges this. Rhys Hancock's statement to his mother shows that the known absence of the penalty in Britain is contributing to the number of murders. We must continue to pray that the death penalty for murder will be restored.

DWBS

Church Information

Mr William G Macleod

Mr William G Macleod, an elder for almost 40 years in Ullapool, has passed away, on October 3. As we sympathise with the family, we should be reminded to plead with the Lord that He would raise up others who would be useful in Christ's cause, taking the place of the godly who are taken away to a better world.

Meetings of Presbytery (DV)

Western: At Lochcarron, on Tuesday, November 17, at 11 am.

Northern: At Dingwall, on Tuesday, November 24, at 2 pm.

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

Outer Isles: At Stornoway, on Tuesday, December 22, at 11 am.

Outreach Fund

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

W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

Eastern Europe Fund: Anon, Ps 60:4, £100.

General Fund: Anon, Ps 60:4, £100.

Jewish & Foreign Missions Fund: Anon, £400; Anon, Ps 60:4, £100.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Halkirk: N Pearce, £140.

North Tolsta: Anon, In memory of my loving parents, sisters & brothers, 8 Lochside, £100; Anon, £200.

Perth: Anon, Phil 4:19, £1000; Anon, £40, £20.

South Harris: "In memory of our dear parents D & C Mackenzie", £2000 per Rev KMW; Anon, for postage, £100.

The unrepentant sinner will not wait and call on God; he will not ask God to accomplish the promises made in His gracious covenant. Instead, he willfully resists the Spirit when He comes to work on him and would rather be left alone in sin.

Nathaniel Vincent

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:** 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. **Beauliy** (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. 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. **Strathly:** Sabbath: 6 pm (first and third Sabbaths of month).
- Harris (North): Tarbert:** Sabbath 12 noon, 6 pm. **Tarbert and Stockinish:** Tuesday 7.30 pm alternately. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South): Leverburgh:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. **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.
- Kinlochberrie:** 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. 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 Emerald Drive, Sandbach, CW11 4ND; tel: 01270 761673.
- Broadstairs:** Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7.15 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU; tel: 0208 309 1623.

Northern Ireland

- Larne:** Station Road. 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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