

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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January 2021

Vol 126 • No 1

The Free Presbyterian Church of Scotland

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

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

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

The Gaelic Supplement (quarterly): Editor: Rev A W MacColl MA PhD, 10 Achany Road, Dingwall, IV15 9JB; tel: 01349 866546. Available free on request.

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

Communions

January: First Sabbath: Nkayi; **Fifth:** 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, Ingwenya, North Tolsta.

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

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

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

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

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

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

December: Third Sabbath: Bulawayo, Santa Fe.

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God's Glory on Earth

“Man’s chief end is to glorify God” So *The Shorter Catechism* teaches us, on the basis of Scripture. To glorify God is the main purpose for which He created us. And immediately after the creation, that is how the two human beings lived who were in existence at the time. They loved God with all their heart, soul, mind and strength, and they loved each other as themselves. Though presumably it was only for a very short time, Adam and Eve then perfectly fulfilled the purpose for which God had created them. They sincerely honoured Him and did so constantly.

Solemnly, that did not last. Our first parents fell into sin; they no longer sought to glorify God. And that is the natural condition of every mere human being in the world since then; their chief purpose in life is certainly not to honour God in what they do or say or think. Notice what Thomas Boston infers from the first answer in *The Shorter Catechism*, partially quoted above: “How does reigning sin pervert the spirit of man, turning it quite away from its chief end! How many are there who make themselves their chief end! . . . Their own advantage is the chief motive and aim they have in their natural, civil and religious actions, either their own pleasure, profit, or honour and glory. And they never think of, never propose, the glory and honour of the infinite Majesty of heaven in any thing they do.”¹

Yet God still makes the same demand as He has always done: “Give unto the Lord the glory due unto His name” (1 Chr 16:29, Ps 29:2, 96:8). By virtue of God creating all human beings, there is a glory that is *due* from them to Him as He has revealed Himself – not only in Scripture but also through the creation. But the vast majority of mankind withhold the honour due to God. Instead they follow false religions, worshipping gods that they have devised themselves; or they profess some perversion of Christianity; or they deny the existence of God altogether; or their attachment to true religion is purely nominal – while they all try to extract as much enjoyment and satisfaction as possible from the things of this world

No one begins to glorify God apart from His work in their soul, and that

¹All quotations from Thomas Boston in this article are from his *Works*, vol 1, pp 16-18.

work is on the basis of Christ's redeeming work in this world, when He did all that had to be done to satisfy divine justice on behalf of sinners. How willing everyone who hears the gospel should be to glorify God by receiving salvation through Christ! Yet we must realise that the faith that receives salvation is itself the gift of God.

We may look into the past, over a period of more than 150 years during which there seems to have been less and less of a concern to glorify God, as generation has followed generation. And, as we stand at the beginning of another year, if we try to look into the future, we may ask what 2021, in particular, will bring. All we can say is that if present trends continue and God goes on leaving us more and more to ourselves – which is what we so much deserve – the moral and spiritual picture at the end of the year will be even worse than it is now. World wars have come and gone; pandemics have stricken the whole planet; and people generally have refused to recognise the hand of God. They have gone on in their own ways; they have insisted on following their own thinking; they have refused to seek the Lord; they have been determined not to glorify Him.

This downward spiral has not only involved false religion and irreligion; it has also involved significant aspects of morality being turned completely upside down; yet it will not go on for ever. This is not because people will realise how foolish they and their ancestors have been, and will embrace the Ten Commandments. It is because God is a God of mercy and He has made promises of restraining Satan, spreading the gospel everywhere and blessing it to multitudes. And He will be faithful to these promises. We cannot tell when these promises will be fulfilled, but we are never to despair of a turning of the spiritual tide. Nothing is too hard for Him and He will be completely faithful to what He has revealed about His purposes.

Yet there are those who do live to God's glory, however imperfectly. They seek to honour God in their daily lives, but confess with Boston: "Our hearts by nature are set on the earth that we tread upon, and our desires reach up to those things that we should make stepping-stones of" – that we should trample on. So he counsels, "Let us earnestly implore divine grace to cure this disorder of our hearts and give them a bias to more excellent things and the enjoyment of that which will survive the grave and not perish with . . . the dissolution of the world".

God is honoured when sinners recognise their spiritual need, confess their sin and look to Christ alone for salvation. God is honoured when saved sinners go on trusting in the Saviour rather than placing confidence in human power, when they believe more firmly in what God has revealed in Scripture, and their thoughts, words and deeds become increasingly conformed to His com-

mandments. On this point, let us again listen to Boston: "Here is a rule to try doctrines by and also practices. Whatever doctrine tends to glorify God, and promote His honour in the world, is certainly from God and is to be embraced. And whatever practices have the same tendency, they are good and deserve to be imitated. Whereas any doctrine that tends to dishonour God, to rob Him of His glory and set the crown upon the creature's head, to depreciate the free grace of God, exalt the power of nature and of free will, in opposition to the efficacious and irresistible grace of God . . . is not from God."

Boston's final point of application is vital: "Let this then be your main and chief work, to glorify God and to seek to enjoy Him. And hence see the absolute need of Christ, and faith in Him; but there is no glorifying of the Father without the Son (1 Jn 2:23) and no enjoying of God, but through Him. No sacrifice is or can be accepted, unless offered upon this altar; and there is no coming into the chamber of [His] presence, but as introduced by Christ." No one can be accepted by God except for Christ's sake; no one can glorify God except through Christ, as a result of His finished work.

So if we were to see God glorified on a national scale, or even worldwide, what signs would we recognise? Fundamentally, it would be large numbers of individuals recognising the supreme authority of the true God, who made all things and has revealed Himself in the Bible. This would make them put away their secular ideas, their false religions and their nominal Christianity. Instead of following their own thinking and the ideas of ungodly opinion makers, they would take God's Word as a lamp for their feet, to guide them through the dangers of this life and show them the way that leads to eternal life. Instead of following some other religion, however venerable, they would listen to the eternal God, who has revealed to sinners a reliable guide to heaven; they would give up their idolatry and superstition and all ways of attempting to please their deity through some pointless ritual. Instead of perfunctory, perhaps occasional, attention to Christian worship, there would be a sincere desire to worship God in the ways that He has appointed.

These are some of the outward signs of sinners beginning to glorify God. But there would also be inward changes that others could only recognise through the corresponding effects on the outward life.

God is glorified whenever such changes take place in the life and the attitude of a single sinner, but what we are thinking of is such changes happening on a much larger scale. So, when Paul had on three successive (Jewish) Sabbaths, in the synagogue in Thessalonica, "reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ . . . some of them believed" (Acts 17:2-4). The apostles were described

as those “that have turned the world upside down”. As a result of their endeavours, there was a remarkable revolution in the heart and life, not only of some Jews, but also “a great multitude” of Gentiles.

And what a revolution it would be, in Britain or in any other country, if a multitude of sinners would turn from idols – including the secular idols to which the vast majority in our time give their hearts – and begin to serve the living God! A gathering of ministers in Boston in 1743, after the Great Awakening in America, noted with “sacred wonder, pleasure and gratitude” that “when Christ is pleased to come into His Church in a plentiful effusion of His Holy Spirit . . . salvation-work [is] carried on in an eminent manner, and His kingdom . . . is notably advanced. . . . It tends to confirm the divinity of a despised gospel, and manifests the work of the Holy Spirit in the application of redemption, which too many are ready to reproach.” They looked for further blessings: “It may have a happy effect, by the divine blessing, for the revival of religion in other places and the enlargement of the kingdom of Christ in the world; and . . . it tends to enliven prayers, strengthen the faith, and raise the hopes, of such as are waiting for the kingdom of God and the coming on of the glory of the latter days”.²

Past outpourings of God’s Spirit should encourage us to pray for a further outpouring and to plead that we might see, even in our time, the glory of the latter days – those blessed times when “the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Is 11:9). Every revival that has taken place demonstrates, even to those outside the Church, that the gospel has power, that God has not withdrawn from the earth, but that we are to look for further and greater gatherings of sinners into His kingdom.

Then the Christian Church as a whole will be much purer than it is today. Scriptural doctrine will be valued and sincerely professed on a much wider scale. There will be a concern to worship God in the way He has appointed. People generally will then wish to live according to the standard of morality that God has revealed, not what is currently fashionable. And governments will wish to do all in their power to support true Christianity, rather than enthusiastically supporting what is completely contrary to God’s revelation and to the way He created human beings. We can be sure that this will result in a consistent programme to bring national laws into conformity with the Bible. What a revolution all this will be in God’s gracious providence! What reason there will then be for “sacred wonder, pleasure and gratitude”!

Meantime let us pray, “Be Thou exalted, O God, above the heavens: let Thy glory be above all the earth” (Ps 57:11). And let us so pray with the assurance that “nothing is too hard for” the Lord (Jer 32:17).

²Quoted in Joseph Tracy, *The Great Awakening*, Banner of Truth reprint, 1976, p 296.

The Believer's Difficulties¹

A Sermon by A D Davidson

Nehemiah 4:17. *They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.*

Daniel had prophesied that the walls of Jerusalem would be rebuilt, in troublous times, after the people returned from their captivity. And the history of the period verifies this. From the first, the jealousy of the Samaritans was excited against the Jews who returned from Babylon, and this jealousy developed into actual opposition. The high priest's son had married the daughter of the governor of Samaria. As some regulations which Nehemiah framed when governing the infant city were disagreeable to many Jews, the high priest's son fled to the Samaritans and became the Jews' irreconcilable enemy. He made many attempts to assassinate Nehemiah, as well as to obstruct the work which lay so near that good man's heart. So determined were the efforts to prevent the restoration of Jerusalem that Nehemiah and his friends had to be on the watch night and day against their enemy.

The text furnishes strong evidence of the dangers when the holy city was raised from its ruins. For safety "every one with one of his hands wrought in the work, and with the other hand held a weapon". These words may be aptly applied to illustrate some aspects of the Christian life; we would endeavour to apply them to the solemn work of last Lord's Day. The first temple, built in the peaceful, prosperous days of Solomon and irradiated by God's glory at its consecration, is an appropriate emblem of man's condition when he came from his Maker's hands perfect, and adorned with his Maker's image. But sin entered and this noble fabric was laid in ruins. The erection of the second temple, in the troublous times of Nehemiah, amid the perpetual opposition of the Samaritans, is no less appropriate an emblem of man's condition when he becomes the subject of God's saving grace.

Scripture, in various places, forces these similitudes on our notice when it represents believers as temples of the Holy Ghost – and more particularly, when it describes Jesus Christ as the true foundation, the corner stone laid in Zion, elect and precious; and His people as so many living stones built upon that sure foundation, cemented to it by faith, and to each other by the bond of love. A vast spiritual structure is in progress, and the Holy Ghost is the great agent in erecting it. This structure is the Church of the living God, and believers are sometimes spoken of as constituting the materials which

¹Abridged from the preacher's *Lectures and Sermons* and delivered after a communion season. Davidson (1807-72) was latterly minister of the Free West Church in Aberdeen.

the Spirit moulds according to His own fashion, and sometimes as the workmen He employs to accomplish His purpose. It is in this latter way we must regard them in the light of the text. Every true follower of Christ is the Spirit's workman; not only does the Spirit call him from serving sin and Satan to God's service and qualifies him for that service but also, from the moment of conversion, it becomes his great object to do the Spirit's work.

Now I would speak of (1) some of the difficulties which the believer must meet in his work and (2) the attitude he must always have.

1. The difficulties the believer must meet in his work. The Christian life is a scene of perpetual conflict. Yet it is to be feared that there are many with the name of Christians who know no more of the Christian's difficulties than what they have learned by rote. The truth is: it is not until a man has begun seriously, with some devotedness, to serve Christ that he becomes aware how numerous and formidable are the adversaries that stand between him and heaven. While there is nothing but profession, it is as if one was gliding along a smooth current, where no exertion is necessary; but when the power of heart religion is felt, and Christ's glory is truly and resolutely aimed at, it is as if the little boat has to be impelled against both wind and current.

No doubt there are crosses and trials in every situation of life, which disturb a man's quiet and cause him much perplexity. So, when the difficulties of the Christian life are spoken of in a general way, most people suppose they understand what is meant. No doubt these crosses must sometimes be reckoned among the troubles which afflict the just, from which the Lord has promised to deliver them; but they are not *religious* difficulties. On the contrary, they are made to work together for good to them that love God, who agree that their best interests have been promoted by them.

We speak of other difficulties – hindrances to the believer's advancement in holiness and to his perseverance in well doing, such as arise from the temptations of the world, the subtlety of Satan and the state of his own heart. The nominal Christian thinks little of these, for he is carried along by their influence, without attempting to resist; his principal struggle is not to overcome his spiritual adversaries, but to drown the voice within him which testifies that he is allowing them to drag him along to perdition. But look at the confessions of God's people, as recorded in Scripture or elsewhere; they all felt they were in a perpetual warfare in which they were often cast down, although never destroyed. And if you have entered the narrow path, you will testify also that every inch of ground in the Christian life must be contested, that there are fiery darts to be quenched; and that Paul speaks truly when he describes the believer as fighting the good fight of faith.

I would only offer a few remarks on the conflict which the Christian has

to wage with the corruption of his own heart. Here he is beset most sorely with opposition. Satan does indeed watch for opportunities to inject the poison of his counsels, and to rivet the chains which he has already wound about the soul; but it is because the heart is corrupt and is not guarded that he is able to do either. The citadel has a thousand weak points about it; but if it were not for internal rebellion, the enemy would be successfully repulsed. Consider anyone that has had any experience in the great work of subjugating his affections and desires to do the will of Christ and is really in earnest about the salvation of his soul and the service of Christ. Will he not acknowledge that often, when he would have been most anxious for profitable thoughts and a spiritual frame of mind, he has been hurried hither and thither after vanity, and into what is sinful and impure?

He that has experienced what we have referred to will confess that, again and again, when he thought he could have depended upon himself and could have defied the power of any temptation, some little incident has awakened the dormant tendencies of corrupt nature and has taught him to feel bitterly that he was still deeply tainted with earth's pollutions. Truly the heart even of the holiest in this world may be well compared to the little pool which seems all brightness and purity when it is unruffled but, when slightly stirred, shows that there is sad defilement beneath. Is it not most humiliating that we cannot pray or read the Bible without being distracted with thoughts which savour more of the regions of darkness than those of purity, where the heart should be? Is it not fearful to think that the world should come in and that the wicked one should enter and find materials to work upon, where Christ, the King of glory, should reign supreme?

This is because of our depraved nature, which is not laid off until death. It is impossible to single out all the varied ways in which this corruption displays itself. It gives the world a hold of us which it should not have. It poisons ordinances, or strips them of their value. It makes us forget God and yet think all is right because we are engaged in necessary duties. It robs prayer of its very soul because, if we regard iniquity in our hearts, the Lord will not hear us. And while there may not be much in our outward behaviour that can be blamed, it makes the world within a place of death instead of all holiness and blessedness. Heart corruption is the Christian's greatest foe. From that he cannot flee. It is a coiled snake, whose den is in his breast.

If the Christian had nothing to fear except this corruption while he strives to rear up the spiritual building – to advance in grace and godliness – he would yet require to be furnished, as the people were under Nehemiah, with the weapon to defend as well as the implement to build. But some may be present who willingly acknowledge that such statements describe their state

accurately, while they may never have earnestly desired to be delivered from this state. A man can look self-convicted, and say, This is the exact picture of my feelings and experience – while he has never made any effort to have different feelings and experience. The mere formalist may confess that he has thought of many things while in prayer which should not have entered his mind. Just because what he feels is so similar to what the true followers of Christ are described as feeling, he may think he is one of them.

Let us therefore understand that the corruption of heart we have been speaking of is not something that may make anyone comfortable about his state, but something to be detested in ourselves; not something to be looked on with a passing sigh, but something to be contended with, conquered, destroyed. It is our sleepless enemy, where Satan works – the avenue by which the world gains access to our hearts. It must be opposed with the weapon for war as well as the weapon for building.

2. The attitude the believer must always have. When we consider the very dangerous position which the Christian thus occupies, with a crafty adversary, Satan – besides the world, and a treacherous heart within – his proper attitude is that which was assumed by the people spoken of in the text: every one worked with one hand and held a weapon with the other. When we contemplate these builders of the wall of Jerusalem maintaining this attitude and endeavour to analyse their spirit, we obtain a practical answer to the important question, How ought the follower of Christ to act when surrounded by so many spiritual enemies, by whom he is perpetually in danger of being ruined?

(1.) The Jews, with a weapon in one hand while they built with the other, were *constantly watchful*. They knew that evil was meditated against them, but not when it might begin; they were therefore, like wise men, prepared for it. This exactly resembles what Christ enjoins on all, in spiritual things: “Let your loins be girded about, and your lamps burning; and ye yourselves like unto men that wait for their lord”. Christian watchfulness is one of the most indispensable, yet comprehensive, duties to which Jesus’ disciples are called. He has Himself taught us the necessity of it, when He prescribes it along with prayer as the grand antidote to temptation. Its comprehensiveness may easily be shown by considering what the Lord requires of all who believe in His name: “Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God”. They have to abound in well-doing, that they may adorn the doctrine of the Saviour.

Who then is watchful? Evidently the person who always makes it his great study to advance in personal holiness, and be active in doing good to others. What a field is opened up here for Christian energy! If we are watchful, we

shall mark all the occasions when we have been betrayed into coldness and deadness of spirit in time past, and shall endeavour to avoid them in the future. If we are watchful, we shall judge from what we have learnt of ourselves and the weak points of our character – to keep away from everything that would draw us to forget God, to break solemn engagements, and to do what is inconsistent with our profession. Thus we shall not make shipwreck of our comfort and peace where we have lost them before.

If we are watchful, we shall observe what trains of thought have drawn us into unsuitable frames of mind, and what circumstances have led to these trains of thought; and we shall shun all such circumstances and, with God's help, resist the first kindling up of such trains of thought. If we are watchful, we shall notice what kinds of reading have tended most to secularise or corrupt our minds, and shall shun all similar dangers for the future. If we are watchful, we shall take good heed to the counsels and friendships that have formerly led us astray and shall, whatever the effort may cost us, give them up. If we are watchful, we shall keep before us the good resolutions we have formed and endeavour earnestly to let nothing interfere with fulfilling them.

If we are watchful, we shall be most scrupulous in avoiding everything in any way connected with indulging our besetting sin and infirmity, lest we please ourselves and give the adversary an advantage over us. If we are watchful, we shall be jealous over ourselves with godly jealousy, lest by speech or thought or look we should be drawn out of the path of devotedness to Christ into the mazes of folly and error and sin. All these things come under the head of watchfulness about one's personal holiness.

In the other matter of *doing well to others*, if we are watchful, we shall observe where we have come short in time past. If we are to abound more and more in time to come, we shall make it a duty to discover means and opportunities of being useful to our fellow creatures, even though it should subject us to personal trouble and inconvenience. This is only a sketch of Christian watchfulness. If anyone should ask for a short practical rule as to how best to follow it out, we would answer that the daily and searching exercise of self-examination – under a deep sense of our responsibility to Christ, who gave Himself for us and is to be our judge – will be one of the most likely means to make our watchfulness both strict and profitable.

Before leaving this part of the subject, I would refer to one point which has an important bearing upon the whole question. When the people under Nehemiah were equipped with a weapon of war, and when they could only use one hand in the work of building, their progress must have been very slow. Some may suppose that it would have been better for them to build at all hazards than thus impede their progress. But when we remember the

circumstances in which they were placed, we shall perceive that their course was the wise one; and in the analogy between their case and that of Christ's followers, we shall find a most useful lesson suggested on the subject of Christian watchfulness.

It is true that if every workman on the wall of Jerusalem had been free to employ all his efforts in building, he might have pointed to a greater amount of work done than he could possibly carry out in his posture of self-defence. But then, had he lost sight entirely of the means of self-defence, one attack of the enemy might have destroyed him and his work together. So, if there were no enemies in the Christian's way, he might put forth his energies more resolutely in the work of doing good to others. If he did not require to spend so much of his time in secret religion – in maintaining personal intercourse with God – he might point to much more good as the fruit of his labour. But he is surrounded by enemies, and hence the necessity of keeping watch to prevent their inroads; hence the necessity of spending a portion of time in ascertaining how it fares with his own soul.

He who does nothing except attend to his own interests, and watch over his feelings, is certainly an unprofitable servant; but he who gives all his time and labour to furthering outward religion, and overlooks the state of his heart and the duties of the closet, is unfaithful to his Master. The religion of the one has too much selfishness in it, and that of the other too little personal communing with God to be the religion of Christ. Combine the two, and you have what is necessary – what is signified in the text by the weapon in the one hand and the implement for building in the other.

(2.) The attitude of the Jews, as described in the text, shows not only that they were watchful against treacherous enemies, but that they were careful to *provide means of defence*. There is a very close connection between this point and the one we have just considered, but there is an obvious difference. When a man grasps a weapon of defence and will not part with it, this shows he is conscious of danger and is watching against it; but it also shows that he is prepared to defend himself. So, as we have spoken before of the Christian's need to be watchful in his present position of difficulty, we must now speak of the armour he has to maintain it successfully.

As previously, we cannot enter into every particular. Two pieces of armour were specially regarded as indispensable for a soldier: the shield and the sword – the one to parry a blow and the other to strike. These, among other things, are mentioned in Scripture as part of the Christian soldier's armour. He has *the shield of faith* and *the sword of the Spirit*, which is the Word of God. See how they assist him. The feeling of his own worthlessness and guilt, excited by some outbreak of the corruption of his nature, becomes some-

times so strong that he would sink under it and be reduced to utter despair, if that faith did not catch hold of a Saviour's love and righteousness, as that in which the soul is to find its strength. Thus faith is, as it were, a shield between the soul and the despair which would destroy it. Judas did not have this shield; therefore he was destroyed. Peter with all his weakness had it; though the blow brought him down, yet he recovered through faith.

A follower of Christ is sometimes exposed to fiery trial in maintaining his integrity; everything seems to be against him, and the insidious suggestion is whispered in his ear that God makes poor provision for His servants, and if they are wise, they will abandon such a master. He would be overcome if faith did not come in between him and these suggestions; revealing the realities unseen at present, it strengthens his fainting soul. Demas did not have this shield of faith; so he forsook Christ, having loved this present world. Paul had it; so he was satisfied with God's dealings – he counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord.

As to the other part of the armour, the sword of the Spirit, the Word of God. How marvellously does it open a path for believers through all their difficulties! It is the weapon with which Christ Himself conquered the great adversary. He cut through all the tempter's subtle arguments with the Word of God. And if it was *His* weapon, what better one would His people choose? A text of Scripture suitably applied and acted on is the surest means of putting our spiritual enemies to flight. Indeed, if we would conquer that corruption of heart which, as we have said, is the most dangerous of them all, the Word of God is the weapon. What does Christ Himself say? "Sanctify them through Thy truth; Thy word is truth."

Who then is best furnished with the armour needed for the spiritual conflict? The man who believes in Christ and in His Word, who believes the Word of God is the shield of faith and sword of the Spirit put together. With this God's people may cope with any adversary. Schools of learning may teach men to utter noble sentiments; faith in God's Word enables them to *do great things*. It carried a whole host through the Red Sea. It made a stone thrown from a sling more effective than the spear of the greatest warrior. It will nerve you for every trial and make you victorious over every enemy.

But how are we to get this shield and sword? They are given by the Holy Spirit Himself, in answer to fervent supplication. And they can only be used successfully when *accompanied with fervent supplication*. Hence when Paul lists the various pieces of armour which the Christian has to use in his warfare, he concludes with the admonition to pray always. Satan is strong, but the Word of God is stronger. The world is powerful, but faith is more powerful still; for "this is the victory that overcometh the world, even our faith".

Heart corruption lies deep, but prayer can reach it, faith can master it, the Word applied by the Spirit can slay it.

(3.) The attitude of the Jews, as described in the text, indicates *the firmest determination to make progress in their work*. If ever people were tempted to stop short and give up so desperate an undertaking, they might have been excused for doing so. But no; though they would add but one stone each to the building, at the risk of their lives, they will do it – a good lesson for us. Advancement must be the watchword of the Christian. Let each one act upon it. When a believer surveys the vast field of duty spread out before him, the gospel of Christ knows no such plea as this: I can do nothing. When men come indeed with the question, What shall I do to inherit eternal life? the Bible answers, You can do nothing. Christ has done all to gain a title to life for sinners. If you will receive Him, life is yours.

But when those who have received Him say in their indolence, We can do nothing, Scripture says, You can do all things, *through Christ strengthening you*. Some have a wider sphere of outward labour opened up to them than what falls to others. But in subduing the heart to Christ, the duty of all is very much the same. Let us therefore prosecute that labour with all our energies; and before another communion season arrives, if we are spared to see it, let us be able to say with thanksgiving that, through the good hand of God upon us, we have conquered this and that sin, and have made some advance in cultivating those graces in which we have been most deficient.

Conclusion. All believers are engaged in a great work. These bodies of ours must be the temples of God, if we shall ever see Him in glory. You are not rearing a fabric for time, but for eternity, if you are striving to purify yourselves from all filthiness of the flesh and of the spirit. This object will be opposed. So while you build, you must fight. But God gives you the weapons for the combat: the Word, prayer, faith; and He Himself fights with you. There may be fear and sorrow while the work advances; there may be mountains of difficulty in the way; but hear the word of the Lord by Zechariah: “Who art thou, O great mountain? . . . thou shalt become a plain;” and the headstone of the building shall be brought forth “with shoutings, crying, Grace, grace unto it”.

Let us carry on the great structure; let our bodies be temples of the Holy Ghost. Then, though death will lay its rude hand on the temple and make it moulder into dust, Christ Himself will raise it up again on the resurrection morning and make the glory of that second temple far transcend the highest glory of the first. At the best there are the seeds of corruption here; hence it is called a vile body; but what Christ will bring out of the grave will be free from all corruption and fashioned like His own glorious body.

Effectual Calling¹

4. It Always Prevails

James Foote

I am quite aware that to say that effectual calling always prevails is to repeat the same thing in different words. The idea, however, of the certain effectiveness of this call by the Spirit is of such importance as to deserve to be considered by itself. There is a sense in which the divine call not only may be resisted, but actually is. The carnal mind is ever enmity against God and always opposed to His will. The call therefore – the command to turn and believe and obey – is contrary to the carnal mind, which struggles against it. “Ye stiffnecked and uncircumcised in heart and ears,” said Stephen to the unbelieving Jews, “ye do always resist the Holy Ghost: as your fathers did, so do ye.” That is, they resisted the Holy Ghost speaking to them by the prophets.

There is a sense, however, in which the divine call is irresistible – that is, it cannot be effectively resisted and is at last altogether unresisted. That is the case when the special grace of God is given to a sinner whom He has determined to bring under the influence of the truth. Yet even in the mind of such a person there may be for some time a struggle against the light. But when the set time to favour him has come, all his opposition gives way before the constraining influence of divine grace. God’s word then does not return void, but it accomplishes that which He pleases and prospers in the thing whereto He sent it.

Effective, however, as the power of God then proves, no restraint is felt by those who are the subjects of it. It works in a way adapted to their mental constitution and rational nature; it gains their consent as it satisfies their understanding. Indeed the very word *called* implies the consent of the will – their voluntary submission. Hence no one ever regretted that he had been prevailed on to submit.

Though all the believers on earth and all the saints in heaven were assembled and examined, not one of them would complain that any violence had been done to his freedom, or regret that he had not been able to make effective resistance. But every one of them would thankfully and joyfully declare that he was made willing in the day of God’s power, that he was drawn with cords of a man and bands of love, that the love of Christ constrained him, that nothing could be conceived more delightful than to yield.

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 the varied circumstances in which effectual calling takes place.

Each would also declare that after a certain point in his progress, he felt it impossible for him not to yield, and was made so willing that yielding required no effort. In every instance then in which the Lord begins to deal with a soul, with a purpose of saving it, He is sure to carry His object; for “who hath resisted His will?” Here, as in everything else, His counsel stands, and He does all His pleasure.

Now, this consideration is calculated to encourage those who may begin to feel some desire to submit to the Lord, but who also feel that they have no power to bend their hearts aright. Because of their inability, they may be ready to regard their salvation as almost hopeless, for they are here taught that their hearts are in the hand of the Lord, who can turn them, like the rivers of water, wherever He wills. But they are also taught that, if they can get Him engaged to help them, the issue will certainly be favourable.

What an encouragement this also is to persevere in addressing the outward call to sinners in the invitations of the gospel! Otherwise we might well despair of effecting any good. But persuaded of this, how can we despair? Even if we have long called to many in vain, and if our words are but feeble breath, and of ourselves we can do nothing; yet is anything too hard for God? Can anything stand before Him? Is there any mental obstruction which His grace cannot readily remove? Assured then that, when He begins to work, He will work effectually, we can go on with confidence in the face of every difficulty, remembering the word of the Lord to Zerubbabel: “Not by might, nor by power, but by My Spirit, saith the Lord of hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.”

Justification and Sanctification¹

John Brown

Holiness may be considered either as habitual or actual. *Habitual* holiness consists in a holy frame and disposition of soul; as a result of it the sanctified individual is reconciled to that holy law against which his carnal mind was enmity. His inclinations habitually fix on objects the law requires, and his aversions on objects it forbids. Thus habitual holiness is represented by the figure of the law written on the heart. *Actual* holiness is the expression of this inward temper in holy thoughts, words and actions.

If we wish to form accurate views on this important subject, we must

¹Taken from *Letters on Sanctification* by John Brown of Whitburn (1754-1832), son of John Brown of Haddington.

always consider gospel holiness as a great privilege, purchased by Christ's blood, offered in the Word of grace and promise, secured by the imputation of Christ's righteousness, and conferred on us by means of the efficacious influences of God's Spirit. Believers must also steadily contemplate it as a most important duty commanded in the law of God – to which they are constrained by His love, and in which they are directed by His pattern and assisted by His grace. It must further be viewed as a most useful business, by which they honour God, profit their neighbours, and obtain for themselves a great and sure reward. How very important then is sanctification! It is the end of all the Redeemer's work, of His humbled life, His ignominious death, His heavenly glories, the end of all the operations of the Holy Spirit on Christ and His people, the end of all God's promises and precepts, ordinances of religion and dispensations of providence, the end of electing love, redeeming power, regenerating grace and spiritual consolation.

Many of the most dangerous mistakes about sanctification have originated in ignorance, or inattention to its difference from, and its connection with, justification. An accurate knowledge of these is necessary to prevent us from turning the grace of God into licentiousness on the one hand, and on the other from substituting our own qualities and works in the place of the Redeemer's righteousness. The lack of this has, it is to be feared, made many stumble and fall to their own destruction, and an imperfect degree of it has in many cases prevented the Christian's progress both in holiness and comfort, and subjected him to the spirit of bondage and fear.

These two cardinal blessings of Christian salvation differ in a variety of respects. They differ in their *matter* – the matter of justification is the righteousness of Christ imputed; that of sanctification is the fullness of Christ communicated (Jn 1:16). They differ as to the *nature of the change* which they effect: justification makes a relative change, sanctification a real one; the first changes a man's state, the second his heart and life. They differ in *how they are conveyed*. Justification is made ours by Christ's righteousness imputed, sanctification by Christ's grace implanted.

They differ in their *properties*. Justification is complete and perfect from the first; sanctification, while imperfect in its beginnings, gradually increases till it is perfected in glory. The righteousness of justification is strictly meritorious, being the righteousness of God – by which the law is not only fulfilled but magnified; but the righteousness of sanctification is not meritorious, being only the imperfect righteousness of a sinful creature. All believers are equally justified, but all saints are not equally sanctified. They differ in their *subjects*. Christ Himself, not the believer, is the subject of justifying righteousness; it is inherently in Him who wrought it out perfectly for the believer,

but the believer is himself the subject of the righteousness of sanctification. Justifying righteousness is *on* the believer as a robe. Sanctifying righteousness is *in* him as a nature.

They differ as to their *order*. They are indeed conferred in the same moment of time; but in the order of nature, justification precedes sanctification, as the cause precedes the effect – as fire precedes light and heat. They differ in their *constituents*. The main constituent in justification is the grace and love of God to sinners manifested in pardoning and accepting them through Christ; the chief constituent in sanctification is gratitude and love to God, flowing from His love to them, and appearing in their obedience to His holy law. They differ as to their *evidence* and how they can be *discerned*. Justification is a most secret act of God's mind; sanctification is a visible change, proving at once itself and justification.

They differ in their *relation to the law of God*. Justification has a reference to the law as a covenant and frees the soul from its power (Rom 7:4). Sanctification respects the law as a rule, and makes the soul earnestly desire conformity to it and delight in it after the inward man (Rom 7:22). The one is a judicial sentence, absolving believers from all liability to punishment; the other is a spiritual change, fitting them to discharge their duty. They differ in their *relation to the offices of the Redeemer*. Justification is directly founded on the sacrificial part of His priesthood; sanctification results from His instructions as a Prophet and His kingly powers of conquest, government and defence. To sum up, they differ in their *usefulness*. Justification frees from being liable to the punishments of hell and entitles to the joys of heaven; sanctification frees from the slavery and pollution of sin and prepares for the enjoyments of heaven.

Do not say that these are the systematic distinctions of speculative men but are useless for the purposes of practical holiness. To keep the subject from swelling too far, I have been obliged to make use of more systematic terms than I would have wished, but I am persuaded that the more thoroughly you examine the Word of God, you will be the more deeply convinced that these doctrines are strictly scriptural.

The danger of confounding two things so distinct, and the importance of distinguishing them, are well pointed out by the judicious and savoury Trail:¹ "I am persuaded that one of the main causes of the disorder that is in the spirits and conversation of most Christians lies in confounding these two great blessings. They do not give them their proper place; they are not rightly exercised about them in their proper sphere. Therefore I shall offer

¹Robert Trail (1642-1716) was imprisoned in persecuting times and was later a minister in London.

a word or two of advice to prevent them being confused in this way. When you are seeking justification, let there be no thought of sanctification (I mean as to any merit); but when you are seeking sanctification, think also of justification. To make this matter plain to you: when you are seeking justification, you should have no thought of sanctification; the reason is that justification is an act of pure grace, and we must betake ourselves to God as poor criminals and condemned sinners.

“Let men varnish their doctrines whichever way they will, and cover them with whatever pretences they please, those who pretend to advise others to bring something with them to God, for the grace of justification, only murder souls. Bring thy sins with thee, and bring the curse of the law that is on thy conscience, and lay these before the Lord, saying, Lord, here is an undone sinner; have mercy on me for Christ’s sake. There should be nothing else heard there but that. But when you come for sanctification, you have good reason to remember justification, for the one flows from the other. When you would examine your justification, examine it in God’s name, by your sanctification; that is allowed to you. The reason is: it is trying a tree by its fruits. In short, they who bring sanctification, as a title to their justification, err by the breadth of God’s whole heavens; and they who pretend to have the blessing of justification, and cannot confirm it by the practice of sanctification, only deceive themselves.”

The Forgotten Bunyan¹

3. Controversy

Matthew Vogan

5. The forgotten controversy behind *The Pilgrim’s Progress*. The issues of imagination and metaphorical language were by no means politically neutral in Restoration Britain. The Bishop of Oxford, Samuel Parker, went so far as to recommend in 1670 “an Act of Parliament to abridge [that is, curtail] preachers the use of fulsome and luscious metaphors”. This would guarantee a better state of affairs, he believed, and “might perhaps be an effectual cure of all our present distempers . . . were men obliged to speak sense as well as truth, all the swelling mysteries of fanaticism would immediately sink into flat and empty nonsense; and they would be ashamed of such . . . when they want [that is, lack] the varnish of fine metaphors and glittering allusions”. For Parker, the “sober Christians of the Church of England and our modern sectaries” (that is, nonconformists) could be dis-

¹This series discusses aspects of Bunyan’s life and work that have been forgotten.

tinguished linguistically by “plain and intelligible terms” rather than “childish metaphors and allegories” and “barbarous and uncouth similtudes”.

It was as though using metaphorical language was in some way subversive and seditious. George Hascard’s tract against sectarianism (*A Discourse about Edification: In Answer to a Question, Whether it is Lawful for any Man to forsake the Communion of the Church of England, and go to the Separate Meetings, because he can better Edifie there?* 1683) dismissed nonconformist preaching as a mere attempt to “tickle . . . imaginations with conjectural discourses”. It was regarded as frenzied “puppet-play” designed to move the “sense and imaginations” of the audience rather than their “reason and judgement”.

Many of the dominant figures in the Church of England had an association with the Royal Society and championed a “strictly rational method of preaching”. John Owen resisted such attempts to denigrate figurative language, asking rhetorically, “What if the things condemned as ‘fulsome metaphors’ prove to be scriptural expressions of gospel mysteries?” This was an important challenge because, with some, the rejection of metaphor seemed to go hand in hand with a rejection of core gospel truths such as justification by faith alone. One London rector said that the doctrine of imputed righteousness was but “pretty words and phrases and allusions, types or metaphors” and compared it to Roman Catholic legends.

When Bunyan showed his draft of *The Pilgrim’s Progress* to nonconformist ministers some counselled against publishing it, while others encouraged it. It may well be that this context of controversy made some especially sensitive to something as entirely devoted to metaphor and allegory as *The Pilgrim’s Progress*. Perhaps they doubted it would pass the censor’s approval since there was such opposition from the establishment to metaphorical language. Bunyan refers to this division of opinion in the preface to *The Pilgrim’s Progress* (“The Author’s Apology”).

And some said, Let them live; some, Let them die;
Some said, John, print it; others said, Not so;
Some said, It might do good; others said, No.

Now was I in a strait, and did not see
Which was the best thing to be done by me:
At last I thought, Since you are thus divided,
I print it will, and so the case decided.

Owen was in the group of those who strongly encouraged publication, to the extent that he arranged for Bunyan to have it published through his own printer, Nathaniel Ponder, in 1678.

In 1675 a Scottish minister in London, Robert Ferguson, who was an assistant minister to John Owen, undertook to respond to this assault on biblical metaphor. He wrote *The interest of Reason in Religion, with the Import & Use of Scripture-Metaphors*. Ferguson notes the accusations of “turning religion into unaccountable fancies and enthusiasms, dressed up with empty schemes of speech; and for embracing a few gaudy metaphors and allegories”. He responds by pointing to biblical precedent and emphasising the plain didactic purpose of metaphorical language: “Metaphors are not used to impregnate our minds with gaudy fantasm, but to adjust the mysteries of religion to the weakness of our capacities”. Bunyan was closely associated with Owen and other leading nonconformists, and it is likely that he arrived in London about the time that Ferguson’s book was published. It is quite possible that Bunyan discussed the main issues of the book with Ferguson himself. He already had an interest in this aspect of Scripture, and it is arguable that Bunyan’s interest in typology was more fully awakened by this book.

The text that Bunyan quotes on the title page of *The Pilgrim’s Progress* is a defence of the use of metaphors: “I have used similitudes” (Hos 12:10). In *The Advocateship of Jesus Christ*, Bunyan defends his emphasis upon similitudes but, more than this, hints that he views biblical discourse as characteristically metaphorical: “I choose to follow the similitude . . . because the Scripture seems to smile upon such a way of discourse”. In defending his focus on metaphors in *A Few Sighs from Hell*, Bunyan also cautions: “O therefore, for Jesus Christ’s sake, do not slight the truth because it is discovered in a parable; for by this argument thou mayest also, nay thou wilt, slight almost all the things that our Lord Jesus Christ did speak; for He spake them for the most part (if not all) in parable. . . . I say, take heed of being a quarreller against Christ’s parables, lest Christ also objecteth against the salvation of thy soul at the judgement day.”

He speaks about the natural world as the Book of the Creatures from which Scripture so often draws lessons: “It is this book, out of which generally both Job and his friends did so profoundly discourse of the judgements of God. . . . This is the book out of which both Christ, the prophets and apostles, do so frequently discourse by their similitudes, proverbs, and parables” (*The Resurrection of the Dead*). Speaking of metaphor in *The Water of Life* he says, “These words are metaphorical, a word by which a thing most excellent is presented to and amplified before our faces”. The preface to *The Pilgrim’s Progress* further considers the Scriptural use of metaphor, and appropriately it is his longest defence of employing such visual language. Bunyan seeks to counter the objection to the allegory on the grounds that “metaphors make us blind” and that allegory lacks the solidity of other forms of writing.

Solidity, indeed, becomes the pen
 Of him that writeth things divine to men;
 But must I needs want solidness, because
 By metaphors I speak? Were not God's laws,
 His gospel laws, in olden times held forth
 By types, shadows, and metaphors? Yet loth
 Will any sober man be to find fault
 With them, lest he be found for to assault
 The highest wisdom.

Be not too forward, therefore, to conclude
 That I want solidness – that I am rude;
 All things solid in show not solid be;
 All things in parables despise not we;
 Lest things most hurtful lightly we receive,
 And things that good are, of our souls bereave.

He goes on to speak of how Christ and the apostles used such comparisons and then how full the whole of Scripture is of metaphorical language:

Am I afraid to say that holy writ,
 Which for its style and phrase puts down all wit,
 Is everywhere so full of all these things –
 Dark figures, allegories? Yet there springs
 From that same book that lustre, and those rays
 Of light, that turn our darkest nights to days.

I find that holy writ in many places
 Hath semblance with this method, where the cases
 Do call for one thing, to set forth another;
 Use it I may, then, and yet nothing smother
 Truth's golden beams: nay, by this method may
 Make it cast forth its rays as light as day.

In *The Greatness of the Soul*, Bunyan gives a significant role to the imagination in the process of understanding and choosing. It first influences the mind, the memory and the affections, and then the will. This conviction is described in the poem prefacing *The Pilgrim's Progress*:

Truth, although in swaddling-clouts, I find
 Informs the judgement, rectifies the mind,
 Pleases the understanding, makes the will
 Submit; the memory too it doth fill
 With what doth our imagination please.

God's Tender Mercies¹

Charles Bridges

Psalm 119:77a *Let Thy tender mercies come unto me, that I may live.*

Sin is no light trouble to the man of God. Mercy is therefore no common blessing to him. Never can he have – never can he ask – enough of it. Hence his repeated cries. Mercy brought him out of sin and misery. Mercy keeps him, holds him on, assures him to the end. Every blessing comes in the way of mercy. The most careful walker according to the gospel “rule” (Gal 6:16) needs mercy. The elect are “vessels of mercy” – filled up to the brim with mercy. The crown of glory at last is received at the hands of mercy.

The distinguishing character of God is that His mercies are *tender* mercies, a father's pitying – yearning – mercies. When his returning prodigal probably expected upbraiding looks, if not a frown of banishment, how did these tender mercies bury in the depths of the sea, not only his sins, but also his very confessions, and welcome him without a cloud to his forsaken home! The same tender considerations put away from God's children all anxiety about what they shall eat, or what they shall drink, or wherewithal they shall be clothed. As a Father He also “chasteneth” them, He “will spare them as a man spareth his own son that serveth him”. In a yet more endearing character He speaks: “As one whom his mother comforteth, so will I comfort you”; “They may forget; yet will I not forget thee”.

Yet we have no just apprehension of these tender mercies, unless they *come unto us*. In the midst of the wide distribution, let me claim my interest. Let them come unto me. Praised be God, the way is open to me. The mere report of them is unfruitful. I cannot speak of them with glow and unction. The application of them is life – not the mere breathing of spiritual existence, but the life of my life: the living principle of devotedness and enjoyment, living to and for God in every form and sphere, in every hour and action of the day; my feebleness becoming strength in the Lord; walking up and down in His name. This truly is to “reign in life”, rising to more of its honour and dignity, and reaching forth to more of its excellence and happiness.

But let us not lose sight of the abundant overflowing spring from which our life is maintained. “In [Christ] was life”; and He came that sinners “might have life, and that they might have it more abundantly”. There can therefore be no exercises of life without vital union to Christ, the source of life. Shall we then give up the hope of believing in Christ till we feel the influence of this spiritual principle? This would be indeed like refusing to abide in the vine

¹An edited extract from Bridges on *Psalm 119*. This fine book has been reprinted by the Banner of Truth and is available from the Free Presbyterian Bookroom.

till we could bring forth fruit; whereas the branch, while separated from the vine, must ever be fruitless and withered. We must receive life from Christ, not bring it to Him. Faith implants us in Him; and Christ dwelling in the heart by faith becomes the life of the soul, animating it in the ways of God.

Book Reviews¹

The Way of Life, Christian Belief and Experience, by Charles Hodge, published by the Banner of Truth Trust, hardback, 288 pages, £12.50.

The title of this book is well chosen since its aim is to unite doctrine and practice. It handles key truths in a straightforward way, quoting abundantly from Scripture. Since “holiness is the fruit of truth”, there is a constant emphasis on how these truths must impact the heart and life. Since “the Scriptures themselves not only teach us what the truth is, but also how it operates upon an enlightened conscience and believing heart, our safest appeal is to them. It is there that we can best learn how we ought to feel and act in view of what the Bible teaches us of sin, of justification, faith, and repentance; since genuine religious experience is simply the accordance of our views and feelings with the truth of God.”

Although Charles Hodge (1797-1878) was an eminent American Presbyterian theologian, he writes plainly and engagingly in this. It deals with the core matters that are defined so memorably and accurately by *The Shorter Catechism*. It likewise answers fundamental questions: “Are the Scriptures really a revelation from God? If they are, what doctrines do they teach? And what influence should those doctrines exert on our heart and life?”

Why did Hodge write it? He answers this himself. It “was written with the view of impressing on its readers those great truths of revelation which are immediately connected with practical religion. We have designed to convince them that all scepticism as to the divine authority of the Scriptures is inexcusable, inasmuch as the Bible brings with it its own credentials. It makes such a revelation of the character of God, of the rule of duty and of the plan of salvation as challenges immediate assent and submission to their truth and goodness. It sets forth the Redeemer as the Son of God and the Saviour of sinners.”

Hodge has a helpful turn of phrase. His discussion of holy living and genuine profession of religion is especially useful. “True religion as we find it described in the Bible is then neither an external show, nor a fitful ebullition [outburst] of feeling. It is a permanent, spontaneous and progressive prin-

¹Both books may be obtained from the Free Presbyterian Bookroom.

ciple of spiritual life, influencing the whole man and producing all the fruits of righteousness.”

First written in 1841, the language remains accessible. Its original audience was young people. While it will be valued by those who give their diligent attention to it, it might have been more accessible to younger people today if chapters had been broken into sections with subheadings. This would not remove any of the rich content but rather make it easier to read for today’s young people. The Banner of Truth have produced a high-quality volume, however, in terms of its presentation. They have helpfully updated the font and layout otherwise and incorporated footnoted Bible references within the body of the text.

We trust it may be helpful in continuing to guide many into the way of life in their understanding, experience and practice. *Matthew Vogan*

Conflicts Between Doubt and Assurance, by William Livingstone, published by Reformation Press, in their Scottish Heritage series, paperback, 63 pages, £5.70.

Livingstone was ordained to the ministry in 1596 and was successively minister in the parishes of Kilsyth and Lanark, in the first of which he was his father’s successor. But William Livingstone’s son John has been much better remembered than either of them; he was the John Livingstone whose preaching was so much blessed on the communion Monday at the Kirk of Shotts in 1630, but William Livingstone’s ministry also was used in the conversion of sinners.

The author of this book was a faithful Presbyterian who suffered for his adherence to Scripture principles. When James VI was imposing Episcopacy on the Scottish Church, William Livingstone spoke out strongly against the changes. As a result he was confined to his parish from 1607 to 1612 and deposed from the ministry by order of the King. Livingstone was later allowed to return to his pulpit, but some years later he was again deposed, and was imprisoned in 1620. Yet he was able to resume his ministry from 1623. In 1641, “it pleased the Lord to call him home to Himself. He was worn with sore pains of the gravel [kidney stones], but he had great peace in mind.”

This is an unusual book. It was first published in 1632, under the title, *The Conflict in Conscience of a dear Christian named Bessie Clarkson in the Parish of Lanark which she lay under three years and an half. With the conference that passed betwixt her Pastor and her at diverse times*. It was often reprinted. A relatively-long – but not overly-long – Introduction to this edition outlines the author’s life story (the details in the previous paragraph have been taken from it). The Introduction also gives some profitable lessons to be

learned from Bessie Clarkson's experience, and from Livingstone's pastoral care, as exemplified particularly in the way he dealt with her.

During the three and a half years referred to in the original title of the book, Bessie was severely depressed, and the depression affected her spiritually. The book records conversations that took place between Bessie and her minister as he tried to encourage her to accept that she did in fact have genuine evidences of being a child of God. Yet she continued to believe that she had lost the faith she once had and that God was now throwing her prayers back at her.

She told Livingstone that she found "the wrath of an angry God . . . come on me". In response, he explained that "God will, for good ends, let His own dear children taste of His anger, and wrestle with His wrath in this world, that they be not casten up in [thrown into] a dead sleep of fleshly security and to perish with the wicked of the world in that great wrath that is to be revealed. And He will bring them to an hatred of sin and sorrow for it, and teach them how far they are obliged to the Son of God, who hath for them undergone the full weight of that wrath (for your trouble is but a spark of that fire wherein Christ was burnt up in a sacrifice to the Father)."

Livingstone sought to encourage Bessie by telling her that "it is a degree of faith to find the want of faith: it is a step to a greater growth"; and by pointing out: "It is yet the acceptable time where the Lord may be found; He is yet on the throne of grace. Give no place to such suggestions of Satan and distrustful cogitations, arising of [from] your corruption." Because he saw evidence of faith in Bessie's desire for spiritual things; her minister encouraged her: "The Lord who will not break the bruised reed, nor quench the smoking flax, will bring your desire and those weak beginnings to a greater growth and perfection, for faith groweth by degrees".

When Bessie insisted that she did not belong to God, Livingstone spoke frankly: "Who told you that? The devil would have you think so. And will you take his testimony against you, who is a liar from the beginning, and not the witness of the verity and Word of God with you? Believe not Satan, nor your own false heart. I know God in His own time will give you comfort." And the faithful pastor warned, "We are aye [always] seeking something in ourselves that should commend us to God, as if we could not be saved except we were perfect, as if our own innocence, and not God's mercy in Christ's merit, were the warrant of our salvation".

Livingstone was away from home when Bessie died. Before then, she had lost the power of speech, yet he believed, as some witnesses told him, that she indicated that she was looking to the Lord. But it is more significant that, in the months and years before her passing, even in the face of such severe

mental and spiritual depression, she was giving evidence that the Holy Spirit had put life in her soul. Livingstone concludes his book with – referring to the parable of the ten virgins in Matthew 25 – the “warning to be wise in time and to get oil into our lamps, and not to please ourselves with toom [empty] lamps, and with a bare show of an outward profession, but labour to have a lively and effectual faith, in the deep [depth] of our souls.” (The quotations show how the publishers have updated words which, more or less, have passed out of use, or are now used in a different sense.)

There is much good counsel in this little volume for those, in particular, who suffer from spiritual depression and for those who have the responsibility of seeking to help such people. Others should be able to profit also.

Protestant View

Severe Criticism of English Cardinal

The head of the Roman Catholic Church in England and Wales, Cardinal Vincent Nichols, has been singled out for excoriating criticism in a report by the Independent Inquiry into Child Sexual Abuse. The report states that Nichols “has, at times, shown he cares more about the impact of abuse on the Church’s reputation than on the victims”. The report adds that, as well as lacking compassion, Nichols has given “no acknowledgement of any responsibility to lead or influence change”. This is in spite of Nichols’ having been appointed to the position of chairman of the management board of the Catholic Office for the Protection of Children and Vulnerable Adults in 2001.

A lawyer who represents some of the victims said that the report highlights “the shocking scale of abuse, the disgraceful slowness of the Church’s response, the abject failures of leadership by Cardinal Nichols, and the Vatican’s appalling refusal to co-operate properly with the inquiry”. He added, “Cardinal Nichols needs to go, right away – in any other walk of life he would be gone immediately”. Nichols did offer his resignation to the Pope, but it should be noted that it is customary for senior Romanist clergy to retire at the age of 75 and Nichols reached that age on 8 November 2020. The resignation offer was refused and he made it clear that he is going to stay in his post. Referring to the Pope’s desire for him to continue, he said, “That is where my orders come from; that is where my mandate comes from”.

The Vatican itself is also condemned in the report. Its actions have been characterised as being “in direct contrast with Pope Francis’s public statement on child sexual abuse”.

According to the Inquiry, the extent of this vile abuse in the Roman

Catholic Church in England will likely never be known, but over 3000 complaints against more than 900 individuals connected to the Church had been made between 1970 and 2015, and in excess of 100 new allegations have been raised in each year since 2016. One of those who had been abused said that being abused was bad enough but “to have it dismissed and covered up just takes even more of a toll on you”.

The Judge of all the earth has a set time when he will bring Popery to complete ruin, and it may be that the exposure of Rome’s spiritual and moral filthiness will be one major reason why the rulers of the earth will turn and “hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire. For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth” (Rev 17:16-18).

These cases highlight the dreadful extent to which perversity, deceit and manipulation can exist under a cover of religion. The temptation to regard the reputation of the institution as more important than dealing faithfully with both the abused and the abusers is a theme that has been frequently heard over the years. Sadly, it is not only Rome that has been guilty of this, as Protestant churches have also displayed this tendency. “If thou seest the oppression of the poor, and violent perverting of judgement and justice in a province, marvel not at the matter: for He that is higher than the highest regardeth, and there be higher than they” (Ecc 5:8). AWM

Notes and Comments

God Is not in All Their Thoughts

The Westminster Confession of Faith says of God’s eternal decree: “God from all eternity, did, by the most wise and holy counsel of His own will, freely, and unchangeably ordain whatever comes to pass” (3:1). Throughout the Covid 19 pandemic, however, there has been no recognition or acknowledgement by the Westminster Government or the devolved parliaments in the United Kingdom of the Being of God, His power or sovereignty, or that this virus is a judgement upon us. We hear no word of repentance for national sins or of calling upon the Lord for help in time of need.

Asa, King of Judah, was told by the prophet Azariah in a time of war: “The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you” (2 Chr 15:2). Those in government are answerable to God for their actions and for their

forsaking of Him. “For there is no power but of God: the powers that be are ordained of God” (Rom 13:1). In the face of a pandemic unprecedented in the past century, the rulers of the world have been looking to the wisdom of men and ignoring the advice of Scripture, which says, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him” (Jas 1:5). Instead they rely on a multitude of advisers, on very able scientists and virologists, for guidance. These people have, of course, worked assiduously and vaccines have been now produced which may, in the kindness of God, yet stem the virus. But there is still no acknowledgement of the Almighty.

In April, Her Majesty the Queen addressed the nation but, unlike her father in World War II, she made no mention of the Most High or the need to call upon Him in prayer, individually or nationally. The Prime Minister, after his recovery from the virus in April, said that if the public stayed at home and showed a spirit of optimism and unity, he had “absolutely no doubt we will beat it, and the UK will emerge stronger than ever before”. The First Minister of Scotland, when announcing further restrictions to the Scottish parliament in November, said, “I do hold to the belief that love and solidarity – albeit with a lot of help from science – will get us through this”. An exception among the world leaders was the Prime Minister of Australia, Scott Morrison, who committed his country to God, at a time of “great need and suffering”.

Contrast the current humanistic approach by the UK governments with the words of Abraham Lincoln in 1863, when he proclaimed a day of national prayer and humiliation in the midst of the American Civil War: “And whereas it is the duty of nations as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions, in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognise the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord. . . . it behoves us then to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.”

May that be our own prayer, and the prayer of those who, in the providence of God, rule over us. *FRD*

Judicial Review of Tavistock GIDS

Keira Bell is a young woman who nine years ago developed “gender dysphoria” (unhappiness with being, in her case, female), and started receiving “treatment”. At 16 she was given puberty blockers; at 17 she was given male hormones; and at 20 she had a double mastectomy. She now regrets all this,

and has been taking steps to prevent others from being pushed down the same route. She was granted a judicial review against the Tavistock and Portman NHS Trust “Gender Identity Development Service” (GIDS), and the recent decision of the Court was that the GIDS should stop giving puberty blockers to children under 16. The Court drew attention to the facts that puberty blockers are experimental, are not fully reversible, and are the first step of a pathway from which few escape.

Furthermore GIDS offered no alternative treatment, and had been grossly irresponsible in monitoring the outcome and effects of their experiment. The Court was “surprised” at how little data they had collected. By contrast, the Care Quality Commission had judged the Tavistock service “good”, an indication of how little confidence can be placed in that body.

The reality is that Tavistock GIDS has been taken over by transgender activists who are – to use the sort of language they employ against others – “dangerous extremists”. They specialise in entrapping and mutilating young people, and they divert attention from their evil activities by accusing all and sundry of “transphobia”, “hate crimes” and “disregard for human rights”. This is a standard trick of Satan’s, but so inexperienced in spiritual warfare are Britain’s rulers that they are entirely taken in by it. We should be thankful that the Court was not deceived. Indeed, when the homosexual / transgender organisations Stonewall and Mermaids tried to blind the Court with evidence of “transphobic bullying”, the Court refused to receive their submissions on the grounds of their irrelevance. These organisations are used to getting their own way by screaming, and are not accustomed to a level playing-field where they have to argue their case in a rational way.

Alas, apostate Britain has been tasting the judgement pronounced against Jerusalem, in that painfully literal way that God not infrequently uses. We have been given up to killing our unborn children and mutilating our young people. “Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God. Therefore thus saith the Lord God; Because thou hast forgotten Me, and cast Me behind thy back, therefore bear thou also thy lewdness and thy whoredoms” (Ezek 23:33-35). *DWBS*

The love of Christ in bestowing His grace and righteousness is a powerful constraining motive to hearty and entire obedience to the known will of God.

If God says a thing, we know it is true; if God does a thing, we know it is right. Wisdom would dictate that modesty should stop just there. *W S Plumer*

Church Information

Induction of Rev Alasdair B MacLean

It was in circumstances of no ordinary kind that the Southern Presbytery met in the Perth church for the induction of Rev Alasdair B MacLean on Friday, 4 September 2020. The meeting for this happy and solemn purpose had been intended for April 17, but in the inscrutable providence of the Most High, the worldwide pandemic had made all meetings of this kind, and even the ordinary gatherings for divine worship, inexpedient. By the exercise of a lawful but exceedingly extensive authority, the Government of the United Kingdom had prohibited public gatherings and the use of public buildings in an attempt to contain the rapid spread of an unknown disease. In such circumstances, the Church of Christ, though free and independent of civil control, is no doubt morally obliged to assist in the preservation of life and to delay some of its duties.

It was under significant restrictions nonetheless that the Presbytery arranged the induction, and with only six Presbytery members present, the entire gathering consisted of only 26 persons. It was, nevertheless, a most encouraging and profitable meeting and brought to an end a long vacancy of 19 years in the small Church extension charge of Perth, Stirling and Dundee. Mr MacLean's health had required him to resign his charge in the Ingwenya congregation in Zimbabwe, and it was cause for much thankfulness that he felt sufficiently recovered to take up the care of the souls of the little flock in Perth, a congregation so different to the hundreds assembling in Africa to hear the same glorious gospel preached.

The order of proceedings followed were exactly those adopted at such solemn occasions elsewhere in the Church. The Clerk produced the certificate of the edict having been served on Wednesday, 12 August 2020, in the Perth Church, duly signed by two witnesses. Mr A M MacPherson, the long-serving ruling elder of the Perth congregation, was appointed officer of court and, being instructed to go to the most patent door of the church, he made the solemn proclamation three times, that, "if any person or persons have any objections to the life and doctrine of Mr Alasdair B MacLean, minister of the gospel, they must now repair to the Presbytery, presently met, and substantiate the same to the satisfaction of the Presbytery, with certification that if no one offers relevant objection, or unless relevant objection be proved *instantanter*, the Presbytery will forthwith proceed to the induction of said Mr Alasdair B MacLean and admit him to the pastoral charge of this congregation".

This being done, the officer of court reported that no one had appeared to

object. The Moderator, Rev Roderick Macleod, then went to the pulpit and preached a most edifying and stirring sermon from Acts 5:20: “Go, stand and speak in the temple to the people all the words of this life”. Mr Macleod took each of the significant words of the text as his heads in opening and applying the subject to the case of the ministers of the gospel today.

Public worship being ended, the Clerk read a brief narrative of proceedings to fill the vacancy leading to this induction. This process had of course begun much earlier than would have been usual, the call to Mr MacLean having been signed in Perth in September 2019. The Moderator then addressed to Mr MacLean the questions appointed to be put to ministers on their induction to a pastoral charge, and he having returned satisfactory answers to the same, the Formula being read was signed by Mr MacLean in the presence of the Congregation. The Moderator then engaged in solemn prayer, and in the name of the Presbytery and by authority of the Divine Head of the Church, did receive and admit the said Mr Alasdair B MacLean to the pastoral charge of the Perth, Stirling and Dundee Congregation, and the brethren of the Presbytery gave him the right hand of fellowship.

Thereafter Mr MacLean was addressed by the Moderator, and the Clerk addressed the congregation. Messages of good wishes were then read from a significant number of ministers throughout the Church, many of whom would have likely gathered for such an occasion in other circumstances. Thereafter Rev Alasdair B MacLean’s name was added to the roll of the Presbytery. The service being ended, the congregation was dismissed after the singing of praise and the benediction and Mr MacLean greeted the congregation at the door.

The health restrictions meant that there was no meeting afterwards. There was a sense of disappointment, mingled with the joy of the occasion, that the many friends who would usually gather for inductions, and for whom this union of pastor and congregation would have been such an encouragement, were unable to be present. Yet, the Lord of the Vineyard saw fit that His servant would be set apart to his work in Perth in the manner outlined above. All things being done decently and in order, there is much reason for praise and thankfulness that the settlement has taken place. The Presbytery members are sure that the rest of the Church wish, with them, Mr MacLean much blessing and strength for his duties in Perth and in the area around it, where the work of the gospel has been maintained since the earliest days of the Reformation.

“Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchmen waketh but in vain” (Ps 127:1).

(Rev) David Campbell, Clerk of Southern Presbytery

Retiral of Rev John MacLeod and Southern Presbytery Tribute

Many readers of *The Free Presbyterian Magazine* in Scotland, England and overseas will be familiar with the ministry and labours of Rev John MacLeod, formerly of Stornoway and more recently in the London congregation. At its recent meeting on 24 November 2020, the Southern Presbytery, which Mr MacLeod joined in coming to London in June 2004, accepted with much regret Mr MacLeod's resignation of his pastoral charge. In agreeing to this anticipated decision of Mr MacLeod to retire from his pastoral labours, the Presbytery were reminded by several members of his faithful and fruitful labours in his Master's Vineyard, and of his indefatigable labours throughout the Church in many spheres of interest and influence.

At the close of 2019, Mr MacLeod also passed his fiftieth year in the ministry. The Southern Presbytery at its subsequent meeting adopted a tribute to him, which sums up the Presbytery's sense of gratitude to the Most High for his service among them and throughout the Church. This tribute is therefore shared with the wider readership of the *Magazine*:

"It is only seldom in the history of the Church that ministers of Christ are spared to serve in an active ministry for fifty years. This the Presbytery is gladly and thankfully able to record in respect of the ministry of the Rev John MacLeod. On 30 December 1969, Mr MacLeod was ordained and inducted to the pastoral charge of the Stornoway congregation, which at that time was of very considerable size. His responsibilities and engagements in the Outer Isles Presbytery continued until his induction to the London congregation on 25 June 2004, where he continues his ministry to the present time.

"Mr MacLeod's labours in the cause of Christ over these fifty years have been marked by great energy and diligence in serving his Master, and in preaching the glorious gospel with much divine assistance. They have also included many additional burdens both in the pastoral office and in the offices and courts of the Church at all levels. Being Clerk of the Outer Isles Presbytery and of the Synod for many years, Mr MacLeod has also had a long-term interest and involvement in the Church's work and witness overseas as Convener of the Foreign Missions Committee and on the Dominions and Overseas Committee.

"As a faithful minister of Christ, Mr MacLeod has served the cause of truth well. In contributions to *The Free Presbyterian Magazine* and a long editorship of the *Gaelic Supplement*, his skill with his pen was apparent. In his roles as Tutor, for many years in Greek and New Testament, and then more recently in London, in Systematic Theology, he faithfully taught a generation of ministers. His stand for Protestantism is widely known as is his

zealous defence of the Sabbath in the midst of widespread defection. His being the last ordination to be mentioned in the Church's official *History* book, the passing of fifty years marks another era of the preservation of the Church's witness at home and abroad, for which the Presbytery is bound to give thanks to the Most High. Notable in these years was Mr MacLeod's steadfast adherence to the full-orbed testimony of the Free Presbyterian Church of Scotland and the stand taken in 1893 for the Word of God and the *Confession of Faith*, in defence of which he was willing to suffer reproach and loss, including at the time of the APC schism in 1989.

"The Presbytery desires to express its prayerful hope that he will be spared many years yet in the service of Christ for the good of souls."

As his pastoral labours come to an end, the Presbytery wishes Mr MacLeod a speedy return to health and fitness. We are sure that the Lord's people throughout the Church will join us in desiring that Mr MacLeod would be granted sufficient strength to pursue again the preaching of the Word of God, for which he is most fondly and gratefully remembered by those who have profited spiritually from it down through the years.

(Rev) *David Campbell*, Clerk of Southern Presbytery

Meetings of Presbytery (DV)

Asia Pacific: At Auckland, on Friday, January 29, at 9.30 am.

Southern: At Glasgow, on Wednesday, February 24, at 4 pm.

Western: At Lochcarron, on Tuesday, March 9, at 11 am.

Northern: At Dingwall, on Tuesday, March 9, at 2 pm.

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

Jewish & Foreign Missions Fund: Anon, £2000; Providence Strict Baptist Chapel, Irthlingborough, for Zimbabwe Mission, £720; Barn Chapel, Bury St Edmunds, for Zimbabwe Mission Famine Relief, £330.

General Fund: Anon, £50.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Dingwall: Anon, £20. *Jewish & Foreign Missions Fund:* Anon, £80. Both per Rev AWM.

Glasgow: Anon, Rom 10:15, £400; Anon, £20. *Eastern Europe Fund:* Anon, £80, £80, £70, £60, £60, £80, £60, £80, £80, £81; Anon, Ps 60:4, for the Lord's work in Eastern Europe, £100. *Outreach Fund:* Anon, £10. *Where Most Needed:* Anon, £100.

Greenock: Anon, £400. *Jewish & Foreign Missions Fund:* Anon, £400. *Sustentation Fund:* Anon, £200.

Laide: Anon, Audio services contribution, £500. *Door Collection:* Friend, Mellon Charles, £180; Friend, Aultbea, £50. *Eastern Europe Fund:* Anon Friend, Aultbea, £70. *Magazines Fund:* Anon Friend, Mellon Charles, £36; Friend, Aultbea, £50. *Sustentation Fund:* Anon Friend, Aultbea, £40.

Perth: Anon, £60 per Rev ABM. *Sustentation Fund:* Anon, Ps 60:4, £100 per WC.

Portree: *Jewish & Foreign Missions Fund:* Anon, for Zimbabwe Mission, £100. *TBS:* Anon, for Bible Distribution, £100.

Stornoway: *Jewish & Foreign Missions Fund:* Anon, Stornoway, £200.

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. **Beaully** (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: dlevytskyy@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.by@gmail.com.

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

Mbuma: Church and Hospital. Postal Address: Mbuma Mission Hospital, Private Bag T5406, Bulawayo.

New Canaan: Church.

Zenka: Church.

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