

The Free Presbyterian Magazine

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

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

Contents

New Thinking and Prayer	129
God’s Glory Filling the Temple (1) A Sermon by <i>Peter MacBride</i>	132
The Spirit as Comforter: 1. The Source of Comfort <i>James Buchanan</i>	136
Effectual Calling: 7. It Is Not According to Works but of God’s Purpose (2) <i>James Foote</i>	139
Famous Books and their Authors: 3. Jonathan Edwards’ <i>Religious Affections</i> <i>Rev Donald Beaton</i>	142
Christ in the Psalms (1) <i>William Nixon</i>	147
Believers More Than Conquerors <i>R M M’Cheyne</i>	151
Obituaries: Mr Harry Martin	152
Miss C M MacAulay	155
Protestant View	156
Notes and Comments	157
Church Information	160

May 2021

Vol 126 • No 5

The Free Presbyterian Church of Scotland

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

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

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

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

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

Clarks to Presbyteries:

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

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

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

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

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

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

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

Residential Care Homes:

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

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

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

The Free Presbyterian Magazine

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

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

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

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

The Gaelic Supplement (quarterly): Editor: Rev A W MacColl MA PhD, 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, Mbuma.

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

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

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

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

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

December: Third Sabbath: Bulawayo, Santa Fe.

The Free Presbyterian Magazine

Volume 126

May 2021

Number 5

New Thinking and Prayer

Last month we considered the Lord's question, "How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations?" (Jer 3:19). The question arose from the Lord's promise, through Jeremiah, to bring Israel and Judah back from captivity, where they had been sent because of their sins. God answered His own question; He told the people: "Thou shalt call me, My Father", which would involve a complete change in their thinking. We noticed further that fundamental to this change is the work of the Holy Spirit in the soul of the sinner, so that he is "born again . . . by the word of God" (1 Pet 1:23) and is adopted into God's family. He is now a child of God.

We might now think, in particular, of the change in the thinking of the child of God that is to be seen in the way he prays. It was said of Saul of Tarsus after his thinking was changed by almighty power: "Behold, he prayeth". As a Pharisee, he would always have said his prayers. But now, with a new heart, the heart of a child of God, what he said to God was truly prayer; it was sincere. It was now "an offering up of [his] desires unto God, for things agreeable to His will, in the name of Christ, with confession of [his] sins, and thankful acknowledgment of His mercies".¹ He was now conscious of spiritual needs that he did not feel before.

Now he might express himself before God in the terms used in what we call the Lord's Prayer. He had a right to say, "Our *Father* which art in heaven" (Mt 6:9). These words teach us "to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us" (SC 100). Paul now truly knew God, who had revealed Himself to him through Jesus Christ. With his mind renewed, he knew something of God's majesty and holiness, and so he would draw near to Him with "all holy reverence". He also knew God as faithful, as One who could be trusted, realising that for a child of God to trust in Him was most certainly not misplaced confidence. This he knew by experience and, accordingly, he could

¹*The Shorter Catechism*, answer 98. Other such references will be given in the text in the form (SC 98).

exhort others to “come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb 4:16).

Paul as a converted man, with renewed thinking, had living desires going up to God in prayer, in the name of Christ – not because of what he now was (though in the past he may have thought in terms of what he deserved from God) but because of what Christ had done for sinners like him. He could say from his heart: “Hallowed be Thy name”. What was he asking for when he used these words? “That God would enable us and others to glorify Him in all that whereby He maketh Himself known; and that He would dispose all things to His own glory” (SC 101). Paul’s supreme desire now was that God would be glorified in all things. That surely was his desire as he preached the gospel and, indeed, in all that he did; it was his desire that God would take glory to Himself in everything that happened. Let us remember that God is not only glorified through the good deeds of His children, but also in bringing His judgements upon those who rebel against Him.

In common with the other children of God, Paul could also pray sincerely, “Thy kingdom come”. In doing so, they desire “that Satan’s kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened” (SC 102). This sums up what Paul would have desired as he went about preaching the Word, the great instrument through which Satan’s kingdom is to be weakened and sinners brought into the kingdom of grace. He well knew the absolute necessity for the preached Word, and the written Word, to be applied by the Holy Spirit – and therefore the need to pray for the Spirit to be poured out. This is what all God’s children, not only preachers, are to pray for.

Again Paul, as one whose thinking was being moulded by the Word of God, could pray, “Thy will be done in earth, as it is in heaven”. In doing so, he was asking, “that God, by His grace, would make us able and willing to know, obey, and submit to His will in all things, as the angels do in heaven” (SC 103). We cannot know what is in God’s secret will – His purposes – but we can know what He has revealed. The angels know what God has revealed to them; we are to learn what God has revealed to us in Scripture. That is what we are to obey and submit to; and we are to pray that God would so work in us that we would be able and willing to do so.

As a new creature in Christ Jesus, with a sense of dependence upon God, Paul would ask, “Give us this day our daily bread”. This is a request “that of God’s free gift we may receive a competent portion of the good things of this life, and enjoy His blessing with them (SC 104). Our food is only one example of the temporal good things that God gives; we are to ask Him for

a suitable portion of them to meet our needs, and to make them a blessing to us, and to thank Him for them as the ultimate Giver. We should also ask Him for the wherewithal to procure these good things. Besides, we should remember our duty to seek “*first* [that is, above everything else] the kingdom of God, and His righteousness” (Mt 6:33).

Paul, holy man though he was, confessed, “The good that I would I do not: but the evil which I would not, that I do” (Rom 7:19). Thus he would feel his need to plead, “Forgive us our debts, as we forgive our debtors”. Our sins are our debts; so David Dickson, commenting on this petition, says, “Our sins deserve due punishment, even death, which is the natural merit [Dickson uses the word in a negative sense] of sin”. In this petition we are praying “that God, for Christ’s sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by His grace we are enabled from the heart to forgive others” (SC 105). How much we need God to pardon our sins and to give us grace to pardon others!

This brings us to the final petition, “Lead us not into temptation, but deliver us from evil”. Here “we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted” (SC 106). Again, although Paul was truly holy, he still needed this petition. He may not have felt that need when he was a Pharisee but, with a new way of thinking brought about by the Holy Spirit, he felt his need of God’s protection from, and support in, temptation of all kinds. All God’s children are weak; by His grace they are learning that. They are no match for the devil, and so they must look more and more to the Lord, and the devil is most certainly no match for Him.

The conclusion to this prayer is, “For Thine is the kingdom, and the power, and the glory, for ever, Amen”. This “teacheth us to take our encouragement in prayer from God only, and in our prayers to praise Him, ascribing kingdom, power, and glory to Him. And, in testimony of our desire, and assurance to be heard, we say, Amen” (SC 107). Further, we add to every prayer such words as, “for Jesus’ sake”, for it is through Him that we are to present our petitions to God, as the one Intercessor between God and men.

These *Shorter Catechism* answers are brief, but how much teaching is packed into them! The power of the Holy Spirit is altogether necessary for that saving change which involves giving a sinner the heart of a child of God, making him able to feel his need and to begin to pray to God. This same work of the Spirit is necessary to maintain right thinking in the child of God and keep him feeling his need – not least his need of that dependence which keeps him coming to the throne of grace to plead in the light of the petitions of the Lord’s Prayer.

God's Glory Filling the Temple (1)¹

A Sermon by Peter MacBride

Ezekiel 44:4-9. Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face. And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations, in that ye have brought into My sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even My house, when ye offer My bread, the fat and the blood, and they have broken My covenant because of all your abominations. And ye have not kept the charge of Mine holy things: but ye have set keepers of My charge in My sanctuary for yourselves. Thus saith the Lord God; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into My sanctuary, of any stranger that is among the children of Israel.

We learn from Scripture itself that some parts of it are hard to be understood, and the concluding part of the prophet Ezekiel is generally reckoned to be of this description. Yet in such portions of the Word of God, while there are difficulties not easy to be understood or to explain, we may see some Divine light beaming forth even in them; and often other parts connected with them are clear, so that no part of Scripture is utterly uninteresting or useless. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness". Such is this portion of the Word of God, where we will find much that is instructive and edifying if we are led by the Spirit.

In this passage we have a remarkable prophecy of the revival of true religion, the establishment of ordinances after the restoration from the desolation of the Babylonian captivity. Here we may see how, though the Church may be brought low and its worship overturned, that worship is again set up in purity, and how the Lord returns to that worship to bless it. We also see how true religion is rendered permanent on the earth and how those things that appear against them do ultimately lead to the purity, enlightenment and establishment of God's cause on the earth; for although, after the return from

¹MacBride (1797-1846) was latterly minister of Rothesay Free Church. This is the first part of a sermon, preached in John Knox's Free Church, Glasgow, on 24 October 1845, and taken down by a hearer. It has not previously been published.

Babylon, the worship of God was established and set up, yet the emblem here will not receive its full accomplishment till the latter days.

1. How the glory of the Lord fills the house. The prophet had seen this was the case at the setting up of the worship of the Lord. He first saw it set up, and then he saw the glory of the Lord coming and filling the house.

(1.) What is the source of God's return to His house? This is entirely from Himself, not from anything in man. Every approach of God to sinful creatures is from Himself. It flows from His sovereign mercy and from the love in which there is mercy. He loves sinners. He loved them in Jesus Christ, His only begotten Son, and in Him He provides a way in which He might come near to the children of men, in consistency with the glory of His own nature and to the glory of all that He is. It is in virtue of the covenant thus established with Jesus Christ that the Lord returns in this manner.

(2.) As to the agent whereby this glory is manifested: this is in a special way Himself – more especially God in the Person of the Spirit, who, remember, is God. It is particularly a divine act to come thus into His house and to fill it; it is especially the work of the Spirit of God. This is not to be done by setting up a form of worship; it is equally not to be done by any individual, nor even by the angels of heaven; it is especially the work of God Himself to shine in His Church and fill His house with His glory. In order to approach this, we not only need ordinances, but we need God in those ordinances. We need God Himself to draw near to us; otherwise our house, however beautiful, may after all be left desolate.

(3.) Consider the work by which this is done. It is a gracious, renewing, quickening work. It is gracious, inasmuch as it flows entirely from divine grace and mercy. It shows mercy to the soul. There may be the presence of God, there may be the work of God, there may be much of the operation of the Spirit, which is not of this nature. But where God really manifests His glory, there grace and mercy are shown. There is something that specially distinguishes all who are subjects of it; they only receive it who are the objects of divine love and are redeemed by Jesus Christ. It is a renewing work. Nothing short of this dispels the face of the covering that is spread over all nations and all men by nature. Nothing but this opens the eye to see divine glory.

Jesus said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God": He is not able to see the kingdom of God, not able to see the glory of that kingdom or of God Himself. It is therefore a work that renews the soul after the image of God. It is a quickening work. It quickens the individual in whom it is wrought, by giving divine life to that individual, through the death of the Lord Jesus. It is the life of the

grace of God that particularly distinguishes the true people of God. You do not distinguish them by their knowledge, or by their profession, or even by their outward conduct, but by this – they are living souls. There is a life in true religion, and therefore a sense, a feeling, an activity, to which the religion of infidels must always be a stranger. This life shows itself in faith and all things connected with it.

(4.) Consider the time when this glory fills the house of an individual soul, or of a number of individuals. This begins at the conversion of the soul, and it goes on as true religion advances in the soul. As it begins in the conversion of the soul, so the work goes on and is more and more manifest. Let me observe that this constitutes all the value of the means of grace, that God should in this manner come in them. What does it signify that we have the means, that we have ordinances? What does it signify what we have if God is a stranger in the means? If He does not come in this manner and in these means, and if He does not fill the house with His glory, what does it signify what we have? “Ichabod” may be written on the temple when God is gone, when the glory of God is gone. What is a table, what is a church without God? They are just slaughter houses where sacrifices are preparing for the damnation of hell. And yet, how much we rest satisfied without God at all!

To have God constitutes the foundation of all true religion. There is no religion at all where God is not, where He does not come near to manifest His glory. There is nothing agreeable to Him in the worship you offer, or in your attendance on means where this is not the case. If God does not shine in the means of grace, so as to make His glory known to you, what religion do you have? No religion at all! If God and you are strangers, as to His shining forth in these means, you are only deceiving yourselves; your souls are utter strangers to genuine religion. Rest assured that these things lie at the very foundation of true religion for the worship of God that is spiritually acceptable. The lack of this, even in a measure, is very painfully felt by the true children of God. They learn to distinguish between the mere temple and the glory of God in the temple. The absence of God and of His glory from the temple and from their own hearts is exceedingly painful to them. What occasions the mourning of mourners in Zion? Is it not ultimately to be reduced to this, that the Lord is absent from them?

More particularly, what is absent from them? It is the presence of God as manifesting or making known His glory in this manner. This is at the foundation of everything else. What causes them to mourn at His ordinances, but the absence of God from them and of His coming in this manner to their souls? This is perceived by grace. Some indeed who are partakers of grace may not be conscious of this absence, but however that may be, that is not a *sign* of

grace. Grace is conscious of Him; the gracious soul mourns over His absence, while others are entirely satisfied. A child of God mourns first as to his own soul, then as to God's absence from the means of grace, and then as to those who are strangers to these things. This is the character of the people of God.

Their souls in this manner mourn after God: and much encouragement is given to them. "Blessed are they that mourn, for they shall be comforted." "I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." This therefore is what believers primarily seek in the means of grace. They are not satisfied to go through a round of forms; they seek after God in the means of grace; they seek to draw near to God. Where there is anything of true grace, there is something of an earnest seeking after God's gracious approaches to them, and their gracious approaches, in consequence, unto God.

How desirable for us to be brought to seek Him! Is it not manifest that many individuals are total strangers to God? Are you sure you ever saw Him? Are you sure that your soul and God ever met? Will eternity disclose a Being you never dreamt of? Shall eternity disclose a Being that shall turn your soul and body into hell? But some may ask, Do you mean to say that every believer is certain of that? I do not mean to say that; but I say this, If the absence of God from believers causes sorrow, much more does concern whether He has ever appeared at all.

But some may say, I am sure of it. Are you sure of it? I say, Take care lest you be deceived in that, for some have made themselves sure who were certainly deceived. You have deceitful hearts; you live in a deceitful world; you are exposed to the wiles of the great adversary. Take care lest you be deceived. Remember these things, and in religion take to do with God. What kind of religion is it if God is a stranger to you, or if He is an unknown God to you, or if you worship you know not what?

To be destitute of right affections towards God is the very essence of irreligion; and to possess these affections, the essence of religion.

It is . . . most lamentably common for men to make the discharge of their duties towards each other a substitute for those which they owe to God, and an excuse for neglecting them; as if the Divine Being were the only one in the universe who can, with propriety, be forgotten, and as if He might be utterly neglected without any criminality on our part.

J. A. James

The Spirit as Comforter¹

1. The Source of Comfort

James Buchanan

The blessed Lord intimated to His disciples before His departure, that He would not leave them desolate – or orphans – but would send them the Holy Spirit, that He might abide with them for ever; and He spoke of the Spirit as a *paraclete* (a Greek word which has been translated in our version as *comforter* and *advocate*, but which may be rendered *monitor*). The office of the *paraclete* should be to plead the cause, and to secure the welfare, of His people in various ways, by helping their infirmities, guiding them into all truth, strengthening them against the assaults of temptation, sustaining them under the pressure of trial and aiding them in prayer.

It is the less necessary to dwell on the mere meaning of that expression because unquestionably, in other places, the Spirit is represented as executing the office of a comforter; as when the Apostle says, “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost” (Rom 15:13). The joy and peace and hope which are mentioned here are the constituent elements of that comfort which God has provided for His people; elsewhere they are each described as of inestimable value, fruits alike sweet and precious of the riches of His grace: for this peace is called “the peace of God, which passeth all understanding”; and this joy is said to be a “joy unspeakable and full of glory”; and this hope is a living, a lively hope, “an anchor of the soul, both sure and steadfast, which entereth into that within the veil”.

It may be useful to direct your thoughts to (1) the source of this comfort; (2) the method in which it is bestowed; (3) the various degrees in which it may be enjoyed.

1. The source of this comfort. It is important to remark that the joy and peace and hope in which this comfort consists are ascribed in Scripture to each of the three Persons in the Godhead and represented as flowing to us out of the various offices which They execute under the covenant of redemption. *God Himself is the author of this comfort*, and the inexhaustible fountain of His goodness is the source whence it proceeds.

But it is not as the God of nature and providence – the Creator, Preserver and Governor of the world – that He imparts comfort to His people; it is as the God of grace and redemption. It is to God in His covenant relation as

¹A first extract from a chapter entitled, “The Work of the Spirit as the Comforter”, in Buchanan’s book, *The Office and Work of the Holy Spirit*.

God in Christ, the Reconciler and the Saviour of the guilty, that Paul refers when he speaks of Him as “the God of hope” and as “the God of patience and consolation”, and more expressly where he says, “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God”.

As God is the author of this comfort, so it comes to us in and through Christ, as the Mediator of the new covenant. He was sent to preach peace to them that were afar off, and to them that were near. He is Himself “our peace” as He is “the propitiation for our sins”; for “being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God”. Christ is “the Prince of peace”, and His Word is the “gospel of peace”; and He was sent both to procure and to proclaim that reconciliation on which our joy and peace and hope depend: “the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness”.

Accordingly both the Father and the Son are conjoined in the Apostle’s prayer: “Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work”. But this comfort, flowing from God Himself as its source, and through Christ the Mediator of the new covenant as the channel by which it is conveyed to us, is applied to our hearts by the gracious agency and inward operation of the Holy Spirit. The Apostle prays for the Roman converts that they might be filled “with all joy and peace in believing” and “abound in hope, through the power of the Holy Ghost”. And we read of the primitive believers that they walked “in the fear of the Lord, and in the *comfort of the Holy Ghost*”.

The Spirit’s love as a Comforter is manifested in various ways. First, it was the Spirit with which Christ Himself was anointed in His human nature, for the execution of His great design, and by which He was qualified for it: “The Spirit of the Lord God is upon Me, for He hath anointed Me to preach”. Second, it was the Spirit who inspired the whole of that message of grace and mercy which is contained in the gospel, for “holy men of God spake as they were moved by the Holy Ghost”. To Him therefore is to be gratefully ascribed every consolation which the gospel imparts, and every hope which it inspires. Third, it is the Spirit who, by His continued agency in the Church,

and by His internal operation on the minds of believers, enables them to understand the gracious meaning of the gospel, and to feel its blessed influence, so that they are “filled with all joy and peace in believing” and “abound in hope through the power of the Holy Ghost”.

Such is the view which is given in Scripture of the source of the comfort that is here spoken of; it is ascribed to each of the three Persons of the Godhead and is represented as flowing to us out of the various offices which they fulfill under the covenant of redemption. By this view, two reflections are suggested, which may be briefly noticed. The first is, *how gracious and lovely* is the aspect in which God’s character is presented, when each person in the Godhead is declared to be so much interested, not only in the safety, but in the comfort and happiness of His people. The second is, How sweet and comforting is the dispensation under which His people are placed, seeing that it is alike fitted and designed to *fill them with all joy and peace in believing*, so that they may abound in hope through the power of the Spirit of God.

If then the Father is the very God of peace, the Father of mercies and the God of all comfort; and if His beloved Son is the Prince of peace; and if the Holy Spirit is the Comforter, the Spirit of all grace and consolation; and if the gospel is indeed, as its very name implies, glad tidings of great joy; it follows that, however God’s people may sometimes have their peace disturbed from the operation of other causes – such as the remaining darkness of their understandings, or the unsubdued corruption of their hearts, or the weakness of their faith, or the strength of their temptations, or the number and weight of their trials – yet, in its natural tendency and proper effect, the gospel is fitted to produce and sustain a peace “which passeth all understanding” and a joy which is “unspeakable and full of glory”.

And if any of God’s people are “for a season . . . in heaviness through manifold temptations”, walking in darkness, and having no light, they may rest assured that their lack of present comfort arises from no defect in Christ’s gospel, and still less from any indifference to their real welfare on the part of God. He is, on the contrary, the Comforter of “those that are cast down”; and it is only “if need be”, and with a view to their ultimate good, that He subjects them for a season to this sore discipline, taking them, as it were, for a little time into the wilderness, that He may there speak comfortably to them.

Every sin will be adequately punished; blessed be God, not every sinner.

The gospel is just as much fitted for me as for you, and for you as for me. Christ and His sacrifice just meet your case, as they meet mine. The sinner’s need corresponds to what is in the sacrifice of Christ, and what is in the sacrifice of Christ corresponds to the sinner’s need.

John Duncan

Effectual Calling¹

7. It is Not According to Works but of God's Purpose (2)

James Foote

Now to admit fully the principle that effectual calling is of God's sovereign grace will not only keep you from theoretical error, but will tend to strip you of all self-confidence, to humble you in the dust under a sense of your own weakness and unworthiness, to lead you to look to the right quarter for deliverance, and to make you willing – even anxious – to be saved in the way of pure mercy.

It would be an unreasonable and awful abuse if any who are refusing to obey the gospel call should pervert this truth so as to impute their ruin to God and excuse themselves. All good is from God; all evil is from the creature. To manifest His justice, the Lord sees fit not to save all transgressors, but to let the law take its course on some of them. Two circumstances indeed lead, though in very different senses, to the final punishment of sinners, namely their own obstinacy and God's justice. But their own guilt alone is the procuring cause of their punishment and has the blame attached to it.

It is the prerogative of an earthly sovereign to pardon those who are under sentence of death; but in those cases in which a sentence is actually executed on justly-condemned criminals, who ever thinks of imputing the guilt, or even tracing the death, of these criminals to the sovereign and his prerogative? In such cases, when someone is asked why such criminals have suffered, he is content with stating, as the reason, that they have been guilty of murder or rebellion or some other crime.

So it is here. Only the King of kings can save any sinners from that eternal death to which they have exposed themselves. If God does save any, it is of free, sovereign grace; if He does not save them all, the ruin of those who perish must be traced to their own guilt. Let the speculative objector beware of charging God with sin; let him humble himself before Him; let him take shame to himself; let him confess that though the Lord were to send him off instantly to hell, it would only be what he deserves; let him give the glory that is due to God's sovereignty by being willing to be indebted to it, and in applying to Him on that ground. So he shall experience the practical benefit and the blessed effect of the very truth at which he was so ready to stumble, in his ignorance or pride or prejudice.

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 article was the first of two on effectual calling as "not according to works but of God's purpose".

Let me also put in a caution against a different abuse of this doctrine, by those who admit its truth and perhaps dwell on it more than is due to it according to the analogy of the faith – when it is, by some mistake, turned into a discouragement to obey the call to come to Christ. Sometimes an awakened person is ready to say, Effectual Calling is of God’s sovereign, gracious, eternal purpose; but I am afraid I am not included in that purpose, and therefore I shall never be able obey the call.

In the meantime, let us say that, though election is before effectual calling in the order of time, yet knowledge of one’s effectual calling must go before the knowledge of one’s election. No one therefore should inquire into their own election in the first instance, but all should first see that they obey the call.

The only thoroughly-scriptural doctrine of the method and extent of gospel salvation is one which presents at once (1) the most exalted views of the sovereignty and certainty of Jehovah’s operations, and (2) the greatest encouragement to sinners to cast themselves on His mercy by faith in the finished work of the Redeemer. Our scheme is defective if it does not easily and necessarily include both. It is when the whole counsel of God on both points is unhesitatingly received that God – the Father, Son and Holy Ghost – is duly exalted, and the sinner thoroughly humbled, yet cheered, and sanctified and saved.

How beautifully and harmoniously are these two points brought out in these words of the Saviour, “All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out” (Jn 6:37)! How pleasing in itself, and how encouraging both for seeking salvation personally, and for pressing it on others, is the thought that many shall certainly come to Christ, even all that the Father has given to Him! Let no one suppose that, because so many obstinately hold out, all will resist. Let no one suppose that, because so many refuse to enter in, the Church on earth will be destitute of living members or that the mansions of glory will remain empty. Whoever will despise the Saviour, His labours and sufferings will not be lost; He shall see of the travail of His soul and be satisfied; He shall possess one part of the joy set before Him in bringing many sons to glory. All whom the Father gave Him, to redeem and save, shall be redeemed and saved. They shall come to Him personally by faith; they shall obey His call and actually be converted; they shall hear and live.

In fulfillment of the divine purpose, they shall certainly come, yet without compulsion, but with their own most cordial consent. What a glorious truth is this, when rightly understood! What an encouragement for sinners to seek salvation for themselves, and for ministers to preach and pray and to exhort

others to come! What an encouragement is the assurance of success, success to a great extent – even to the extent of all that are given to Christ: that is, as many as shall seem good to an infinitely wise and gracious God! What wise man would wish to take the matter out of God’s hands? What can be conceived so satisfactory and so delightful as the scriptural account of this work? If the result was left to the will and natural powers of fallen man, and if the favourable decision, the turning of the scale, depended on him, all would be uncertain. Rather, all would be hopeless, for it would be certain that not even one sinner would ever come to Christ or be saved at all. As it is, however, multitudes shall come which no man can number.

Yet the pleasure would be greatly damped if the certainty of the salvation of those who are given to Christ implied that there could be any who, having become convinced of sin and earnest about salvation, should apply to Christ and persevere in crying to Him for mercy, and after all be rejected. No such case can possibly occur. The supposition is a pure fiction of the imagination, for the purpose of making the truth and grace of God appear hateful, or arising from the wayward workings of a disturbed mind.

If any soul is exercised in the hopeful way just mentioned, there is a presumption that the Holy Spirit is already dealing with that soul. The secret will of God as to the persons He is to save, and His revealed will as to His acceptance of all who actually believe, will be found perfectly consistent, for none are willing till He makes them willing, and what He actually does He already intends to do. So far even this deep subject is sufficiently intelligible; yet it is impracticable to explain every difficulty so as to satisfy everyone. You will do well to remember that similar difficulties attend every view of divine grace and the human will in reference to salvation, and even every view of providence and moral agency in general.

See that you receive the whole truth in these two respects, that you may be at once humbled and encouraged. The conversion of multitudes is certain; why should you not be of the number? You must be indebted to sovereign grace, if you are to succeed; why should you not acquiesce in that view and proceed upon it? If you are indeed coming, then grace is drawing you. If you do come, Jesus will in no wise cast you out; He will most certainly receive you. Proceed in the full belief, and the right use, of this property of effectual calling – that it is not of works, but of God’s sovereign, gracious and eternal purpose in Christ. Thus you shall assuredly find acceptance with God and in due time be prepared, without having any inconsistent and self-confident notions to renounce, to bring out the headstone of your spiritual building, “with shoutings, crying, Grace, grace unto it”; and to join with the redeemed on high, who “cast their crowns before the throne” and whose humble,

grateful and blissful language is, "Not unto us, O Lord, not unto us, but unto Thy name give glory".

Famous Books and their Authors¹

3. Jonathan Edwards' *Religious Affections*

Rev Donald Beaton

The author of this well-known religious classic was born in 1703 at Windsor, in Connecticut, where his father was minister. His mother was a daughter of the celebrated Solomon Stoddard of Northampton. He entered college at the age of 12 and showed more than ordinary aptitude in acquiring knowledge. It was during his second year at college that he came across a copy of Locke on *The Human Understanding*; the reading of this book awakened those philosophical powers that were yet to produce such remarkable fruit. In 1720 he took his BA degree but remained two years longer at college studying theology; at the end of his course was licensed to preach the gospel.

He was invited to New York and preached there for eight months with great acceptance, to a small congregation of English Presbyterians. But owing to certain difficulties in the way he did not see his way to accept a call from them. Three years after taking his first degree he graduated MA and was appointed a tutor at Yale College, where he remained for two years. At the end of this period he was called to Northampton, where his grandfather was minister. This call he accepted and was ordained colleague and successor to his grandfather on 15 February 1727, when he was 23. And so began a blessed and fruitful ministry in Northampton that was to end sadly enough.

The religious experience of those whom the Lord has blessed, and used as instruments in the advancement of His kingdom, is always interesting to pious minds. It must be admitted that the religious experience of Jonathan Edwards, as recorded in his diary, is specially so. He tells us that he had concerns about his soul from childhood. During an awakening in his father's congregation he was very much impressed. He used to pray five times a day and spend much of his time in religious exercises and conversation. He and his schoolmates met together for prayer. He often went to secret prayer; he tells how lively his affections were and what delight he had in it. But these feelings passed away and, as a warning to others, he adds, "I am ready to think that many are deceived with such affections and such a kind of delight as I then had in religion, and mistake it for grace".

¹Taken, with editing, from the November 1902 issue of this *Magazine*.

Thoughts of eternity again came back to him during a severe attack of pleurisy which he had at college. It had a sobering effect for some time, for he acknowledges that God brought him near the brink of the grave and shook him over the pit of hell. But in the vigour of renewed health, the grave and what was beyond were soon forgotten. For a time, this spirit of indifference took possession of him, but it soon gave place to a spirit of unrest. He could not get himself away from the thought of the great realities of eternity and vainly tried to pacify his conscience with vows and resolutions to depart from all outward forms of sin. The salvation of his soul was now the great question, as he himself confesses: "I was indeed brought to seek salvation in a manner that I never was before; I felt a spirit to part with all things in the world for an interest in Christ. My concern continued and prevailed, with many exercising thoughts and inward struggles; but yet it never seemed to be proper to express that concern by the name of terror."

During this period the doctrine of God's sovereignty was a source of great trouble to him, but a time came when he was enabled to acquiesce in it – the Holy Spirit showing him the reasonableness and justice of this great and profound truth. From that day he says, "I scarce ever have found so much as the rising of an objection against it in the most absolute sense, in God's showing mercy to whom He will show mercy and hardening whom He will. . . . This doctrine has very often appeared exceedingly pleasant, bright and sweet. Absolute sovereignty is what I love to ascribe to God. But my first conviction was not so." And now comes what he himself regarded as the great crisis in his life. It is best told in his own words.

"The first instance," he says, "that I remember of that inward, sweet delight in God and divine things that I have lived much in since, was on reading 1 Timothy 1:17, 'Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.' As I read the words, there came into my soul and was, as it were, diffused through it a sense of the glory of the divine Being; a new sense, quite different from anything I ever experienced before. Never any words of Scripture seemed as these words did. I thought with myself, how excellent a Being that was, how happy I should be if I might enjoy that God, and be rapt up to Him in heaven and be, as it were, swallowed up in Him for ever. I kept saying and, as it were, singing over these words of Scripture to myself, and went to pray to God that I might enjoy Him, and prayed in a manner quite different from what I used to do, with a new sort of affection. But it never came into my thought that there was anything spiritual, or of a saving nature, in this."

After this there followed a period in which his heart found its chiefest joy in contemplating the glory of the Person of Christ and the suitability of the

way of salvation. It was the joy of a soul finding heaven's Pearl of unspeakable price, but it was not incompatible with a painful realisation of the seething mass of iniquity in his heart. Scarcely could any words be found to express with greater force what he felt than the words he uses: "I know not how to express better what my sins appear to me to be than by heaping infinite upon infinite and multiplying infinite by infinite. Very often for these many years these expressions are in my mind and in my mouth: 'Infinite upon infinite, infinite upon infinite'.

"When I look into my heart and take a view of my wickedness, it looks like an abyss infinitely deeper than hell. And it appears to me that were it not for free grace, exalted and raised up to the infinite height of all the fullness and glory of the great Jehovah, and the arm of His power and grace stretched forth in all the majesty of His power and in all the glory of His sovereignty, I should appear sunk down in my sins below hell itself, far beyond the sight of everything but the eye of sovereign grace, that can pierce even down to such a depth. And yet it appears to me that my conviction of sin is exceeding small and faint; it is enough to amaze me that I have no more sense of my sin." Such is the confession of one who had discovered some of the dark recesses of his heart.

We turn now to another chapter in his life – a sadder one, it is true, but not without its lessons for us. For him in the eventide of his life, the clouds gathered and darkened his pathway for a season. The whole affair is a painful enough business even to read of, and casts a lurid light on the fickleness of the multitude once their prejudices are aroused.

The history of this affair is as follows. In 1744 it had been reported to him that some of the young people of his congregation, who were also communicants, were reading obscene books. He informed his congregation of the matter and asked some of the leading men to lend him their aid in stamping out influences that were so degrading in their tendencies. This was readily agreed to. A day and place were appointed for the meeting when the culprits were to be examined. The names of the witnesses and the guilty were published beforehand, when it was discovered that many of the youths belonged to the most influential families in the town.

Immediately the whole town was in a state of feverish excitement, which gave place to anger, not against the dissolute youths, but against the conscientious minister. The result of this worse-than-foolish behaviour, on the part of the parents, was that some of the youths defied the jurisdiction of the church and ignored its discipline, while those who submitted to examination did so in a most insolent and unbecoming manner. From that day the influence of Jonathan Edwards over the young people of his congregation was gone,

simply through the paternal folly that shielded vice at the expense of a wholesome discipline.

Shortly after this another incident occurred that helped to make the breach wider. In New England very lax views had prevailed as to admission to the Lord's table. Stoddard, Jonathan Edwards' grandfather, held that the Lord's Supper was a converting ordinance, and therefore sanctification was not a necessary qualification in communicants. For 20 years Edwards held the same view, but on fuller study of the question he regarded it as most unscriptural. This change of view gave great offence to his people, and so exasperated were they that they would not even listen to an explanation of his new view; their first thought was to have him dismissed. Edwards, to vindicate his position, published his convincing *Humble Inquiry as to the Qualifications of Church Members*, but few of his people read it.

Nothing would appease them but his dismissal, and on 1 July 1744 Jonathan Edwards preached his farewell sermon to them. The text was 2 Corinthians 1:14: "As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus". The doctrine insisted on was that ministers and the people who have been under their care must meet each other before Christ's tribunal at the day of judgement. The solemn and impressive sentences must have moved the congregation to the deepest awe as he who once was their beloved pastor, and whom many of them acknowledged as their spiritual father, bade them farewell in such painful circumstances. He weathered this terrible storm with all the heroism born of Christian fortitude. To show the beautiful spirit of the man, he offered his services to them any Sabbath they had no preacher, but at last their enmity became so inveterate that they would not listen to him.

The following year he left Northampton and laboured for six years among the Indians at Stockport, with notable results. In 1757 he received an invitation to become President of Princeton College and, after some hesitation, he accepted it. But his career was now near its close, for in the following year he died of a fever, when he was 55. His last words, as he passed over, were, "Trust in God, and ye need not fear". So ended the career of one of the greatest thinkers, and the foremost theologian, of the New World.

A word must be said of Edwards as a preacher. His sermons must have had a tremendous effect on his audience; even yet some of them make one tremble in the very reading. His sense of the absolute sovereignty of God, and the dark, abysmal depths of sin in the human heart, made him preach the awful terrors of the Lord, as occasion called – as well as the unsearchable riches of Christ. His most notable sermon is said to be the one entitled, "Sinners in the hands of an angry God". Under his ministry there were two

notable revivals. To guard against extravagances that were likely to accompany these movements, he preached a notable sermon, "The Distinguishing Marks of a Work of the Spirit of God". It was to counteract the same tendencies that he published his *Religious Affections*.

It was first given to the public in 1746, but had been preached to his own congregation during 1742 and 1743. Its great theme is the marks which distinguish a true work of grace from a false, and in its own line it is one of the most remarkable works dealing with Christian experience. Its even balance, careful and scriptural statement, and even the rigid standard it holds up to the believer, appeal to the earnest seeker who is feeling that the way of life is a narrow way, and that the battle is against fearful odds. The whole work may be said to be a commentary on the words, that the righteous scarcely are saved.

It consists of three parts. Part 1 deals with "the nature of the affections and their importance in religion"; Part 2 shows "what are no certain signs that religious affections are truly gracious, or that they are not"; and Part 3 shows "what are distinguishing signs of truly gracious and holy affections". It is not a book which the hypocrite or the self-righteous Pharisee will find very entertaining. But notwithstanding its searching analysis of Christian experience, it is a work that everyone professing faith should read. In dealing with his great theme Jonathan Edwards touches on such subjects as people seeing visions; for instance, seeing Christ on the cross, hearing Him speaking to them, and resting on this as a ground for their salvation. This delusion he characterises in no measured terms.

He also enters a caveat against the careless and indiscriminate use some people make of passages of Scripture coming to their mind. When the Holy Spirit sends a passage of Scripture to the mind it has a spiritually enlightening and sanctifying influence. Whereas, if it is only the memory that is responsible, no such influence will be felt. He also touches on the subject of judging, and has some very wise remarks on it:

"The true saints have not such a spirit of discerning that they can certainly determine who are godly and who are not. For, though they know experimentally what true religion is in the internal exercises of it, yet these are what they can neither feel nor see in the heart of another. There is nothing in others that comes within their view, but outward manifestations and appearances, at best uncertain and liable to deceit. 'The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.' They commonly are but poor judges and dangerous counsellors in soul cases who are quick and peremptory in determining persons' states, vaunting themselves in their extraordinary faculty of discerning and distinguishing in these

great affairs; as though all was open and clear to them. They betray one of these three things: either that they have had but little experience, or are persons of a weak judgement, or have a great degree of pride and self-confidence and so ignorance of themselves. Wise and experienced men will proceed with great caution in such an affair.”

The work, however, by which Edwards is best known is that on *Free Will*. This was his great masterpiece, and is regarded as one of the classics of philosophy. The work is a defence of the Calvinist doctrine as to the bondage of man’s will, and is a criticism of the Arminian doctrine. It is so powerful and logical that it has received no convincing answer. Edwards had one of the most remarkable of minds, which enabled him to move among the dim and hazy abstractions of metaphysics with all the ease of one who is perfectly at home. He was one of God’s greatest gifts to the Church, and he occupied a high position in the philosophical world.

Christ in the Psalms (1)¹

William Nixon

Luke 24:44. *All things must be fulfilled, which were written in the . . . psalms, concerning Me.*

A summary view of the way in which the psalms testify of Christ may be given in this way. Some of them are more expressly Messianic. In others, their reference to Christ is declared in the New Testament. In others the allusions to ancient Israel are figurative representations of Christ and His Church under the gospel. In still others, the spiritual meaning of the references to the Mosaic ritual is declared in the psalms themselves. In those psalms which express the delight of believers in the holy law of God, it is implied that those who experience that delight have that spiritual life and liberty which are found in Christ alone. Further still, there are psalms of lofty adoration of God’s perfections displayed in the works of creation and providence; these are adoration of Christ, by whom God made the world, who upholds all things by the word of His power.

1. There are psalms in which the things stated are, in the first instance, suggested by, and have reference to, the actual history and experience of David, Solomon, Moses, or anyone else who was connected with their composition, but we cannot view these matters as having been fully realised in any mere human creature. But they plainly apply ultimately, and in some

¹Taken, with editing, from Nixon’s *Christ All and in All*. He was a nineteenth-century Free Church minister in Montrose.

particulars exclusively, to the Messiah; for the most part they are thus expressly applied in the New Testament. The psalms in question are prophetic representations of Christ and His redeeming work, and the experiences which His people have of His grace. Thus:

According to *Psalms 2*, as quoted in Acts 4, while the powers of the earth combine against the Lord Jesus Christ, He pours His mockery on their helpless rage, sits as King in Zion, dashes to pieces all His enemies, and makes His blessing to rest on all who submit to Him, and love and serve Him.

In *Psalms 8*, as quoted in Hebrews 2, Christ as the second Adam, the Lord from heaven, regains the dominion on earth which the first Adam forfeited by disobedience.

Psalms 22, 69, 16 and others – as quoted or referred to in Matthew 27, Romans 11, Acts 1,2 – prophetically represent Christ as suffering every kind of bodily and mental distress from human enmity and, at length for a season, forsaken even by God. Yet though, when enduring these things, He died and was buried, His body did not return to corruption. On the contrary, He rose in triumph from the grave, and by the path of life ascended to fulness of joy in His Father’s presence.

The words of *Psalms 40*, “Sacrifice and offering . . .”, “Lo, I come . . .”, are declared in Hebrews 10 to be the words of Christ about His coming to bring animal sacrifice to an end and to take away sin by offering Himself.

In *Psalms 45*, as quoted in Hebrews 1, Christ stands forth to view, fairer than the children of men, clothed with glory and girded with power, to conquer enemies into willing submission, to bind them to His throne and service, to unite them to Himself in closest bonds of reverence and love, to sanctify them into His likeness, and finally to bring them, with infinite gladness, to dwell in His immediate presence for ever.

In *Psalms 68*, as quoted in Ephesians 4, we have Him who came down as the Lawgiver in such majesty on Sinai, set before us as in His character of God the Saviour, ascending gloriously on high, leading captivity captive, and receiving gifts for men – yea, for the rebellious also – that the Lord God may dwell among them and thus, as the living, life-giving Head of the Church, filling all its true members with His presence, grace and Holy Spirit.

In *Psalms 72*, Christ is presented before us as possessing a universal dominion, which He exercises for the salvation of the poor and needy, and so to multiply His willing, devoted subjects and servants, until all nations are blessed in Him and call Him blessed, and the earth is filled with His glory.

In *Psalms 110*, quoted in Mark 12, Acts 2, Hebrews 7, it is said that Christ is made a priest for ever after the order of Melchizedec, and that His seat is at Jehovah’s right hand, from whence He sends forth His power to render

His people willing to serve Him in the beauty of holiness, and to make His enemies His footstool.

In *Psalms 118*, quoted in Matthew 21, Acts 4, Ephesians 2, it is declared that Christ is the stone which the builders – the rulers of the people and the elders of Israel – refused, and yet is become the headstone of the corner. It is further declared that God has raised Him up whom they rejected and crucified, and that there is salvation in Him and in Him alone.

And in *Psalms 132*, we have the promise of the fruit of David's body being placed on his throne, which is declared in Acts 2 to have been fulfilled in Christ; and in that psalm we see Christ taking up His rest in the Church, blessing her provision, satisfying her poor with bread, clothing her priests with salvation, causing her saints to shout aloud for joy, and ruling with such light and strength that His enemies are clothed with shame, while He is encompassed and crowned with ever-increasing glory.

2. In other psalms, on reading them superficially, nothing would appear to refer to Christ, but in them there are passages which the New Testament declares have this reference to Christ as their chief meaning. Thus passages in *Psalms 18, 67, 117* are quoted in Romans 15 to prove that the Gentiles would joyfully give all praise and glory to God, for His mercy in Jesus Christ. *Psalms 41:9* is declared in John 13:18 to have been fulfilled in the betrayal of Christ. The words of *Psalms 44:22* are said in Romans 8:36 to have been fulfilled in the sufferings which the followers of Christ endured for His sake. It is said in Matthew 13 that Jesus speaking in parables fulfilled what is recorded in *Psalms 78* as spoken by "the prophet".

Psalms 95 speaks of the rest in Canaan, of which the first generation of Israel fell short through unbelief. The higher and principal meaning, we are told in Hebrews 4, is the danger of those who, under the gospel, are falling short, through unbelief, of the rest found in Christ on earth and at length in heaven. The words of *Psalms 97:7*, "Worship Him, all ye gods," are declared in Hebrews 1:6 to be a command to all the angels of God to worship Christ.

3. The nation of Israel, as we have already seen, was a figurative representation, throughout its history, of the spiritual condition of those in that nation who were spiritually minded, and also of all the redeemed in Christ under the gospel. Every allusion in the psalms to their national character, privileges and blessings, as well as to their sins and miseries, is fitted and intended to convey a great spiritual truth, or a great spiritual lesson, to the Church of Christ as such, and to each of its families and members.

We have already seen that their observing of meats and drinks and sacred seasons was only a shadow of good things to come, a shadow whose body or substance was to be found only in Christ, and His grace and salvation

(Col 2:17). The gifts which the priests offered according to the law served merely as an example and shadow of heavenly things (Heb 8:5). Their ordinances of divine service and a worldly sanctuary were but figures, for the time being, of the blood of Christ, who, through the Eternal Spirit, offered Himself without spot to God (Heb 9:13,14). And the events of their history, from Abraham to Moses, from their redemption from Egypt till the end of their wilderness journey and throughout the ages when they occupied Canaan, were divinely designed to typify the great spiritual realities of the redemption of the gospel (Rom 4, 1 Cor 10, Gal 4, all of Hebrews).

Now, many of the psalms are full of allusions to events in the history of the patriarchs, to the redemption from Egypt, to the deliverance of the Red Sea, to the scene at Sinai, to the events that took place in the course of the 40 years spent in the desert, to the entrance into Canaan, and to the many subjects of deepest interest during the history of the children of Israel in Canaan. Throughout the psalms, there are references to promises and covenants, to mercies and judgements, sins and sufferings, penitence and prayers, pardon and deliverance, the overthrow of enemies, triumphs and joys, sacrifices and purifications, manna from heaven and water from the rock, the tabernacle and temple, the sanctuary and the courts of our God, Judah and Salem, Zion and Jerusalem, the mountains round about Jerusalem, the glorious things that are spoken of the city of God, and the Shepherd of Israel, who dwells between the cherubim.

The Christian Church is expressly declared in the New Testament to be, under the gospel, the Sion of God (Heb 12:22,23) and the Jerusalem which is above and is the mother of all believers (Gal 4:26). Thus all these manifold references to ancient Israel in the psalms apply, and are designed to apply, to the redeemed through all ages. Indeed every such allusion provides the Christian with more light than it gave the Jew, for the Jew, having the truth only in figure, could but dimly perceive it through such a medium. But the Christian, having the reality which the figure was intended to convey, sees all the more clearly the force of the form in the substance which he grasps, and so can use the form all the more effectually as a means of impressing on his mind the truth itself.

What sin can be so lovely as the love of Christ? . . . Live to God in time, and you shall live with Him to all eternity.

Christ has lost none of His majesty by His mercy; He has lost none of His dignity by His humiliation; He has lost none of His riches by His poverty. Hence, while I adore Him for His condescension, may I never forget the awe I ought to feel in the remembrance of the splendour of His divine majesty.

Rowland Hill

Believers More Than Conquerors¹

R M M'Cheyne

1. *We conquer even before the battle is over.* In all other battles we do not know how the victory is to turn out until the battle is won. In the battle of Waterloo, it was long thought that the French had gained the victory, and Napoleon sent several despatches to Paris declaring that he had won. But in the fight with the world, Satan and the flesh, we already know who is to have the victory. Christ has engaged to carry us through. He will guard us against the darts of the law, by hiding us in His blood. He defends us from the power of sin by His Holy Spirit put within us. He will keep us, in the secret of His presence, from the strife of tongues. The thicker the battle, the closer He will keep to us; so that we can say already: "I thank God, through Jesus Christ our Lord". We know that we shall overcome.

Though the world would be a million times more enraged, though the fires of persecution would again be kindled, though my heart was a million times more wicked, though all the temptations of hell were let loose upon me, I know I shall overcome through Him that loved me. When Paul and Silas sang in the low dungeon, they were more than conquerors. When Paul said, in spite of his thorn, "I will glory in my infirmities", he was more than a conqueror.

2. *We gain by our conflict.* Often a victory is a loss. So it was in that battle in Israel, after the dark night in Gibeah. All Israel mourned, for a tribe was nearly cut off out of Israel; and so, in most victories, the song of triumph is mingled with the sobbing of the widow and orphan. Not so in the good fight of faith. We are more than conquerors. We gain by our enemies. (1.) We cling closer to Christ. Every wave of trouble for Christ's sake lifts the soul higher upon the Rock. Every arrow of bitterness shot after the believer makes him hide more in the clefts of Jesus. Be content to bear these troubles which make you cling closer to your Beloved. (2.) They shake us loose from sin. If ye were of the world, the world would love its own. If the world smiled and fawned upon you, you would lie on its lap. But when it frowns, then Jesus is our all. (3.) Great is your reward in heaven. We gain a brighter crown. Be not afraid; nothing shall ever separate you from the love of Christ.

O that I could know that you were all in Christ's love – that the arms of Jesus were enfolding you – then I would know that all the hatred of men and all the policy of hell would never prevail against you. "If God be for us, who can be against us?" If God has chosen you, called you, washed you, justified you, then He will glorify you. O you that are not far from the kingdom of

¹Taken, with editing, from *The Christian Treasury* for 1845.

God, yield to His loving hands. Let Him wash you, for then He will carry you to glory.

Obituaries

Mr Harry Martin

Harry Martin was born on 24 December 1927 in Longsight, a suburb of Manchester. He was the only child of William Henry Martin, an electrician, and his wife Rhoda Ellen Martin. Whilst Harry's family sent him to Sabbath School, neither of his parents showed any real interest in either the Church or evangelical religion.

When he just 11 years of age, months before the commencement of World War II, he along with other Manchester children, was taken from his parental home and moved to Congleton, in Cheshire, for his safety. His memory of the move to the relative security of the Cheshire countryside was a happy one, as the family with which he was placed were kindly and treated him well. He recalled the man of the house telling both him and his own son, following Prime Minister Neville Chamberlain's announcement on 3 September 1939, "Boys, your country is at war". His stay in Cheshire, however, lasted for little more than six months as hostilities at the very beginning of the war had not involved aerial bombardment of cities in the north of England. Accordingly, Harry returned home to his parents.

This situation changed very quickly with the heavy bombing of the city and surrounding areas in north-west England by the German Luftwaffe in the Manchester Blitz. Air raids began in August 1940; the heaviest occurred during the two nights immediately before Harry's thirteenth birthday. An estimated 684 people were killed and more than 2000 were injured. Manchester Cathedral, the Royal Exchange and the Free Trade Hall were among the large buildings damaged. As the bombs began to fall, he remembered sheltering under the stairs of the family home. Later the family was issued with a protective metal shelter that came in the form of an assembly kit designed by John Baker, who would become in 1943 Head of the Engineering Department at Cambridge University. They were named "Morrison shelters" after the Labour politician, Herbert Morrison, who was the Minister of Home Security in Churchill's wartime Cabinet.

Harry attended Ducie High School in Moss Side, Manchester, and in May 1946, when he was 18, he was called up for a two-year period of National Service in the Royal Air Force, where he was involved in radar plotting. National Service took him to post-war London, Nottingham and the south

coast of England. On 3 June 1950 he married Margaret Griffiths (born 10 August 1927) at Hollins Methodist Church in Mill Gate, Oldham. He had met Margaret on a Ministry of Labour training course near the end of the War. Though her family were from Mountain Ash, 11 miles from Merthyr Tydfil, in one of the South Wales valleys, they had moved to Oldham in 1938 due to a change in where her father worked. Whilst her family were church-goers and her father was a lay-preacher in the Anglican Church in Wales, it was a home typical of many with a profession of religion in the first half on the twentieth century – the dominance of modernism resulted in an absence of vital biblical Christianity.

During the first decade of their married life, both of them showed little interest in the gospel. A change came when their neighbours, who were evangelical Baptists and attended Beaver Road Church in Didsbury, challenged them regarding their belief of the Bible and their need of a Saviour. It seems probable that it was their neighbours who encouraged them to hear Billy Graham, who was conducting the 1961 North of England Crusade at a football stadium in Manchester from May 29 to June 17. The Martins heard Graham, not at the stadium, but via a relay to a building in the centre of Manchester. Whether they went forward after hearing the evangelist is unclear. It seems that this may well have been the case and that they were directed by counsellors to attend St Mary's Parish Church in Cheadle.

This was an evangelical (low church) Anglican parish that was supporting the Graham crusade; indeed, one of the business men who was prominent in supporting the crusade, attended St Mary's. The Rector of the parish was Rev James Ayre, who had, prior to becoming the minister, been a missionary to the Jews. Whilst we do not know the exact time of his conversion, it was in this fellowship during the next quarter of a century that they developed as believers. They began to read sound Christian literature and became firm Protestants with a growing engagement to evangelical Anglicanism.

Both of them were Sabbath School teachers, with Harry becoming the deputy superintendent. In addition to his Sabbath School role, he was elected to the Parish Church Council and became the People's Warden in the congregation. His lifelong occupation was in the insurance industry, from which he formally retired in 1992, though he continued afterwards for several years in a part-time capacity assisting the trade association, the Association of British Insurers.

During the 1980s the Martin family were becoming uneasy with developments within the wider Anglican communion. This concern centred largely on women in the ministry and the growing number of homosexuals in the ranks of the clergy. As far back as 1973, the Archbishop of York, Donald

Coggan, had declared on BBC radio that many Anglican clergymen were homosexuals and said, "We must treat them with great sympathy and understanding". In addition to this disquiet, they were developing a commitment to the Reformed Faith and to purity of worship, which was becoming an issue of some importance to them, due to the introduction of grossly unscriptural practices into Anglican worship along with an abandonment of the Authorised Version of the Bible. In consequence of their unease, they began on occasions to attend other churches in an attempt to find a church where these matters were put into practice.

This desire led to them coming for the first time to the Barnoldswick Congregation of the Free Presbyterian Church in May 1988. It was a matter of some concern to the present writer to see the Martin family and another friend attending regularly whilst the congregation was receiving extensive media attention, and less than favourable coverage in the national press due to its active involvement in the case against James Mackay, the Lord Chancellor, because of his attendance at two requiem masses. These concerns could not have been more misplaced. They were stalwart Protestants and heartily supported the stand taken and even went to Inverness in order to be present at the 1989 Synod.

Though Barnoldswick was over 50 miles from their home, this congregation became Harry Martin's church for the rest of his life. He was admitted to communicant membership, along with his wife, on 23 September 1989 by a Kirk Session that included Rev Donald MacLean, Dr R K MacCuish and Kenneth Gillies. He was subsequently elected as a deacon, and ordained to office on Friday, 25 September 1998. Then, less than three years later, he was elected to the eldership, and ordained on 16 March 2001. He represented the congregation on the Southern Presbytery and the Synod on five occasions between 2001 and 2015.

It was a matter of considerable satisfaction to him that the Barnoldswick congregation, following a petition from another member, decided to commence Sabbath evening services in Cheadle, little more than a mile from his home. These services began on 4 March 2007. Sadly, his wife, who was a very bright and cheerful believer, was never able to attend the services in Cheadle due to the illness from which she died three months later, on 19 June 2007. Until his late eighties Mr Martin took his share of leading the worship on Sabbath evenings in Cheadle and was a very able reader of sermons. These were years of increasing attachment to the Church's witness. He was an avid reader with a growing library of Reformed titles, in which the Puritans had a large place.

The week before his death, he had fallen and suffered a heart attack. He

was admitted to hospital where he died on the morning of Thursday, 12 December 2020. On the evening before he went into hospital, family members went to his flat to have family worship with him. Though unwell, he asked if he could read the Scriptures; while he was a very able reader it was with difficulty that he managed to read the passage. Among the few possessions, besides his Bible, that he had with him in the hospital was the latest issue of a magazine he received, the *Free Grace Broadcaster*. The issue was based on Hebrews 9:27 and entitled “Death and Dying”. It contained a number of short articles by Charles Spurgeon, Thomas Brooks, Robert Murray M’Cheyne, Thomas Boston and D M Lloyd-Jones.

Ours only is the loss and he is sorely missed from the fellowship at Barnoldswick. It was very striking that in the last few years of his life he spoke often about heaven and this was reflected in his prayers. Sympathy is extended to his two sons, their wives and families. “Be not slothful, but followers of them who through faith and patience inherit the promises” (Heb 6:12).

Roy Middleton

Miss C M MacAulay

On 17 March 2021 Katie Mary MacAulay, Breasclete, passed to her eternal rest, aged 89. She had been increasingly restless over the preceding few years, but in the days prior to her departure she was peaceful and untroubled.

Katie Mary graduated in English and History from Edinburgh University in 1954, and qualified to teach at both primary and secondary level. She was converted at an open-air meeting in Stornoway in her late teens and subsequently became a member in the Free Presbyterian Church. She developed an interest in the Church’s Mission in Rhodesia (now Zimbabwe) and, having been accepted for Mission work, travelled to Africa as a newly-qualified teacher, to work in a Teacher Training College, headed by the late Rev James Fraser, in the middle of the mopani forest in the Nkayi area. In 1959 Mr Fraser passed away and Katie Mary moved down to Ingwenya to teach and, on occasion, to act as Headteacher of the John Tallach Secondary School (now John Tallach High School).

Over the next 60 years, although she was at home for short spells, Katie Mary’s love of the people, and the work of the gospel among them, drew her back to Africa time and again. Latterly she was involved in the translation of the Scriptures and good religious literature into Ndebele and continued her involvement well after retirement, largely by computer from her home in Breasclete.

Katie Mary was personally generous in her support of the needy and well-regarded as a teacher. Rev S Khumalo, minister in Bulawayo, quotes a

former pupil as writing, “She contributed a lot in removing ignorance and thereby alleviating poverty, particularly in these parts of the country. She was a great teacher indeed.” The former pupil spoke positively of how her family could think “of her role in educating people of this country. She remains our heroine.” One of our deputies recalls seeing two lines from a poem by C T Studd on the wall in a room in Katie Mary’s mission house:

“Only one life, ’twill soon be past;
Only what’s done for Christ will last.”

One of her African friends, in the Ingwenya congregation, remarked that Katie Mary was very fond of Psalm 106:4:

“Remember me Lord, with that love
Which Thou to Thine dost bear,”

These words formed the basis of the address at the grave in Dalmore Cemetery, by the sea on the west side of Lewis. There she remains until an infinitely more powerful voice is heard over that same grave and our friend enters fully into the realisation of the latter part of that verse,

“Visit me with Thy salvation”.

To her sisters Mary and Mary Anne and the wider family we extend our warm and sincere sympathy.

(Rev) J R Tallach

Protestant View

A Two-Sided Approach to Morality

There has been considerable unrest in liberal Roman Catholic circles in reaction to a paper published by the Congregation for the Doctrine of the Faith (the successor to the Inquisition), the body which is responsible for matters of doctrine within the Roman system. The paper is the official response to the question as to whether the Roman Church can bless same-sex relationships and has been approved by the Pope. It firmly concludes that such “blessings” are not possible.

The paper makes use of the obscure Romanist distinction between “sacraments” and “sacramentals”, which it defines as “sacred signs that resemble the sacraments”. The question at issue was whether sodomites could receive a sacramental “blessing” on their evil unions in lieu of actual marriage. (Rome, of course, wrongly regards marriage as an actual sacrament.) Quoting from the Pope’s own document *Amoris Laetitia*, it states that “there are absolutely no grounds for considering homosexual unions to be in any way similar or even remotely analogous to God’s plan for marriage and family” and, again, that God “does not and cannot bless sin”.

The outcry in liberal circles has been widespread, especially in Germany and North America. Some 60 German priests, for example, have written a letter stating their intention to ignore the ruling and to “bless” same-sex relationships.

Among other things, this latest controversy shows once more that the current Pope has a two-sided approach to issues of morality, having used one form of language when addressing liberals but here endorsing a firmly-conservative position. The Saviour teaches that “if a house be divided against itself, that house cannot stand” (Mk 3:25), and it should be our fervent prayer that the antichristian system of Popery, including both its liberal and conservative manifestations, would be swiftly brought to ruin, and multitudes set free from its soul-destroying errors.

AWM

Notes and Comments

Family Worship in the Highlands in Early Nineteenth Century

An article in the current issue of the *Scottish Historical Review* discusses the spread of family worship in the Gaelic-speaking Highlands between 1790 and 1860. The lack of family worship in a community was seen as a mark of irreligion and Moderatism [non-Evangelical religion], and the introduction of family worship generally coincided with the reception of the gospel. The author of the article, Elizabeth Ritchie, is a Senior Lecturer in History at the University of the Highlands and Islands and has written extensively on Highland religion, both Protestant and Roman Catholic, and on education and family life.

The article quotes several familiar sources such as *Men of Lewis*, *Men of Sutherland* and *Disruption Worthies of the Highlands*, and some less familiar ones, including the reports of the Edinburgh Society for the Support of Gaelic Schools (ESSGS). Some nice stories are derived from this; for example, the introduction of family worship to the island of Soay, off Skye, and to Port Henderson, Gairloch, around 1819. A little boy in Castlesween, Argyll, used to take his brothers out to the woods for worship because his father would not conduct it.

Obstacles to worship included a lack of literacy and a lack of Gaelic Bibles. The children often learned to read before their parents, and the Gairloch minister noted that in Sand of Udrigle a child “acted the part of priest in his father’s family by reading to them the word of God. Thus the Lord . . . ordains strength out of the mouths of babes and sucklings.” In Quidinish, Harris, in the 1840s, there was “a boy eight or nine years of age reading the Bible, who

at his own home conducts family worship” and likewise a 14-year-old lad who “had been impressed with the truth since the school was examined last year; he keeps family worship in his father’s house”. In a Macritchie family in Uig, Lewis, in the 1820s, the father Donald raised the tune and prayed, while the ten-year-old daughter precented and read the Scriptures. The mother was learning to read. The father had paid a boy a lamb for the daughter’s education. By the 1850s, there was only one family in Rhenigidale, North Harris, which did not maintain family worship.

One minor quibble with the article would be with the assumption (based on *Men of Sutherland*, pp 68-69) that family worship was not held in the home of Gustavus (Havie) Munro prior to his conversion. This may have been the case, but it would seem just as likely that his godly wife, Margaret Ross, with her “strong personality”, “great force of character” and “vigorous intellect” took the lead if he would not (*Records of Grace in Sutherland*, p 59). In *The Free Presbyterian Magazine* (vol 19, p 391) there is an account of a missionary meeting at his house about 1859 with 30 people present, including four elders, but it was his (second) wife, Sarah Campbell, who read to the company the letter from Dr Duff with news of William Chalmers Burns in China. As Rev J R Mackay comments, probably she was the best reader there. Perhaps she read at family worship too.

Another quibble would be with the swipe at nineteenth-century evangelical historical accounts of the Highlands. “Evangelical historiography, largely based on a face-value reading of the accounts of ministers and evangelists, has tended to paint the West Highlands as darkly heathen until the nineteenth-century revivals. The ‘darkness to light’ narrative tends to describe the miraculous [should be ‘supernatural’] intervention of God through a chosen individual in bringing a population to faith. . . . A good example of this is the biography of Alexander Macleod in *Disruption Worthies of the Highlands*. . . . Even a gentle sifting of the evidence suggests a stronger pre-existing religious culture than was claimed for the region in popular evangelical accounts. . . . Macleod himself stated that when he arrived in the parish, the people were attentive churchgoers although he felt their grasp of basic Christian doctrine and knowledge was poor.”

The *Disruption Worthies* account, however, acknowledges exactly this point (p 225) and also the role played by the ESSGS in Uig before Alexander Macleod ever arrived. In support of her contention, Dr Ritchie cites an interesting account from Angus Macleod, a fur-trader and catechist in Hudson Bay, Canada, who was originally from Reiff, Great Bernera. He remembered his father about 1815 saying prayers with the children on Sabbath morning and night, but not on other days of the week, and also praying with neigh-

bours when they were sick. His conclusion, however – that “this was all the godliness that was amongst the people” – would seem rather to confirm the *Disruption Worthies* account than to refute it.

The article bears marks of the age in which it is written, with frequent references to “patriarchal society” and the “gendered family”. Hostile feminist stereotypes of men and family life can be discerned hovering in the background: “Control over wife and household was an ‘integral aspect of disciplined and reformed masculinity’. . . . The gendered structures of reformed family life were intended to bolster the authority of the senior male over a defined household.” The fact that “patriarchal society” is not merely Reformed but Christian and biblical passes without acknowledgment.

One of the themes of the article, extraordinarily enough, is that “family worship undermined as well as reinforced the patriarchal family. The challenge to fathers’ authority came not only from the influence of mothers but also from children and non-family members who, through literacy, became better equipped than fathers for spiritual leadership.” There is more to spiritual leadership than literacy. Perhaps it would be more accurate to say that family worship tended to soften any excesses in the “patriarchal family”. The effect of true religion is to strengthen and sanctify all lawful human relationships. “Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee” (Ex 20:12). DWBS

Religious Education in Wales

The Welsh Senedd recently passed the Curriculum and Assessment (Wales) Bill, and it is expected that a new curriculum will be introduced into schools in 2022. The concern for Christians is that Religious Education will now be called Religion, Values and Ethics and will include teaching on humanism and atheism. The Bill states that atheistic views must be put on an equal footing with religious studies and specifies that humanists may sit on the bodies that oversee and develop the syllabus.

Concerned parents who may wish to withdraw their children from this anti-Christian teaching are being refused the right to do so under the new legislation. The Welsh Government held a consultation which ran for several months; 63% of respondents disagreed with the proposed changes to RE, and approximately 87% thought that parents should have the right to withdraw their children. Yet again we see the results of a “democratic” consultation being disregarded by a devolved parliament in the United Kingdom. The Bill is a triumph for humanists and atheists, who will no doubt be encouraged to press for similar changes elsewhere in the UK.

Christianity in Wales was revitalised in the eighteenth century under re-

owned preachers such as Daniel Rowland, William Williams, Howell Harris and other Calvinistic Methodists, and Christmas Evans, but now the vineyard planted by the Lord's right hand is wasted and devoured. "Return, we beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine" (Ps 80:14). FRD

Church Information

Meeting of Synod

The meeting of Synod adjourned from October 2020 will resume at 10.30 am on Tuesday, May 18, in the Inverness Free Presbyterian Church, and it is envisaged that the sederunts will continue into Friday, May 21, God willing.

(Rev) *K M Watkins*, Clerk of Synod

Meetings of Presbytery (DV)

Western: At Lochcarron, on Tuesday, June 1, at 11 am.

Northern: At Dingwall, on Tuesday, June 15, at 2 pm.

Southern: At Glasgow, on Tuesday, June 22, at 2 pm.

Outer Isles: At Stornoway, on Thursday, June 24, at 11 am.

Asia Pacific: At Auckland, on Friday, July 23, at 10 am.

Student Received

At its meeting on 24 March 2021, the Southern Presbytery received Mr Alan McSeveney as a student studying for the ministry of the Church.

(Rev) *D Campbell*, Clerk of Presbytery

New Title from Free Presbyterian Publications

Very few books have been published on the transfiguration of Christ. One exception was the small work by Jonathan Ranken Anderson, entitled *The Transfiguration*, first published in 1859. It has now been reprinted for the first time, by Free Presbyterian Publications (paperback, 122 pages, £6.50) and contains a biographical introduction by Mr Roy Middleton. This fine book may be obtained from the Free Presbyterian Bookroom.

Anderson was a minister in Glasgow whose preaching was much blessed, particularly in the 1830s. Rev Neil Cameron said that he "was a theologian of much eminence. He was both profound and accurate in his expositions of the doctrines of the Word of God; he was deeply taught of the Holy Spirit."

Home Mission Fund

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

W Campbell, General Treasurer

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale Duirinish-Strath: Struan:** Sabbath 12 noon. **Glendale and Vatten:** Sabbath 6pm, alternately. Thursday 7 pm, rotating between Struan, Vatten and Glendale. Contact Rev I D MacDonald; tel: 01478 612110.
- Dingwall:** Church, Hill Street, IV15 9JP: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev A W MacColl MA PhD, 10 Achary Road, Dingwall, IV15 9JB; tel: 01349 866546.
- Dornoch:** Sabbath 11.30 am. Manse tel: 01862 810615. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; 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 W A Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. **Thurso:** Duncan Street; Sabbath 5 pm; **Strath:** Sabbath: 6 pm (first and third Sabbaths of month).
- Harris (North): Tarbert:** Sabbath 12 noon, 6 pm. **Tarbert and Stockinish:** Tuesday 7.30 pm alternately. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South): Leverburgh:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. **Sheilebost:** as intimated. Rev K M Watkins BA, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, IV1 1NA; Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.
- Kinlochbervie:** Sabbath 6 pm; **Scourie:** Sabbath 11:30 am, Tuesday 7 pm (as intimated). Contact Dr A Ross; tel 01971 502099.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7.30 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Church. No F P services at present.
- 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. 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. 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.
- Uig (Lewis) Miavaig:** Sabbath 12 noon, 6 pm; Wednesday 12 noon. Manse tel: 01851 672251. Contact Rev K M Watkins; tel: 01859 520271.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449.

England

- Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Sandbach and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 2 Emerald Drive, Sandbach, CW11 4ND; tel: 01270 761673.
- Broadstairs:** Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1 2AW. Sabbath 11 am, 6.30 pm; Wednesday 7.15 pm. Manse: 6 Church Ave, Sidcup, Kent, DA14 6BU; tel: 0208 309 1623. Contact Mr Hugh Campbell; tel: 01923 442497.

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 (once a month as intimated locally). Contact: Rev J D Smith; tel: 09 282 4195.

Singapore

Singapore: Metropolitan YMCA Singapore, 60 Stevens Road, Singapore 257854: Sabbath: 9.30 am and 5.30 pm at Palm Room; Wednesday: 7.30 pm, at Cypress Room. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822; tel: (65) 6383 4466, e-mail: byong1@singnet.com.sg.

Ukraine

Odessa: F P Mission Station, 3 Pestelya Street, 65031. Sabbath 12 noon, 6 pm; Wednesday 6 pm. Rev D Levytskyi; tel: 00 38 048 785 19 24; e-mail: dlevytskyi@gmail.com; or contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua.

Zimbabwe

Bulawayo: Lobengula Township, PO Magwegwe, Bulawayo. Rev S Khumalo, F P Manse, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo; tel: 00263 9407131, e-mail: skhumalo.byo@gmail.com.

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

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

New Canaan: Church.

Zenka: Church.

Free Presbyterian Church Bookroom

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

E-mail: sales@fpbookroom.org

Book Selection

	RRP	Offer
A Lifting up for the Downcast by William Bridge		
Banner of Truth, 2016 [1649], pbk, 287 pp	£6.25	£4.99
The Story of the Church by Allan M Harman & A M Renwick		
Inter-Varsity Press, 2020 [1958], pbk, 281 pp	£16.99	£13.59
Assurance: Overcoming the Difficulty of Knowing Forgiveness		
by John Owen, CFP: Christian Heritage, 2013, 464 pp	£11.99	£9.59
The Almost Christian Discovered by Matthew Mead		
Soli Deo Gloria Publications, 2019 [1661], pbk, 186 pp	£11.99	£9.59
The Inner Sanctuary: An Exposition of John 13-17 by Charles Ross		
Banner of Truth, 2016 [1888], pbk, 285 pp	£6.25	£4.99

(Postage is extra)

Subscription rates, including postage:

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

Combined £39.00