

The Free Presbyterian Magazine

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

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

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Communions

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

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

March: First Sabbath: Sydney, Tarbert; **Second:** Ness, Portree; **Third:** Halkirk; **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:** Uig; **Fourth:** Bulawayo, Gairloch, Inverness.

July: First Sabbath: Beauly; **Second:** Bonar Bridge, Staffin; **Third:** Applecross, Fort William; **Fourth:** Auckland, Cameron, Struan. **Fifth:** Cameron,

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

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

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A Complete Salvation

We are all sinners. We need to be saved from sin and from its consequences. But where can a saviour be found who can effectively save from sin? The Bible tells us that “none . . . can by any means redeem his brother, nor give to God a ransom for him” (Ps 49:7); the price to be paid is too great. No human being – indeed no created being – could bear away the punishment due to sinners because of what they are and what they have done; none of them could endure that punishment.

So it is asked: “Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?” (Is 33:14). The obvious answer is, No one. Yet the next verse gives this answer: “He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil”. He will not be touched by the devouring fire, the everlasting burnings. Yet he has not earned protection by his own righteousness, his holy way of life, his care to turn away from sin and temptation. He has found a substitute who could take his place and endure the punishment due to his sin.

The Bible tells us that God “the Father sent the Son to be the Saviour of the world” (1 Jn 4:14). This is a provision made in infinite wisdom. If God the Son was to save sinners, He must take their guilt upon Himself, which He did. And if He was to take their guilt and suffer unto death, He must take to Himself a human nature, for a divine person cannot suffer; nor can He die. So, because *He* took human nature, what is set before sinners in the gospel is a perfect provision for them in their guilt, a provision that provides for the complete removal of guilt and perfect holiness for every sinner that will believe in Jesus. “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (Jn 3:16). Let us notice some aspects of the complete salvation that the Son of God procured for sinners, so that, in particular, they will not be consumed by the devouring fire of a lost eternity.

1. Complete justification. It includes the forgiveness of all the believer’s

sins. None of their sins remains unforgiven, for their Substitute made Himself responsible for bearing away the guilt of *all* the sins of every individual, down to the end of time, who believes in Jesus – of all, in other words, whom the Father gave to Him in the everlasting covenant. No sin is too great to be forgiven. If any sin was too great, it would imply that the work of the Saviour was not great enough. But “there is nothing too hard” for the Lord (Jer 32:17). The Son of God came into this world to carry out the eternal, divine purpose to save sinners. And no divine purpose can ever fail. He suffered – He was able to suffer – all that divine justice demanded, so that sinners might go free, so that they might escape the punishment due to them because of their sins against God, and every sin is against God.

Christ stated on the cross that His work was finished, completely finished. And so it is certain that no one who will believe in Him can perish but, at the moment when they believe in Christ, all their past sins will be completely forgiven, however great they may be. Indeed none of the sins of their later lives will be imputed to them; Christ bore the sins of their whole life.

Besides forgiveness, there is another aspect to justification. For God to accept a human being as righteous, that person must have kept His law perfectly – and no one since man’s fall into sin has been able to do so. But God’s provision of salvation is complete; Christ as the substitute for sinners has kept the law in their place and has done so perfectly. His perfect obedience is put to the account of those who believe on Him. For the sake of Christ and His perfect obedience, they are fully accepted as if they had always kept the law themselves. They are indeed fully justified.

2. Fully adopted. Believers are received into God’s family and treated as His children. While the Saviour was in this world, “as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name” (Jn 1:12). This is still so today, and always will be. He has a care for His children and He will never cast them off, for He has loved them with an everlasting love (Jer 31:3); His love for them can never come to an end. That is true, no matter how severe their backsliding might be. Peter denied his Master, but he was not expelled from God’s family. Yet, as he was a child of God, he experienced chastisement, and all of God’s children are subject to His kind, fatherly chastisement. They must learn to hate sin; they must not treat it as something trivial, for sin is directed against God, who is infinitely holy.

Parents in a human family take responsibility for the needs of their children, including any they may adopt. So when the Lord draws sinners to Himself and brings them into His family, He promises to supply all their needs for time and for eternity; He will give them all that He sees will be good for them,

especially for their souls. His adoption is irreversible. Believers are “heirs of God, and joint-heirs with Christ” (Rom 8:17). A complete provision has indeed been made for them in the family of God.

3. Complete sanctification. If a sinner has believed, we can be sure that he or she has been given a new nature. It can no longer be said of such a person: “From the sole of the foot even unto the head there is no soundness in it” (Is 1:6). There is now the beginning of holiness. As yet that holy principle is not complete, but it will grow, until it is perfect. The guarantee is given to every believer: “He which hath begun a good work in you will perform it until the day of Jesus Christ” (Phil 1:6). The good work of grace in the soul will be carried on until death, when the soul will be made perfect – never more to sin again.

A responsibility is laid on every child of God to turn more and more from sin and to grow in grace and in holiness, and yet they must realise that they are utterly unable by their own power to make the least degree of spiritual progress. They must be altogether dependent on the gracious power of the Holy Spirit for every degree of advance they make in the way of salvation, towards perfect holiness. Christ has purchased a perfect salvation for every one of His children. Accordingly the Spirit will continue to sanctify them until that work is complete and the soul is fit to pass into glory.

4. Perfect blessedness in heaven. Adam and Eve were created in a paradise, the Garden of Eden, but they sinned, became subject to death and were put out of their paradise. All they could now expect was to experience eternal death in hell, after death would remove them from this life. The sentence, “Thou shalt surely die”, was now no longer just a warning; the Judge had changed it into the sentence of death He passed on them.

But the sentence of death can be reversed. Christ has procured an even better paradise in heaven for all who believe, and it is part of the complete salvation that is guaranteed to them. We have already noted that those who believe in Christ will have everlasting life; they cannot perish, nor relapse into a spiritually-dead condition, nor again come under condemnation and be sent to a lost eternity. These things are impossible as Christ died for His people, rose again and sits at the right hand of God, where He makes continual intercession for them. They will most certainly be brought to heaven, where they will never sin again. To sin there is another impossibility, because the work of salvation in their souls has been completed. Heaven will be perfectly suited to their souls in their fully sanctified condition.

The resurrection will result in the reunion of the body and soul of believers, and they will find heaven to be perfectly suited to them in that perfect condition when both body and soul are completely free from the effects of sin.

They will enjoy all the blessedness of a sinless world, where they will be able to glorify God perfectly in all that they do and say and think. Not the slightest sorrow or trouble will cross their pathway ever again.

How earnest everyone should be to find this salvation, which is so freely offered to us in the gospel, and to find it while still in this life! Christ calls, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Mt 11:28). Christ is calling everyone, through their reading of the Scriptures and through His ambassadors preaching the gospel to them. What reason they have to seek Him! What reason to ask that the Holy Spirit would make them able and willing to come to Christ – to believe on Him and receive the perfect salvation that He worked out for sinners!

The way of salvation, the way that leads to the everlasting blessedness of heaven, is a way where faith must be exercised continually. Believers may question, when conscious of fresh needs arising from their continued sinfulness, if they are free to beg again for fresh grace after being so often careless in the face of God's continued goodness to them.

One might think of a group of people trudging across a desert with a very limited supply of water. They might agree that each of them would only take a little sip occasionally, so that the small supply may be eked out for somewhat longer. But this is not the comparison that is appropriate here. Rather we should think of a large body of water supplying a community. For instance, Loch Katrine is eight miles long and provides an ample supply for Glasgow's population of over 600 000. So no one in Glasgow would think of restricting himself to, say, one glass of water. People there can feel free to take as many glasses as they want.

So in spiritual things we ought to take seriously the fact that the provision Christ has made is infinite. When Joseph was preparing for the famine in Egypt, he "gathered corn as the sand of the sea, very much, until he left numbering; for it was without number" (Gen 41:49). We can take Joseph as a type of Christ and say that His storehouses contain blessings which are beyond the human capacity to measure; they are absolutely beyond measuring. Accordingly we are never to hesitate in going to Christ for saving blessings; we ought never to feel that, because we have gone to Him so often in the past, we dare not go again. Rather believers are to go to Him again and again and beg for blessing after blessing and they are to go on doing so increasingly while they are spared in this world. He says, "Drink, yea, drink abundantly, O beloved" (Song 5:1). And He says to all, believers and unbelievers, "If any man thirst, let him come unto Me, and drink" (Jn 7:37). Let him trust in Christ and receive, from Him who is so ready to give, a full salvation from His infinite provision for sinners.

“Sinners Shall Be Converted”¹

A Sermon by John Duncan

Psalm 51:13. *Sinners shall be converted unto Thee.*

David had fallen deeply and had been mercifully restored. Nathan had come to him, and conviction had been carried home to his conscience – the power of God accompanying Nathan’s words. And after Nathan, the prophet of the Lord, had declared David’s pardon, in the Lord’s name, we still find him crying to Him who alone could forgive sin: “Hide Thy face from my sins, and blot out all mine iniquities”. And whilst there is the earnest cry for forgiveness, he entreats also for the restoration of purity and peace and joy: “Create in me a clean heart, O God, and renew a right spirit within me; cast me not away from Thy presence, and take not Thy Holy Spirit from me; restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit”. And looking for such things from Israel’s gracious God, he joins his vows with his prayers: “Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee”.

It is characteristic of the people of God that they desire the conversion of sinners to God; they are not, at least, in a healthy state when this desire is not active. I believe it so belongs to the divine life that, though it may indeed be crushed in a time of declension, yet like all other things that are essential to religion, the principle abides there, though crushed, and causes in the soul a latent disquiet and discomfort. Yet the believer may not know, or rather is unwilling to inquire into, the reason for it. So far as there is backsliding, this principle may thus be crushed and weakened, although it is still there; but let there be renewed repentance, forgiveness, cleansing and the joy of God’s salvation, and this principle reappears.

In fact, there are these two cases in which you may more especially look for this desire for the conversion of sinners unto God – namely, that of the recently converted and that of the restored backslider. Take the case of the recently converted: the restored backslider much resembles him. He has been himself recently in the school of the Holy Ghost, receiving “the word in much affliction, with joy of the Holy Ghost”. He has been recently learning the painful lesson of his alienation from God and been learning the joyful lesson of his restoration to Him. And, experiencing the joy of God’s salvation, most anxious is he that others in a state of nature should be converted; not regarding the suffering – for he himself has come through the process of conviction. He is not shrinking because of that, but desiring that sinners should be

¹One of five sermons on this text, it was preached in Edinburgh in 1857. It is taken, with editing, from Duncan’s *Pulpit and Communion Table*.

convinced of sin and misery; should have their minds enlightened in the knowledge of Christ; should have their wills renewed; should be persuaded and enabled to embrace Jesus Christ; should obtain pardon, renewal, sanctification, divine consolation and joy – in short, should be converted unto God.

So also the restored backslider desires that others should obtain what he has now got restored. Not but that this may be preserved, by the Spirit, in the believer throughout. It is not necessary to be brought into a state of backsliding, and then to be restored, in order to have this desire for the conversion of sinners unto God. No, if believers keep in mind their former state, when they were indulging the lusts of the flesh and of the mind, assuredly they will be stirred up to a habitual desire for this.

“Sinners shall be converted unto Thee.” This implies that sinners are *away from God*. Why do you need conversion, or turning round about? Because you are in the wrong road. You are in the road over which the weight of the wrath to come, which has been revealed from heaven, is impending; you are in the road which ends in hell.

And why are you in that road? Because your back is to God; because you have turned to Him the back and not the face. When did you turn your back? Why, perhaps in one sense never; you always had your back turned to God; you were born so. But God did not make man so. God regards the human race as a unit represented in Adam. And when he was with God, formed in God’s image, standing in God’s favour, he left God; turned his back on God, and turned his face sinwards, devilwards, hellwards. Sinner, you are away from God. And, sinner, you can never prosper when away from God. I would entreat you to mark that. You can never prosper. And mark why: because God made man.

Ah, it lies there, it lies in the *making* of man – God made man in His own image, to employ his activities in God’s service, and to find all his good and enjoyment in God as his portion. That is man’s nature, his nature as he was created; that is human nature as it came from the hand of God. Well then, if man’s activities are not employed for God, if his enjoyment is not sought in God he must, according to the constitution of man’s own nature, be unhappy. It cannot be otherwise while man is man. And what the sinner needs, to render him holy and happy, is to come back to God, or to be brought back to God; that God and he in some way may meet amicably together. For holiness and happiness can be found only in God. It is therefore not so much that man fell from holiness and happiness, as that he fell from God; and it is not so much that he needs to return to holiness and happiness, as that he needs to return to God.

“Sinners shall be converted unto Thee.” These words show that the con-

version of a sinner is possible. Sinner, the lost God may be returned to, the averted face may be turned toward God. There is such a thing as the conversion of a sinner, else you must be eternally godless, and therefore eternally unholy and unhappy. True, man cannot come in again by the way by which he went out. God drove out the man from Eden, and placed cherubim with a flaming sword to keep the way. If you would come back to God in Eden, you must meet the cherub’s sword. That would be death.

But “who is this that engageth His heart to approach unto God?” There is One who met the sword, against whom Jehovah’s sword awoke. He finished transgression, made an end of sin, and brought in everlasting righteousness; and He is now “exalted . . . to be a Prince and a Saviour, for to give repentance . . . and forgiveness of sins”. He was sent to seek and to save, and He sent Paul, even as now He sends His servants, “to open men’s eyes, and to turn them from darkness unto light, and from the power of Satan unto God”. And he whom Jesus thus sent went and preached everywhere – that men should repent and bring forth fruits meet for repentance. You see what the sinner needs is: back to God – back to God. And the old way is shut, eternally shut. But He who went in and met the sword, who suffered the death and gained the life, He says, “I am the way, and the truth, and the life”.

Sinner, you must go back to God; you must go back to God. God calls your state “lost”. “What man of you, having an hundred sheep, if he *lose* one of them, doth not . . . go after that which is *lost*?” God says you are a lost sheep, that He has lost you; and if God cares for you as His lost sheep, you must return to Him. If God calls you lost, you must consider yourself lost; and if God has sent His Son to seek and save the lost and has constituted Him the way, you must just receive Him and through Him go back to God.

But how go back? Why, wherein consists our distance from God? It does not consist in local space. God is everywhere. “Do not I fill heaven and earth?” He is nigh to all, “for in Him we live, and move, and have our being”. And yet He is far from sinners – at once near and far off. He is near as Creator, upholding, governing, judging, at least preparing materials for the judgement. What is the distance then? It is a spiritual and moral distance; it is the distance of a different, of a contrarious, nature; it is the distance of alienation from the original constitution of man’s moral nature. I say, of his *moral* nature; for man, in his natural qualities, retains the image of God in some measure – in wisdom or at least intelligence, and in power. But these, being misused, are lost, and thus the image of God is lost; and not only so, there is a contrarious nature.

The moral qualities of man were the image of the moral perfections of God, and now they are the very opposite. And as like draws to like, so do

differences shrink from differences, specially contrarities from contrarities. So, save in this new and living way, God keeps back from sinners, and sinners shrink back from God. They dislike God, and they dislike God because His moral nature is one and theirs another – because theirs is the direct contrary.

You see then your need of conversion. You must be converted, or you cannot go to heaven; for while God could not bear to have your presence there, no more could you bear to have God's presence there. A holy God and an unholy sinner, an angry God and a guilty sinner, would not make a happy heaven together; it is not possible. You must be converted; you must go back to God, you must be restored to His favour, you must be renewed in His image, you must be employed in His service, you must find your happiness in Him. God made you for that, and without that you cannot be blessed while you are man, and the Fall will terminate in everlasting misery.

You were alienated from God by the Fall, but that alienation is greatly strengthened. You were born in sin, brought forth in iniquity; but every day you continue in sin, your natural alienation is increased; for *if one sin destroyed man's moral nature, every sin strengthens man's depravity*. And the longer you continue in sin, the less you care about going back to God, about being converted. You go to other things for happiness, and perhaps for a time you find it; you are made happy for a moment, your depraved appetite getting what is congenial to it. You can suppose a man ignorantly taking sweet poison and being pleased with it, although it would destroy his body; so the sinner is pleased with the sweet poison of sin, although it will destroy his soul.

Sinner, you must be converted; because God has been at such pains to open a way to take sinners back again. He has sent His own Son, so that sinners might be brought back again; He has sent His Spirit, so that sinners might be brought back again. He has sent His holy law, He has sent His gospel, so that sinners might be brought back again. Sinner, you must be converted; or, sinner living under the gospel, you must perish – not only because you sinned in Adam, not only because you sinned personally, but because, after you had sinned in Adam and had broken the law yourself, God said, Come back again – and you would not.

One word to unconverted souls, specially to such as know they are unconverted: Pray much.

(1.) Pray that you may be made willing to be converted. You think you are, but you are not. It is a great step to come to that, greater than to come to the next thing.

(2.) Pray that you may be made very anxious to be converted.

(3.) Pray that you may be made so anxious as that an unconverted state shall be intolerable to you.

(4.) Pray that God will teach you what conversion is.

“Mysteries” in the New Testament (2)¹

Rev D W B Somerset

(1) *The incarnation of Christ.* “God manifest in the flesh.” This encompasses several of the principal mysteries of the Christian religion. There is first “the mystery of God”, already mentioned: “But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets” (Rev 10:7). The “mystery of God” covers the whole revelation that God has given of Himself, but first and foremost among this would be the Being and attributes of God – His Triune nature, His holiness, His omnipotence, His omniscience, His omnipresence, His love, His righteousness and so on. This is a central subject of preaching and divinity, and need not detain us on this occasion. It is referred to again in Colossians 2:2: “That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ”. Here, we would understand the “mystery of God” to be the Divine attributes and purposes and God’s relation to creation; the “mystery of the Father” to be the Father’s relation to the Son and the wonder of the adoption of His people, a subject which merits more attention than it receives; and the “mystery of Christ” to be the mystery of Christ’s Person and work.

This brings us to the second principal mystery included in “God manifest in the flesh”, which is “the mystery of Christ”. This is referred to again in Ephesians 3:4: “Whereby, when ye read, ye may understand my knowledge in the mystery of Christ”, and in Colossians 4:3: “Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds”. This is the mystery (as mentioned) of Christ’s Person and work, including His eternal Being (as Son, Word,

¹This Theological Conference paper deals with the use of the words, “mystery” and “mysteries” in the the New Testament. The first section explained the biblical meaning of these words – a mystery is “something which was *hidden and unobserved but has now been disclosed*”. The writer went on to comment on the number of mysteries; he then stated, “We view the ‘mystery of godliness’ (1 Tim 3:16) as the great mystery, and then group all other New Testament mysteries under the six heads that Paul gives there”. The rest of the paper considers these “six heads”, which are followed by a conclusion.

Wisdom, “brightness of God’s glory” etc) and His incarnation. Again, these matters are central to preaching and divinity, and we need not dwell on them. One thing that we learn, or learn more clearly, from the incarnation of Christ is that mankind is closely modelled on God – “the image of God” – so that the incarnation is possible. There is enough in man for the Godhead to manifest Itself through “the man Christ Jesus”. Man is “fearfully and wonderfully made” (Ps 139:14). This is both a wonder and a point of instruction which the natural man does not discern.

The third principal mystery included in “God manifest in the flesh”, and in “the mystery of Christ”, is the death of Christ, with the further glorious manifestation of God given there. Again, this is one of the central subjects of preaching and divinity, and we cannot dwell on it now.

(2) *The justification of Christ.* “Justified in the Spirit.” The justification of Christ is a matter that has been considerably neglected in theology. We have much on the justification of sinners – a subject which has been intensely debated from the Reformation onwards – but relatively little on the justification of Christ, on which the justification of sinners entirely depends. Francis Turretin mentions the justification of Christ in passing,² and Thomas Goodwin dwells on it at greater length,³ but many standard Reformed sources on justification are silent. It is an aspect of the doctrine that has never been the subject of controversy, and therefore has never been developed.

In the paired expressions, “manifest in the flesh” and “justified in the Spirit”, there is a contrast between “flesh and Spirit”, and I am inclined to follow Professors Geerhardus Vos and John Murray in taking “the flesh” as a reference to Christ’s life up to the time of His death and burial, and “the Spirit” as referring to the period following His resurrection. For example, 1 Peter 3:18 says: “Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit”. A similar progression is expressed in Romans 1:3-4: “Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared [constituted or instated] to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead”. At His resurrection, Christ, the last Adam, was “made a quickening spirit” (1 Cor 15:45).

Thus Christ was “justified in the Spirit” when He was raised from the dead and exalted to heaven, where He received “the promise of the Spirit” to bestow on others (Gal 3:14). Up to the time of His death, He was under a double reproach: the reproach of imputed sin before God, and the reproach

²Turretin, *Institutes*, P & R Publishing, 1994, vol 2, p 685.

³Goodwin, *Works*, vol 4, pp 36-37.

of rejection and denial by men and devils. But having endured the penalty for this upon the cross, His resurrection was both a declaration of His justification before God on behalf of His people, and also of the truth of His claim or assertion that He was the Son of God.

The “mystery” here is both that of His death, by which He put away sin, and that of His resurrection: “For he that is dead is freed (justified) from sin” (Rom 6:7); “Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin” (1 Pet 4:1). Christ’s connection or association with sin had come to an end. The first time that Christ came, it was “with sin”, but being justified, in due time, “unto them that look for Him shall He appear the second time *without sin* unto salvation” (Heb 9:28).

With the justification of Christ goes the justification of the people of God. His justification is the very basis of theirs. He was “delivered for our offences, and was raised again for our justification” (Rom 4:25). His justification is the foundation on which theirs is established, or the legal declaration from which theirs is derived. The late Rev D A Macfarlane (Dingwall) used to summarise Christianity itself in these terms: “Justifying faith in a justified Redeemer”. (3) *Christ’s appearance before angels*. “Seen of angels”. Here we have another less-often-considered mystery: that of the incarnate Christ being seen in this world by the angels. We would be very slow to see the wonder of this if Scripture did not point it out. Though it is not so often considered, this mystery has been comprehensively covered in the famous sermon by Alexander Stewart of Cromarty on the text: “Which things the angels desire to look into” (1 Pet 1:12) (in *Precious Seed Discourses*). Here we summarise a few of Alexander Stewart’s points.

Stewart notes that unlike ourselves in New Testament times, who have known about the Son of God incarnate virtually since we were born, the angels knew the Son of God infinitely and gloriously above them for thousands of years, with Scripture declaring, but with no actual appearance of, His humiliation at that stage. Thus the wonder and surprise is very much greater for them than it is for us. Furthermore, they saw the devils cast down, and no mercy shown for their glorious order of beings; so again the appearance of Christ, and the display of mercy to men, who are dust and ashes, comes as a great wonder to them. They had no idea of mercy before. Then, being without sin themselves, they see far more of the depravity of sin, and therefore of the difficulty of salvation and of restoring sinful creatures to holiness. So again the achievement of Christ in salvation is a matter of astonishment. The whole work of Christ is a wonder to them. There is more in the sermon, but we must move on.

Angels themselves are a mystery which is too little thought of in the Christian Church, but this part of Scripture helps to focus attention upon them.

The Angels (2)¹

Thomas Sproull

2. The relation of angels to God as His moral subjects.

2. (1.) *They are under His government.* This follows from their state as creatures. Power necessarily belongs to God. He has both the right to rule and the power to enforce obedience. His creatures are necessarily under His authority. Angels by their creation become His servants to do His will.

(2.) *They are governed by laws adapted to their nature.* God, as a wise Lawgiver, fits His subjects for His service according to their sphere and condition. Angels being pure spirits, the moral code that prescribes their duty differs from that by which men are governed. Love, the fulfilling of the law, is with them the principle of obedience, as it is with men. They have an intuitive knowledge of the will of God as their rule. To obey and worship Him is the sum of their duty and is their constant and delightful employment. “Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening to the voice of His word” (Ps 103:20). They “stand in the presence of God” (Lk 1:19) “round about the throne” (Rev 5:11), prepared to go and perform any service required of them. In doing the will of God they are an example of perfect, cheerful and constant obedience. “Thy will be done in earth, as it is in heaven.” (Mt 6:10).

(3.) *They have been tried and found faithful.* In 1 Tim 5:21 “elect angels” are mentioned. The term *elect* is here used to distinguish them from those who fell. They were chosen to stand fast, when their fidelity was put to the test. The rest “kept not their first estate, but left their own habitation” (Jud 6). It was the good pleasure of God to deliver the good angels from the temptation by which the others fell – in some way entirely consistent with their freedom of will and in accordance with the requirements of His own holy nature.

It is clear that they were not brought into a federal relation² with God, as Adam was. They were simply under law, and their knowledge of the consequence of disobedience was a dictate of their moral nature. From this, but especially from regard to the authority of God, they remained faithful in their

¹The second and final part of a chapter in Sproull’s *Prelections on Theology*, continued from last month. The first part considered, “The relation of angels to God as His creatures”.

²That is, a relation involving a covenant.

allegiance to their Creator. They are now placed beyond the possibility of falling and confirmed in a state of holiness and happiness. This was done, I conceive, by the inducements to continue faithful, from having before their eyes the fearful consequences of the disobedience of those that fell and especially by being placed in circumstances where they are exposed to no temptation beyond their power to resist. This was the result of their probation; for being once tried and approved, the justice of God does not require another trial and His goodness forbids it.

(4.) *They are put under the authority of the Lord Jesus Christ.* They are included in the grant of universal dominion given to Him. "All power is given unto Me in heaven and in earth" (Mt 28:18). They are specified as under Him. "Jesus Christ, who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him" (1 Pet 3:21,22). They are commanded to worship Him. "When He bringeth in the First-begotten into the world, He saith, And let all the angels of God worship Him" (Heb 1:6).

3. The angels are used in the kingdom of providence and grace.

(1.) *In giving the law on Mount Sinai.* "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints: from His right hand went forth a fiery law for them" (Deut 33:2). The word *saints* here means holy ones, evidently holy angels. The last clause may be rendered "by them". In three places in the New Testament this truth is also presented. "Who have received the law by the disposition of angels, and have not kept it" (Acts 7:53). The law "was ordained by angels in the hand of a mediator" (Gal 3:19). "The word spoken by angels was steadfast" (Heb 2:2).

(2.) *God has committed to them the care of His people.* "He shall give His angels charge over thee, to keep thee in all thy ways" (Ps 91:11). "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb 1:14).

The Scriptures abound with instances of the ministration of angels on behalf of the saints. Angels assisted Lot in his escape from Sodom (Gen 19). A company of them met Jacob when on his way from Syria to his native place (Gen 32:1). One of them ministered to Elijah when fleeing for his life from Ahab (1 Ki 19:5). An angel preserved Daniel from destruction by lions (Dan 6:22). Peter was released from prison by an angel (Acts 12:8).

The agency of angels is employed in frustrating the temptations of the devil. There can be no doubt that the charge which they have received – to keep in all their ways those entrusted to their care – refers to the danger of temptation as well as to outward danger. The Lord gives this warning, "Take heed that

ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven” (Mt 18:10). They are in readiness to be sent to resist the contempt shown to Christ’s little children. They are present in places of public worship and take notice of what is decorous and becoming. Paul, giving directions about this, says, “For this cause ought the woman to have power on her head because of the angels” (1 Cor 11:10). They are ready to guard the worshippers from improprieties in their solemn assemblies.

(3.) *They are instruments in inflicting divine judgements on the wicked.* By an angel a large part of the Assyrian army was destroyed when besieging Jerusalem (Is 37: 36). An angel smote Herod with a deadly disease because he refused to give God the glory (Acts 12:23). And “at the end of the world, the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire” (Mt 13:49,50).

(4.) *They are employed in conveying the souls of the redeemed at death to heaven.* “The beggar died, and was carried by the angels into Abraham’s bosom” (Lk 16:22). Elijah was taken to heaven in a chariot of fire (2 Ki 2:11). “The chariots of God are twenty thousand, even thousands of angels” (Ps 68:17).

(5.) *They will for ever join with the saints in praising God in heaven.* This is their delightful employment. When an angel announced to the shepherds the birth of Christ, there was with him a multitude of the heavenly host expressing their joy in fit language: “Glory to God in the highest, and on earth peace, good will toward men (Lk 2:14). They are called to this exercise: “Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless the Lord, all ye His hosts; ye ministers of His, that do His pleasure” (Ps 103:20,21). The response to this call John heard, being in the Spirit: “I heard the voice of many angels round about the throne . . . saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev 5:11,12).

Some of the angels “kept not their first estate, but left their own habitation” (Jud 6). While some of the sons of the morning passed safely through their probation, a part of them failed and were made to endure the penalty of their sin. “God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgement” (2 Pet 2:4). They are “reserved in everlasting chains under darkness unto the judgement of the great day” (Jud 6). Though they are sentenced and are under punishment, they are not shut up in hell. For wise ends, God allows them to traverse this world. Their leader is called “the prince of the power of

the air” (Eph 2:2). Power is conceded to him in the world which he employs in walking “about, seeking whom he may devour” (1 Pet 5:8).

Of the sin by which these angels fell, we have no definite information. From two Scripture statements we are to infer that pride and falsehood were its two principal parts. We are told (1 Tim 3:6) that one who is lifted up with pride is in danger of falling “into the condemnation of the devil”. And our Lord characterises the devil as “a liar and the father of it”, who “abode not in the truth, because there is no truth in him” (Jn 8:44). Inflated by pride, it appears that Beelzebub, who is called “the prince of devils”, refused to obey some positive command; and his example was followed by the myriads of his principality. All were at once cast out from their seats in heaven. Though allowed some enlargement of their confinement, they are held “in everlasting chains under darkness unto the judgement of the great day”.

Of those fallen spirits we learn: (1.) *They are very many*. A legion of them were in one man (Lk 8:30). A Roman legion consisted of four thousand men. It is used here indefinitely for a great many. When the leader could spare such a number to torture one man, how many does he have at his command? Moreover, as every human living is exposed to be tempted by the devil, and as devils are not present everywhere, what multitudes there must be of these outcasts from heaven!

(2.) *They are exceedingly shrewd and cunning*. This is evident from the temptation by which our first parents fell. To their natural endowment of wisdom, there is added the knowledge of the art the devils have acquired by long experience. The attacks of the devil on Jesus Christ, the God-man, were a masterpiece of diabolical art, which must have succeeded with any mere man. Satan can transform himself “into an angel of light” (2 Cor 11:14). With consummate skill he attacked Job and Peter, accusing these servants to their Master of unfaithfulness, and obtaining permission to try them (Job 1:9-11; Lk 22:31,32). By his devices, he seeks to get advantage of God’s people (2 Cor 2:11).

(3.) *They possess great power*. Satan produced the tempest that threw down the house in which Job’s sons and daughters were feasting. It is generally supposed that he raised the tempest that endangered the lives of the disciples on the sea of Galilee (Jn 6:18,19). He has great power over the minds of men. He tempted David to number his people by suggestions addressed to his ambition (1 Chr 21:1,2). By appealing to the avarice of Judas, he persuaded him to betray his Lord (Jn 13:2). At the time our Lord was on earth he had the power of possessing the bodies of men and inflicting great torture on them.

(4.) *They are filled with hatred against Christ and His people*. The serpent

and his seed continue their enmity against the woman and her seed. He hates Jesus Christ with infernal intensity. He attempted to destroy Him by means of Herod soon after He was born. He stirred up the Jews to reject Him and to take His life. He was the mover of all the persecution endured by the apostles, and all endured by the faithful servants of Christ in after time. He makes war still with “the remnant of the seed [of the woman], which keep the commandments of God, and have the testimony of Jesus Christ” (Rev 12:17).

(5.) *They are put under the authority of the Lord Jesus Christ.* “The Son of God was manifested that He might destroy the works of the devil” (1 Jn 3:8). At His ascension He “spoiled principalities and powers [and] made a show of them openly” (Col 2:15). When the Lord was on the earth, devils confessed their subjection to Him (Mt 8:29). At the hour of death, He bruises Satan under the feet of His people (Rom 16:20). At the millennium, Christ will bind him and cast him into the bottomless pit (Rev 20:1,2).

(6.) *They shall at last be shut up in hell for ever.* When they were cast out of heaven, they were reserved to “the judgement of the great day” (Jud 6). The place of the punishment of the lost of our race is described as “everlasting fire, prepared for the devil and his angels” (Mt 25:41). Then those rebels against the government of God shall be made to suffer the penalty of their transgressions. As they were leaders in the revolt among the holy beings that were created to be active instruments in displaying the divine glory, it is meet that they should be made special examples of divine justice to the glory of God for ever.

Finding Refuge in God¹

Henry Martyn

6. The sudden appearance of evil thoughts made me very unhappy, but I found refuge in God. O may the Lord receive my wandering heart and make me to find, in Himself, the source and centre of beauty, a sweet and satisfied delight! O what sublime, what rapturous views of God and divine things might I enjoy with a little more watchfulness! For a moment my mind seems about to be filled, and all its faculties absorbed; but the spirit passes on and I am lost in dulness.

7. Extremely dull and cold in prayer, very principally for want of Scripture reading and meditation. Yet, through humiliation on account of it, I passed

¹An extract from Martyn’s *Journal* for 6-8 July 1804. Martyn later did missionary work and Bible translation in India and Persia.

the rest of the morning in the sense of God's presence, and with tolerable diligence. Read Acts 20. O that I may be, as I desire to be, dead to the world and have my thoughts taken up with Christ and His service! How repeatedly has this blessed chapter made me feel the vanity of the world!

8. Watchful against wandering but my heart was not engaged. Rode home from Lolworth in a great storm of rain. I had grand views of God and felt no doubt but that I should be received, were I to be taken from this world; but I felt that my only hope was in Christ, for not one thought, word, or work of mine was without sin. In the evening service, I enjoyed great delight in God at times, and a desire to be His. The most satisfying feeling at those times is the worthiness of God and Christ.

Preface to the Lord's Prayer: Lessons¹

Thomas Boston

1. Let us see here the miserable condition of those who have no grounds to call God Father. They were never adopted into the family of heaven, but are of their father the devil, still members of the family of hell. And if they are not delivered from that hellish society, they must perish for ever. They have never yet prayed aright, for no one can pray in a proper manner but those who have the Spirit of adoption. O cry to God that He may be graciously pleased to translate you from the family of Satan into the family of God and grant you the privileges of the children of His family.

2. There is no right praying without faith, for without faith it is impossible to please God, and whatever is not of faith is sin. We cannot call God Father, or love or reverence Him, without faith. Nor can we have any fellowship or communion with Him but by faith in Him as our Father in Christ.

3. Hence see the happiness of the saints in the love of the Father, who is their Father; in the love of the Son, who has made them the children of God; and in the love of the Holy Spirit, who teaches them to call God their Father. How happy must those be who are so nearly related to all the three Persons of the adorable Trinity and are loved by, and have communion with, each of them! O seek above all things to become the children of God, and you shall be thus happy!

4. In no case is a child of God much to be pitied in the world, as long as he has a Father in heaven, to whom he can have access by prayer at all times and in all cases, whether it be in life or in death (Mic 7:7). The believer's

¹Taken, with editing, from *The Works of Thomas Boston*, vol 2. Boston is commenting on the words, "Our Father which art in heaven".

Father is a very present help in trouble; and when all help fails, He will never fail His own children but will sanctify their troubles, be present with them in their greatest straits and afflictions, support them under them and deliver them, as He sees it will be for His own glory and their good. Let us then plead our interest in Him if He is our Father, and engage His Spirit and presence to be ever with us, in every circumstance of life and in the awful scenes of death and the grave, which we should view, not with terror, but with joy, as the messenger sent to convey us to the house of our Father which is in heaven.

Daniel Rowlands¹

God, time and again, sent true servants to proclaim the unsearchable riches of Christ in Wales. Not the least of these, in abundant labours and striking success, was Daniel Rowlands of Llangeitho, Cardiganshire. John Owen, one of his biographers says that “no single individual in Wales has contributed so much towards the promotion of true religion”.² Rowlands was the second son of Daniel Rowlands, incumbent of Llangeitho, and was born in 1713. His father was, like so many clergymen of his time, altogether ignorant of what true religion meant.

His son Daniel was trained for the ministry but, brought up under such influences, it is not to be expected that, as far as example was concerned, he had any ideas of the solemn responsibilities of the sacred office. He succeeded his father in Llangeitho, and began his dead ministry in a light and frivolous way. It is traditionally reported of him that he excelled in all kinds of sports, and that he was a ringleader in all the corrupting amusements of the age. “There was,” says his biographer, “commonly in every parish some place where the vain, the foolish, and the dissolute assembled; and there among them Rowlands, it is said, appeared the foremost, the liveliest, and the most active of the party, after having been in Church reading, praying and preaching in the morning”.³ The religious state of the parish, as might be expected from such a ministry, was deplorable.

Bala about 1742 may be taken as typical of other parts of Wales. “The

¹Taken, with editing, from *The Free Presbyterian Magazine* for January 1922. The writer’s name is not given.

²John Owen, *A Memoir of the Rev Daniel Rowlands . . .*, London, 1840, p 44. A more recent biography, by *Eifion Evans*, was published in 1985 but is now out of print. A significant account of Rowland’s life appears in *The Calvinistic Methodist Fathers of Wales*, published by the Banner of Truth (and available from the Free Presbyterian Bookroom).

³Owen, *A Memoir of the Rev Daniel Rowlands*, p 48.

common people”, says *The Spiritual Treasury*, “were more inclined to go to church on Sabbath mornings than the gentry; but in the afternoons they greedily followed their amusements. There was hardly a Sabbath afternoon on which they had not . . . some place for sports. Here the youths exhibited their strength, and a great number . . . came together to look at them. On Saturday nights, especially in summer, the young people, both males and females, kept what was called singing nights, and amused themselves by singing with the harp and dancing till the dawn of the Sabbath. In Bala they were usually on the Sabbath afternoons singing and dancing in the public houses . . . As to true religion and godliness, if by their fruits they are known, there was here but little of them, at least as things appeared to me.”

God in judgement might have left Rowlands to perish for daringly entering the ministry unconverted. But God, who deals with men according to His great mercy, visited Daniel Rowlands in a very unexpected way. He had gone with a number of his people to hear Griffith Jones, a noted preacher who was to preach nearby. So great was the crowd who gathered that for many who came to hear him there was no room to sit, among them Daniel Rowlands.

His biographer thus describes the incident: “His appearance at this time was very vain, full of conceit and levity. So large was the assembly that there was no room for them to sit down; in the midst of them, just opposite the preacher, stood Rowlands, evidently conceited and full of himself, and his countenance showing no small measure of contempt. His appearance was such as to draw the attention of Mr Jones while he was preaching, and so much so that he suspended his discourse and offered up a very earnest and affecting prayer for the vain young man that stood before him, beseeching God in an especial manner to make him a suitable instrument for turning many from darkness into light. His prayer, it has been said, produced an amazing effect on the mind of Rowlands. His appearance when returning home was quite different from what it was when he went there. The proud gait had disappeared, and the vain talk was no longer heard. With the head and face towards the ground, he seemed very thoughtful. It was thus that the great change commenced.”

From this day onwards he was a different man, and his preaching was also different. He began by preaching the law, pointing out its high and minute demands and announcing its awful threatenings. “Awful and extremely terrifying was the message,” says his biographer, “nothing but the consuming flashes and dreadful thunders of the law, with hardly anything like the joyful sound of the gospel. Endless condemnation, deserved by sinners, was what he set forth with unusual power and energy. His own spirit seemed to have

been filled with great and awful terror. He appeared as if he wished to kindle the fire of hell around the transgressors of God's law, that he might terrify them. He unfolded the indignation of heaven against sin with amazing clearness, earnestness and vigour. But there was no harshness in his voice nor sternness in his countenance; but, on the contrary, the most melting tenderness. He spoke as one overflowing with compassion and under the deepest conviction of his own unworthiness."

His preaching was his actual experience, and wonderful effects followed it. Hundreds and thousands flocked to hear him. The most thoughtless were sobered as by death, and the hardhearted, profane and godless wept under the proclamation of the awful message of condemnation. But deep though the convictions were, those so affected were not brought into the liberty of the gospel. "Deep convictions," says Owen, "and hardly anything else, were produced. According to what the writer has heard from the oldest of Rowlands' followers that he has consulted, those convictions lasted for some years – perhaps four or five, and he continued all that time in the same awful strain of preaching."

At this time he had a true and judicious friend in Philip Pugh, a Presbyterian minister in the neighbourhood. When critics pointed to Rowlands' defects, his friend would gently admonish them. "Let him alone; he is an instrument raised by God for some great work. He will improve in a short time. God will bring him right by degrees."

A few years after Rowlands' conversion, a remarkable change took place in his preaching. As Pugh listened to the solemn truths declared with such power and conviction, he felt that something was seriously lacking, notwithstanding the tremendous effect produced. He told Rowland: "Preach the gospel to the people; point them to the balm of Gilead and the blood of Christ". Rowlands remonstrated with him, saying that he could only preach what he had experienced. "Yes, but tell the people that the gospel message is in the Bible though you do not yet feel its power; proclaim it on the authority of God's Word."

It was advice given in love, and in love it was taken. And through the abundant mercy of God the "son of thunder" became also a "son of consolation". The law was still proclaimed, but the gospel trumpet sounded its clear, sweet, cheering message, gladdening the hearts of thousands. Owen has dealt with this notable change with spiritual insight and sober discrimination, as this quotation will show: "It was the law he preached at first, and after some time he . . . proclaimed as fully, as often, and as clearly the unfathomable treasures of the gospel. This was probably the reason that the deepest convictions were produced under his ministry, not only at first, but throughout the whole course

of his life. . . . Breaking up the ground and harrowing was a very thorough work under his ministry.

“On this account probably it was that the religion of those who had been converted through him was purer, more serious, and more heavenly than I have observed in any other instances. There was something very tender and melting in their spirit, and their experience seemed deeper than what is found commonly in pious people. . . . The clearness and authority, the power and vigour, the sympathy and earnestness which he displayed before while preaching the law he displayed now while preaching the gospel, and that perhaps in a higher degree and to a greater extent. If he proclaimed before a righteous law, which required perfect obedience, and threatened eternal condemnation to its transgressors, he now proclaimed the complete obedience that was rendered to it by Him who came in the believer’s place, as being fully sufficient for the justification of the worst and the most guilty of men who saw and bewailed their miserable condition. The fullness of Christ and His readiness to receive the vilest and the most wretched, and to forgive freely all their sins, he set forth with so much clearness and effect that those who were before wounded by the arrows of conviction were filled with amazement and with joy unspeakable.”

Christmas Evans, himself a prince of preachers, has left a description of his preaching: “While Rowlands was preaching, the fashion of his countenance became altered; his voice became as if inspired; the worldly, dead and careless spirit was cast out by his presence. The people, as it were, drew near to the cloud, towards Christ and Moses and Elijah. Eternity, with its realities, rushed upon their vision. These mighty influences were felt more or less for 50 years.”

On one occasion while he was preaching on the Lord’s Day, a gentleman who had been out hunting dropped into the service on his way home with the intention of finishing off the day by making sport of the parson. When Rowlands came in, this sportsman stood up and made grimaces at the minister with the evident intention of disconcerting him. Nothing daunted, Rowlands went on preaching and, as he pointed out the claims of God’s law and the penalty that it exacted, the man, with those around him, was awed and he trembled and wept. When the service was over he came to Rowlands and asked him to stay with him, and during his lifetime he gave abundant evidence of being truly regenerated.

In his own district, the companions of the days of his ignorance and folly kept on their evil way, spending the Lord’s Day in revelry and games. Rowlands spirit was stirred within him, and as he could not get them to come to the church services, he decided to hold an open-air meeting at the devil’s

playground. He proclaimed God's truth with great power and authority in their hearing, and from that day Satan lost his power in assembling these Sabbath profaners at the spot where so many were making a covenant with death and an agreement with hell.

As he would not cease preaching wherever he had an opportunity, he was cast out of the Church of England, but he had a higher commission than that of men for preaching the truths of God, and thousands rejoiced in the precious message that fell from his lips. The effect produced by his preaching at times was extraordinary. He preached with great feeling, and it is recorded that so solemnly impressed was he on one occasion that as he uttered the words referring to the Redeemer's sufferings, "By Thine agony and bloody sweat", the vast congregation completely broke down.

As a true servant of Christ he fully recognised that conversion was not the work of man, but of God, as the following anecdote clearly shows. "There is a man," he said, "whom I converted." "Very probably, sir," was the reply, "but you have converted many besides him." "No, friend," he added, "you do not understand me; it was I, and not God, that converted him; for he is gone back, poor man, to the world; but it would have been otherwise had God converted him."

He died at the age of 76, on 16 October 1790. He had served in God's vineyard for 53 years with great activity and an abundant blessing rested on his labours. His removal caused great sorrow to thousands who had heard the gospel as glad tidings from his lips.

Jesus and the Woman of Samaria (6)¹

George Hutcheson

John 4:15. *The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw.*

1 The bars of ignorance and sin even in the elect, hindering them from Christ, are not easily broken; so much appears in this woman's answer. Whether we understand her to speak by way of derision, or rather that Christ's spiritual preaching did reveal to her some excellence in these things (as may happen even in natural minds); yet she only took them up in a natural way, and accordingly her desire was but carnal.

2. Even nature may have a loathing at these outward infirmities that follow sin, and yet will not be affected with spiritual needs without being renewed.

¹These are the "Doctrines", or lessons, as edited, that Hutcheson (1626-74) draws from these verses, in his *Exposition of the Gospel of John*. Continued from December.

Such people may have a desire to be happy and free of these troubles although they seek this happiness under the sun, and often in what will be their greatest misery; for the woman desires to be rid of thirst and of trouble in seeking water.

3. It is the great fault of many that they would be content with as much of Christ as may serve their worldly ends, and no more. Particularly, it is but a natural and carnal desire after spiritual things when they are sought to supply natural imperfections and needs, and to bring about natural, imaginary happiness; for such was her desire: “Give me this water, that I thirst not, neither come hither to draw”.

Book Reviews¹

Preparations for Sufferings, by John Flavel, published by the Banner of Truth Trust in their Puritan Paperbacks series, paperback, 169 pages, £5.50.

John Flavel, son of Rev Richard Flavel, was born at Bromsgrove, Worcestershire, in 1630. He was educated at University College, Oxford, and ministered for six years at Deptford before being called to Dartmouth in 1656, where he died in 1691, aged 61. In 1662 the Act of Uniformity was passed, prescribing the form of public prayers and the administration of the sacraments and requiring episcopal ordination for all ministers. Adherence to the Act was required to hold office in either government or church and, as a result, Flavel along with 2000 other clergymen who could not in conscience subscribe were expelled from their charges. For a period of 25 years he continued to labour in the cause of Christ amid persecutions and various obstructions, preaching as the opportunity afforded in private dwellings, in open fields and even on the shore at low tide, until in 1687 the royal licence was granted to worship God without being molested. He then resumed his public labours in a new church erected by his affectionate and faithful congregation.

Flavel was therefore well acquainted with suffering in the cause of his Saviour when, in 1682, he published this exposition of Paul’s words, “For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus” (Acts 21:13), showing how vital and necessary a thing it is to make preparation for the possibility of sufferings. In John 15, Jesus warns His disciples that “the servant is not greater than his lord. If they have persecuted Me, they will also persecute you.” In our own land, Christians have enjoyed a long period of peace from persecution, but there are signs that to suffer “for righteousness’ sake” may once again be a feature of the Christian

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

life. This book not only provides an excellent preparation for persecution but also for meeting with other adverse providences.

In his Epistle to the Reader, Flavel writes, "It is not the design of this manual to scare and affright any man with imaginary dangers, much less to sow jealousies and to foment the discontents of the times; it being a just matter of lamentation that all the tokens of God's anger produce with many of us no better fruit but bold censures and loud clamours, instead of humiliation for our sins, and the due preparation to take up our own cross, and follow Christ in a suffering path, which is the only mark and aim of this tract. . . . The cup of sufferings is a very bitter cup, and it is but needful that we provide somewhat to sweeten it." His subtitle for the book is, "The Best Work in the Worst Times".

This small book begins with opening up the text, explaining Paul's "loving and gentle rebuke of his followers, his quieting and calming argument". The "doctrine" is deduced: "That it is a blessed and excellent thing for the people of God to be prepared, and ready for the hardest services, and worst of sufferings, to which the Lord may call them".

The subsequent chapters deal with God "hedging in" His people by His providence in a suffering path, to let us know that in so doing He illustrates His own glory and promotes His people's happiness. He forewarns of approaching dangers, "to leave the incorrigible wholly inexcusable, that those who have no sense of sin, nor care to prevent ruin, might have no cloak for their folly when judgements overtake them".

Flavel demonstrates the value of a prepared heart and what a blessed thing it is to be bound, or to die, for Christ as Paul was. There must be a sound, real work of grace in the heart to fit a person for suffering for Christ. "This work of grace consists in the real change of the whole man by the Spirit of God, whereby he is prepared for every good work." Flavel goes on to describe this work of grace and the necessity of getting clear evidences in order to be ready for sufferings. He directs believers to be diligent about the public means of grace, "for the Lord loveth the gates of Zion more than all the dwellings of Jacob" (Ps 87:2); to attend sacramental seasons; to cleave to Christ, who is the Author and Finisher of faith; and to cry to Him: "Lord, increase [my] faith" (Lk 17:5). Faith animates prayer, and prayer increases faith. "Beware of sense," he writes, "which is the supplanter of faith. If you live upon things earthly, you put your faith out of its office."

In the final chapter he tells us that "unless the heart be mortified to all earthly enjoyments, they will appear great and glorious things in your eye and estimation; and if so, judge what a task you will have to deny and to leave them all in a suffering hour. It is corruption within that puts the lustre

and glory upon things without: it is the carnal eye only that gazes admiringly after them" (2 Cor 5:16).

Flavel writes about the hazards of temptations and Satan's "artifice to shuffle his temptations as indiscernibly as may be into the soul". "Surely in vain the net is spread in the sight of any bird" (Prov 1:17).

The author emphasises the necessity of prayer, depending constantly and entirely upon the Spirit. All saints are to go to Christ for supplies, to receive of His fullness. "We are no match for the one who conquered Adam hand to hand in his state of integrity."

The book concludes with words of exhortation and comfort, and a reminder of how ready the Lord Jesus was to suffer the hardest and most vile things for His people. He who was glory itself, the very brightness of glory, had a bitter cup of wrath put into His hands. And yet He lovingly and willingly drank it up. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" (1 Pet 4:1).

Flavel's final comment is to say, "As you expect to finish your course with joy, be diligent in the use of all means, to prepare and make yourselves ready to follow the call of God, whether it be to bonds, or to death, for the name of the Lord Jesus".

This little book is full of wise words of advice with scriptural supports for every argument. It is humbling and yet encouraging to read of our responsibilities and duties so clearly set out by such an eminent man of God. Our shortcomings are laid bare in Flavel's volume but we are encouraged to be earnest at the throne of grace to enable us to walk in the strength of the Lord amidst all the miseries of this life, and to have that wonderful thing, "preparation for sufferings".

F R Daubney

An Ark For All God's Noahs in a Gloomy Stormy Day, by Thomas Brooks, published by the Banner of Truth Trust in their Puritan Paperback series, paperback, 283 pages, £6.25.

This is a timely publication for our dark day, when God's judgements are abroad in the earth. The book is based on several of Brooks' sermons on Lamentations 3:24, "The Lord is my portion, saith my soul; therefore will I hope in Him". Those who have appreciated, for example, the author's *Precious Remedies Against Satan's Devices* will value this book also.

Thomas Brooks (1608-1680), about whom little is known, studied at Cambridge and was a Puritan minister in London from about 1640 to his death. Prior to his London years he was at sea, probably as a chaplain with the fleet. A measure of his ability is that he preached before Parliament several times. Although he was one of the ejected ministers under the iniquitous

Act of Uniformity of 1662 he continued preaching in his parish in a new location. He therefore ministered through the 1665-66 Great Plague, from which many thousands in the city died, and also during the Great Fire of London in 1666.

John Reeves, a brother minister and close friend, said of him after he died that he was a person “of a very sweet nature and temper: so affable, and courteous, and cheerful . . . of a very great gravity . . . of a very large charity, . . . of a wonderful patience . . . of a very strong faith in the promises of both worlds [earth and heaven]”.

One writer says of Brooks, “His writings exude spiritual life and power and are particularly comforting for true believers. If limited to the purchase of a few sets of Puritan works, be sure to buy and read Brooks.”

He had a modest view of his gifts, saying, “Though my candle be but little, yet I must not hide it under a bushel. Though I have but one talent, yet I must not hide it in a napkin.”

The doctrine of the book is “that the Lord is the saints’ portion”, and therefore the subject of the book is, as one of its subtitles states, “the transcendent excellency of a believer’s portion above all earthly portions whatsoever.”

After describing the kind of portion God is to believers, he gives the grounds of having a title to God as one’s portion. Then, having enlarged on 14 lessons to be learned from the doctrine that God is the portion of the saints, he concludes with evidences of having God as one’s portion, and other practical points.

A flavour of the book is given by the following extracts. (Brooks is eminently quotable as witnessed, for example, by C H Spurgeon’s collection of his quotations, *Smooth Stones From Ancient Brooks*.)

Regarding the unsatisfying nature of material wealth, Brooks asserts, “Worldly portions can never satisfy the souls of men, Ecclesiastes 5:10, ‘He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity’. All the world cannot fill the soul, nor all the creatures in the world cannot stock the soul with complete satisfaction. As nothing can be the perfection of the soul but He that made it, so nothing can be the satisfaction of the soul but He that made it. . . . A man shall as soon satisfy the grave, and satisfy hell, and satisfy the stomach with wind, as he shall be able to satisfy his soul with any earthly portion.”

“God only is that satisfying good,” he insists, “that is able to fill, quiet, content, and satisfy an immortal soul. Certainly, if there be enough in God to satisfy the spirits of just men made perfect, whose capacities are far greater than ours (Heb 12:23-25); and if there be enough in God to satisfy the angels, whose capacities are far above theirs; if there be enough in God to

satisfy Jesus Christ, whose capacity is unconceivable and unexpressible; yea, if there be enough in God to satisfy Himself, then certainly there must needs be in God enough to satisfy the souls of His people.”

“O Christians!” exclaims Brooks, “God is an all-sufficient portion: His power is all-sufficient to protect you; His wisdom is all-sufficient to direct you; His mercy is all-sufficient to pardon you; His goodness is all-sufficient to provide for you; His word is all-sufficient to support you and strengthen you; and His graces all-sufficient to adorn you and enrich you; and His Spirit is all-sufficient to lead you and comfort you; and what can you desire more?”

In emphasising that God is the secure portion of believers, he assures them: “O Christians, God is so yours in Christ, and so yours by covenant, and so yours by promise, and so yours by purchase, and so yours by conquest, and so yours by donation, and so yours by marriage union and communion, and so yours by the earnest of the Spirit, and so yours by the feelings and witnessings of the Spirit, that no power or policy on earth can ever finger your portion, or cheat, or rob you of your portion”.

But the portion of the ungodly shall vanish. Brooks expostulates with believers, “Oh sirs, it will be but a little, little while before the great God will disrobe the wicked of all their prosperity, felicity, and worldly glory, and clothe them with the rags of shame, scorn, and contempt for ever; and therefore, oh what folly and madness would it be for those that are heirs of God, and joint heirs with Christ, of all the glory of heaven, to envy the prosperity of the wicked”.

“A man in rags that hath God for his portion”, says our author, “is a more honourable person than the greatest monarch on earth that hath only the world for his portion. I have read of Alexander the Great, and of Pompey the Great, and of Charles the Great, and of Abner the Great, and of Herod the Great; but what were all these great men but grasshoppers to the saints that have God for their portion?”

Therefore the believer has every reason to be cheerful. “O my brethren,” Brooks exhorts, “it doth no ways become those that have God for their portion to walk up and down the world with clouded countenances, with sadded countenances, or with dejected countenances, etc, and therefore, under all your crosses and losses, wipe your eyes, and walk up and down with pleasant countenances, with cheerful countenances, and with smiling countenances, and this will be an honour to God, and an honour to religion, and an honour to profession, and an honour to that saintship that is too much slighted and scorned in the world.”

How does one obtain God as one’s portion? Brooks’ answer: “If you would have God for your portion, then you must take up Christ in your arms,

and treat with [that is, deal with] God upon the credit of Christ. There is no acquaintance with God, there is no reconciliation to God, there is no union nor communion with God, there is no readmission into the presence and favour of God, without a mediator.”

Finally, we quote one of the several evidences given of having God as one’s God: “If God be thy portion,” says Brooks, “then in all thy straits, trials, troubles, and wants, thou wilt run to thy God, thou wilt fly to the Lord, as to thy only city of refuge.”

May this new volume in the publisher’s Puritan Paperback series have a wide circulation and be blessed to many. (Rev) Neil Ross

Protestant View

Transubstantiation

At the heart of the Romanist system lies the fundamentally false idea that its ministers are a class of priests distinguished from, and superior to, the other members of their Church. Indeed, nothing has exerted a greater influence over the minds of the blinded devotees of Rome to keep them in thrall than the alleged power of the priesthood. Ultimately, the authority of the Papacy may be regarded as depending on this. As antichrist counterfeits everything belonging to Christ through the distortion of the truth, so here we have the most precious doctrines of Scripture concerning the priestly work of Christ and the sacrament of His body and blood perverted by the most blatant and far-reaching error.

James Bannerman (1807-68) wrote, “It is the sin above others of the Church of Rome, that it has assumed to itself that name of Priest, which none in heaven or in earth is worthy to bear but the Son of God, and that its ministers pretend to stand between the creature and the Creator in the exercise of His priestly office among men”. There are a number of strands to the Popish teaching about the priesthood and the sacrament of the Lord’s Supper but they centre on two main doctrines which are inextricably linked; firstly, that of transubstantiation and, secondly, that of the sacrifice of the mass. From transubstantiation flows the horrid blasphemy of the worship of the host (the wafer); whilst, from the doctrine of the bloodless sacrifice of the mass, there flows the notion that physical participation in the mass procures actual atonement for sin, and forgiveness. This note only touches on some points in relation to transubstantiation.

The Popish teaching is that the priest actually stands in the place of Christ to perform, by the words of consecration, a miraculous change upon the

physical elements of bread and wine – so that they cease to be bread and wine in their actual substance (even though they remain exactly the same in appearance) but become the real body, blood, soul and Divinity of Christ.

The only argument adduced to support this fabulous and monstrous teaching is an appeal to the literal sense of the words, “This is My body”. But clearly the Saviour was using figurative language when referring to the elements of bread and wine. His words mean, “This represents My body”. This can be seen by referring to John chapter 6, where eating the flesh and drinking the blood of Christ are indisputably used as figurative terms for believing in Him. Furthermore, Romanists themselves have to resort to a non-literal and figurative explanation of the words, “This cup is the new testament in My blood”, because on a purely literal interpretation, the words imply that the cup is the covenant and therefore it would actually be the cup, and not the wine, that would be transubstantiated into the blood of Christ. The literal interpretation is therefore impossible. Furthermore, it is to be remembered that even after the words of consecration, the Saviour referred to the elements of the Supper as “bread” and “wine”, simply because they remained such and had not been transubstantiated at all. We see therefore that all attempts to justify transubstantiation from Scripture are utterly futile.

Again, the idea that the priest affects a miraculous change of substance, which happens to be unobservable to the senses, is not only patently ludicrous but represents a gross mistake with regard to the actual nature of miracles. The miracles wrought by Divine power in Scripture involved an appeal to the testimony of the senses. The water turned into wine in Cana of Galilee was seen and tasted to be wine; it certainly was not wine under the appearance of water. Transubstantiation, however, contradicts the basic sense perception that God has given us. As *The Westminster Confession of Faith* states, this doctrine “is repugnant not to Scripture alone, but even to common sense and reason; overthroweth the nature of the sacrament; and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.” (WCF 29:6). The glorified body of Christ is in one place only: at the right hand of the Father. And the heavens must contain Him until the great day of judgement, when all the soul-ruining blasphemies of Romanism will be fully exposed and condemned for ever. AWM

Notes and Comments

Northern Ireland Abortion Amendment Bill

A recent attempt to amend the abortion law in Northern Ireland has met with

disappointment. Under the current legislation, imposed by Westminster on the Stormont Assembly, abortion is permitted up to 24 weeks for most reasons but, shockingly, is available even at full term for children deemed to have a severely life-limiting condition, the definition of which includes Down's syndrome, cleft lip and clubfoot.

"The Severe Foetal Impairment Abortion (Amendment) Bill", which was introduced by a private member and supported by the Democratic Unionist Party (DUP) passed the Committee Stage at Stormont and was debated at its Consideration Stage. It was rejected after the Assembly members (MLAs) voted by 45 to 42 against the principles of the Bill. It will now be referred back to the Speaker, and it is understood that the DUP is seeking legal advice around the protection of rights for people with disabilities. The Bill had received a landslide of support from the public, with 99% of the 9125 submissions to the consultation on the Bill being in favour of the proposed legislation.

Those who support the Amendment Bill are appalled at the message the current legislation sends to the world. One of these supporters expresses the message thus: "A child that has a non-life-threatening disability should be regarded as worthless and may be destroyed, if the mother chooses that course of action". The Christian Institute reported that Professor John Wyatt, of University College, London, said, "As a doctor who has cared for many new-born babies and older children with disabilities, I strongly support this Bill. It is absolutely right that the law recognises that an unborn baby with a non-fatal disability deserves the same protection as an unborn baby without a disability".

One of the opponents of the amendment, Deputy First Minister, Michelle O'Neill, speaking during the debate, described the Bill as part of a shameful strategy to block abortion services. She went on to say that its proponents "continued to hold up and deny this essential health care service to women and girls who need it". As usual in debates involving abortion, the right of the woman to choose takes precedence over the right of the unborn child to life.

Our "caring" society may close its eyes to the reality and wickedness of aborting, on demand, a child at any stage of its development, but there is One who sees. The Most High God is Judge of all things and will call us all to give an account for what we have done in this life. "Thou shalt not kill."

FRD

Holy Trinity Brompton

Holy Trinity Brompton (HTB), with a congregation numbering over 4000 and said to be the largest in the Church of England, has recently announced the appointment of its next minister. HTB is the home of the well-known "evangelistic" Alpha Course which has spread over the whole world. The

Alpha Course has been characterised as fundamentalist, mechanistic, ecumenical, charismatic, weak on the doctrines of sin and the atonement, and giving a disproportionate place to the Holy Spirit as against Christ.

The minister-elect for HTB currently pastors in Brighton, and in 2016 he expressed support for the Brighton “Gay Pride” march. It does not seem that he is a zealous proponent of homosexuality, but simply wishes to appear “neutral” for evangelistic purposes. His appointment to this large congregation will further undermine and compromise the already feeble Christian testimony against the evil of homosexuality in Britain. “Nevertheless the foundation of God standeth sure” (2 Tim 2:19). The Bible condemns all homosexuality, and however men may rage and march against this, or ignore it or try to explain it away, they cannot alter it. *DWBS*

Refusal of Jury to Convict

A jury in Bristol has refused to convict of criminal damage four people who pulled down a statue of Edward Colston (1638-1721) and threw it into the harbour. There was no question that they had done so but the jury refused to convict them of a crime. Colston was a High Anglican who was heavily involved in the Royal African Company, and hence in the slave-trade. He was also a very considerable benefactor to Bristol, as a visit to his Wikipedia page will show, endowing schools, hospitals and almshouses. The people of Bristol are benefitting from Colston’s money to this day. The statue was set up in 1895, presumably to commemorate Colston’s benefactions, rather than as an endorsement of his involvement in the slave-trade; and there were legal means available, and steps in hand, for its removal. The refusal of the jury to convict of an obvious crime shows the extent to which the public sense of right and wrong has been perverted in Britain. Jurors in England promise that they “will faithfully try the defendant and give a true verdict according to the evidence”, and every juror will have to account for his decision on the Day of Judgement. *DWBS*

Church Information

Ordination and Induction of Rev J A Morrison

On Thursday 30 December 2021, the Northern Presbytery met in the Dornoch church for the ordination and induction of Rev John Morrison to the charge of Tain, Fearn, Creich, Lairg, Rogart and Dornoch. In spite of the concerns over Covid, a good number of people were present, including Rev Iain MacDonald (Portree), who was associated with the Presbytery.

The Moderator, Rev Allan MacColl, preached from Isaiah 6:6-8: "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." The Clerk gave a brief narrative of the proceedings in the call, and the Moderator addressed to Mr Morrison the questions appointed to be put to probationers on their induction and ordination to a pastoral charge. Mr Morrison duly answered these questions and signed the formula in the presence of the congregation. Rev John MacLeod addressed the newly ordained and inducted minister, and Rev Wilfred Weale, the former Interim Moderator, exhorted the congregation. Expressions of prayer and good will were conveyed from a number of other Presbyteries.

No refreshments could be provided because of difficulties with Covid. The charge had been vacant since the retiral of the late Rev D J Macdonald in 2008. We trust that the Lord will bless Mr Morrison in his labours in the congregation and the wider Church. (Rev) Douglas Somerset, Clerk

Meetings of Presbytery (DV)

Northern: At Dingwall, on Tuesday, March 8, at 2 pm.

Southern: At Glasgow, on Tuesday, March 1, at 2 pm.

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

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

Zimbabwe: At Bulawayo, on Thursday, April 14, at 11 am.

Synod Committee Meetings

Synod committees will meet, DV, as follows:

Tuesday, March 15:

09.10 - 09.40 Church Interests Committee

09.50 - 11.20 Training of the Ministry Committee

11.30 - 12.30 Sabbath Observance Committee

12.40 - 13.40 Overseas Committee

13.50 - 14.50 Outreach Committee

15.00 - 17.00 Religion and Morals Committee

18.00 - 19.30 Publications and Bookroom Committee

19.40 - 20.40 Welfare of Youth Committee

Wednesday, March 16:

10.00 - 13.00 Finance Committee

(Rev) K M Watkins, Clerk of Synod

Bookroom Fund

By appointment of Synod, the Special Collection on behalf of the Bookroom Fund, is due to be taken in congregations during February.

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-Struan:** Sabbath 12 noon. **Glendale and Vatten:** Sabbath 6pm, alternately. Thursday 7 pm, rotating between Struan, Vatten and Glendale. Contact Rev I D MacDonald; tel: 01478 612110.
- Dingwall:** Church, Hill Street, IV15 9JP: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev A W MacColl MA PhD, 10 Achany Road, Dingwall, IV15 9JB; tel: 01349 866546.
- Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; no F P services. Rev J A Morrison BA, 2 Cherry Grove, Bonar Bridge, IV24 3ER. Tel: 01863 766157.
- 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). 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 12 noon, 6 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Manse tel: 01445 712247. Contact Rev D A Ross; tel: 01445 731340.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am, 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, 5.30 pm; Thursday 7.30 pm. Rev W A Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. **Thurso:** Duncan Street; and **Strathlyon:** no services meantime.
- 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 7.30 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 Main Road, Luncarty, PH1 3EP; tel: 01738 828762.
- 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) Mivaiga:** 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. Contact Rev D A Ross; tel: 01445 731340.

England

- Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Wednesday 7.30 pm.; **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building); Wednesday 8 pm, alternately in Sandbach and Gatley. 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. Manse tel: 519 363 2502.

Vancouver: Burnaby Community Room, 3605 Gilmore Way, Burnaby, BC, V5G 4X5. No services at present. Contact: Mr Hector Ross, tel: 1-647-355-0844; e-mail: hector.ross@outlook.com, or Mr David Kuiper; tel: 1-519 -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: 33 Ubi Avenue 3, Vertex Tower A, #05-60, Singapore 408868: Sabbath: 9.30 am and 5.30 pm; Wednesday: 7.30 pm. Contact: Mr Bernard Yong, tel: (65) 9639 3040, 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 Levyskyi; tel: 00 38 048 785 19 24; e-mail: dlevyskyi@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.

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

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

New Canaan: Church.

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