

The Free Presbyterian Magazine

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

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

Contents

Saving Blessings from the Son of God	97
Leading Captive Captivity	
A Sermon by <i>Rev D MacLean</i>	100
Many Sweet Names for Pardon of Sin	
<i>Thomas Boston</i>	104
Perfectionist View of Sanctification (1)	
<i>Rev J MacLeod</i>	106
Babel and Its Tongues	
<i>Henry Law</i>	111
Malcolm Macleod, Ness	
<i>Rev Malcolm Gillies</i>	115
What Faith Receives	
<i>Archibald Hall</i>	117
The Sinner’s Substitute	
<i>W K Tweedie</i>	121
Book Review:	
<i>Seven Words</i> by Hugh M Cartwright.....	122
Notes and Comments	125
Church Information	128

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Communions

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

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

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

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

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

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

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

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

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

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

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

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Saving Blessings from the Son of God

One of the most surprising conversions that ever took place must have been that of Saul of Tarsus, a man described as “breathing out threatenings and slaughter against the disciples of the Lord” (Acts 9:1). His hatred of Jesus of Nazareth was such that he would not only threaten to have the followers of Jesus killed but do all in his power to bring it about. He was very much doing the work of the evil one himself, whose enmity to the Most High had overflowed in heaven, at the beginning, and again in the Garden of Eden. Now it was showing itself again to a remarkable extent in the activity of this young Pharisee.

He was arrested by these words of the Saviour: “Saul, Saul, why persecutest thou Me?” (Acts 9:4) – words that were applied to his soul by the power of the Holy Spirit. Further, when Saul asked, “Who art Thou, Lord?” he was told: “I am Jesus whom thou persecutest” (Acts 9:5). (Saul did so by his pursuit of Jesus’ people, who were united to Him by faith.) In Jesus’ words there was surely, besides a further reminder of his sin, a revelation of mercy in the name *Jesus*. Saul was in effect being told: I am the Saviour. It was as if He had said, I am He who “is able also to save them to the uttermost that come unto God by” Me, making it clear that He was able to save Saul to the uttermost if he would come to God.

What were the initial evidences of Saul’s conversion? First there was his question, “Lord, what wilt Thou have me to do?” (Acts 9:6). Here was submission to Jesus as King, One who had complete authority over him. There was no resistance, but a readiness to do as he was directed. And that never left him until he was taken to the perfections of everlasting glory, where he will never relapse into rebellion. We find the second evidence of a change of heart in what was said to encourage Ananias: “Behold, he prayeth” (Acts 9:11). There had indeed been a change of heart in this rebel against God; Saul was now expressing the desires of a renewed heart to the God of heaven, to whom he had now been reconciled. He was expressing also, no doubt, desires for many more to be added to the followers of Jesus, and that he himself would know Jesus better and serve Him acceptably.

Jesus now sent Saul out as a preacher, particularly to the Gentiles, though not to them exclusively, “to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me” (Acts 26:18). The power to turn sinners was not, of course, Saul’s own; it was the power of the Holy Spirit applying the truth that Saul would declare to those listening to him.

But Saul was not long in beginning the work of preaching. We are told that “straightway he preached Christ in the synagogues, that He is the Son of God” (Acts 9:20). Matthew Henry, in his commentary, stresses “what he preached: he preached Christ. When he began to be a preacher, he fixed this for his principle, which he stuck to ever after: ‘We preach not ourselves, but Christ Jesus the Lord’; nothing but Christ and Him crucified. He preached concerning Christ that He is the Son of God, His beloved Son, in whom He is well pleased, and with us [believers] in Him, and not otherwise.”

In preaching to the Jews in the Damascus synagogues, Saul was beginning where the Jews were. They knew about the Messiah (or, the Christ, the Anointed One) from the Old Testament Scriptures and it was no doubt from these Scriptures that Saul presented evidence that Jesus was the Son of God. He may have referred to Isaiah 9:6,7, which speaks prophetically of the coming of Christ: “Unto us a child is born, unto us a son is given”, and goes on to describe Him as “The mighty God”. The *child* to be born points to His humanity; the *son* to be given points to His divinity, “for God so loved the world, that He *gave* His only begotten Son” (Jn 3:16). Here was Christ proclaiming Himself as the Son of God; the Father gave Him – He delivered Him up – to suffer and die in the place of sinners.

But in all His sufferings, even unto death, Christ was ruling over everything that happened. He was the Son of God; He was in absolute control of it all, with a firm purpose in His mind. And whatever was in the mind of the devil and of wicked men – soldiers, the chief priests and other Jewish people, and rulers such as Pilate and Herod – they could not thwart “the determinate counsel and foreknowledge of God” (Acts 2:23) in relation to Christ’s sacrifice of Himself and to His resurrection. Nor could the devil and those doing his evil work interfere with the blessed results of Christ’s work, in particular the salvation of multitudes of Jews and Gentiles throughout the thousands of years that were to follow, until time will be no longer.

Proper preaching today must centre on the great fact that Jesus Christ is the Son of God; He is God the Son; He is the only Saviour. Peter expressed the matter like this: “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved”

(Acts 4:12). No one else has been revealed who is able to save; no one else can save. But there *is* salvation in this divine Person, who took human nature so that He could deliver sinners from the wrath to come. This ought to be the consistent message of the Christian Church, but sadly it is not. Indeed one wonders what large sections of the professing Church perceive their purpose in life to be when they do not accept the divinity of Christ, nor the fact that unforgiven sin must be punished eternally, nor that Jesus Christ is the only Saviour.

The fact that Christ is the Son of God means that His calls have authority. We must not refuse Him when He says, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Mt 11:28), without adding to our guilt. This divine Person is calling us to come to Him, to believe on Him, to trust in Him – whether calling directly or through an ambassador such as Saul of Tarsus, or any contemporary preacher. Especially given Christ’s authority as the Son of God, unbelief is serious, tremendously serious.

Yet it is true that no sinner has the power to believe. With our limited understanding, we may think that the truth of our responsibility to believe is in conflict with the truth of our inability. In fact, both of these truths have been revealed in the Word of God. We should therefore accept them both and recognise that God can see that they are consistent with each other and we should be content with that.

Is Christ the Son of God? Then we should worship Him. Whatever difficulties Thomas had, immediately after the resurrection, he soon began to worship Christ, saying, “My Lord and my God” (Jn 20:28). Matthew Poole speaks of Thomas as being the first – in the sense of being the first person recorded in Scripture – “that acknowledged Christ as God over all blessed for ever, the object of people’s faith and confidence, and his Lord, to whom he freely yielded up himself as a servant, to be guided and conducted by Him”.

Great emphasis is often laid on Thomas as doubting Thomas. Yes, he did doubt but, by God’s grace, he was made very much our example as one who “freely yielded up himself as a servant, to be guided and conducted by” the Lord Jesus Christ. We need the same grace. And we need grace to pray again and again, like Saul, “Lord, what wilt Thou have me to do?”

Throughout life’s journey, God’s people need to look to their divine Saviour for His care, protection and continuing saving work. As divine, He will provide these blessings. Indeed “He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them” (Heb 7:25). The Son of God, in our nature, continues to present, before His Father, His will for the saving benefits He procured on earth to be applied to each of His people. They will always be provided for.

Leading Captive Captivity (1)¹

A Sermon by Rev Donald MacLean

Psalm 68:18,19. *Thou hast ascended on high, Thou hast led captive captivity, Thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.*

It is generally understood that this Psalm has in view the removal of the ark of the covenant to the hill of Zion in the days of David. But we know from the New Testament that this particular part of the Psalm also has a reference to the ascension of the divine Redeemer, when He had finished the work that the Father gave Him to do, when He took His disciples out to Bethany and blessed them and ascended to the right hand of the Majesty on high: “Thou hast ascended on high”.

We have this brought before us clearly in the Epistle to the Ephesians, where Paul applies these words to the Lord and Saviour, Jesus Christ. The ark was the symbolic presence of God, but the Redeemer is the One in whom God is, and through whom God reveals Himself. The ark – just like the cloud by day and the pillar of fire by night – was symbolic. They were all part of the symbolic teaching that was given to the Church of God in its infant days, before it came to maturity in the New Testament dispensation. Therefore we find these various symbols in the ceremonial law. They were shadows of the realities which were to be made known in due time, through the coming of the Saviour. It is from that point of view and that we wish to make some remarks: that the Messiah has ascended on high and that He is now doing what the Father said, “The Lord said to my Lord, Sit thou at My right hand,” that He is beyond all the power of His enemies; He is beyond all pain, suffering and sorrow; He is anointed with the oil of joy above His fellows and is enjoying the pleasures at God’s right hand for ever.

Bound up with the ascension of the Saviour to heaven in His glorified humanity, we also have the great fact that he who ascended also descended. Therefore we find that when He led captive captivity, when He ascended on high, He did so because He was the one who descended. It was because He was the One who descended that He now leads captive captivity. And the expression here, “led captive captivity”, points particularly, we believe, to His overcoming all that was opposed to His people and to their salvation. The Psalmist is referring to God as the God of our salvation, making known His salvation through the Saviour, the One who is mighty. His descending was absolutely necessary that He might take a captivity captive. The salvation

¹The first part of a sermon, probably preached in Glasgow.

of His people is their being set free with the liberty wherewith Christ sets sinners free, as He said, "If the Son therefore shall make you free, ye shall be free indeed".

We shall consider: (1.) The captivity which Christ has taken captive. (2.) It was necessary for Him to descend, to come into a state of humiliation. (3.) This Person has also ascended.

1. The captivity which Christ has taken captive. We take the captivity to be these particular powers which hold sinners in captivity, these particular powers from whom deliverance had to be wrought before any of these sinners could enjoy spiritual freedom. Before they could come to that liberty, they needed to be delivered from the captivity in which they were held. There could be no spiritual freedom as long as they were held by these powers that had taken them captive. First of all, there is the power of sin, that reigns unto death in the souls of sinners. The Word of God teaches us that we are born in sin and shapen in iniquity. That is to say, sin is on the throne of our souls; it reigns in the faculties of our souls. We may regard the will as the throne of the soul, because the power that reigns in the will affects all the other faculties of the soul. And by *will* we mean the exercise of the soul in making choices; there is a capacity in the human soul to make choices and, according to the reign of the will, the choices are made. Since we are born in sin and shapen in iniquity, the will chooses according to the nature of the soul, according to the sin that is in the soul.

You may have read about what is called the freedom of the will. Now the true view is that man is free to choose according to his disposition, according to his desire. Those whom we call Arminians regard the will as in some equilibrium, so that it can choose contrary to the prevailing disposition of the soul; this is called *the power of contrary choice*. But this is not the true freedom of the will. By nature, we are in captivity, as we read here, because it is in the nature of man to sin, to be rebellious against God, to choose evil and to refuse what is good, to love sin. Consequently, when we sin, we sin freely. The captivity referred to here is one in which we are by nature at ease, under the reign of sin – when we choose to sin against God. We do so because that is our disposition, and therefore we do it freely; we do it willingly. We cannot blame Satan for it. We cannot blame anyone for it. We must take the blame ourselves. It is essential that we understand that when we sin against God, as we do by nature, we sin freely. We do so because we wish to do so.

We may say, I wish I did not do that; but that is remorse. The fact of the matter is that we did what we did because we wished to do it. Every sin we commit against God is a sin we commit willingly. Under the preaching of the

gospel, our conscience may trouble us, and we may regret what we have done. But when we committed these sins, we did so willingly. We did so because it was our prevailing desire.

I come now to illustrate this further by speaking of the gracious man, who has grace in his soul. Now he has a new disposition, but he still has sin in his soul. See what David says, “Iniquities, I must confess, prevail against me do”. There were times when the old disposition prevailed against the new nature; then sin prevailed, and David sinned. That was real sin, and David was guilty. The sin came from his heart, because the prevailing desire at that time was to sin. And he confessed that iniquities prevailed against him. And Paul says, “When I would do good, evil is present with me”; and “the good that I would I do not, but the evil which I would not that I do”.

There you have the contest in the gracious soul between indwelling sin and indwelling grace. But – and this is very important for us to understand – when a gracious soul sins it is real sin. And it is sin because that was the prevailing desire at the time even in this gracious person’s soul. In the natural man, there is no contest because there is no grace. There may be flickerings of conscience, but sin reigns. It reigns unto death, and man must be delivered from that captivity, the reign of sin in his soul. He must be delivered from sin. When the gracious soul comes to a state of glory, there is no desire to sin. They are made perfect in holiness, and their choices and their wills are completely under the power of spiritual life and spiritual love. They have no indwelling sin there. But as long as God’s people are in this world, they groan because of this tyranny, in the degree in which it still remains in them. That was true of Paul: “O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord”, the One who descended and ascended and shall finally deliver His people completely.

They are held in captivity to sin in their wills and, as I said, this has its effects in all the faculties of the soul. There is the darkness of ignorance in the understanding, hardness in the conscience, hatred to God in the affections; and the nature of sin is hatred against God. When the Saviour was in this world, He could ask the Jews, “Which of you convinceth Me of sin?” and none could do so. But He went about doing good. God was in Him. He was the Son of God, and therefore the heart of man, instead of receiving Christ, hated Him “without a cause”. That is to say, there was no cause in Him why they should hate Him, but because sin reigned in them and in their affections.

Whatever we may imagine, we need to be delivered from the power that holds us in captivity, a power that no man can break. It is not in the power of parents, even if they are godly, to break the reign of sin in their children.

It is not in the power of ministers to break the reign of sin in those who listen to their preaching. This is a captivity altogether beyond the power or the wisdom of man to deliver from it.

We are also held captive in the sense that we are under the sentence of eternal death. It is something we cannot deliver ourselves from, a captivity we cannot get out from. We cannot possibly be released by any desires of our own, by any righteousness of our own, by any reformation in our character, by anything that we may think that we are able to do. We are altogether helpless. We must be convinced of this, but as long as we have some idea that we can deliver ourselves from the reign of sin, or from the sentence of death, by doing what pleases God, we will never understand our real need of salvation, in which the glory of God is declared to be exceeding great.

Further we are led captive by the devil at his will. Because of indwelling sin and of our disposition, we are much more prepared to listen to the voice of Satan than to the voice of God. That was bound up with the first sin, although there is certainly a great mystery about it. But it was when Eve turned her ear away from God's word, to what Satan had to say, that doubt was first implanted. Then the voice of Satan was heard in the souls of men: Did God say so? Then he went on to say, "Ye shall not surely die". Eve listened to that, and so she was led step by step until the first sin was committed and Adam too fell in with her in committing this sin.

This is true of us too: we are held in this captivity, even in connection with the gospel, "the god of this world hath blinded the minds of them that believe not". But he has this capacity. Of course, man is spiritually blind by nature. But what Paul is there speaking about is a Satanic activity blinding the minds of men, so that they cannot perceive the glory of Christ and of the gospel. That this is an exercise of his power blinding men – as he did in tempting the Saviour – by holding up the glory of the world and the appeal of the world and worldly activities, of worldly riches and of worldly companions and so on. So he blinds men where the light of the gospel is and the gospel is being preached, and this activity goes on. In that way, Satan holds men captive to his own will, because it is his will that every sinner will reject the gospel of Christ, that those who hear the gospel will reject it. The Saviour could say, "The prince of this world cometh, and hath nothing in Me". There was nothing in Christ that Satan could find to work upon because He was holy, harmless and undefiled. But there is plenty in you and in me for him to use and continue to hold us in this captivity.

Death lurks in ambush for you, ready every moment to spring upon his prey. . . .
Methinks it becomes you to prepare for what you cannot avoid. *Samuel Davies*

Many Sweet Names for Pardon of Sin¹

Thomas Boston

1. Blotting out sin. “I, even I,” says Jehovah, “am He that blotteth out thy transgressions for Mine own sake” (Is 43:25). This is an allusion to a creditor who, when he discharges a debt, scores it out of his account book. Sin is a debt, the worst of debts. We cannot pay it; we cannot escape the hands of our creditor. And, alas, we are ready to deny our debt; we will not come to count and reckoning, as long as we can get it shifted. So the debt stands in God’s book. But the sinner being apprehended, as is said, he is brought to count and reckoning. God produces the large account. The sinner’s heart fails at the sight; he falls down, confesses his debt and his inability to pay, flies to the great Surety, saying, “Undertake for me” (Is 38:14); and Christ says, “All thy wants be upon Me”. Then God takes the pen, dips it in the Mediator’s blood, and cross-scores all the sinner’s account, (Acts 3:19, Col 2:14).

2. Not imputing sin. “Blessed is the man unto whom the Lord imputeth not iniquity” (Ps 32:2). This is a metaphor from merchants who, when a rich friend undertakes for one of their poor debtors, make no charge in their accounts any more to him; they will seek him no more for the debt. God took Christ’s single bond for the debt of all that would put themselves in Christ’s poor roll by faith. So as soon as a sinner comes to Christ by faith, and gives in his name as a broken man unable to pay his debt, accepting of Christ as surety, God imputes sin no more to that man. Whatever accounts have been taken on by the sinner, he leaves the Son to clear with His Father. This is sustained in the court of heaven: the Creditor and the Surety take the matter between them, and the debt is charged no more on the sinner.

3. Taking the burden of sin off the sinner (Ps 32:1; Hos 14:2). Sin is a heavy burden to the unpardoned sinner, a burden increasing every day. It sank the angels down from their first habitation, and is a weight that they and the damned in hell are wrestling under at this day, but are unable to get it off. The unawakened sinner does not find it; but when the conscience is awakened, it burdens the sinner all over; it is a burden on his head, on his spirit, on his back. In the day of pardon, the sinner falls down under his burden, looks to Christ the great Burden-bearer, and God comes and takes his burden off his back and bids him stand upright. No one else can do it (Num 14:17-19).

4. Washing the sinner. “But ye are washed” (1 Cor 6:11). They that have unpardoned guilt on them, they not only have a heavy, but a foul, filthy burden on them. And they must be washed, and thoroughly washed, for it

¹Taken with editing from Boston’s *Works*, vol 1.

sticks closely to the soul. “Wash me thoroughly from mine iniquity, and cleanse me from my sin” (Ps 51:2). Hence the Lord offers, “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Is 1:18). In the day of pardon, the Lord sprinkles the sinner with the Mediator’s blood, and he is made clean; indeed He dips him in that fountain (Zec 13:1); and he is purged and purified from all sin (1 Jn 1:7).

5. *Dismissing, or remission of, sin* (Mt 6:12, Rom 3:25). God does not only take it away, but sends it away. The sinner’s guilt is laid over on Christ, as the scapegoat who bears it away, never to return on the sinner. Sin is a strong tie, whereby the sinner is bound down to the pit, so as he cannot lift up his head to the Lord with true confidence. Pardon brings a relaxation to the sinner, cutting asunder these cords of death.

6. *Dispelling a thick cloud* (Is 44:22). Sin is a cloud rising from below: a watery cloud, a black cloud, a thick cloud, which once drowned the whole world, except those in the ark. It hangs night and day over the head of the unpardoned sinner, go where he will. He cannot see the face of God through it; it veils His mercy, wraps Him up in blackness of darkness, so that he can have no communion with heaven. But pardon, like the shining sun, breaks through the cloud and dissolves it; and like a mighty wind, there is a breathing from the throne of grace that rends the cloud and scatters it, be it never so thick; so that all the sinner’s guilt vanishes away as a cloud and appears no more. Thus the soul is restored to the light of God’s countenance, and may look up with confidence and joy (Job 33:24,26).

7. *Casting sin behind the Lord’s back* (Is 38:17). David says that his sin was ever before him (Ps 51:3) – before him, as the accuser stood before the accused face to face. Praying for pardon, David prays that God would hide His face from his sin (Ps 51:9). A pardoning God will not look on the sin of the sinner that is in Christ; “He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel” (Num 23:21). The believer carries his trial from the throne of strict justice to the Lord sitting on a throne of grace. When Satan gives in his accusation against the believer, the Lord takes it and casts it away behind His back, so as not to look on it, nor charge the believer with it.

8. *Casting sin into the depths of the sea* (Mic 7:19). O the fulness of that expression! The Lord will not cast sin into a brook, or river; what falls in there may perhaps be got up again; but He will cast it into the sea, where we reckon a thing that falls there to be dead. But there are some shallow places in the sea; He will cast them into the depths of the sea, these devouring depths. But what if they do not sink? He will cast them in with force and

power, so that they shall go to the ground and sink as lead in the ocean of the blood of Christ.

9. Covering sin (Ps 32:1). This is an allusion to what the Lord commanded the Israelites in their camp in the wilderness (Deut 23:14). It is the same word in the Hebrew. It is a covering of it so as to hide it, that it shall not appear. Sin is the worst of pollutions, but a pardon spreads a cover over it, that it shall not appear any more. God condemned sin in the flesh of Christ (Rom 8:3), and therefore, as soon as the soul takes hold of Christ, the word of pardon goes out of the King's mouth, and sin, like the face of Haman, in such a case is covered, never to see the light any more.

10. Not remembering sin, which crowns all (Jer 31:34). What can be said more to show the fullness of pardon? Many forgive, but they will never forget the offences done to them; but our God, when He pardons, not only forgives but, as it were, forgets the injury done to His glory by the sinner. It is true, God's perfections cannot admit a proper forgetting; but the believer's sins are forgotten in law. There is an irreversible act of oblivion passed upon them all in the court of heaven; and God will not only not exact the punishment of them, but will treat believers as kindly as if they had never offended Him. Looking on them through Christ, He beholds them without spot.

Behold the way to be secured against sin finding you out in wrath. O unspeakable benefit! Well may we sing and say with David: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Ps 32:1-2).

Perfectionist View of Sanctification (1)

Rev J MacLeod

In general terms, the false, Perfectionist view of sanctification is that it is possible for a Christian in this world to "become perfectly free from sin and to live in conformity to the law under which he now lives". God expressly commands, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and this, the Perfectionists say, must be attainable since He cannot command impossibilities and since He has made abundant provision in the gospel to meet this requirement.

The various Perfectionist theories propounded, while they all agree in maintaining that it is possible for men in this life to attain to a state in which they may "habitually and perfectly" fulfill all their obligations, differ very much among themselves as to the true definition of sin, and what the law is that

men are now obliged to fulfill – and as to the means whereby this perfection may be obtained, whether by nature or by grace. As a doctrine, Perfectionism has no consecutive history, but in the New Testament Church its beginnings can be traced back to Pelagius. His basic contention was that the nature of man was uninjured by the Fall and that it is essential to his liberty and responsibility that he is as able to cease from sin as to continue in it. This clearly influenced those who followed him and subscribed to his view of sanctification.

This is true of the Roman Catholic theologians who hold his view, although the discussions of the Council of Trent² on the subject are, in the words of A A Hodge, typically “studiously ambiguous”. The Arminian view is best known in the form propounded by John Wesley, who, although he never claimed perfection for himself, was the one through whom Perfectionism was first given standing in the Protestant Churches. The Oberlin theologians³, in putting forward their interpretation of the doctrine, denied that it was derived from the Methodists – or any previous movement, for that matter – but there is little doubt that here they were considerably influenced by Wesley, and the very principles underlying the theology of the Oberlin school were, according to B B Warfield, very much in affinity with the Pelagian or semi-Pelagian theories of human nature. These four main interpretations of the Perfectionist view of sanctification, namely, the Pelagian, the Roman Catholic, the Arminian and the Oberlin will now be considered more fully.

The Pelagian view of perfectionism distinctively maintained that, since man’s nature was not radically corrupted by the Fall, he still retained the ability, by the exercise of natural faculties, to fulfill all the duties required of him without the supernatural influence of the Holy Spirit. Perfection was the crown of natural processes, the effect of grace being mainly to render obedience to the divine law easier. The law to which perfect conformity is possible in this life, according to Pelagius, is the moral law in all its strictness, and he maintained that, because man’s natural powers are fully competent, this perfection is attainable, and it is therefore possible for man to live without sin, sin being defined as “the *voluntary* transgression of known law”.

In the case of the individual person, these Perfectionists claim, the requirements of the law are measured by the individual’s ability and opportunities for acquiring knowledge. The grace of God which assists the individual to obtain this standard is “the goodness of God in so constituting our natures that they can completely obey the law in virtue of our free agency; the revelations, precepts and example of Christ; the pardon of sins committed

²Sat in the mid-sixteenth century and set in stone the errors of the Roman Catholic Church.

³The theologians of Oberlin College, in Ohio.

before conversion and the moral influences of the truths and of the circumstances in which we are placed". This theory of Perfectionism, it has been asserted, is "the only perfectly consistent theory of perfection ever ventilated, and in the same proportion it is the most thoroughly unchristian". It is very clearly naturalistic rather than distinctively Christian and was, on this account, condemned at the Council of Carthage (AD 418).

The Roman Catholic theory also regards the original law of God as the standard of perfection, but differs from the Pelagian theory in maintaining that the demands of this law are adjusted to fallen man's powers, this ruling of the demands being of grace for the sake of the merits of Christ. Obedience to the law, they say, must be possible to those upon whom it is binding, since God does not command impossibilities. The Council of Trent determined that to those infused with baptismal grace, by which all of the nature of sin is removed from the soul, perfect obedience is possible and nothing need hinder their full conformity to the divine law. They may avoid all sin, and good works performed in this state of grace are perfect and free from all taint of sin.

But the law to which the regenerate may – and, it is claimed, often do – render perfect obedience is not, as pointed out above, the absolute moral law, but the law so modified as to be accommodated to the fallen condition of man. It is to be distinguished from the perfect law of love. Only the law in its accommodated form is binding upon all because, they say, that is all that can justly be required of man in his present state. This relaxed law may, and ought to be, obeyed and, when this obedience is accomplished, the Christian man is then perfect. This perfection, however, does not imply the highest degree of moral excellence, for an obedience beyond the demands of the law may be offered. This is designated a work of supererogation and constitutes the merits of the saints. Further, those who attain to perfection are not free from venial sins – that is, sins which do not bring the soul under condemnation, though these may be committed without prejudice to their perfect state. Such are reckoned as condemned by the highest law of love and, in fact, judged by the law to which obligation is now due, yet are not properly sins at all but defects or signs of concupiscence for which the perfect are no longer accountable.

Since in the Romish view, divine grace precedes, accompanies and follows good works, as defined above, perfection is to be attained by seeking this grace through the "sacramental and priestly channels" which Christ has instituted in His Church, and especially by observing "works of prayer, fasting, alms deeds, together with the acquisition of supererogatory merit by the fulfilment of the counsels of Christ to chastity, obedience and voluntary

poverty. In general it may be said that the Romish theory is consistent but, at the same time, it is contrary to the teaching of the Word of God regarding the true nature of sin; the nature of God's holy law, which is essentially immutable; and the nature of good works which the Word of God in no way considers meritorious or supererogatory, in the Romish sense.

The Arminian doctrine of Christian Perfection found a starting point in the teaching of the Remonstrant divines.⁴ Arminius himself declared that his mind was in suspense on this subject, but his immediate successors, although their views lacked clear definition, developed the theory of perfection which again embraces complete conformity to the law. Again ability and responsibility are reckoned as co-extensive – the law, as in the Pelagian and Romish theories, is not the original moral law in all its strictness, but as accommodated to the enfeebled powers of man. Thus, it was claimed, man can live free from sin and is able to exercise all right affections and discharge all duties. It was apparently a perfection of three degrees: first, that of beginners; then, that of proficient; and finally, that of the truly perfect.

Of this last stage, little appears to have been positively taught, except that it is asserted that such people had subdued the habit of sin and took delight in the practice of virtue. Episcopius⁵ defines this reflection as follows: "A man can, with the assurance of divine grace, keep all the commandments of God perfectly, according to the gospel or covenant of grace. The highest evangelical perfection (for we are not teaching a legal perfection, which includes sinlessness entire in all respects and in the highest degree and excludes all imperfection and infirmity, for this we believe to be impossible), embraces two things: first, a perfection proportioned to the powers of each individual; second, a desire of making continual progress and increasing one's strength more and more".

The Arminian doctrine came to be more clearly defined and developed in Methodism. Personal holiness was one of the cardinal doctrines emphasised by the Methodist movement, and John Wesley explicated and defended this interpretation offered in his writings, especially in his book, *A Plain Account of Christian Perfection*. His understanding of perfection was that love is the perfect good, the sum of the perfect law and that a perfect Christian is one who loves the Lord with all his heart, soul, mind and strength. "This", said Wesley, "implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words and actions are governed by love."

⁴Dutch theologians who promoted Arminian doctrine in the period leading up to the Synod of Dort in 1618. See the series of articles by Jan Freeke on "Synod of Dort & Arminian Controversy", in the issues from January to March this year.

⁵A Dutch theologian (1583-1643), one of the Remonstrants.

“Pure love reigning alone in the heart and life – this is the whole of scriptural perfection.” Wesley conceded that one filled with pure love might make a mistake that would occasion a transgression of God’s perfect law and thus require Christ’s atonement, but it was his opinion that such an error is not properly called sin.

To reach this conclusion, he distinguished between what he described as sin properly so called – that is, “a voluntary transgression of a known law” – and sin, improperly so called, that is “an involuntary transgression of the divine law, known or unknown”. He declared, “I believe there is no such perfection in this life as excludes these involuntary transgressions which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality”. These violations of the original and absolute law of God are not counted to the believer for sin, according to Wesley, since for him Christ has been made the end of that law for righteousness. Being now subject only to the “law of Christ”, that only is sin to the Christian which is a violation of this law of love.

No man living, according to the Methodist doctrine, is bound to observe the Adamic covenant more than the Mosaic law – that is, it is not the condition either of present or future salvation, because “the gospel, which is the law of love, ‘the law of liberty’, offers salvation upon other terms and yet provides the vindication of the broken law. The condition of justification at first is *faith* alone, and the condition of continued acceptance is faith working by love. . . . Perfect faith and perfect love is Christian perfection. Christian character is estimated by the conditions of the gospel: Christian perfection implies the perfect performance of these conditions and nothing more.”

As to when perfection is attained in life, Wesley contends that it happens instantaneously, being wrought by faith in a moment, and this is generally before death. Nevertheless it should be striven for and expected every moment, and it often occurs years before death. The Christian life begins with justification, when man’s sin is forgiven, and the life continues from this point by a process of sanctification which involves the gradual removal of all inward sin. Perfection is reached in the instant that all sin is removed, the warfare of the flesh against the Spirit ceases, and man is entirely sanctified. For this reason, Wesley says, it can be conceived of as both gradual and instantaneous. From many aspects, the Wesleyan doctrine is scripturally unsound and inconsistent with the principles of Christianity, especially with regard to the nature of sin, the function of faith in justification, and man’s relationships to God’s changeless law which still remains his rule of life and action, Christ being the end of the law for righteousness to the believer in relation to justification.

Babel and Its Tongues¹

Henry Law

Genesis 11:9. *Therefore is the name of it called Babel.*

Many millions throng the earth. But from one home they spread. The source is the same. The ark contained the parent stock. The first fathers of the human race all sat around Noah's table. The family and the speech were one. Now the languages are many and unlike. The medium of speech varies more than the weather. A multitude may speak together, and all be strangers to each other's minds.

Whence came this difference? It obviously exists. But the existence is not the fruit of given law. It is no natural result of time's advance. The lapse of ages would not produce it. Ingenious guesses may attempt a solution, but flimsy guesses contradict themselves. Research may weary itself, and gain no safe conclusion. One book alone conducts to the reply. The Bible is that Book. Only one author fixes the date. Moses alone gives the explaining story. Come now, and in this sacred record learn the origin of diverse tongues. It will be no surprise to find that sin opens the sluice-gate. There is no jar, no discord, no confusion in this world but sin is its destructive root.

The scene commences as a tranquil morning. The first word of our chapter simply tells, "The whole earth was of one language and of one speech" (Gen 11:1). When common prayer sought common blessings, one sound approached the throne of grace. When common praise proclaimed the common gratitude, all joys, all sorrows were related in one note. No one spoke but every hearer understood. Through the whole human family, uniform utterance prevailed.

Thus the progeny of Noah reach Shinar. Here an extent of plain spreads widely. It invites them to construct a settled home, that weary wandering may cease. The tempter suggests the thought. They yield. The waters of the deluge had not extinguished evil passions. Outward judgements did not expel rebellious lusts. The heart is still strewn with the stubble of iniquity. A little spark will kindle quick combustion.

Thus at Shinar, impiety works impatiently. They murmur, Shall we thus roam, unsettled as a rolling stone, or chaff of summer threshing-floor, hurried from place to place, a homeless horde? Is it not wisdom to concentrate our numbers? Combination will secure our fame; oneness will consolidate our power and raise us high in firm magnificence – free, independent, feared.

They put together a godless plan. "Go to, let us build us a city and a tower whose top may reach unto heaven" (Gen 11:4). Let mighty walls extend

¹Taken with editing from Law's *Beacons of the Bible*.

around, and shield with defence our one vast dwelling. Let a gigantic tower arise, whose top may scale the skies. Let the whole earth admire our impregnable abode. The skill is ours. Materials abound. Arise then; let us build.

We have not far to search for the vile motives of this impious plot. The sacred narrative withdraws the veil. "Let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Gen 11:4). Vain glory works: "Let us make us a name". Believer, do not care to construct a name for yourself; there is a name provided for you. It is a refuge, high, glorious, sure. No enemy can level it. No skill can strengthen it. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov 18:10). Build not with rubbish of your own when such a fortress is prepared.

Vain glory! Where is the heart in which this monster has no nest? It is the common rudder of man's life, the pole star of his course. Self-aggrandisement is the secret spring of exploits, labours, toils. It urges the warrior to the camp and battlefield; it nerves his arm and drives him undaunted through unnumbered perils. The student, intoxicated by vain glory, refuses rest and leaves no stores of literature unexplored. Behold the splendid palaces, the noble castles which adorn the land. View the monuments of ingenious art, the grand productions of elaborate skill. Read volumes in which rare genius sparkles on each page, the mighty exploits of a commanding mind. On these a true inscription would record the words: These works were designed to win a name among the sons of men.

If such is the prompting motive, the end is disappointment's bitter cup. The world pays only misery to its poor slaves. A mocking shadow is pursued. No substance is ever grasped. Did Babel-builders gain renown? A name they have indeed obtained. But it is a name of ignominy. They raised a monument which tells their shame.

In after days, at this same spot, we find this passion ruling the Chaldean king. See him walking in the palace of his vast empire. His words proclaim the inner pride, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" (Dan 4:30). Did he long strut in this self-exaltation? While he yet spoke, divine displeasure frowned. Men cast him out, as lower than the human race. He fed, fit companion for the mindless beasts. Thus soaring pride earned low contempt. The haughty monarch grovelled with the brutes.

He best deserves His fame in whom all self is slain. Jesus in all things is our perfect model. In Him, self had no life. He "pleased not Himself". He never sought His own renown. One zeal consumed Him: to glorify His heavenly Father's name and to bring honour to His holy attributes. Paul ranks as the chief of heroes. How was his fame won? Mark the principle of

his heart, the precept of his lips: "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves" (Phil 2:3). He thus walks humbly in humility's low vale: "according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain" (Phil 1:20,21).

How dismal is Babel's contrast! Indeed the constant history of the unrenewed will is a mirror reflecting self. Here is the common impulse, "Let us make us a name". Where self is thus the idol, God must be dethroned. These builders give proof. The wide city and the high tower are planned, "lest [we] be scattered abroad upon the face of the whole earth". God's will is here defied. That will had said, By them the earth should be replenished. So idle clustering in one spot was forbidden. It required constant march and wide diffusion. Ease must be denied. God called them to move. They willed to tarry. The command is, Let earth be visited in all its parts. The reply is, We will not thus be scattered.

How sweet again to turn to Jesus! How lovely are these earliest words, "Wist ye not that I must be about my Father's business?" How refreshing is the continued echo, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me" (Jn 6:38). How brightly consistent is the sequel, "Nevertheless, not as I will, but as Thou wilt" (Mt 26:39). In that prayer which soars on sublimity's high wing, we are taught to eschew this Babel-building spirit. "Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."

At Shinar this vain glory and self-will resolves to have no Lord. Therefore the work advances. The scene is busy. What rapidity of motion! What energy of mind! What industry of hand! Each look betokens fervent interest. Strength is put forth. Sinews are strained. Deep are the foundations laid. Firmly the walls are cemented. What can withstand them? Success seems sure.

But is God regardless of the daring effort? Are His eyes closed? Is His mind indifferent? Are not His ears open to this din? Is His hand shortened? Have His resources failed? Has He no power to check? Shall worms of earth now triumph? Shall their name eclipse His? Shall their impiety prevail? How easy again to open the windows of heaven and pour down an overwhelming deluge! How easy to cause earth to gape and swallow in one grave the workmen and the work! How easy to bid lightnings from above and flames from beneath to make wide Shinar one smoking furnace! But no; judgement shall indeed go forth; but in a new form. The scheme shall be most marvellously blighted, and all succeeding ages shall bear a brand to tell the tale of this

sin's due reward. The Lord decrees, "Go to, let us go down, and there confound their language, that they may not understand one another's speech" (Gen 11:7). God speaks, and it is done.

Return to the scene. The morning dawns. Fair nature smiles in usual beauty. The heavens, the earth, foreshow no coming marvel. All things around are ready for advance. The men are conscious of no inner change. They speak as heretofore. They shout; they cry; they call; they chide. But now amazement fills them. All is confusion. Each marvels at his neighbour's barbarous tongue. Each stares and questions, What means this dissonance? Is it insulting mockery? Has reason lost its seat? Doubtless they revile, reproach, expostulate and rage. Anger can only augment disorder. Discord is universal. Means of communication are utterly departed. There is no common tongue. There is no intelligible word.

Thus the work finds a pitiable end. Humbled, defeated, mortified, disgraced, they part, because all mutual intercourse is gone. "So the Lord scattered them abroad from thence upon the face of all the earth, and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth" (Gen 11:8,9).

From that day, earth has been Babel. Language continues diverse. But the difference warns solemnly. It tells the sure defeat of all vain glory. It derides pigmy creatures boasting to defeat Divine decrees.

Stay, proud man; stay! Let Babel check your childish dreams. You will awake to the inheritance of scorn. Stay, rebel; stay! You rush against the bosses of Omnipotence. If God has spoken, it will surely be. All His resolves stride gloriously onward to their glorious end.

But Babel is not all dark. A gospel ray here shines. Doubtless Babel's main feature is requiting wrath. But look again; there is a smile of grace. Division of tongues proclaims Gods hatred of vain glory. But for all evil a remedy is ordained, and a gift of tongues shall spread the gospel tidings over earth's surface.² Behold the miracle of Pentecost: "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). Thus inspired heralds sounded salvation's glories and the name of Jesus in every tongue – in every clime.

Think too of heaven's one harmony. No dissonance shall vex those blessed abodes. One chorus shall swell from the countless multitude of all nations and kindreds and peoples and tongues. The one loud cry shall be, "Salvation to our God, which sitteth upon the throne, and unto the Lamb" (Rev 7:10).

²This is not intended to indicate that the gift of tongues was to be a permanent feature of the spread of the gospel.

Malcolm Macleod, Ness¹

Rev Malcolm Gillies

It has pleased the Lord, whose ways are in the deep, to remove two of our esteemed missionaries in Lewis during the course of a year. On the first Sabbath of October last year, Angus Macrae, missionary at North Tolsta, passed away to his rest, and on the first Sabbath of October this year, we began to say concerning Malcolm Macleod, Ness, that "he was not, for God took him".

Malcolm Macleod was born of upright and respectable parents at Swainbost, Ness, about 73 years ago. He proved, in common with the rest of Adam's children, that he had been born in sin and shapen in iniquity. As he himself would confess, he tried from childhood to act according to his own will, though conscience testified that his nature and will were opposed to God's law. An incident in Malcolm's early boyhood illustrates the truth of that Scripture which says: "A word spoken in due season, how good it is". A godly woman in Swainbost saw him chasing an animal near her house on a Sabbath. She administered a solemn rebuke in the name of the Lord of the Sabbath which kept Malcolm from such actions ever after, and which was as fresh in his memory at the age of 70 as it was on the day it was spoken.

It was Malcolm Macleod's happiness to have become a trophy of saving grace in youth, when about 17 years of age. He used to tell how, on a prayer meeting night in Ness, he was on his way to spend the evening with others in a house, for entertainment. A passage of the Word arrested him and showed him his sin of what he was about to do, when others had met to worship God. He thought at first he would defy the message and the Messenger, but the same Word spoke again with overwhelming power. Malcolm had to go back home, and having changed his clothes, he went off to the house of prayer and crept in behind the worshippers.

With a mind awakened to a sense of his state as a sinner, he left Ness for Dingwall to learn his trade as a blacksmith. His spiritual troubles increased upon him, so that he could not for a time rise from his bed. His kind employer sent a doctor to find out Malcolm's disease and to cure him. The doctor prescribed medicines, but Malcolm never ceased all his lifetime from pitying that doctor, who thought he could cure a wounded spirit with his medicines.

He attended the ministry of John Kennedy all the time he was in Dingwall and often spoke lovingly of his preaching, which was a well of living water to so many, but it was not in the public means of grace that Malcolm's mourning was turned into joy. There is a spot in or near Dingwall where Jesus

¹Taken with editing from *The Free Presbyterian Magazine* for December 1927.

made Himself known to Malcolm Macleod as his Redeemer and Saviour. It was there that the union was effected between Christ and him, which shall never be broken in eternity, as it never was in time. It was then he saw that "herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins".

The first prayer we remember hearing from him was at the close of a discourse on "Can the children of the bridechamber mourn as long as the Bridegroom is with them?" He said in that prayer: "Lord, we thought one day that we were not only the children of the bridechamber, but that we were married to the Bridegroom, but we have been well acquainted with fasting since that day". The last time he was in Dingwall he was with Rev Donald Macfarlane in the manse. Malcolm rose to go out, and Mr Macfarlane asked him where he was going. "There is a spot here", he said, "that was very sweet to me on one occasion. I am going to see it once more." When he came back, Mr Macfarlane asked him how he found the place. "The place is the same, but it was not to me today as it was on that occasion." "I thought that would be the way you would find it," said Mr Macfarlane.

Malcolm came back with his household to Swainbost and worked at his trade as a blacksmith till he retired a few years ago. He greatly valued the ministry of the godly Mr Macbeath, Ness. A number of pious people used to wait near the church for the evening service on Sabbath, and would spend the time together speaking on spiritual matters. Each Sabbath evening Mr Macbeath would take up the subject the men were discussing among themselves and set it fully forth in the light of truth, though there was no earthly way whereby the men's topic could reach the study of the minister. Thus in Ness, as in other places, brethren dwelt in unity, and the precious ointment was on the head of Aaron and went down to the skirts of his garment.

There were a few outstanding men in Ness who viewed with dismay and deep grief the disastrous attacks that were made on the principles of the Free Church, which ended in the passing of the Declaratory Act in 1892 and its confirmation in 1893. Malcolm Macleod was one of a few that resolved to continue the Free Church on her constitutional principles and, though he had to endure hardness on account of the stand he made, he faithfully adhered to the position then taken up to the end. He used to say publicly and privately that they did what they "did before they ever saw the faces of the ministers who went back to the Free Church after the Union of 1900".

In due time he was appointed missionary in the Ness congregation, and his affectionate and faithful dealing with souls, as well as his great ability as an expounder of the Word of God, won for him the love and respect of all our people, young and old, and of all who knew him. He was a most precious

speaker at the fellowship meetings on the Fridays of our communions. We will give only one saying of his on such an occasion. He said that the Lord's people loved to walk in the footsteps of the flock. "When our fishing boats", he added, "would be leaving for the English fishing grounds, the boats behind would always try to keep those in front in sight; each boat would aim at steering as directly as possible in the line of the one going before." His comment was that the Lord's people would endeavour to follow in the way of those that went before them in everything in which they followed Christ.

Malcolm Macleod's illness began about a year and a half ago. He was for some months confined to bed, but was enabled to be at the services fairly regularly to the end. Latterly he could only attend the weekly meeting because he could not walk to the church on Sabbaths. The Lord had been sending messengers to him from time to time during these months, who made plain that the King would not permit him to be much longer away from His immediate presence.

On Sabbath evening he retired once again to his closet, where he was wont to wrestle in prayer, as he had often done that day. His wife, anxious on account of his longer delay than usual to coming out, entered and found that he was not able to return without help. He was helped to bed, and in about an hour's time he passed peacefully away into the desired haven where the weary rest from their labours. He left a widow and four daughters and one son, with whom we would express sympathy in their great bereavement, and pray that they may be partakers of that grace for which her late husband and their father was so conspicuous. The Ness congregation mourn under a sense of their loss, which is a loss to Lewis and to the Church at large. May the Lord who has taken away so many of His people from our midst speedily raise others to fill the breaches in the walls of Zion.

What Faith Receives¹

Archibald Hall

In what different lights does the Word of God present to the mind those truths which are objects of our faith? It is sufficient at present to observe that these things are characterised (1) as things we do not see, (2) as things real and substantial, (3) as things that are "worthy of all acceptance" and (4) as things which God has revealed for our benefit.

¹Hall (1736-78) belonged to one of the Scottish Secession Churches and, for the last 13 years of his life, he ministered to their congregation in Wall Street, London. This is an edited extract from Hall's *Treatise on the Faith and Influence of the Gospel*.

1. The objects of our belief are *things we do not see*. Hence the Apostle says, "We walk by faith, not by sight": and again, "We look not at things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal". To walk by sight is here opposed to walking by faith; and looking at things which are seen to looking at things which are not seen. For the same reason, faith is described to be "the evidence of things not seen". Many things which a Christian believes are in themselves of a spiritual nature, and so not capable of being objects of our senses. "No man hath seen God at any time" with his bodily eyes; and yet Moses is said to have endured as "seeing Him who is invisible", by faith. The providence of God is out of sight and the blessings of the gospel do not come within the range of sense; yet both of them are proper objects of faith.

Several things proposed to our belief are far above our apprehension; not only too glorious to be perceived by the bodily senses, but so transcendent that the close application of the mind cannot trace them out. The perfections of God, the distinction and union of the Father, the Word and the Holy Ghost, and the unsearchable riches of Christ, are of this sort. Some of the objects of faith are things past and gone: the doctrines relating to the eternal purpose of God, His unbeginning love, and the creation of the world. Other things are at too great a distance for us to have any immediate enjoyment of them as they are in themselves: of this kind is the present state of the invisible worlds. Again others of them are future, as the second coming of Christ, the resurrection of the dead, the final judgement, and the misery and glory that shall follow it. But it is the essential character of all the objects of our belief that they are not seen while we believe them, for when we look at things which are seen, we do not live by faith; but if we look at things which are not seen, we walk by faith and not by sight.

2. The objects proposed to our faith, in the Word of God, are *real and substantial*. Though they are things not seen, they are not imaginary but have the most certain and real existence. Carnal minds, devoted to time and sense, reckon nothing is excellent and substantial but the riches, pleasures and honours of this world. Gross and dangerous infatuation! Hear, ye deaf, and consider, ye careless ones, the judgement of God, which is according to truth. Thus saith the Lord, "Labour not to be rich, cease from thine own wisdom. Wilt thou set thine eyes upon that which is not?" "The fashion", or the specious appearance, "of this world passeth away", like a cloud, or a shadow. "Labour not for the meat which perisheth."

God has drawn the following character of worldly men, who have their portion in this present life, as a strong protest against their folly and delusion:

“Ye . . . rejoice in a thing of nought,” even when you are most successful according to your wishes. But the things presented to our belief, in the Word of God, are summarily comprehended and truly described, in that concise assessment of them: “a better and an enduring substance”. They do not derive their worth and reality from the misapprehensions of a deceived mind, nor from the depraved attachments of a corrupt heart, but from the appointment, purpose and covenant of the Most High. Scripture does not amuse us with “cunningly devised fables” when it brings life and immortality to light; it informs us of things that are real, certain and eternal. Surely the faith which is built on the record of God is no fancy; the hope of eternal life, founded upon His Word, is no delusion and shall never make the saints ashamed of their confident expectation.

3. The objects of faith are proposed to mankind as things *that are* “worthy of all acceptance”. They are supremely good and altogether suitable to the undone condition of guilty sinners. Is the advice of a doctor worthy of being accepted by a distressed patient? Is the kind offer of food and drink worthy of being accepted by a man that is ready to die for hunger and thirst? Is a ruler’s pardon worthy of being accepted by a convicted criminal? Are clothes worthy of being accepted by someone who is perishing through nakedness and the severity of the weather?

Then surely the salvation of God is worthy of all acceptance, because it includes all that we need for the pardon of our sin and the peace of our conscience, all that is necessary to renew our nature and sanctify us throughout, all that is useful to establish and secure our comfort, and all that is required to make us completely happy, both here and hereafter. As the plan of salvation is stated in the gospel, it is adapted in all points to our case. There is a sufficient and suitable remedy for our sinful and miserable situation in the revelation of divine grace. Therefore, since the things proposed to our faith are so excellent in their own nature and so suitable to our condition; since they are entirely sufficient for all our needs and alone suitable for our relief; since they declare the glory of God and accomplish the salvation of sin when sinners believe them, these objects of faith unquestionably deserve to be esteemed blessings that are worthy of all acceptance by the sons of men.

4. The objects of our belief are directly proposed by God in His Word to mankind sinners, *for their personal benefit*. In other words, the blessings of the gospel are revealed in the Scriptures as the free gift of God to a lost world, that every sinner may have a sufficient warrant and a valid right to believe that they are really given to him in the gracious promises of God.

Thus we see in what light God is pleased to set divine things before our view in the declarations of the gospel. Now it is proper to inquire, How is

the mind employed about these objects of its faith, when it believes them? The general answer is that the mind, in believing, is persuaded that these objects are just what God has said they are; accordingly it depends on the revelation He has made of them for complete salvation and eternal life. A more particular answer may be gathered from Paul's account of the faith of the patriarchs, when he says, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them". This account of their faith throws light on the general description of believing, as "the substance of things hoped for, the evidence of things not seen". It comprehends the whole exercise of the mind about divine truth, when it is proposed as the object of our belief.

The objects of faith are "things not seen", and the Apostle says these patriarchs "had not received the promises" which they believed; that is, they did not see them accomplished; they did not receive the blessings therein promised. Whenever a promised blessing is actually received and seen, it ceases to be any longer the object of faith, because the promise concerning it has been performed, and the favour that had been promised cannot be any more an object of hope, after it is actually in possession.

Again, the objects of faith are things real and substantial, and the Apostle says the believing patriarchs "saw [the promises] afar off"; that is, they perceived that the blessings promised in them were real, desirable and satisfactory; they understood the meaning of them and discerned something of the nature of these precious benefits God had promised to confer, though at a great distance of time to come. When the meaning of a divine promise is opened to the understanding, and when the authority and faithfulness of God are perceived in His Word, the soul sees complete reality in the promises of God, and possesses the fullest conviction of things not seen, because it judges Him faithful who has promised.

Moreover, it has been observed that the objects of our belief are presented to us in the Word of God as things that are "worthy of all acceptation". And the Apostle strongly intimates that the believing patriarchs considered them in this light, while they saw the promises "and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth". Could their conduct be consistent with itself, or reconcilable to reason; could it be approved by their own minds, or accounted for to the world, without supposing that they esteemed the promises of God "worthy of all acceptation"? It is manifest they reckoned these promises "all [their] salvation, and all [their] desire".

Finally, it has been observed that eternal life is presented to mankind sinners in the declarations of the gospel, as the free gift of God, which warrants

everyone to be persuaded that the inestimable gift is presented to him and to embrace it for his own benefit. The apostle says that the ancient fathers in the church of God saw the promises “and were persuaded of them, and embraced them”. They understood the meaning and purpose of the promises of God; they were fully satisfied in their own minds that the promises were the true sayings of God; they did not have the least distrust about the certainty that they would be performed; and they embraced the promises as their own; they hugged them, as it were, to their very souls and wholly depended on the God of truth to be and to do to them all that He has said in the promises of His Word.

This, I apprehend, is the genuine faith of the gospel, that brings relief to the guilty and gives a lost sinner the conscious enjoyment of Christ's everlasting righteousness and complete salvation. At the same time, he sees these glorious and necessary blessings presented in the promises of the Word, so that he might enjoy them; and he is persuaded that God indeed presents these things for his immediate benefit. Accordingly he embraces the promises in which they are presented to him, and depends only upon the free gift of God as his entire title to these and all other promised benefits. In so doing, he receives God's testimony, according to its true meaning and intention and sets “to his seal that God is true”.

The Sinner's Substitute¹

W K Tweedie

Isaiah 53:5. He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

How blessed they are who can thus appropriate the results of the Saviour's atonement! He died, the just for the unjust. He endured what they should have endured. The wrath of God for sin, the hiding of His countenance from the sinner, with all the woe to which sin can lead on earth – all this the Saviour bore when that good Shepherd laid down His life for the sheep.

But thousands never derive any benefit from that amazing plan of substitution. To them it becomes only the perverted occasion of augmenting their guilt; it becomes a savour of death unto death.

How blessed then they are who can appropriate the benefits of Christ's atoning death, who can humbly say, Christ “loved me, and gave Himself for me”! “He was wounded for our transgressions”; then divine justice will not

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

wound me also. “He was bruised for our iniquities”; then the just and holy God will not bruise me also. “The chastisement of our peace was upon Him”; and the holy God cannot punish me also, for that would be to punish twice for the same transgression. “With His stripes we are healed”; then I cannot die the second death, for Christ has tasted death for me, a believer in His name.

The believer has the privilege of reasoning like this. And, my soul, honour the Spirit, that He may thus teach you. Let it be the business of your earthly existence to make sure of a dwelling in the house not made with hands. Count everything intrusive and irrelevant which would hinder that work.

And, to stimulate you in it, think of those who have reached the limits of their threescore years and ten with no provision for eternity, with nothing on which to die but a mere peradventure. When they stood as little children by their mother’s knee, they knew as much of their eternity, and their prospects there, as they do now, when they are within an hour or a day of their decisive meeting with their Judge! Now, can such men be wise? Do they love themselves? No, they have forsaken their own mercies, and their case should warn us to “give diligence”, as God has commanded, to “make [our] calling and election sure”.

Book Review

Seven Words, Revealing the Mystery of the Cross, by Hugh M Cartwright, published by Etrick Press, hardback, 136 pages, £14.75, may be obtained from the Free Presbyterian Bookroom.

Here are seven fine sermons, on the statements made by Christ as He suffered on the cross. They were preached in the Spring of 2001 and are now collected together, along with the brief concluding prayer and Psalm following each sermon.

The first sermon is on the Saviour’s petition, “Father, forgive them; for they know not what they do” (Lk 23:34). Mr Cartwright pointed to Peter’s reference, on the Day of Pentecost, to the Jews’ ignorance: “They needed forgiveness although they were ignorant sinners. They did not know what they were doing when they put to death the Lord of glory. They did not know who He was. . . . Their ignorance was a complete ignorance.

“They should have known. God was manifest in the flesh. If they had eyes to see, Christ was very obviously manifesting divine power and divine qualities. He was God. He was perfect. They couldn’t find any fault in Him. . . . They had many evidences of His gracious attitude, His gracious power. Yet such was the darkness and ignorance of sin that was in them, that they did

not know what they were doing when they crucified the Lord of glory.

“The fact that you were ignorant of what you were doing is not an excuse for what you were doing – especially when that ignorance was in the face of all the light you had! Ignorance does not excuse sin, when that ignorance itself is culpable.

“That’s the kind of ignorance we have. . . . The heathen who had never heard the gospel . . . were ignorant, but they were wilfully ignorant. They were closing their eyes to all the evidences of God that were round about them in creation and in providence. And how much more was that the case with those who had the presence of Christ among them, and the light of His gospel shining around them!

“The ignorance arises from the enmity that is in the heart against God. That’s why people don’t know God, why people don’t know Christ . . . why they don’t realise that they are sinners against Him. It’s because their attitude to God envelops them in mental and spiritual and moral darkness with regard to these things. Their ignorance is not an excuse for their sin, their ignorance is just another aggravation of their sin. . . . That means that sin, even of ignorance, needs forgiveness. It exposes us to God’s displeasure. . . .

The preacher goes on to ask, “What is involved in forgiveness?” He answers, “We said that what [Christ] was praying for was that [sinners] would experience repentance and be brought to forgiveness. But . . . what is this forgiveness that comes to sinners through the sacrifice and the intercession of Christ? It’s the blotting out of all their transgressions.

‘As far as east is distant from the west, so far hath He
From us removed in His love all our iniquity.’

“It’s casting our sins into the depths of the sea . . . Blotting them out of the reckoning, so that even God cannot find them. When the iniquity of Israel is sought for, it cannot, it shall not, be found. That’s not a defect in the part of God. Our forgetfulness is a defect. But when God says, I will not remember, He is talking about a very positive purpose, not to deal with them according to their sins. The reason being, that He has dealt with Christ in their place. This forgiveness is a complete justification – justification from all things, from which we could not be justified by the law of Moses.”

It is plain speech, but it effectively conveys the central truths of Christianity. Mr Cartwright may here, on occasion, bring some deep doctrine before his hearers, but he does his utmost to speak in terms that are understandable, and he holds one’s attention.

In speaking on the solemn question, “Why hast Thou forsaken Me?” the preacher explains, “It’s this glorious Person (in His human nature) who is being forsaken. . . . It does not mean that there was any breach in the relation-

ship between the Father and the Son. That relationship continued unbroken.

“It does not mean that there was any withdrawal of the Father’s approval, or the Father’s love, or the Father’s favour from His Son, from Christ. Never was He more, if we can say such a thing, the object of the Father’s love and favour than He was when He was crying, ‘My God, My God, why hast Thou forsaken Me?’ He loved Him still. ‘This is My beloved Son, in whom I am well pleased.’ There was no withdrawing of the favour of God from His Son, from the Saviour, who was hanging on the cross of Calvary.

“There was no separation between the divine and the human in the Person of the Saviour. That was not brought about even by death itself. There was a separation between the body and the soul in death, but the soul remained united to the divine Person and the body remained united to the divine Person. This was the first Person death encountered, where it was impossible, really, to break down the person. We are made up of body and soul, and when death comes, they separate. They have no connection any more (except through the Mediator, to whom they are united by grace). . . .

“Also there was no cessation, no ceasing, of the holiness and perfection of Christ. If God really forsakes a sinner and leaves him to himself, that person is given over completely to sin. He can’t do anything else but sin. But when God forsook Christ on the cross of Calvary, Christ continued to be the same holy Person – holy in His divinity and holy in His humanity – as He had always been.

“When God forsook Him, we believe that God withdrew from Him the comfort which He needed more than, than at any other time in His experience. He was left under the weight of His people’s sin, He was left under the weight of His people’s curse, without the slightest comfort from His divinity, or without the slightest comfort from God His Father. He was left to experience, in His own soul, the very essence of what it is to be under the curse of God, and under condemnation as a sinner. He was holy, harmless, undefiled and separate from sinners. There was no sin in Him. Yet He was experiencing how God deals with sinners. The very fact that He was still in union with God, that He was still perfectly holy, that He was full of devotion to the Father, gave to that experience something that can never enter into the experience of a sinner. It was a dreadful thing for the only holy one, the man who is God’s fellow, to experience the curse of God, to experience the wrath of God, to experience the condemnation of God against His sinful people, in His own soul and mind and body on the cross of Calvary.”

This book of sermons preached to Mr Cartwright’s Edinburgh congregation is spiritually profitable and so is well worth reading. It is good to have them available to a much wider audience. A pity about the front cover!

Notes and Comments

Diseases of Immorality in Britain

Speaking to a Parliamentary Committee on the prevalence of sexually transmitted infections (STIs), Professor Sir Chris Whitty, the Chief Medical Officer for England, said that STIs do not just happen to “bad people”, and must be “destigmatised”. He claimed that “lots of people get them who have incredibly conventional sexual and romantic lives”. They should be accepted as just “an ordinary part of life”.

The latest STI figures are for 2022, when the number of UK gonorrhoea diagnoses was the highest on record, while syphilis diagnoses were the highest since 1948. Over the whole nation, 1 in 350 people had a diagnosis of chlamydia in 2022. The people most likely to have an STI diagnosis were those aged 15 to 24, with over 400 diagnoses made each day in this age-group. The worst affected areas were certain London boroughs, with Lambeth having 1220 new gonorrhoea infections per 100 000 residents. Lambeth also had the highest rate of syphilis transmission, followed by Southwark and Westminster. Lambeth, Hackney, and Southwark have the highest rates of chlamydia with more than 1300 cases per 100 000 residents. Southwark had the highest rate of herpes with 458 infections per 100 000 people.

The response – as it has been for a long time – is for more preventative methods, more screening, and more medication; but never a call to morality or marriage. Twenty-five years ago, commenting on the STI situation then, which was not nearly as bad as now, Sir David Carter (Chief Medical Officer for Scotland) adopted the biblical quotation from Hosea 8:7: “We have sown the wind and we are reaping the whirlwind”. Now Britain is refusing to admit even that we are “sowing the wind”. Whether our nation admits it or not, however, we shall reap ever worse judgements until we turn back to the Lord. “Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge” (Heb 13:4). *DWBS*

France and Abortion

France has become the first country in the world to include an explicit right to abortion in its constitution. The vote in Parliament was overwhelming: 780-72, followed by a standing ovation when the result was announced. Not the least shocking aspect of the decision was the jubilation shown by crowds of young women when it was announced – mothers being given unlimited freedom to kill their unborn little one if they feel like doing so.

Abortion has been legal in France since 1975, but polls showed around 85% of the public supported amending the constitution so that a woman has

a “guaranteed freedom” to take away the life of her unborn child. This reflects the secular emphasis in the French state. The Reformation in France was ultimately unsuccessful and now the country is reaping the awful consequences of its determination to reject the Most High. Who knows where the course that the nation is on will end? “God is not mocked.”

Love Thy Neighbour

The UK Government has announced that Members of Parliament are to get additional police protection as a result of the increasing and unacceptable intimidation and threats they are subjected to in carrying out their parliamentary responsibilities. These are not idle threats; in recent years two MPs have been murdered whilst going about their work. And it is not only the MPs themselves who face abuse; their spouses and children are also subjected to threats of violence and murder. Recently, when the Speaker ruled (controversially) to permit amendments to a motion on the war in Gaza, he said that his decision arose from his concerns about the safety of MPs. He believed that some would be at risk if they did not have an amendment which most closely resembled a result which their constituents were demanding. Parliamentary procedure was therefore changed as a result of threats and pressure on our democracy.

Since 7 October, when Hamas attacked Israel, and the subsequent Israeli war on Gaza, the surge of antisemitism in the UK has reached unprecedented levels, with Jewish children fearful of showing their school uniforms on the street. Supporters of the Palestinians, including some who support Hamas’s atrocities, have demonstrated in the streets of our cities chanting, “From the river to the sea”, a phrase which is seen as tantamount to calling for the destruction of Israel.

We hear of law-abiding Muslims also being abused and attacked, and mosques being targeted. We do not in any way condone the teaching of Islam, and though we now hear very little of Al-Qaeda and ISIS, the wickedness of the principles and thinking of these groups is still evidenced by the constant and real threats of terrorist attacks in the UK and overseas. However, these things should not mean that we display hatred towards individuals.

People on both sides of the LBGQT controversy are being threatened with extreme violence. It ought to be possible to be poles apart in our views on this and any subject, without saying hateful things and having malicious thoughts about our fellows.

Another evidence of the inherent wickedness and hostility in our society is that children are being driven to desperation and suicide by trolls on social media. These bullies are emboldened by their anonymity to “stalk” others

and create fear and misery. Social media are a cause of great evil when they are misused, not just by children, but by all age groups.

All this stirring up of hatred and enmity against our fellow creatures is the result of the natural heart being deceitful and desperately wicked. As a nation we have turned away from our Christian heritage and are saying, as it were, with Pharaoh, “Who is the Lord that I should obey His voice?” (Ex 5:2). The Saviour, when He was being cruelly put to death, made intercession for the transgressors: “Father, forgive them; for they know not what they do”. We fall far short of the Lord’s example, and the situation in our largely godless nation is worsening. Unless the Holy Spirit gives us new hearts and turns us to Himself as a nation, enabling us to love our neighbour as ourselves, we will continue to see man’s cruelty to man manifested on all sides and in many different ways.

“And the second [commandment] is like unto [the first], Thou shalt love thy neighbour as thyself” (Mt 22:39). FRD

Islamophobia

Strange events have recently occurred in London and other parts of the United Kingdom. Many of these events, it is said, have not been adequately or correctly covered by the media. It is assumed that most of the media are unwilling to identify the ethnicity, the religion, or the intent of those involved.

Significant disturbances have occurred in London and other parts of the country, both outside and inside the Houses of Parliament, as a result of Islamic influence. The rapid but subtle rise of Islamic authority in the country must be noted. A statement by Haitham al-Haddad, a British Islamic scholar and jurist who himself expressed his surprise at the rapid increase of Islam’s influence in the United Kingdom, illustrates this.

Haitham al-Haddad, the chair of the Fatwa Committee for the Islamic Council of Europe, in a panel discussing “Muslims in the West” at an “Anchored by the Quran” conference held in London, stated the following, “The situation of Muslims in the UK and the West is a lot better than it was 20 years ago”. He said that if you go outside, you might think you are in a “second Afghanistan”, but it is, in fact, “Londonistan”. Al-Haddad said that Muslims in the West should not consider themselves a “subjugated minority” because they are the “leaders of humanity”.

Therefore, we should be grateful to the Rt Hon Suella Braverman MP (a former Home Secretary) for writing a very outspoken article in *The Daily Telegraph*; a few extracts from the lengthy article follow:

“The truth is that the Islamists, the extremists and the anti-Semites are in charge now They have bullied our institutions, and now they have

bullied our country into submission But what is our response? Our leaders bury their heads in the sand, preferring the illusion of a ‘successful multicultural society’, terrified of being called ‘racist’. But the law has not changed, mass extremism parades itself proudly We cannot accept defeat. We need to find our courage. But we can only do that with honesty and determination. . . .

“It [the Prevent programme] has been labelled ‘Islamophobic’ and ‘racist’ because, in the main, it is set up to tackle the most dangerous terrorist ideology facing our country: Islamism It’s not Islamophobic to challenge Islamist fanatics; it’s a civic duty We need to overcome the fear of being labelled Islamophobic and speak truthfully. Enough of the hand-wringing and apologies. Turning a blind eye to fanatics has got us into this terrible situation: it needs to stop This is a crisis. And the fightback must start now, with urgency, if we are to preserve the liberties we cherish and the privileges this country affords us all, if we are to have any chance of saving our country from the mob.”

As Christians, we know that our Scriptural duty is to humble ourselves on behalf of the Church and nation before the Most High in repentance and faith, acknowledging that we deserve His judgements but beseeching Him that, for the sake of the Crown Rights of His Beloved Son and the advance of His Kingdom, He would mercifully turn the tide and visit our land and the lands of the world in mercy and grace, overthrowing all the powers of sin and evil for the advance of His Cause among all peoples around the globe.

DPR

Church Information

Raasay Congregation

Sadly, services in Raasay no longer take place.

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

College & Library Fund: Friends, Canada, £200.

Eastern Europe Fund: Friends, Canada, £150.

Sustentation Fund: Friends, Canada, £150.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Lochbroom: Estate of late Miss Mary M Campbell, £5000.

Ness: A gift to Ness Free Presbyterian congregation from our late beloved mother, Catherine Ferguson, Stornoway, £1000.

North Tolsta: Anon, In memory of beloved parents, £20. *Door Collection:* Anon, £80, £160. Anon, £200.

Stornoway: *Communion Expenses:* Anon, £40.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tues, 7.15 pm. Rev D W B Somerset BSc DPhl, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale Duirinish-Strath:** Sabbath 12 noon. **Glendale** and **Vatten:** Sabbath 6pm, alternately. Thurs 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; Wed 7.30 pm. **Beaully** (Balblair): Sabbath 6.30 pm, Thurs 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. Wed 7.30 pm (alternately in Dornoch and Bonar). **Laigr:** Church and Manse; Sabbath 3.30 pm as intimated. 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; Thurs 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 as intimated). Contact Mr M J Schouten; tel: 01463 221776.
- Fort William:** Monzie Square, Sabbath 11 am, 5 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**, Thurs 7.30 pm. Manse tel: 01445 712118. Contact Rev I D MacDonald; tel: 01478 612110.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE; Sabbath 11 am, 6.30 pm; Wed 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. Contact Rev R MacLeod; tel: 0141 954 3759.
- Halkirk:** Bridge Street; Sabbath 11.30 am, 5.30 pm, second, fourth and fifth Sabbaths of month; Thurs 7 pm. Rev W A Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. First and third Sabbaths of month: **Thurso:** Duncan Street; 3 pm; **Strathy:** 6 pm,.
- Harris (North): Tarbert:** Sabbath 12 noon, 6 pm. **Tarbert** and **Stockinish:** Wed 7 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; Wed 7 pm. **Sheilobost:** 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; Wed 7.30 pm. Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.
- Kinlochervie:** Sabbath 6 pm; **Scourie:** Sabbath 11:30 am, Tues 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; Wed 7.30 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wed 7 pm. Manse.
- Lochinver:** Church. No F P services at present.
- Ness:** Sabbath 12 noon, 6 pm; Wed 7 pm. Manse tel: 01851 810228. Contact Rev K M Watkins; tel: 01859 520271.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thurs 7.30 pm. Manse tel: 01851 890325. Contact: Rev J B Jardine; tel: 01859 502253.
- North Uist:** Bayhead; Sabbath 12 noon, 6 pm; Thurs 7.30 pm. 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; Wed 7.30 pm. Manse: 5 Main Road, Luncarty, PH1 3EP; tel: 01738 828762. Contact: Rev D Campbell; tel: 07790 068991.
- Portree:** Sabbath 12 noon, 6.30 pm; Wed 7 pm.. Rev I D MacDonald BA, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.
- Shieldaig:** Sabbath 12 noon; **Applecross:** Sabbath 6pm. Tues 7 pm (alternately in Shieldaig and Applecross, as intimated). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Tues 7.30 pm. Manse: Clachan, Staffin, IV51 9H. Contact Rev J B Jardine; tel: 01859 502253.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thurs 7.30 pm. **Achmore:** Sabbath 12 noon; Tues 7 pm. Manse: 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501. Contact: Rev J B Jardine; tel: 01859 502253.
- Uig (Lewis) Miavaig:** Sabbath 12 noon, 6 pm; Wed 12 noon. Manse tel: 01851 672251. Contact Rev K M Watkins; tel: 01859 520271.
- Ullapool:** Sabbath 11 am, 6 pm; Wed 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; Wed 7.30 pm;. **South Manchester:** Sabbath 6.00 pm, in Upper Room (second floor), 11 Wilmslow Road, Cheadle SK8 1DW; (entrance is from the car park at the back of the building); Wed 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; Tues 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 10.30 am, 5.30 pm; Wednesday 7.15 pm. Manse. Contact Mr Hugh Campbell; tel: 01923 442497.

Canada

Chesley, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 11 am, 7.30 pm; Wednesday 8 pm. Contact: Mr David Kuiper; tel: 519 363 0367. Manse tel: 519 363 2502.

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: grifton@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: sydneyfchurch@protonmail.com.

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 pm. Contact: Mr Hank Opland, 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, 5 Goldsmith St, Elgin, Gisborne 4010; tel: 06 863 3140; mobile: 022 409 1336.

Tauranga: For services, 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.

Ingwenya: 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. Rev T Mwedzi.

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