

# The Free Presbyterian Magazine

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

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

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## Communions

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

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

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

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

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

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

**July: First Sabbath:** Beaully; **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:** London, Odessa; **Fourth:** Edinburgh, Gisborne, Mbuma.

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

**December: Third Sabbath:** Bulawayo, Santa Fe.

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## The Ready Giver

**A** Levite was bringing his concubine back home. They went to spend the night in Gibeah, but no one invited them home, until an old man spoke to them on his way back from working in a field. His invitation was accepted but the Levite explained that they had food for themselves and their asses. Yet the old man insisted on providing what they needed. He told the Levite: “Let all thy wants lie upon me; only lodge not in the street” (Jud 19:18).

Though the later behaviour of the old man was distinctly unsatisfactory, his words, “Let all thy wants lie upon me”, provide us with an illustration of the way the perfectly holy Lord Jesus, through the Scriptures or by the preaching of the gospel, speaks to the sinner who is feeling his need of salvation, looking for deliverance from his fallen condition and crying out for mercy. The Saviour is, in effect, telling the sinner: Let all your needs lie on Me. If the sinner will look to Christ by faith – which is what he is called to do – Christ will supply all his needs for time and for eternity. Instead of the sinner trying to supply his needs by his own efforts, he must look to the Lord Jesus for forgiveness of sin, for a new heart and for the supply of every other need, spiritual and temporal, and he must continue to do so.

When the Saviour begins to supply a sinner’s needs, it is because He took that person’s sins to suffer in his place. That was why He, the Son of God, came into the world, taking our nature, and why He endured all the punishment due to that sinner, especially on the cross of Calvary. He was the Lamb of God bearing away the sin of the world. Accordingly Christ has the authority to say to seeking souls in particular: Let all your needs lie on Me. At the same time He says, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Mt 11:28).

David Dickson comments that the call to come does not exclude “lukewarm Laodiceans, or any other, who desire to be made sensible [conscious] of sin, who desire to repent, who desire to believe in God and to fear God”. He notes too that “although there be no bar put to hinder any man from coming to Christ, yet none will come until they be sensible of a burden whereof they cannot be freed by any other means”. Finally, he comments on the words, “I

will give you rest”: “Rest is opposed to labour and burdens, and so imports [signifies] full relief from all the sin and misery which can trouble any man”.

We can go on to use the old man’s words to illustrate how Christ speaks to those who are already believers and thereby point to the length, breadth, depth and height of the blessings He offers to them. He holds nothing back that can be good for them, and He is the One who can rightly and wisely judge what is good for the individual Christian and what would be harmful. We may consider a number of needs which God’s children experience on their pilgrimage through this world, all of which they are to lay on their Saviour in believing prayer:

1. *The forgiveness of sin.* The sin even of believers deserves punishment, but what Christ is implying to them is that He has borne their guilt, and borne it away, so that punishment cannot now be laid on them. Because the Saviour has, instead of them, suffered the full punishment due to them for their sins, the guilt of those sins cannot be imputed to them – even the guilt of the sin they have committed after conversion. He is saying to them, Let all your needs connected with the guilt of your continuing sin lie on Me, for “the blood of Jesus Christ [God’s] Son cleanseth . . . from all sin” (1 Jn 1:7). He is telling those who seek to follow Him to bring all their guilt before Him and trust in Him for forgiveness, as One who “is able to do exceeding abundantly above all that we ask or think” (Eph 3:20).

2. *The removal of sin’s power.* God’s children will feel the need of being made holy. Let them then come to Him with that particular need and let it lie on Him. And let them realise that it is part of the work of their Saviour to work in their souls by the Holy Spirit, who will subdue sin and increase holiness within them. Perfect holiness is not attained immediately a sinner believes; sanctification is a continuing work that proceeds gradually, stage by stage, throughout the believer’s life. It is among the needs that the Saviour encourages His people to lay upon Him, trusting that He is able and willing to continue the work of sanctification in their hearts and lives.

3. *Protection from temptation.* The believer is weak; but the tempter, Satan, is strong, far stronger than any human being. His strength relative to human beings is seen in the ease with which he overcame Adam and Eve even when they were in a state of perfect innocence. How much weaker, relative to Satan’s great strength, believers are in their present imperfect condition. Yet, if Satan is the “strong man armed” in Jesus’ analogy, He is without doubt altogether stronger than Satan (Lk 11:12). Protection and deliverance from the evil one is another need that believers must lay on their Saviour. He calls them to do so; to rely on their own strength is extreme foolishness.

4. *A true sense of one’s spiritual standing.* Believers are directed, “Give

diligence to make your calling and election sure” (2 Pet 1:10). But they are still ignorant, though by no means entirely so. So they need to come to the great Teacher, to let their need for instruction lie on Him, so that when they read the Word, listen to it being expounded, and seek to examine themselves, their Teacher may work in their understandings so that they grasp better the distinction between being in a state of grace and being in a state of nature. Let them come to Christ so that, through the continuing work of the Holy Spirit, each of them may be enabled to apply these distinctions to themselves so that they may accurately discern whether they are truly believers and, accordingly whether they are indeed among the Lord’s children or not.

5. *Growth in grace.* The life of a human child is one of growth, and if the growth is very slow, there is something wrong. Similarly, if growth in grace is very slow, there is something wrong, and God’s children may often feel that they are not even growing at all. So here is another need that they must lay on their Saviour – in fact, a significant number of needs: growth in each of these “works of the Spirit”: “love, joy, peace, longsuffering, gentleness, goodness, faith . . .” (Gal 5:22,23). And Christ supplies these needs through the Holy Spirit as He applies the Word to their souls and in answer to prayer, for growth is brought about through the use of the means of grace.

6. *To reach eternal glory.* The road there may be long and difficult; so believers need much help on the way. What a mercy that the Saviour is so ready to help His people on their way through this world. And His people should take great care to take seriously their duty to let all their needs lie on Him. They are liable to stumble; they are weak; they cannot reach heaven in their own strength. They need to be protected from all their enemies; they need to be kept from falling into sin. So they must keep their eye on Jesus; they must be “looking unto Jesus the author and finisher of [their] faith; apart from Him, they will go seriously astray. But by God’s grace, through the intercession of Christ and the strengthening power of the Holy Spirit, they will reach the end of their journey safely. They must remember that the Saviour is, in effect, directing them in all their circumstances: Let all your needs lie on Me.

God’s children may learn similar lessons from Paul’s words to the Philipians: “My God shall supply all your need according to His riches in glory by Christ Jesus” (4:19). And it is because Christ Jesus has such great riches to bestow on His people that He can call on them so readily to come to Him for the complete supply of all their needs. Let them not hesitate to come again and again to such a ready Giver! He gives them the assurance: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you” (Mt 7:7). His promises are absolutely dependable.

# Knowing God and Jesus Christ<sup>1</sup>

A Sermon by *Jonathan Ranken Anderson*

John 17:3. *And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.*

In preaching on this subject previously, it was proposed to consider: (1.) The objects of the knowledge here spoken of; (2.) The nature of the knowledge; (3.) Its excellence; (4) Its bestowal. We have already considered the first of these; we found it to be twofold: first, the Father, the only true God, and second, Jesus Christ, the One sent by the Father.

We have termed this a twofold object, not two objects of knowledge, because they are so connected that it is impossible to know one and not know the other: “No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him”. We cannot get a knowledge of the Father but by seeing His glory as it shines in the face of Jesus Christ. Therefore the pretences of men to a knowledge of God as the Creator, Preserver and Governor of the world, without any reference to His character as, in Christ, the God of salvation must be rejected. He that acknowledges not the Son has not the Father. But, on the other hand, it is impossible for anyone to be acquainted with the Lord Jesus Christ, the true Messiah, and not to have a knowledge of the Father, for “He whom God hath sent speaketh the words of God”; “If ye had known Me, ye should have known My Father also”; “He that hath seen Me hath seen the Father”.

**2. We now proceed to the nature of the knowledge** spoken of in the text. *First* we may briefly refer to its essential character, its leading properties, and its necessary effects. In regard to its essential character, I observe (1.) that the object known is *supernatural*, for the ordinary works and ways of God, which are commonly described as *natural*, are silent as to Jesus Christ, and they are equally silent as to the distinction of Persons in the Godhead. So the character of the Father, the only true God, is not one amidst the variety of objects that are embraced in this sphere of the universe. The eternal power and Godhead of the Creator are manifested in His works, but not the wisdom, love and power of the Three-One God, as the Redeemer of sinners.

The revelation of this object is also supernatural. The light of nature – that is, of the works of creation and providence – goes no further than the objects which they embrace. And we have seen that the Father and His Christ are not included in these objects; therefore the light of nature cannot make them

<sup>1</sup>Taken with editing from *Days in Kirkfield*. Preached on 1 December, 1839, it is the second in a series of sermons on John 17:3 in Kirkfield Chapel, Glasgow, during a time of revival. These are Anderson’s notes, but they are not complete.

known. In this sense, “no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him”.

We apprehend this object by supernatural principles. The principles we received in our creation match a covenant of works but, by the entrance of sin, they are so corrupted that, while they lead us to cling with infatuated obstinacy to that covenant, they work for us nothing but destruction. By the exercise of our natural understandings, we can get nothing but an increase of darkness; by the affections of our carnal hearts, nothing but deeper alienation from God. By the labours and sacrifices, tears and prayers of a natural state, we can get nothing but a larger store of wrath against the day of wrath, and revelation of the righteous judgement of God: “The natural man receiveth not the things of the Spirit of God”; “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.”

Now, if this is our helpless and wretched condition in regard to the first covenant, what shall we say of the second, where higher glory shines, where weightier truths are declared, where richer love is dispensed, and where deeper mysteries are unfolded? A great change must take place; we must be born again; we must have a new heart and a new spirit, before we can take in a ray of that light which reveals to men the Father, the only true God, and Jesus Christ whom He has sent: “He that is spiritual” – that is, born of the Spirit – “judgeth [or discerneth] all things”; “He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God”.

The light in which these objects are revealed to the soul is supernatural. The Word in which they are declared is supernatural, and that Word is called *light*, just as the sun is called the greater light and the moon the lesser light; this is because, like them, it is the medium through which light is conveyed. But the Word is not light in the ordinary sense of the word; and we have a proof of this in the mournful fact that many of you read the Word and hear it, and continue to grope in darkness. Also believers themselves, though the Lord has given them sight, can sometimes see nothing in the Word: all is enveloped in thick, impenetrable darkness.

The light of the soul is, primarily, God Himself: “Flesh and blood hath not revealed it unto thee, but My Father which is in heaven”. Mediatorially, it is the Lord Jesus Christ: “I am the light of the world”; efficiently, it is the Spirit of the Father and the Son: “Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God”. In illuminating the soul, the Holy Spirit takes up His abode in the new nature, which He has produced and united to Christ; and every degree of illumination is the result of His immediate and active

operation on the soul: "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ".

(2.) Further, this knowledge is *spiritual*. In this view, I cannot so easily tell what it is as I can tell what it is *not*. A gift may be supernatural and not spiritual. For example, the gifts bestowed upon Bezaleel for the construction of the tabernacle were supernatural, but they were not spiritual. They were mechanical – fitting him for the special work to which he was called. The gift of prophecy was supernatural, but not spiritual, as is proved by the case of Balaam, who gave utterance to some sublime prophecies, yet perished in his iniquity. The gift of miracles was supernatural, but not spiritual; and hence the Lord says, "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name done many wonderful works? And then will I profess unto them, I never knew you." And addressing His disciples, He says, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven".

The knowledge of which we speak is both supernatural and spiritual. The objects it embraces are spiritual: "God is a Spirit"; and the principle by which the soul embraces them is spiritual: "That which is born of the Spirit is spirit". And the light in which the soul contemplates them is spiritual: "O send out Thy light and Thy truth: let them lead me". Now if it be asked whereby one may determine whether his knowledge is spiritual, we would answer briefly, It is if it is attained in the teeth of felt opposition from the flesh. The religion of many is all smooth, easy and pliant, and their knowledge is attained without opposition from themselves or the devil, and therefore without trouble and conflict; or if they have difficulties, they are such difficulties as they encounter in acquiring any kind of knowledge.

Now these people demonstrate that the Spirit is not in them, for otherwise the flesh would lust against it and fleshly wisdom would oppose spiritual wisdom. A child of God has the same difficulties that other people have in acquiring the knowledge of this world, but he meets with special difficulties in seeking after spiritual knowledge. He can read and understand other books, when perhaps he does not dare look at the Word of God; or if he reads it, he can make nothing of it; and his conscious blindness, stupidity and vanity make him conclude that he is still walking in darkness, when it is one of the most satisfactory evidences that he has been brought into the true light: "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth". "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

(3.) The knowledge spoken of in the text is *holy*. I place this among the essential characteristics that belong to it, because of its vast importance and necessity; and also because, however small is the amount of the knowledge which an individual may possess, it must have this element, otherwise it is not of the right kind: "The wisdom that is from above is first pure". By pure and holy knowledge, I mean such as directly tends to exalt the Three-One God, represented by the Father and revealed through the Son. The essential note of carnal knowledge is that it puffs up, it exalts self, and proportionally dishonours God. And just as every particle of saving knowledge has in it the element of holiness, so every particle of carnal knowledge has in it the element of enmity against God. How solemn the thought that every soul is now drinking in from my words nourishment to the poisonous root of enmity, or else nourishment to the healthy tree of holy wisdom! It is awful to be feeding this pestiferous plant of enmity, more deadly than hemlock, more bitter than wormwood, in the bosom of your families; but how much more so to be feeding it in the house of God and under the preaching of His Word!

But the knowledge of which we speak tends uniformly to abase self and to exalt God; it exalts Him in the esteem of the soul, in the plans which the individual forms, in the employments he follows, and in the ends he pursues. Now some of you may say, This is fatal to all our pretensions to Divine knowledge, for scarcely have we got any light, or what we think is light, when in one way or other pride begins to rise and swell, and we question whether we have the slightest regard to God; and this is our great grief. Now, to a spiritual observer, all this indicates the presence of holy knowledge, for do you think that someone can possess it without opposition from the carnal heart? No, the very consciousness of this opposition indicates the presence of a different principle in the soul.

But our remarks will condemn many that profess to have some knowledge of God and His Christ, because it never leads them to God; it will induce them to talk about this thing and that thing connected with the cause of Christ, but if you shut them up in their closets and tell them to lay out their knowledge in exalting God, they are as if imprisoned in a dungeon: "God is not in all his thoughts"; "They profess that they know God, but in works they deny Him".

*Second* we may now refer to a few of the main properties of the knowledge we speak of.

(1.) It is very *simple*. This attribute belongs to all the works of God. With the highest grandeur and deepest intricacy, there is combined beautiful, inimitable simplicity. The truths that are embraced by the spiritual mind are indeed the loftiest and the deepest, the widest and the broadest that can come before

an intellectual being. The angels find ample scope for their exalted and active powers in contemplating them: "Which things the angels desire to look into"; and eternity, in its immeasurable extent and endless duration, will be spent in the study of them. Yet with all this, the views which the Spirit of God gives out are distinguished for their simplicity. O how clumsy are the carnal notions of men, though laboured out at the expense of much time and toil and patience!

But the soul, when admitted to the Fountain of life, feels as if it had nothing to do but to receive the pure stream which flows forth. A text may indeed appear dry and barren, and all the efforts of man cannot dig the truth out of it: like the rock in Horeb, which afforded no refreshment to the weary Israelites till it was smitten with the rod of God. Then did the water gush out, and the people had just to come and fill their vessels. Likewise, when the Spirit of God is given, with the rod of His grace and power, the most unpromising text becomes like a spring of water, and the thirsty soul has nothing to do but to drink: "If any of you lack wisdom, let him ask of God". Not, let him rack his mind with study: that is needed sometimes as means. Not, let him accumulate books: that may be useful as a means. Not, let him consult with man: that may be beneficial as a means. "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." "I have more understanding than all my teachers; for Thy testimonies are my meditation."

(2.) It is exceedingly *clear*. A believer, left to his own carnal wisdom, can make nothing of the truth at all; at best he can get very dark and confused notions of it. Indeed he may lose himself in the mist and begin to fancy, at the suggestion of the devil, that there is no truth at all. But when the day of Divine illumination breaks, the shadows flee away; and with amazing clearness, he perceives the objects which are unfolded to him. A sermon may appear very dark and confused to a man; at this moment, there may be some of you who do not know what I am speaking about and cannot understand it; perhaps unpleasant reflections arise against the preacher. Well, call me as blind and stupid as you will; you cannot exceed the mark. But beware of reflecting through the preacher on the truth of God and concluding that it is dark and confused! If you are in darkness, do not carp at the discourse, but secretly cry to the Lord to bring you out of darkness into His light. Marvelous it will appear – as for other things, so also for its plainness. "In Thy light shall we see light."

(3.) It is absolutely *certain*. The objects which it embraces are true, indeed truth itself. "I", says Christ, "am . . . the truth." And the light in which they are exhibited is as real as the light of the sun at noonday. But it is sometimes

hard for the soul to get a solid persuasion that it is so. There are many indeed who never questioned the reality of Divine things – for this very plain reason: they never believed them. And a man will never begin to be troubled with, and desire to get rid of, doubts till he has some faith. But how difficult it is for sinners to get a solid conviction even of the first truths of religion, such as the being of God, the glory of Christ, the sufficiency of His grace, the perfection of His salvation! And all who are in earnest about these things find it no easy matter to keep up, and to act on, this conviction.

The knowledge, however, we speak of is accompanied with a solid persuasion that the things which it embraces are full of meaning and reality. And that persuasion rests on the broad, immovable foundation of Divine truth. The evidence of reason, of human testimony, of past experience may satisfy others, but nothing will satisfy a gracious soul – and I would say, one truly awakened – but, “Thus saith the Lord”. Do not be surprised if in seeking after a firm hold of this evidence, however, you should encounter doubts of every form and difficulties of every hue. The flesh lusts against the Spirit here also, and he is a very sorry believer that does not know something, more or less, of the power of unbelief. But do not despond even if Satan pours forth a deluge of doubts, and something worse: the Lord has just to speak the word and such evidence will burst upon your minds as will scatter your doubts to the wind as the rising sun does the mists of the morning: “We believe and are sure that Thou art that Christ, the Son of the living God.”

(4.) It is *wonderfully discriminating*, in regard to truth and error. Some cannot distinguish between them: “We are of God: he that knoweth God heareth us; he that is not of God heareth not us”; “My sheep hear My voice, and I know them, and they follow Me”. In regard to character: “The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart”. It separates between the precious and the vile. His Word is engrafted into a believer: “Believe not every spirit, but try the spirits whether they are of God”. “Be . . . wise as serpents.” In regard to the path of duty: “Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word”.

I must hasten to notice a few of the necessary effects which it produces.

(1.) It produces *supreme love to the Father*, “the only true God, and Jesus Christ whom He hath sent”. I might have begun by saying that it produces faith or confidence in its object. But this is rather the knowledge itself than an effect of it. The reason for this is that the objects it embraces are Divine, invisible and eternal; so there can be no knowledge of them but by faith produced and maintained by the Spirit. We thus see that it is possible to repeat

large portions of Scripture, to talk correctly on religious subjects, or even to preach in the most orthodox manner, and yet be without one particle of this knowledge. For if he is in his natural state, he must put his own construction on his language, which is as wide of the truth as a blind man's ideas of light and colours. We do not doubt that Judas Iscariot preached correctly enough; yet he went to his own place. How solemn the thought that men may preach very evangelically and yet have no faith, and therefore be really ignorant of the gospel! We must identify the knowledge referred to in the text with true saving faith, because the same effects are ascribed to the one that are ascribed to the other.

Now this knowledge, or faith, works by love of the Father, the only true God. The objects it embraces are infinitely excellent in themselves: "How great is His goodness! How great is His beauty!" As the saints have stood on the boundless ocean of His infinitude, they have been lost in wonder and delight. The time would fail me to speak of the excellence they have seen in His character, the wonders in His counsels, the beauty and sweetness in His words, the glory in His works. But what overcomes their hearts is the wonderful combination of holiness and love, of righteousness and peace that shine in the cross of Christ. And Jesus Christ whom He has sent is altogether lovely. He is lovely in His Person as God, as man, as God-man. He is lovely in His majesty and meekness, lovely in His greatness and condescension, lovely in His holiness and righteousness, lovely in His mercy, power, tenderness, offices, work and death; humiliation and exaltation; lovely on the cross and on the throne. But who can declare all His beauty? The spouse began but was soon obliged to break off, or rather to close this exalted theme by exclaiming, "He is altogether lovely".

Now such are the objects of the knowledge we speak of; and the immediate effect that flows from the soul's apprehension of them is love. There is, first, the love of esteem – that is, the soul apprehends the Father, the only true God, and Jesus Christ whom He has sent, as in themselves infinitely excellent, and delights in them on that account. And this is the highest form of love, and therefore, the sweetest in its exercise. To illustrate what I mean, I put it to you: Do you not love a man of God whose character is described to you, even though you do not know him personally and never received any favour from him. The ground of your love is the excellence of his character: but the more intimately you are acquainted with such an individual, the more sincerely you love him; because your intercourse brings out his excellence in a way which you did not perceive at a distance. Similarly, the soul grasps the excellences and moral beauty that are in the Father, the only true God, and Jesus Christ whom He has sent. And it grasps them too, in the nearest

connection, and therefore He loves them: “We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.”

(2.) There is the *love of gratitude*: an affection which is produced by receiving benefits. And who among you, believers, can tell the favours you have received from the Lord? “If I would declare and speak of them, they are more than can be numbered.” There is the benefit of creation; there is the benefit of preservation, the benefit of sparing mercy, the benefit of spiritual privileges; but above all, the gift of Christ, and the gift of the Spirit to apply Christ: “Thanks be unto God for His unspeakable gift”. It is disputed whether this refers to Christ, or to the Spirit of Christ. But it is of little consequence which, for no one can get Christ but by the Spirit, and no one can get the Spirit without getting Christ.

Now these benefits are inestimable in themselves, but the source from which they come enhances their value and is itself better than them all; and that is the eternal love of God and of Jesus Christ, His Son. “Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins”; His “love is better than wine” – sweeter to the taste, more refreshing to the heart, more exhilarating to the spirits.

He that is a stranger to this love, made up of these elements, has none of the knowledge of which the text speaks; and some of you, brethren, may say that this is your case; for instead of loving, you say your hearts are as hard as stone, or raging with rebellion like the waves of the sea. We ask, Is this your burden? At least, would you like it to be your burden of grief and distress? Then we can discover in this the trace of genuine love; for love appears as much in hating what is displeasing to God as in delighting in what pleases Him.

If you were entire strangers to the war of the flesh against the Spirit of love, it would be a proof that you were still ignorant of God. And this leads me to remark that all of you who deny that you ever had hatred of God in your hearts show that as yet you have no love to Him. A viper is not seen without light, nor felt without life; so, if you had the light and life of love, you would have discovered the viper of enmity to God In your hearts. But not discovering this, we have to say to you, as our Lord said to the Jews, “I know you, that ye have not the love of God in you”.

But where love is dormant and inactive, you see how it is to be roused. If opposition is made to it, you see how it is to be overcome.

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Our Christianity is worth nothing if it does not make us value and seek practical sanctification.

J C Ryle

# Jesus on the Sea of Galilee<sup>1</sup>

## 4. Stilling the Tempest

*Alexander Moody Stuart*

Matthew 8:18-27. *Now, when Jesus saw great multitudes about Him, He gave commandment to depart unto the other side. . . .* (See also Mark 4:35-41, Luke 8:22-25.)

Luke 9:57-62. *And it came to pass, that, as they went in the way, a certain man said unto Him, Lord, I will follow Thee whithersoever Thou goest. . . .*

(1.) The calm is in answer to the earnest cry of the disciples. The mere fact that Jesus is in the ship does not prevent the tempest, but is the very cause of its rising. No doubt the disciples expected that the sea would be calm when it carried Jesus; for they had some experience of His knowledge of the deep, and His power over it, in the miraculous draught of fishes. And when the storm came, with Jesus in the ship, they certainly reckoned that it would not reach the extremity of imminent danger, else they would have awakened Him earlier. The interruption of sleep is a much greater matter in the East than with us, and it is only a serious occasion that would be counted a sufficient warrant for breaking in upon the sleep of a friend, still more of a Master. Reverence for Christ's Person, and reluctance to disturb His repose, make them defer till the last moment.

But now the ship is filling fast with water, and they are sinking in the Sea. The danger is perhaps not greater, but it has reached a far more critical point, and is much more immediate than when Jonah is awakened from his guilty slumber. After the seamen converse with him and cast lots for which of the men is to be thrown overboard, they still row hard to reach the land till they find all to be vain. But the disciples are already past such efforts. The shipmaster reasons with Jonah in awakening him, "What meanest thou, O sleeper?" But the disciples gather round Jesus with brief and urgent calls for help. "Master, master, we perish," one of them cries; "Master, carest Thou not that we perish?" is the cry of another; and the prayer of a third is, "Lord, save us, we perish".

It is a great lesson for us to pray in the time of our need; not to assume that the mere presence of Christ is enough, but to call, "Awake, awake . . . O arm of the Lord". "The effectual fervent prayer of a righteous man availeth much" – not the mere fact of his being a righteous man in whom Christ dwells but the earnest prayer of such a man whom Christ hears. The promise

<sup>1</sup>The final section, as edited, of a chapter from Moody Stuart's book, *Capernaum*. The previous section, last month, dealt with Jesus "asleep in the storm".

of their heavenly Father giving good things to His children is made special to them that ask. Jesus in the ship does not save it from jeopardy, till He is called upon and awakened by prayer. He seems to take no charge of it till then, not even of His own personal interest in it. So He often appears not to care even for His cause and kingdom, till called on to arise and help us. It is not because He forgets, but because He will be entreated to stretch forth His arm to save.

The cry of the Apostles for themselves brings deliverance to many around them. There were "other little ships" along with them, which must all have been exposed to the same tempest. Though none of them might seem so near to sinking as the ship in which Jesus sailed, and on account of which alone the tempest was raised, still they must all have been in jeopardy in that hour, scattered from each other and driven furiously over the boiling sea. The apostles alone are near to Jesus. They cry, and for them the storm is changed into a calm; but the calm that saves the one ship rescues all from destruction and awakens many songs of praise from the Sea. We can never pray for ourselves without benefiting others; we cannot obtain spiritual help for our own souls without helping many; we never so pray that Satan is cast out of our own hearts or out of our company, without others sharing in the heavenly calm. What an argument for those that are nearest to Christ to call upon His name, for if the other ships had perished through lack of prayer on the part of the apostles, would not the blood of many have been on their heads?

(2.) Jesus stills the tempest; He awakes and silences the wind by His word. But first He stills the disciples' troubled hearts, stills them by His example and then by His words. He sets them an example of fearless calm in the midst of danger, of "great calm" in spirit, not after the storm is over but whilst it rages. Jesus awakes, but does not at once arise. He talks with the disciples before rising from the pillow on which He rests. His composure must have strengthened them, but His delay must have tried their patience, while the ship is sinking under every wave.

Jesus feared God, and was heard in that He feared, and because He was perfect in the fear of God, He never trembled before any creature or any created terror. He feared no man, no crafty fox-like Herod threatening to kill Him, no proud Pharisees thinking to overawe Him by their presence, no Jews taking up stones to stone Him, no Nazarenes dragging Him to the brink of the precipice. So now He fears no raging waves of the sea, threatening to engulf the ship. This is not because by His Godhead He can still the tempest; but because He trusts in the living God, who holds the sea in the hollow of His hand, for He "was in all points tempted like as we are, yet without sin".

He does not fear death, because He cannot die till His hour is come, but if

this should be death, it brings no terror to Him. In the prospect of the cross, His soul was exceeding sorrowful and sore amazed. But that was not mere death, but the cup which the Father gave Him to drink; it was the hiding of His Father's face, and Himself made sin for sinners in dying on the accursed tree. Of simple death He has no fear, but is equally calm amidst the devouring waves and upon the quiet shore.

Thus He teaches His disciples and reproves them for being so faithless and so fearful. It is not because there is no danger, which unquestionably there was at the moment; nor is it chiefly because they should hold it impossible for the ship to sink that bears the holy Jesus, though this element may enter into it. But it is mainly a lesson of trust in their heavenly Father, either for deliverance out of death, or for preservation through it unto life eternal, as may seem to Him best. Jesus said to them, and probably before this trial: The hairs of your head are all numbered, fear not them that kill the body, but fear Him who is able to cast soul and body into hell.

He enjoins them to trust God for preserving every hair of their head, if that is for their good; but if they are to die in His service, to have no dread at all of the death of the body but only to fear the living God. The same lessons He teaches the disciples practically now: The hairs of your head are all numbered; the sparrow does not fall to the ground without your heavenly Father; those waves cannot hurt you without His will. O ye of little faith, wherefore do ye doubt? But if otherwise, if it be death, fear not those billows that can only kill the body, and after that have no more that they can do. Why are ye so fearful when it is the Father's good pleasure to give you the kingdom? Why cry, We perish, when he that believeth on Me shall never perish but shall have everlasting life?

Then Jesus rises in His own Divine majesty, rebukes the winds and stills the waves, and there is a great calm: And now the disciples fear, not the mighty waves of the sea, but the presence of Him who is more in might by far. "The floods have lifted up, O Lord, the floods have lifted up their voice; The floods lift up their waves. The Lord on high is mightier than the voice of many waters, yea, than the mighty waves of the sea."

What manner of man is this that even the winds and the sea obey Him? It is the Man that is my Fellow, saith the Lord of hosts; the Son of man, who is God manifest in flesh; therefore mighty works show forth themselves in Him.

Presence of mind in the midst of danger, as brought out in Christ's own example, is one of the greatest of all blessings to ourselves and to others. Nothing can give it rightly but the fear of death removed through peace with God in Jesus Christ; and this peace will often give it, even to those who through fear of death had been all their lifetime subject to bondage.

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This voyage to the other side is an image of many a believer's life. In moderate quiet at first, our ship sails over placid waters; then often a mighty tempest arises, with much fear lest we shall one day perish; then the word of the Lord comes with power and creates "a great calm", an emblem and earnest of the everlasting calm in that life above where there shall be "no more sea". Meanwhile, in our many tumults and tempests, how effectually and how quickly does a single word of Jesus quiet the soul. How oft does He say to sin and Satan raging within us, "Peace, be still"; and how instantly there is a great calm, even the peace of God that passes understanding, keeping the heart and mind in Christ Jesus!

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## Looking unto Jesus<sup>1</sup>

*Isaac Ambrose*

The most excellent subject to speak or write of is Jesus Christ. Augustine, having read Cicero's<sup>2</sup> works, commended them for their eloquence, but he passed this sentence on them: "They are not sweet, because the name of Jesus is not in them". And Bernard<sup>3</sup> said nearly the same: "If thou writest, it doth not relish with me, unless I read Jesus there; if thou disputest or conferrest, it doth not relish well with me, unless Jesus sound there". Indeed all we say is but unsavoury, if it be not seasoned with this salt. Paul says, "I determined not to know anything among you save Jesus Christ and Him crucified". He resolved with himself, before he preached among the Corinthians, that this should be the only point of knowledge that he would profess himself to have skill in, and that in the course of his ministry he would labour to bring them to. This he made "the breadth, and length, and depth, and height" of his knowledge: yea, doubtless, says he, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Eph 3:18, Phil 3:8).

In this knowledge of Christ, there is an excellence above all other knowledge in the world; there is nothing more pleasing and comfortable, more animating and enlivening, more ravishing and soul contenting. Only Christ is the sum and centre of all divine revealed truths; we can preach nothing else as the object of our faith, as the necessary element of your souls' salvation, which does not some way or other either meet in Christ, or refer to

<sup>1</sup>Taken with editing from Ambrose's work, *Looking Unto Jesus*. Ambrose (1604-1664) was an English Puritan.

<sup>2</sup>An ancient Roman orator.

<sup>3</sup>A twelfth-century cleric.

Christ; only Christ is the whole of man's happiness, the Sun to enlighten him, the Physician to heal him, the Wall of fire to defend him, the Friend to comfort him, the Pearl to enrich him, the Ark to support him, the Rock to sustain him under the heaviest pressures, "as an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Is 32:2). Only Christ is that ladder between earth and heaven, the Mediator between God and man, a mystery which the angels of heaven desire to pry and peep and look into (1 Pet 1:12).

Here is a blessed subject indeed; who would not be glad to pry into it, to be acquainted with it? "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (Jn 17:3). Come then, let us look on this Sun of righteousness: we cannot receive harm but good by such a look; indeed by looking long on the natural sun we may have our eyes dazzled and our faces blackened; but by looking unto Jesus Christ, we shall have our eyes clearer and our faces fairer; if "the light of the eyes rejoiceth the heart" (Prov 15:30). How much more, when we have such a blessed object to look upon? As Christ is more excellent than all the world, so this sight transcends all other sights; it is the epitome of a Christian's happiness, the quintessence of evangelical duties: 'looking unto Jesus'."

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## Holiness and the Gospel<sup>1</sup>

*Archibald Hall*

The merciful declarations and blessings of the gospel are all adapted to promote our sanctification and even to perfect "holiness in the fear of God". Have we received redemption through the Saviour's blood, even the forgiveness of our sins? Sinners are redeemed, not that they may sink in passivity, or launch into licentiousness, but that they may be "a peculiar people, zealous of good works". Have we been made the children of God? Then let our light so shine before men that others, seeing our good works, may glorify our Father which is in heaven. This is the genuine consequence of such a doctrine and the proper effect of such a benefit. Are we vested with sacred privileges? These admonish us, these urge us, to walk worthy of Him who has called us to "His kingdom and glory".

Shall the citizens of heaven be animated with no higher views than those who are the slaves of appetite and drudges of the world? Are we constituted

<sup>1</sup>Hall (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*.

heirs of the promises? The grace which they speak of is intended to make us partakers of a divine nature; and the encouragement which they administer incites us to “cleanse ourselves from all filthiness of the flesh and spirit”, even to “perfect holiness in the fear of God”. Such high privileges should surely persuade believers not to disgrace God but to magnify Him, not to provoke Him but to please Him. Holiness is one of the most distinguished blessings in this system; indeed it is the very central blessing, to which all the others converge, in which they all terminate.

Were we chosen from eternity? It was for this purpose, that we may be holy and unblameable in love. Were we called in time? It was to this intent, that we may “show forth the praises of Him who hath called [us] out of darkness into His marvellous light”. Were we created again in Christ Jesus? It was to give us the capacity for acceptable service and to furnish us unto every good work. Far, very far from discarding sincere obedience, we would only introduce it, under its due character, as the *fruit*, not the cause, of our interest in Christ’s righteousness – and in its due order, as following, not preceding, the gift of righteousness.

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## The Case of Professor Simson<sup>1</sup>

*William Hetherington*

**1714.** There is a melancholy interest attached to the Church of Scotland in 1714. It was the first year in which the General Assembly manifested a disinclination to proceed with due strictness against ministers who were accused of holding and teaching doctrines contrary to Scripture and to the standards of the Church. There had for some time been reports that John Simson, professor of divinity at Glasgow, taught Arminian and Pelagian doctrines<sup>2</sup>; but the members of his own presbytery appear to have been unwilling to institute a process against him.

The report was, however, taken up by James Webster, one of the ministers of Edinburgh, as a matter of too serious importance to be permitted to continue without being investigated. When the case came before the Assembly, the task of conducting the prosecution was cast upon Webster, instead of remitting it to the Presbytery of Glasgow – with instructions to make due inquiry, as if it had been a private affair – and not one which deeply concerned the whole Church. The leaven of Moderatism was now beginning to put

<sup>1</sup>Extracts from Hetherington’s *History of the Church of Scotland*. See also the book review on p 247.

<sup>2</sup>The teaching that man is able by his own power, quite apart from grace, to serve God.

forth its corrupting power, producing laxity of principle and that pernicious tendency to screen delinquents and to discourage men of fidelity and zeal – by which Moderatism has always been characterised.

*1715.* When the Assembly met in May 1715, its attention was chiefly occupied by two topics which have always manifested a peculiar affinity for each other by their simultaneous appearance – unsoundness of doctrine and the grievance of patronage<sup>3</sup>. An act was passed appointing a committee for preserving the purity of doctrine and for considering Webster's complaint against Professor Simson. The instructions to the committee, contained in this act, exhibit but too plainly a determination to throw every possible obstruction in Webster's way, so as to render the proof of the accusation almost impossible; while every facility was given to Simson to frame such evasive explanations as might eventually secure his acquittal.

*1716.* Nothing of special importance was done by the Assembly. The case of Simson was again referred to a committee, who were directed to proceed with all due expedition in preparing the matter for a final decision by the next Assembly.

*1717.* The course of defection on which the Church of Scotland had entered became more and more apparent every year, and the Assembly of 1717 was guilty of several acts more glaringly evil than those of its predecessors. The case of Professor Simson was finally decided by this Assembly; and although it was clearly proved that he had taught Arminian and Pelagian doctrines, the Assembly merely found that he had vented some opinions not necessary to be taught in divinity; he had used some expressions which are capable of bearing a bad sense, and are employed in that sense by adversaries; and that, in answering the objections urged by the antagonists of the gospel, he had made use of hypotheses that tend to attribute too much to natural reason and the power of corrupt nature: which expressions and hypotheses they prohibited him from using for the future.

This culpable leniency appears to have arisen in a great measure from the deplorable fact that a large proportion of the Assembly were themselves tainted with opinions which were equally unsound, many of the members having been the pupils, or the relations and personal friends, of the heretical professor. Great alarm was felt by the more sound and orthodox part of the Church, lest this unfaithful procedure should tend to encourage that proneness to innovations and to laxity of doctrine which were already too prevalent, especially among the young ministers admitted recently.

*1727-28.* A new accusation was brought against Professor Simson in 1727,

<sup>3</sup>The practice by which ministers are nominated by landowners, for instance, rather than being called to a charge by the people of the congregation.

charging him with holding and teaching Arian opinions<sup>4</sup>. The culpable leniency of the former sentence of Assembly seems to have encouraged the unhappy man to persevere in his course of error, sinking deeper and deeper as he advanced. The subject had been partially under the notice of the preceding Assembly; but it was now formally taken up, a committee appointed to make due inquiries, and to prepare the affair for decision. It was brought before the Assembly of 1728, and sentence of suspension from teaching and preaching was passed, till the investigation should be completed and a final decision given.

*1729.* The Assembly of 1729 gave its final decision in the Simson case. He had made, on the whole, a skilful defence, though one which proved that his own mind was deeply tainted with sophistical insincerity; partly attempting to explain away his erroneous tenets by the aid of philosophical subtleties, partly by strenuous assertions that he really held the very doctrines of the *Confession of Faith*. Great reluctance was manifested by the Assembly to pass a sentence appropriate to his demerits, and the utmost that could be obtained was a confirmation of the previous sentence of suspension, with an additional declaration that it was not fit that he should be further employed in teaching divinity and instructing young men intended for the ministry.

Against this sentence, as totally inadequate to mark a due condemnation of such deadly heresy as he had taught, Boston rose and declared his dissent, in his own name and that of all who should adhere to him; and no other person expressing adherence, he continued, "And for myself alone, if nobody shall adhere". A deep and solemn awe filled the Assembly, to see this great and good man placing himself in sole opposition to the weak and guilty unfaithfulness of a declining Church, and not a voice was raised in condemnation of his majestic Christian fortitude. The heretical professor yielded to the letter of the sentence; he did not even attempt to defend his errors in print, as had been feared; and so far as he was personally concerned, the matter gradually sunk into oblivion.

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## Humility: a True Christian Character (1)<sup>1</sup>

*Rev J B Jardine*

The overarching theme of this paper is: what the grace of humility is. It then follows broad divisions: (1) it is to be sought after (2) how it can be

<sup>4</sup>Views that denied the divinity of Christ.

<sup>1</sup>This is the first section of a paper given at this year's Youth Conference. It was intended to be both searching and challenging in the best sense.

obtained (3) how it is to be cultivated. The paper follows the outline given by à Brakel in his chapter on humility, in his *The Christian's Reasonable Service*, volume 4.

**Introduction.** The Christian has many graces in exercise, but it is humility that emphasises them all. No matter how excellent a virtue is in anyone, the virtue will be dulled if he or she is proud. A believer who is in the way of holiness, who desires to live to the glory of God and to serve the cause of Christ must strive to be humble. The Apostle Paul commends humility: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil 2:3). The early Church Father Chrysostom said, "The foundation of our philosophy is humility".<sup>2</sup> William Gurnall says, "Humility is a necessary veil to all other graces".<sup>3</sup> And J C Ryle adds that "the surest mark of true conversion is humility".<sup>4</sup>

Humility has been defined by à Brakel as "the humble disposition of the heart of the believer – both in a personal sense and toward his neighbour. It consists in having a correct judgement concerning himself, whereby he neither elevates himself above his condition nor wishes to be elevated by others."<sup>5</sup> Richard Sibbes states that "no grace is stronger than humility",<sup>6</sup> yet there are few who are truly humble. Humility is despised in our day and taken to be a weakness. But, as Archibald Alexander says, "humility is to the Christian what ballast is to the ship; it keeps him in his proper position and regulates all his thoughts and feelings."<sup>7</sup>

**Humility in Scripture and Doctrine.** As we will see in this paper, the idea of humility is mentioned many times in Scripture, either directly or through the avenue of example. Humility is necessary for the profitable study of the Scriptures: "God resisteth the proud, but giveth grace unto the humble" (Jas 4:6); "The meek will He guide in judgement: and the meek will He teach His way" (Ps 25:9).

The concept of humility is mentioned twice in *The Westminster Confession of Faith* and once in *The Larger Catechism*. Chapter 3:8 of *The Confession*, "Of God's Eternal Decree", states that the doctrine of predestination will "afford matter of praise, reverence, and admiration of God; and of humility, diligence, and abundant consolation to all that sincerely obey the gospel" (3:8). Robert Shaw in his book, *The Reformed Faith*, a commentary on the

<sup>2</sup>Quoted in John Calvin, *Institutes of the Christian Religion*, James Clarke, 1962 edition, vol 1, p 232.

<sup>3</sup>Quoted in John Blanchard, *The Complete Gathered Gold*, Evangelical Press, 2007, p 321.

<sup>4</sup>Quoted in Blanchard, *The Complete Gathered Gold*, p 325.

<sup>5</sup>Quoted in Blanchard, *The Complete Gathered Gold*, p 325.

<sup>6</sup>Wilhelmus à Brakel, *The Christian's Reasonable Service*, Soli Deo Gloria, vol 4, p 67.

<sup>7</sup>Quoted in Blanchard, *The Complete Gathered Gold*, p 319.

*Confession of Faith*, makes the point that the doctrine of election “is calculated . . . to humble their souls in the dust before the eternal Sovereign”.

Chapter 21:3 of the *Confession of Faith*, “Of Religious Worship and the Sabbath Day”, tells us that “prayer with thanksgiving, being one special part of religious worship, is by God required of all men; and that it may be accepted, it is to be made in the name of the Son, by the help of His Holy Spirit, according to His will, with understanding, reverence, humility, fervency, faith, love, and perseverance; and, if vocal, in a known tongue.” Shaw comments on this: “We must pray . . . with humility, arising from a deep impression of our own unworthiness and sinfulness”.

The Answer to Question 192 of *The Larger Catechism* states, “In the third petition [of the Lord’s Prayer] . . . we pray, that God would . . . by His grace make us able and willing to know, do, and submit to His will in all things, with the like humility, cheerfulness, faithfulness, diligence, zeal, sincerity, and constancy, as the angels do in heaven”. Simply put, humility is required for the proper receiving of sound doctrine and the sincere personal worship of God. It is therefore a grace to be coveted, valued, exercised and, when obtained, its increase is to be sought. “Covet earnestly the best gifts” (1 Cor 12:31).

***The example of humility in the life of the Saviour.*** Christ was the ideal man, and our nature reached its perfection in Him. Yet throughout His entire life, He was lowly, condescending and truly humble in His being. The sweetest and most gentle meekness pervaded the whole of His earthly existence. Humility must therefore be a worthy and noble characteristic, as it was an attribute of the Son of God in our nature. We are commanded to follow the example of Christ and to be “clothed” with this grace: “Be clothed with humility” (1 Pet 5:5). We ought to wear this grace of humility like a cloak wherever we go.

The sufferings and death of Christ should be a motive for humility. We should labour to cultivate this grace and follow the example of Christ. We must behold the suffering of the Lamb of God and remember the deserved damnation from which He has delivered His people. “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye” (Col 3:12-13).

***Humility as the adornment of a true believer.*** True humility is only found in a genuine believer. All appearance of humility without grace in the soul is only an appearance without substance. On close examination it will prove to be nothing but pride. An unconverted person has no spiritual life,

no spiritual disposition of heart, as they are not united to Christ, the Head from whom all spiritual graces flow. However, a regenerate person has the principle of life in Christ, and therefore a new heart and a new spirit have been put within them (Ezek 36:26).

It is Christ, as both the teacher and example of humility, who says, "Learn of Me; for I am meek and lowly in heart" (Mt 11:29). It is those who are united to Christ that have fellowship with Him, that truly know Him and are taught by Him. Their humility is of the same nature as His. "For ye yourselves are taught of God to love one another" (1 Th 4:9); "Christ also loved the Church, and gave Himself for it" (Eph 5:25). The heart is the seat of true humility, but that humility is visible in our life, our appearance and our talk. True humility is a spiritual tendency, a disposition of the heart. The will of the believer embraces, and delights in seeing, this virtue in others. The beauty of this virtue is not something which is to be paraded and put on display for the approval of others.

The nature of the regenerate heart is humble and its humility is lasting. All it does should be permeated by the fragrance of humility. The extent to which this is discerned depends on how exercised a person is. The grace of humility is a gift from God and is strengthened through proper exercise by the believer. Humility suits the believer as a creature dependent on the Lord. "He is dependent for life, health and all spiritual things. He is dependent, above all, for spiritual life and health, and all the blessed things of eternity. In strong Scripture phraseology, he 'lives, moves, and has his being' in God."<sup>8</sup>

**The objects of humility.** The objects of humility are the individual himself and his neighbour. Through regular self-examination, the humble person knows that there is nothing good or desirable which has its source in himself. He is nothing in his own eyes. The humble person chooses the lowest place. He accepts the fact that others can receive more honour, love, enjoyment and prosperity than himself. He can be humble in himself and still do his duty by the power and grace of God. He can do something good or great and still be humble. He can suffer and endure much in providence and still retain his humility and integrity. The humble person also exercises humility towards his neighbour. He acknowledges that it is the will of God that he should love his neighbour and see the best in him, and this encourages him to do so. Whatever sin we see outwardly in others, we know is much worse in our own hearts. When someone humble compares himself to his neighbour, à Brakel says, "he appears in his own eyes as copper compared to gold, and as lead compared to silver".<sup>9</sup>

<sup>8</sup>W G T Shedd, *Sermons to the Spiritual Man*, Banner of Truth reprint, 1972, p 263.

<sup>9</sup>Wilhelmus à Brakel, *The Christian's Reasonable Service*, Soli Deo Gloria, vol 4, p 69.

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Being of this spirit, he honours, loves and serves his fellow men. “Be not high-minded” (Rom 11:20); “For I say . . . to every man that is among you, not to think of himself more highly than he ought to think” (Rom 12:3); and “In lowliness of mind let each esteem other better than themselves” (Phil 2:3). “Be kindly affectioned one to another with brotherly love; in honour preferring one another” (Rom 12:10).

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## Book Reviews<sup>1</sup>

*Out of His Fulness, Sacramental Sermons of a Notable Covenanter*, by James Webster, published by the Scottish Highlands Book Trust, hardback, 268 pages, £16.00.

David said that “the righteous shall be in everlasting remembrance”. Solomon tells us that “the memory of the just is blessed”. Through the publication of this book, the Scottish Highlands Book Trust has revived the memory of one whom we believe is worthy to be held in everlasting remembrance, and we hope that, through the republication of these sermons, his memory will be blessed and made a blessing.

Though James Webster (1659-1720), latterly an Edinburgh minister, may not be well known generally, those who are familiar with the indomitable zeal of faithful Covenanters, will remember him. Webster was at pains to employ every conventional avenue available to him (and some other legitimate if unconventional avenues too) to alert the Church to the dangerous heresies being taught by Professor James Simpson. Like others in the history of the Church in Scotland during that period, he clearly feared no man’s frown and courted no man’s favour (if fearing and courting was to be at the expense of the truth).

This strength of character is illustrated in his life work and in his dying words too. Defying a sinful world which despised him, he said on his deathbed: “I have sweet peace of these appearances, for which I have often been accounted a fool”. If one is not familiar with this redoubtable Christian warrior he will find material in the publisher’s biographical account of the author which will draw a sympathetic heart to a prayerful perusal of the author’s sermons, for “the tongue of the just is as choice silver” and “the lips of the righteous feed many” and “the mouth of the just bringeth forth wisdom (Prov 10:20,21,31).

We are informed that Patrick Walker, a learned and esteemed student of Scottish church history and author of *Six Saints of the Covenant*, described

<sup>1</sup>Both books reviewed here may be obtained from the Free Presbyterian Bookroom.

the author as “worthy Mr James Webster”; and that Thomas Boston refers to him as “that great man, Mr James Webster”. In the light of these recommendations, there is no need for me to recommend the book to those who have the discernment to esteem highly the judgement of these men, especially of the latter – one who was described by Ralph Erskine as “the great, the grave, judicious Boston”.

The publisher’s Preface gives brief details of the sources from which the sermons are taken. There is also an account of the manner in which providence gave Webster’s sermons to a reading public once again, through this publication. The interesting biographical account of the author was penned by the Rev I D MacDonald (Portree).

We are indebted to the Scottish Highlands Book Trust for republishing this excellent book. I understand that the project to bring it to the light of day was begun by Rev Alasdair Beaton MacLean, our friend and brother in labour who died before the project was brought to completion by other Trust members. In light of this fact, *Out of His Fulness* comes forth to the world in a mournful garb for those of us who knew Mr MacLean.

When I was a divinity student, one of our ministers said that what we need to feed the Lord’s people is “fresh light on the text”. This describes well what one will find in this volume: fresh views of sacred mysteries, articulated in arresting terms by one who knew what it was to speak as the oracles of God.

The 13 sermons occupy 239 pages of the book. The reader will find himself not only carried along by the author’s warm-hearted and lively style of preaching, but carried aloft, like a lark ascending, meditating on Webster’s exposition of the doctrines of Jesus Christ and Him crucified. Or is it that one might be brought on a descent into the great depths of the smitten Rock of Ages, whence the Most High brought drink for His chosen people? Webster finds grave and sweet doctrines in the crevasses of the smitten Rock, where others might not have cared to look.

Here one will learn much of the mystery that surrounds the sacrament of the Lord’s Supper. With fresh light on old, familiar themes and terms, he opens up the meaning of the words of institution, for example. He shows in polemic terms what is meant by the words, “ye do show forth the Lord’s death”. The author in his graphic manner (a characteristic of his style) makes clear what it is that makes the Lord’s Supper a feast: “You shall have the gospel shewbread; the Christian manna, which was ground and bruised betwixt the Father’s wrath and our sins”.

By describing beams of majesty and of mercy in the one mysterious Immanuel, Webster gives a sense of Christ in His holy and humble yet

majestic heart, offering Himself as a sacrifice, with love and desire. Views of His suffering soul, drawn from the inspired record, are presented in a way well calculated to shine “in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ”.

Webster opens up what God has revealed about the “wounds” of the awakened sword of pitiless vengeance, upon the soul of the Man who is “the fellow” of God, One who has fellowship with the Father in the eternal Godhead, and who is the believer’s Surety. He speaks of the “gashes” and wounds into which the vials of God’s wrath were poured. In arresting terms he gives a description of the doleful sufferings Christ was to endure and His wholehearted willingness to undergo these.

You will find what I believe to be clear and helpful ways to think of significant statements about His final suffering: what the desertion in Psalm 22:1 does and does not mean, and why it was necessary; what is implied by His commending His spirit to the Father; what we are to learn from the recorded fact that He “bowed His head” – and much more in the same spiritual vein.

Reading this book prayerfully, the believer will find thought-provoking material to feed the life of grace in his or her soul. Woven into this fabric of light and love are solemn warnings to sinners who are out of Christ, coupled with the free overtures of mercy, and the practical obligations His love imposes on those who are its objects. One will often find brief, comprehensive statements explaining terms and doctrines, the incisive opening of apposite texts, and a tender distinguishing between the experiences of God’s children and those of hypocrites.

One will on rare occasions come across expressions that might have been better expressed. But this is inevitable when a sermon is transmitted by means of a hearer’s written notes. The editor has explained most of these expressions in footnotes.

(Rev) *Roderick Macleod*

***One Thing Is Needful***, by William MacLean, published by Reformation Press, 237 pages; hardback, £24.99; paperback, £12.10.

The publication of this volume of 12 sermons by Rev William MacLean (1907-1985) adds to a growing collection of discourses by deceased ministers of the Free Presbyterian Church of Scotland in recent years. Such publications are deeply valued by those who knew these messengers of God to the Church. They are an invaluable memorial to the faithful preaching of the Word of God by those whom the world little regards but who are now shining as the stars in the Kingdom of their Father. These and similar volumes from Reformation Press, and other sympathetic publishers, are most welcome and

are eagerly anticipated by such as love the truth as well as the memory of the godly preachers of a past age.

The 12 sermons in this collection have an added interest in having been personally selected by the late Mr Edward P C Greene, who was deeply attached to the preacher, with a view to publishing them. A brief introduction by the publisher and a biographical sketch in the form of an obituary by Rev Donald MacLean (Rev William MacLean's life-long friend), adds context to the collection and gives helpful material for those readers unfamiliar with the ministers and preaching of the Free Presbyterian Church in the past. It would be a good service to the memory of such noble men of God if more of their labours were reproduced in print for the present and future generations of the Church they served, as well as for the wider Christian public.

The sermons are fairly evenly divided between discourses on a number of Bible characters (Mephibosheth, Naaman, the Four Lepers at Samaria, Baruch, Mary and Martha, and the Good Samaritan) and other doctrinal and experimental themes (on Baptism, the Second Coming, the Lively Hope, the Blessedness of God's People, and the More Sure Word of Prophecy). This selection accurately reflects the same variety of subjects handled in many Free Presbyterian pulpits today. The sermons exude a warmth, genuine originality of thought and exposition of the Word itself which draw on the reader. Most of all, they represent solid teaching, spiritual application and a steady and clear orthodoxy that exposes and sweeps away what is erroneous and harmful in the religion of the times.

The treatment of "God's Covenant and Baptism" (from Genesis 17:7) is an extended exposition of the Calvinistic position regarding the biblical authority for baptising infants of believing parents. This should be carefully studied in an age that is increasingly ignorant of that authority. Similarly, the discourses on "The Second Coming" (from 1 Th 4:16-17) and "The More Sure Word of Prophecy" (from 2 Peter 1:19) plainly and fully handle, respectively, the important doctrines of eschatology (the doctrine of the last things) and of inspiration, where errors have persisted in leading many astray from the truth of Scripture.

However, perhaps most attractive in the collection are the character studies of less familiar Old Testament figures. Much practical instruction, as well as sound interpretation of Scripture, is found in these sermons, and the working of divine grace in each case is brought clearly into view. In the sermon on "Naaman's Confession" from 2 Kings 5:15, the conclusion that Naaman was a truly converted person is enlarged on. His request for "two mules' burden of earth" is considered to be evidence that Naaman intended to worship the God of Israel and to build "an altar of earth" as commanded. Mr MacLean

draws from older writers to show that this desire to worship only as God has commanded is evidence of true grace. This leads to a warning by way of application: “In olden and modern times, when people have gone astray regarding worship, it has proved the thin edge of the wedge, leading to a going astray in doctrine. When the forms of worship become pleasing to the flesh, then people want doctrines which are pleasing to the flesh” (p 71).

This practical application of the narrative is also in the sermon from which the title is taken: “One Thing Needful” (from Luke 10:42). The work of the Spirit in the soul and the godliness and trials of both Mary and Martha are vividly pictured, but the practical lessons are both insightful and searching. One such comment about Martha’s unhealthy concern about her sister not serving illustrates the intensely practical aim of the preacher: “When some concern gets a hold of a gracious person’s mind, and is a means of isolating him, not drawing him nearer to the Lord and to His people, there must be something wrong. The person [even] may be sure that he is in the path of duty, that the Lord will uphold him and justify him, and his church too. Yet if it has this fruit, that it comes between that person and the fellowship of the brethren, then there must be something wrong” (p 163).

The scriptural practice, in preaching, of explaining Scripture with other scriptures is a marked feature of these sermons and this gives them a thoroughly biblical authority. Reverence and godly fear run through every page in handling sacred things, and solemn warnings abound, together with melting appeals to poor sinners. As a minister who was well known and deeply loved as a comforter of the Lord’s people, as well as an earnest friend of the perishing sinner, Mr MacLean’s spirituality of mind and grasp of the great doctrines of free grace shine through these precious discourses.

Perhaps this is best illustrated in the sermon on “The Blessedness of God’s People”, on Psalm 65:4. The heads of the discourse involve the way opened up for sinners to approach God, what is implied in the Lord causing a sinner to approach Him, the blessedness of the person whom God causes to approach Him, and the evidences of those who are blessed. The sermon is full of instruction in the doctrines of true religion – man’s fall in Adam, the election of grace, the atonement of Christ and effectual calling – with abundance of illustration from Scripture, solemn warnings and earnest appeals. The third head deals with justification, adoption, sanctification and glorification. Before making hearty appeals to the sinner in the concluding head, the following marks of grace are explained from the context in which the verse is found: “they have a heart attachment to God’s house”, “they are satisfied with the everlasting gospel of our Lord and Saviour Jesus Christ”, “they seek to praise the Lord”, and “he is conscious of his sinfulness when

setting his face on holy and solemn duties” (pp 114-117). Such plain preaching is the great need of our day.

We heartily commend this collection to readers of this *Magazine*. As those called to follow their godly example, we should treasure such memorials of former ministers of the Church now in glory. Some of those we were privileged to know and hear. Others we only heard about; they were unknown in person to many in the present generation. We congratulate Reformation Press for this addition to a very worthy endeavour at preserving sound preaching of the past for the future. May these endeavours be crowned with the blessing of the Holy Spirit in the hearts of all into whose hands these pages fall.

(Rev) David Campbell

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## Notes and Comments

### Assisted Suicide

On 27 March 2024, Liam McArthur MSP introduced his Bill to the Scottish Parliament. It will allow terminally ill adults in Scotland, who are eligible, to request lawfully, and be provided with, assistance by health professionals to end their own lives legally. The Bill is at Stage 1, and open for public consultation until 16 August 2024; all those in Scotland, who are concerned about the issue, should avail themselves of the opportunity (see the Scottish Parliament website > Get Involved > Submit your views to a Committee).

The proponents of such legislation refer to it as dignified dying. No one could argue with this aspiration, but where is the dignity in giving someone a pill or a lethal injection to kill themselves? Arguments have been made that you would not let your pet dog suffer in the way that some humans suffer at the end of their lives. But the inference is that a person, with a precious immortal soul, can be “put to sleep” like a sick animal. Palliative care professionals argue passionately that it should not be necessary to terminate life to avoid unbearable pain which can be alleviated. However, the palliative specialists are sidelined as if their concern was only to maintain their professional specialism.

If one looks at assisted suicide (which they prefer to call “assisted or dignified dying”) in other countries, where it is permitted, one can see that the initial stringent safeguards are eased with the passage of time. Once it becomes a “right” to die in this way, more and more categories of people insist on their rights, and so more accommodations are introduced. UK abortion legislation proves the point. One reads of the mentally sick who are “persuaded” that assisted dying is a choice for consideration, with the

sad fact that some have opted for it. Treatment then incorporates killing.

Moves are being made to introduce such legislation in Scotland, England, Republic of Ireland, Jersey and the Isle of Man. Some in the Welsh Senedd are arguing for devolved powers on this issue, so they can have their own say on the matter (“my death, my decision”). Pressure is building up like a flood. When the dam is breached in one UK legislature, then clamour from the others will, humanly speaking, be irresistible. We should pray that the Lord in His infinite kindness will not permit such pernicious legislation to be enacted.

*FRD*

### **The Most Ungodly Parliament**

*The Times* today (July 12) carried a very prominent headline: “The most ungodly parliament in history echoes state of nation”. It refers to the proportion of MPs who chose to affirm solemnly their allegiance to King Charles rather than “swear by Almighty God”. Half of the Cabinet, including the Prime Minister, merely affirmed. Those who affirmed were no doubt rejecting belief in the Most High. What hope can we have in the direction such an “ungodly parliament” will take, especially on moral issues?

### **The General Election – a Christian Response**

Over the coming weeks and months, news editors will spend significant time analysing the multitudinous events that ultimately led to the change in the United Kingdom government following the General Election on July 4. They will endeavour to explain the many links that resulted directly or indirectly in the dramatic fall of some political parties and the dramatic rise of others, particularly as the counter-swing of the pendulum from that of the 2019 election (itself also described as a landslide election) was so very pronounced. Undoubtedly, they will detect many contributing factors, some evident and identifiable, others perhaps not.

The most solemn and weighty factors will probably escape the notice of most investigators and consequently not receive a mention in the media. The significant factors are those that relate to the sovereign actions of Almighty God, who “doeth according to His will in the army of heaven, and among the inhabitants of the earth” (Dan 4:35). These are unquestionably the overwhelmingly fundamental issues that we as a nation need to identify and consider, especially in the light of our increasingly rebellious and most blasphemous forsaking of God and His Word!

The principal question before the readers of this *Magazine* is, How should we, as Christians, relate to these significant events? Although we rightly do not wish to be engaged in the abusive and exaggerated argumentation that often surrounds political debates, we cannot ignore the issue or be indifferent.

The matter is too important. All nations (including our own) need a government, and we are emphatically exhorted in the Holy Scriptures to pray “for kings, and for all that are in authority” (1 Tim 2:1,2). Praying for our King and all in authority requires us to be conscious of what transpires in our nation, so that we may frame in a biblical way the sentiments we express in our prayers and be able (when opportunity affords) to present readily a Christian perspective on current issues.

Christians and non-Christians see everything (both tangible and intangible) very differently. We have very different perspectives. The non-Christian ignores God and thus looks at everything from a purely horizontal perspective – that is, only as it relates man to man. He has no conception of the intricate involvement, intervention and overruling the Almighty has in all the affairs of His creation. Man refuses to believe that the infinite God of heaven and earth has an intimate, minute, perfect and comprehensive understanding of the universe and all it contains.

The Christian, on the other hand, sees the Almighty as the God who is personally and intimately involved in all things: not only in the great and profound activities of His providence that relate to the majestic and fearful demonstrations of His mighty power and glory (so often exhibited in nature) but also in the comparatively minor details of personal and domestic scenarios encountered by us every day. In Him, “we live, and move, and have our being” (Acts 17:18). Thus the Christian – as a pilgrim passing through the valley of Baca (Ps 84:6) – sees things from a vertical (or biblical) perspective, as God sees them.

The Christian has the Bible and is thus, through prayerful, diligent reading and meditation on it, able to comprehend something of the mind and will of God as revealed in the Holy Scriptures and thus, in turn, enabled to think the thoughts of God after Him and assess things from a scriptural perspective. In contrast, the ungodly, who are saying in their hearts, “There is no God” (Ps 53:1), place no confidence on the divine authority of the Word of God but will always be tossed to and fro by the whims of fickle men, having no sure foundation upon which they can base their confidence. They are spiritually blind and consequently antagonistic towards the views of any who fear God and seek to draw attention to the truths of Holy Scripture.

What then can we do? What ought we do? You may be correct in stating that, as you disagree with almost all politicians and their principles, you would prefer not to have anything to do with them. However, let us remember that the Lord Jesus has commanded: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you” (Mt 5:44). Even our enemies and those with whom

we profoundly disagree have souls and ought to be among those for whom we sincerely pray.

The Apostle Paul expressed something of the breadth of those for whom we should pray when he said, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim 2:1,2). The Apostle James reminds us: "The effectual fervent prayer of a righteous man availeth much" (Jas 5:16).

We can pray for our King and the Royal House. We can pray for his Prime Minister, the members of the Cabinet, and all who are in the House of Commons and the House of Lords. We can pray for the First Ministers in Scotland, Wales and Northern Ireland, the members of their Cabinets, and all the members of the regional Parliaments. We can pray for the parliamentarians who make a Christian profession and we can bear before the Lord at the throne of grace those who are yet dead in trespasses and sins, praying that they may be (by the grace of God) made new creatures in Christ Jesus. Perhaps, in the future, a number of them will be godly parliamentarians in the Lord's goodness, championing the cause of God and truth. We can pray that God, in His sovereign goodness, will restrain those who continue advocating further departures from the principles and commands of the Holy Scriptures by overruling, frustrating, or removing all who promote in our parliaments further rebellion against God and our nations' covenantal relationship with the Almighty.

Is there anything else we can do? Yes, much, as I am sure will be evident if we consider the matter seriously and prayerfully. For example, we can write graciously (repeatedly, if necessary) to our parliamentarians, drawing their attention to the Bible and its authoritative declarations that our governments need to heed, send letters of encouragement to them, and obtain personal interviews with them at their surgeries. Perhaps, if we cannot consider it for ourselves, we could prayerfully encourage others (not called to the Christian ministry) to become prospective parliamentary candidates to fulfill this necessary Christian service as ministers of God (see Romans 13) in our parliaments.

In dependence on divine grace, let us look forward and diligently seek the exaltation of the name of Christ in our parliaments for the good of our nation, for the generations to come, for the benefit of our churches, for the welfare of the Christian people of our land, for the good of society at large, for the advance of the Kingdom of our Lord Jesus Christ throughout our land, and (primarily) for the glory, honour and praise of God Almighty! *DPR*

## Ancient Navigation

The Israel Antiquities Authority has announced the discovery of an ancient shipwreck in the Eastern Mediterranean. The wreck is dated to about 1300 BC and was found 55 miles offshore at the depth of a mile. The vessel was about 50 feet long and its cargo consisted mainly of storage jars. It seems to have sunk abruptly. Two similar shipwrecks from the period are known, but close to the shore, whereas this one was well out of sight of land, indicating advanced navigational abilities. These abilities came as a surprise to the archaeologists, who thought that ships were still creeping round the coastline at that stage of human history. They are less surprising to those who think of the human race as progressively degenerating from the initial perfection of the Garden of Eden.

*DWBS*

## Church Information

### Theological Conference

This year's Theological Conference will be held, God willing, in Inverness, on Tuesday and Wednesday, October 29-30, with Rev W A Weale as chairman. It is expected that the following papers will be read, all in public:

**David Brainerd**

*Rev K D Macleod*

**Free Will**

*Rev I D MacDonald*

**Job**

*Rev G B Macdonald*

**Aspects of the Ruling Eldership**

*Dr R J Dickie*

**Repentance unto Life**

*Rev Roderick Macleod*

*(Rev) D W B Somerset, Convener, Training of the Ministry Committee*

### Mr Alistair MacPherson

Mr MacPherson sadly passed away on June 22. He had for many years been an elder in the Perth, Dundee and Stirling Congregation and also a home missionary. We send our sympathy to his family.

### Meetings of Presbytery (DV)

**Outer Isles:** At Stornoway, on Tuesday, September 24, at 11 am.

**Southern:** At Glasgow, on Wednesday, September 25, at 2 pm.

**Western:** At Lochcarron, on Tuesday, October 29, at 11 am.

**Northern:** At Dingwall, on Tuesday, November 5, at 2 pm.

### Jewish and Foreign Missions Fund

By appointment of Synod, the second of the year's two special collections for the Jewish and Foreign Missions Fund is to be taken in congregations during August.

*W Campbell, General Treasurer*

# 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 DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale Duirinish-Strath:** **Struan:** 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. **Beauly** (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 Bridge:** Sabbath 6 pm. Wed 7.30 pm (alternately in Dornoch and Bonar). 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 Barrton 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. **Sheilebost:** as intimated. Rev K M Watkins BA, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, IV1 1NA; Sabbath 11 am, 6.30 pm; Wed 7.30 pm. Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.
- Kinlochberrie:** Sabbath 6 pm; **Scourie:** Sabbath 11:30 am, 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.
- 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, or as intimated locally. 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](mailto: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](mailto: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 Optland, P O Box 150, Carterton, 5743; tel: 02 7432 5625.

**Gisborne**: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev C Hembd, 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](mailto: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](mailto:dlevyskyi@gmail.com); or contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: [antipa@eurocom.od.ua](mailto: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](mailto:skhumalo.byo@gmail.com).

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

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

**New Canaan**: Church. Rev T Mwedzi.

**Zenka**: Church.

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