

# 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; **Fifth:** Auckland, Inverness, New Canaan.

**February: First Sabbath:** Broadstairs; **Second:** Dingwall; **Third:** Stornoway; **Fourth:** North Uist, Zenka.

**March: First Sabbath:** Sydney, Ullapool; **Second:** Ness, Portree, Tarbert; **Third:** Halkirk, Kyle of Lochalsh; **Fourth:** Barnoldswick, Ingwenya, North Tolsta.

**April: Second Sabbath:** Leverburgh, Staffin; **Third:** Chesley, Laide; **Fourth:** Gisborne, Glasgow, Mbuma.

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

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

**July: First Sabbath:** Beaulay; **Second:** Bonar Bridge, Staffin; **Third:** Applecross; **Fourth:** Struan; **Fifth:** Cameron.

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

**September: First Sabbath:** Chesley, Larne, Sydney, Ullapool; **Second:** Halkirk, Mnaka, Portree; **Third:** Tarbert; **Fourth:** Barnoldswick, Ingwenya, North Uist.

**October: First Sabbath:** Dornoch, Grafton, Lochcarron, North Tolsta; **Second:** Gairloch, Ness; **Third:** London; **Fourth:** Edinburgh, Gisborne, Uig; **Fifth:** Mbuma.

**November: Second Sabbath:** Glasgow; **Third:** Wellington; **Fourth:** Aberdeen, Chiedza.

**December: First Sabbath:** Singapore; **Third:** Bulawayo, Santa Fe, Tauranga.

# The Free Presbyterian Magazine

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## Submitting to God's Law

In considering Christ as “the great Teacher”, last month, we noticed that He is the Prophet like Moses who was to be revealed in the fullness of time. When Moses explained his responsibilities to Jethro, his father-in-law, he specifically mentioned: “I do make [Israel] know the statutes of God and His laws” (Ex 18:16). It was his duty as a prophet – as one who was to reveal the mind of God to His creatures – to make them know how they should live. Later Moses was to bring down from Mount Sinai the tablets of stone on which were written the Ten Commandments, the authoritative summary of God's law. These 10 commands were not only for the Children of Israel in Moses' time; they give infallible direction to every future generation in every part of the world as to how they should live. But as individual Israelites came to Moses with their difficulties, he was able to give them divine direction for their particular circumstances.

We live in a different age. We cannot go with our particular difficulties to an inspired prophet to receive divine direction. Yet we not only have a completed Bible, we have Christ, of whom Moses was only a type. Although Christ is no longer physically present in the world, He still exercises the office of Prophet and is able to show us, “by His Word and Spirit” (*Shorter Catechism* 24), the statutes of God which are most relevant to us even in the most perplexing circumstances. Thus, as God's people seek direction, they may look to Christ, to work through the Holy Spirit and bring suitable parts of the Word of God to bear on their thinking and, more generally, to influence their minds by the principles they have absorbed over the years from the Bible, so that they respond appropriately to their situation.

In countries which were in the past influenced by Christianity, people still follow some of its principles, to a degree. For instance, they still have a regard for human life and maintain a considerable degree of honesty in their dealings with one another. Indeed one sometimes wonders at the extent to which British society, for instance, still functions effectively, when the Christian basis for personal and business relationships has been so much undermined. Even in these days of great spiritual darkness, when the saving

influences of the Holy Spirit have to a large extent been withdrawn, we have much reason to thank the Most High for His restraining mercy.

Today most people reject God's Word, and His laws in particular. When rationalism has so largely infected the professing Church, we should not be surprised that the beliefs of those outside the Church are based on nothing better than human reason. We should be very conscious that unaided human reason provides an inadequate basis for deciding moral and spiritual issues. We are fallen creatures; our reason does not function properly; it has been corrupted. The natural man has no love for God or His law, and so is unwilling to submit to it. When people are confronted, for instance, with the obligation to keep the Sabbath – when faced with the call to “remember the Sabbath day to keep it holy” – they reject it because they have no sense of the authority of God or His Word. They consider it contrary to reason and they will not submit. They have no love for true spiritual activity; their desires are focused on the things of the world.

When a generation shuts out the light shed by the Bible, it is impossible for any human power to penetrate the darkness of the natural mind. A divine work is needed. That is not to suggest that it is inappropriate to refer to the Fourth Commandment and its authority; the point is the absolute necessity of Christ's work, as the great Prophet, if such efforts are to be effective. Not even the sorrow, the heartbreak, so often associated with sins against the Seventh Commandment can stop this generation's descent into immorality of every kind. If this descent is to be reversed, the authority of God's law must be brought to bear on the consciences of people generally.

This may seem highly unlikely. A study, reported at a recent American Physical Society meeting in Dallas, Texas, examined census figures produced in nine countries, including the Netherlands, where already 40% of the population state that they have no religious affiliation. The study used a sophisticated mathematical technique and claimed that, in all nine countries, religious observance will almost entirely die out. The technique has already been used to analyse a wide range of phenomena in physics when a number of factors play a part, and has also been successfully applied to the declining use of minority languages.

Obviously religious observance in the West has decreased dramatically. No one needs advanced mathematical techniques to prove that, if present trends continue, Christianity will disappear in some parts of the world. On the other hand, there are false religions which are increasing in strength, not decreasing. In any case, it is never safe to assume that present trends will continue indefinitely. More seriously, this study ignores the power of God, the work of the Lord Jesus Christ as Prophet, and the activity of the Holy

Spirit in bringing the Word of God to bear on the souls of sinners, even those who willfully disregard God's authority.

No one can be sure that the Church of God will be maintained in any particular place. But one thing is certain: "as long as the sun and moon endure" – that is, "throughout all generations" – there will always be some who will fear God in some parts of the world" (Ps 72:5). And, in due time, Christ will so work, by His Word and Spirit, that He will be glorified throughout the whole world by sinners believing the truth and trusting in Him.

Sinners reject many doctrines as contrary to reason. In any case, the wish is often father to the thought. They do not want to believe, for instance, that God must punish sin. This solemn truth does not meet the approval of their fallen reason; they turn away from it and ignore their need of the Saviour. Similarly, they may refuse to believe in a lost eternity; they may even refuse to believe that human beings continue to exist, in any sense, after death. But however immune individuals or communities may feel to religion, Christ, through the Spirit, is able to impress them with such doctrines when, in providence, they are brought into contact with revealed truth. No sinner is too ignorant or too rebellious for this Prophet to deal with.

It is not a mere theoretical knowledge of God's law or other doctrines that the Spirit brings about. He imprints both law and gospel on the soul, so that the person's heart and life are transformed. Thus the Lord promised: "I will put My law in their inward parts, and write it in their hearts" (Jer 31:33). As Matthew Henry points out, God then "works in them a disposition to obedience, a conformity of thought and affection to the rules of the divine law".

When sinners, now born again, submit to God's law, they are also made willing to receive other teachings of Scripture – that God, for instance, must punish sin. They now learn to pray, "Lead me in Thy truth, and teach me: for Thou art the God of my salvation; on Thee do I wait all the day" (Ps 25:5). And He says to them: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye" (Ps 32:8). It is a promise that Christ as Prophet will go before them throughout the rest of life's journey, until they reach a world when there are no difficulties of any kind.

Unbelieving researchers may use mathematics as a tool in predicting the demise of religion. The mathematics employed may have been flawless; it may make the conclusions appear impressive but does not make them true. Important factors were ignored: among them Christ's work as Prophet and the power of the Holy Spirit. Whatever may happen for a time in some countries, true religion will never disappear; it will yet powerfully influence the whole world. When that happens, people everywhere will realise that all the doctrines of the Bible are perfectly consistent with true reason.

# Believers' Security and Character (1)<sup>1</sup>

A Sermon by Robert Williamson

Romans 8:1-4. *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

The first verse of this chapter is evidently an inference from something going before, as the word *therefore* indicates. In the preceding chapters, the Apostle demonstrates the sinfulness and guilt of man, and his inability to erect for himself a platform of acceptance. And he demonstrates the sublime doctrine of justification by faith in the merits of Christ alone. In establishing the doctrine of justification by faith, he considers the change made in the sinner's legal position. By relying upon Christ as the Lord his righteousness and the Lord his strength, the law ceases to have any claim against him as a covenant of works, though it is still his standard as a rule of life. And the believer – no longer under the law but under grace – is acquitted and accepted by the Divine Lawgiver, for he has been invested with a righteousness manifested without the law which is, in all respects, conformable to its highest demands. Hence, the Apostle concludes, “there is now” – that is, when the claims of violated law have been satisfied by their Surety – “no condemnation to them who are in Christ Jesus”.

But this opening verse is also a distinct statement, and the Apostle adduces several arguments in the remaining verses of the chapter to prove it. The proposition to be proved is, “There is no . . . condemnation to them who are in Christ Jesus”; and the proof is their deliverance from the law as a covenant of works – for its demands have been fulfilled by their Surety and covenant Head – the indwelling of the Spirit, the fact of their adoption, their predestination to eternal life, the provision made for their growth in grace, the mission of Christ on their behalf, and the immutability of God's love towards them, from which nothing shall be able to separate the believing soul. Let us now proceed to examine these verses more particularly.

“There is therefore now”, says the Apostle, “no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” We have three distinct topics to consider: (1) The people described: “them

<sup>1</sup>Taken with editing from *The Free Church Pulpit*, vol 3. In 1847, when this sermon was published, Williamson was Free Church minister in Dunkeld, Perthshire.

which are in Christ Jesus"; (2) Their distinguishing character: they "walk not after the flesh, but after the Spirit"; (3) What is said of them: "there . . . is no condemnation" to them.

**1. The people described.** It is said that they are in Christ Jesus. But what is meant by this? It is to be savingly united to Him as their covenant Head. It is, as John states, to have fellowship with Him – to be united to Him as the branch to the vine, as the superstructure to the foundation, as the members to the body. The origin of this union is to be traced to the sovereign love of God. This is abundantly evident from Paul's Epistle to the Ephesians, where he says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world".

Do you ask me the reason for this love? No reason can be assigned by any human being but that so it seemed appropriate to the infinite Jehovah. We cannot find the reason of this surpassing love in anything in the sinner or done by him, for he is vile and guilty, and therefore justly exposed to the righteous displeasure of Jehovah. It was when he lay in his blood that God showed him mercy. It was when he was guilty that God pardoned him. It was when he was without help that the everlasting arms of love encircled him. It was when he was diseased that the life-giving influences of spiritual renovation were breathed into his soul.

Ask the woman notorious for sin, who met the Lord in Simon's house and was drawn to Him by the cords of love, what was the reason of this distinguishing affection, and she will say, The great love wherewith He loved me. Ask Manasseh, whose hands were red with the blood of God's own people, why he was brought unto union with the Redeemer, and he will point to sovereign love; he will tell you that God will have mercy upon whom He will have mercy. Ask Saul of Tarsus, the destroyer of God's heritage, why he was brought into the glorious relationship which subsists between Christ and his soul, and he will reply, The sovereign love of God, that He might show forth the exceeding riches of His grace, in His kindness towards us through Christ Jesus.

The language of the redeemed on this subject is one: "By the grace of God I am what I am". The origin of this union is to be found in the free, sovereign love of God alone, abasing the proud and exalting the humble, casting down the mighty from their seats and elevating the lowly in heart, pouring the stream of life into the polluted soul of the publican and passing by the whited sepulchre, erecting its mercy seat in the path of the outcast, and filling that soul with holy amazement at the fulness and freeness and magnanimity of its distributions.

We may now ask, How is this glorious union brought about? It is by God the Holy Ghost. And it is effected both passively and actively. This view of the matter will enable us to see both the part which the Divine Spirit takes in forming this glorious union, and the part which is proper to the soul that is the subject of it. It is effected passively when, in a day of power, the Spirit convinces the soul of sin and of righteousness – shows it both its danger and Christ’s ability and willingness to save, and thus unites Christ to the soul. And it is effected actively when the sinner, thus convinced, enlightened and quickened, in the exercise of faith inwrought by the Spirit, receives the Redeemer now brought nigh and exclaims, “Lord, I believe!” “My Lord and my God!” And thus the union is consummated by the mutual consent of both parties: (1) by the Spirit on the side of Christ, and (2) in the exercise of an appropriating faith on the side of the sinner.

Thus not only does Christ abide in the soul, but the believing soul also abides in Him. There is a mutual union – Christ united to the soul by the Spirit, and the soul united to Christ by faith. Now the union by faith on the part of the sinner is the result of the previous union by the Spirit on the part of Christ. The Spirit first comes to the soul – brings Christ nigh to it; convinces it of sin; enlightens it in the knowledge of Christ, the glorious object now presented to it; works faith in it. And the quickened soul, in the exercise of this faith, apprehends and appropriates the Redeemer, exclaiming: This God is my God; He is all my salvation and all my desire; He is mine, and I am His. So the formation of the union is no less gracious than its origin is sovereign. Thus you will perceive how this faith is the act of a living, not a dead, soul – of a soul quickened by the energy of the divine Spirit. So far from there being anything meritorious in the faith which apprehends Christ, it is the product of the Spirit’s work in the soul.

The union of the soul to Christ being thus completed by the mutual consent and will of both parties, the believer can truly exclaim, “Not only is my Beloved mine, but also I am His”. Hence, in reference to this mutual union, Christ is said to be in believers and believers to be in Christ, He to dwell in them and they in Him. And hence the Lord Himself, when addressing His disciples, says, “Abide in Me and I in you”. This view of the matter is in perfect accordance with John’s declaration: “We love Him because He first loved us”, for our love is the effect of His love being first shed abroad in the soul; and His love is the originating cause of ours to Him, and its motive. Thus in every possible view of the matter, and at every step in the process, the believer may justly declare, “By the grace of God I am what I am.”

Doubtless this view of the matter is highly offensive to those who prefer their virtues to the graces of the Spirit, and talk with complacency of the

power and purity of a fallen nature. But it is no part of the design of God's revelation to praise a heart which is the foul cage of every unclean bird, to induce a man to believe that he is something when he is nothing – that he is pure when he is vile; that he is rich and increased in goods, when he is poor and miserable and wretched and polluted – to enable any puny worm of the dust, shivering in the rags of a polluted righteousness, to exclaim, Mine own hand has got me the victory.

Those who confide in the dignity and capabilities of a sinful nature have objected that this places man in a truly humiliating position. We admit it. It is one great design of the gospel scheme of recovery that it should do so. It is intended to abase the carnality of unrenewed nature, to transform the wisdom of the world unto foolishness and its might unto weakness, to bring down the pride of the unregenerate heart from the heights of its self-sufficiency and cause it to exclaim with the publican: "God be merciful to me a sinner". It is intended to wither every gourd of creature confidence and creature strength, and to render it eternally and infallibly true that it is not by might nor by power, but by the Spirit of the Lord of hosts, that this great and marvellous work is begun, sustained, carried on and consummated.

**2. The character of those who are savingly united to Jesus.** "They walk not after the flesh but after the Spirit." "If any man be in Christ" says the Apostle, "he is a new creature." A complete change has taken place; they have passed from death unto life. New principles of action have been infused into their souls; the relish for sin has lost its power and a relish for holiness has been implanted instead. The expression *walking*, as used here, does not refer to an isolated act but to habitual conduct. Therefore the meaning of the passage is that those who are in Christ Jesus regulate their lives, not according to the flesh, but according to the Spirit.

How are we to understand the term *flesh* as used here? It is the unrenewed and unsanctified nature, as opposed to the regenerate and sanctified nature. By the expression *Spirit* we are to understand the renewed heart, the sanctified soul, or, better, the Spirit of God – God the Holy Ghost – dwelling in the renewed heart as in a temple. "Know ye not," says the Apostle, "that ye are the temple of God, and that the Spirit of God dwelleth in you?" The meaning of the passage therefore is that those who are in Christ Jesus do not regulate their walk according to the lusts and impulses of a corrupt nature, but according to the guidance of the Spirit, whose office in the economy of the gospel is to apply the benefits of the redemption purchased by Christ and to carry on and consummate the work of sanctification in the soul.

It is then characteristic of the ransomed of the Lord that they do not walk after the flesh but after the Spirit. So we affirm that regeneration and union

to Christ are invariably connected; that there is both a change of nature and a change of state; that when a man is regenerated and justified, infallible provision is also made for him to advance in the divine life; that when he is united to Christ, he does not walk after the flesh, but after the Spirit.

Now you are not for a moment to suppose that the Apostle affirms here that the believing soul never yields to the suggestions of the flesh. Such an affirmation would run counter to all experience. Indeed he informs us in the preceding chapter: "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members". While the believing soul may yield to the suggestions of the flesh, he does affirm that the believing soul does not *habitually* walk after the flesh; walking after the Spirit is the general characteristic of his life and the great end at which he constantly aims. Although sin may still harass him, and cause him to walk unevenly in the paths of new obedience, it no longer has dominion over him. Thus, though he falls, he shall rise again.

How do you stand in this matter? Are you walking after the flesh or after the Spirit? Is your treasure on earth or in heaven? Are your affections set on things above, or concentrated on a perishing world? Are you crucifying the flesh or fulfilling its lusts? Are you walking after the flesh? If so, you are not in Christ Jesus, for if any man be in Christ, he is a new creature. God never united a soul to the Redeemer and then left it to wallow unrestrainedly amid the impurities of sin and the lusts of a polluted nature. God never conferred a robe of justifying righteousness without providing one of sanctifying purity. God never gives a new name without a new heart and a new nature.

If you walk after the flesh, you are not in Christ Jesus, for if any man have not the Spirit of Christ, he is none of His. This man is yet an outcast – an alien, a slave of sin, in bondage to Satan. Unless you have the characteristics of a Christian, you are not united to Christ; and if not united to Him, you are under condemnation. We do not say that you *will* be under it, but that you are *now* under it. A sentence of wrath has gone forth against you, and the Lord is not slack concerning His threatenings. A thousand years are as one day to Him who is from everlasting, and delay in executing His purposes does not affect their infallible certainty. While you walk after the flesh you are out of Christ, and out of Christ you are necessarily under condemnation.

It is true that you may be altogether ignorant of your guilty and perilous condition, but that is one of the saddest features of your case. Yours is one of the most appalling and hopeless positions which an immortal responsible being can occupy outside the world of spirits. Better far to be a homeless outcast upon earth than to be wrapped in carnal security. Better far to have the soul torn by the throes of pungent conviction than immersed in the stag-

nation of spiritual death. Guilt and spiritual blindness go together. Dim eyes and delusive perceptions are characteristics of the unregenerate, as well as hard hearts and polluted souls.

You feel that you are not under condemnation! Was it ever otherwise? Look at the vale of Siddim. Were the impious, God-forgetting children of Belial who lived there conscious of their perilous condition? They laughed Lot to scorn. They treated his warnings as the dreams of lunacy. They walked after the flesh and were therefore under condemnation. But did their carnal security ensure their safety? Did their lack of concern about danger prove a preventive against it? Their destruction by fire and brimstone from heaven answers the question. The rich man in the parable did not feel that he was under condemnation; but his unconcern was annihilated for ever when in hell he lifted up his eyes, being in torments.

Nothing can be more foolish than to imagine that, because you are unconscious of your danger, all is well. It is the object of the god of this world to blind the soul, to cause it to walk securely on the borders of hell, to keep the scales on the eyes till they fall off in the fire that is never quenched, to steel the heart till the first pang is inflicted by the gnawing of the worm that never dies. It is the masterpiece of his policy, the perfection of his stratagems, to send souls down to hell with a lie in their right hand. If you are walking after the flesh, you are under condemnation, and your lack of concern cannot in any way affect the solemn declarations of God's Word.

But while those who are out of Christ walk after the flesh, those who are in Christ walk after the Spirit. Is this your character? Do you walk after the Spirit? Is the same mind in you which was in Christ Jesus? Have you put off the old man with his corrupt affections and lusts, and put on the new man, which after Christ Jesus is renewed in knowledge and righteousness and true holiness? Do you press forward in the Christian race, panting after the beauty of holiness and a greater conformity to your exalted Head?

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## Black Isle Saints<sup>1</sup>

### 1. Women and Children

*Rev Neil M Ross*

**I**n days of what the Bible calls "small things" in the Church of God, the Christian loves to recall the great things He has done for His Church in the past, and to bless God for them. "Sing unto the Lord; for He hath done ex-

<sup>1</sup>A lecture given to the Inverness branch of the Scottish Reformation Society.

cellent things,” said Isaiah. God is to be praised especially for transforming sinners into saints, (that is, into born-again believers who live godly lives) throughout Scotland, including the Black Isle.

Before the advent of Christianity in the Highlands, the Pictish inhabitants of the Black Isle were benighted pagans under Druidism. Gospel light began to penetrate the darkness, especially with the arrival of Maelrubha in Ross-shire in the eighth century. The resultant Celtic Church was evidently Biblical, evangelical; it kept the Sabbath and was missionary-minded.

In the twelfth century, the spiritual darkness of papal Rome descended on Scotland, but God mercifully intervened in the sixteenth century, as we have been well reminded during our commemoration of the four-hundred-and-fiftieth anniversary of the Scottish Reformation. The Black Isle, like the rest of Scotland, benefited spiritually from that wonderful deliverance from the yoke of Rome.

The 20-miles-long Black Isle peninsula, with Cromarty at its tip and Muir of Ord at its neck, consists of the parishes of Cromarty, Resolis, and Urquhart (or Ferintosh) on one side, and Rosemarkie, Avoch, Knockbain, Killearn and part of Urray, on the other. Many were the saints who trod its soil during its long Christian history.

While those saints of bygone days are fully known only to God, we are privileged to have the record of some of the more notable ones. For that we are indebted to such classics of Highland religious history as *The Days of the Fathers in Ross-shire* by John Kennedy, *Memorabilia Domestica* by Donald Sage, and *Religious Life in Ross* by John Noble. Among several useful volumes of religious biography are: *Disruption Worthies of the Highlands* by various authors, *Noted Ministers of the Northern Highlands* by Donald Beaton, and *The Apostle of the North* by John Kennedy,

In drawing from such sources, we will be merely recalling what many of us know already, but it is right and good to remember God’s work of grace in His saints, and some of His mighty works through them. We may thus follow the example of the Psalmist who said, “I will remember the years of the right hand of the Most High”.

We shall mention firstly, some lay Christians, (children, women and men in that order), then secondly, and mostly, several ministers of the gospel.

An example of a young Christian is *Andrew Lindsay*, Cromarty, about whom a tract was written by a Rev Mr Davidson. One Sabbath morning in the early 1730s, as Davidson was crossing the Firth to attend a communion service in a neighbouring church, Andrew Lindsay was pointed out to him as a poor boy who was anxiously seeking after the truth. In the church, the lad seemed to be drinking in the words of the preacher. Davidson later visited

him in his home and helped him in his struggling, as he said, “between the City of Destruction and the wicket gate”.

Some months later, Davidson saw a great change in the boy. His formerly-sad countenance now reflected a tranquil joy. He had indeed passed through the wicket gate. Although just a young Christian, Andrew had a surprising degree of spiritual understanding, having learned much under the preaching of his godly minister, George Gordon.

In describing the state of his soul, in answer to Davidson’s question, Andrew said it was difficult to explain, because of the sin he was finding within, but he hoped it was like those pools of water which, in dry weather, have weeds matted over them and seem to be dried up. Yet when the weeds are drawn aside, clean water can be seen beneath. “It is thus, I trust, with my heart,” said Andrew. “The life of God in it is often veiled by evil thoughts, but when a new manifestation of gospel truth draws these aside, I can catch a glimpse of what they conceal.”

Having professed faith in Christ from the age of 15, Andrew continued in the narrow way until his death in 1769 at the age of 49. The inscription on his tombstone states:

“He was truly pious from a child,  
his whole life and conversation agreeable thereto”.

Another truly Christian lad was a *herd boy* of Hector MacPhail, minister of Resolis. Soon after the lad began work, the minister asked him one morning, “Do you pray?”

“No,” said the boy.

“Have you ever prayed?”

“No,” he replied, “I’ve never prayed, and don’t know how to pray, or what to ask.”

The minister advised him, “Think, and see what you need most, and ask God to give you that, if He sees fit”.

MacPhail later discovered, through one of his servants, that the lad prayed for shoes and stockings. These he got indirectly, not knowing that MacPhail had provided them. The boy now prayed for new clothes and, again, the minister secretly provided them. His third prayer was for warm food, as he was usually the last of the servants to be served, by which time the food was often quite cold. MacPhail privately instructed the servant girl always to give warm food to the boy.

A short time after this, MacPhail asked the herd boy if he had been praying as instructed. He replied that he had and, with some excitement, told his story from beginning to end, and how all he prayed for had been given him.

The minister now showed the boy that, while the needs of his body were

important, the welfare of his soul was much more so. He affectionately instructed him to plead with God to show him, for Christ's sake, that he had a soul and what its needs were.

Some time later MacPhail had another quiet talk with the boy. Yes, the boy had been praying about his soul, but now he was exceedingly miserable. He discovered himself to be a guilty sinner before God, and much in need of forgiveness.

"Mr MacPhail," says John Noble, "now directed him to pray to God to reveal Jesus to him, as able to save from sin, all who come to God by Him." MacPhail found out by and by that an answer was given to the prayers of the boy, for he had been gradually allured, by the love of Christ, to believe in Him as mighty to save. From then to the end of his days, the reality of the change was shown, we are told, by his being a consistent, holy follower of the Lamb of God.

Among the saintly women of the Black Isle, we may mention *Grissel Anderson*, wife of Hugh Anderson, the Cromarty minister who was settled there in 1656. She was familiarly known as Grissel Crommie, and was widely recognised as an eminently pious woman – so much so that John Porteous, minister of Kilmuir Easter across the Cromarty Firth, named a tree in his garden after her. Porteous was renowned for comparing various trees and plants in his garden to certain Christians and their characteristics. "About the middle of his garden," writes Noble, "stood a tree laden with sweet apples, and which never failed yielding fruit. This was Grissel Crommie." She truly was one of the saints of the Lord, for she had what we read of in Romans 6, "fruit unto holiness, and the end everlasting life".

Another woman worthy of notice is *Mary MacRae* who, because she was weak-minded, was known as Foolish Mary. She lived in Lochbroom, in gross spiritual darkness until she was 50. One day, it came into her mind to go to Killearnan. After a long, weary journey she arrived there on a Sabbath morning as the people were going into church. She followed them in and heard John Kennedy preach. It was under the sermon that spiritual life entered her soul, and views of the glory of Christ were given to her. She remained in Killearnan for the remainder of her days.

The minister's young son John (later Dr Kennedy) wondered how his father could admit Foolish Mary to his study. "But the time came", he later wrote, "when I accounted it the greatest privilege to admit her to my own. . . . Of all I ever knew, she was the one who seemed to enjoy the greatest nearness to God in prayer." After her death he wrote: "Sweet to all who knew her, and who saw in her the working of the grace of God, is the memory of that simple, loving, holy woman".

## The Ethiopian Treasurer (2)<sup>1</sup>

*James Buchanan*

**2.** **How he was brought to a saving knowledge of the truth.** We shall find in the Ethiopian eunuch an interesting and encouraging example of the care which God provides for the instruction of a sincere inquirer, although he may be placed in circumstances which apparently are most unpromising. He had just been at Jerusalem, where the mighty moral movement had already begun which was destined to revolutionise the world. He had been where Emmanuel, God manifest in the flesh, had preached and suffered and died and risen again from the dead. And he had been there at a Feast of Pentecost, when the promise of the Father had been fulfilled by the descent of the Holy Spirit in the miraculous gift of tongues, and 3000 souls were converted in a single day.

A stranger of rank and influence, who no doubt had many opportunities to speak to the leading men at Jerusalem, must have heard numerous reports about Jesus which were then circulating in the capitol of Judea. It is evident, however, from the narrative before us, that he had left Jerusalem without acquiring a knowledge of the truth as it is in Jesus. He had been in the holy city where Christ Himself had ministered and where His apostles were now proclaiming the gospel of the kingdom, and he had left it, perhaps for ever. Now he was on his way back to that land of spiritual darkness where he could have no reasonable prospect of enjoying such opportunities of grace as Jerusalem afforded. But although his journey to Jerusalem had not led him to find what he was seeking, God, whose ways are not as man's ways, sent the gospel to him in the midst of a desert. God met him in the desert of Gaza, and he was converted there!

And there is much in the narrative that is fitted to impress our minds with a sense of the lively interest and the tender solicitude with which God regards the instruction of a single soul.

(1) There is the ministry of an angel – “The angel of the Lord spake unto Philip” – “for there is joy in the presence of the angels of God over one sinner that repenteth”; and “are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?”

(2) There is the ministry of an evangelist, specially commissioned to attend to this individual. It is remarkable, as demonstrating God's watchful solicitude for a single soul, that Philip was commanded to leave his work at Jerusalem

<sup>1</sup>This is the final part of a chapter reprinted with editing from the “Illustrative Cases of Conversion” in *The Office and Work of the Holy Spirit* and based on Acts 8:26-40. The first part, on the eunuch's state before his conversion, appeared last month.

and in the villages of Samaria and to go unto the desert, at a time when multitudes were attending his ministry and when his labours there appeared to be remarkably blessed. It is said: "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did; and there was great joy in that city." Afterwards "they returned to Jerusalem, and preached the gospel in many cities of the Samaritans". Yet an angel was sent from heaven for the sake of one humble inquirer, who had come to Jerusalem to worship and was returning to a land of darkness, but reading his Bible by the way. And Philip was taken away from the crowd who listened to him at Jerusalem and Samaria, that he might minister the Word of life to one benighted soul.

(3) The Spirit of God was in that dreary desert watching over the eunuch – even that blessed Spirit who "will bring the blind by a way that they know not", who "will make darkness light before them, and crooked things straight". The Spirit directed Philip: "Go near, and join thyself to this chariot". The Spirit enabled him to speak a word in season, and gave a hearing ear and an understanding heart. Then, when the work was done, he withdrew the human agent to follow his Master's service in another place. Such was the agency employed for the instruction of the Ethiopian eunuch. And can we consider these circumstances without regarding it as a moving proof of the solicitude with which God cares for every inquiring soul, and a most encouraging fulfilment of God's promise: "Then shall we know, if we follow on to know the Lord"?

But while the ministry, both of an angel and an evangelist, and the agency of the Holy Spirit, are expressly declared to have been employed on this occasion, you will observe that the means by which his conversion was effected was simply the truth as it is in Jesus. Herein it resembles the conversion of every other sinner.

Having mentioned that the place of the Scriptures which he read was Isaiah 53, the narrative adds, "Then Philip opened his mouth and began at the same Scripture, and preached unto him Jesus". It would be easy to show, by an analysis of that chapter, that it afforded ample materials for a full exposition of the gospel, for it is an eminent prediction of Christ – a prediction so full, and yet so minute, that the enemies of our faith have declared that it must be regarded as a history rather than as a prophecy. It predicts almost every fact, and sets forth every doctrine connected with the Person, the offices and the work of Christ, as: the unbelief of the Jews (v 1); the reason for that unbelief (v 2); the sufferings and rejection of Christ (v 3); the cause of His sufferings (vv 5,6); the patience of the Sufferer (v 7); the condemnation and

death of Christ (v 8); His burial (v 9); His resurrection (v 10); His reward (v 11); and the reason for His reward and the purpose of His death (v 12). All this was predicted by the prophet, and the apostle could tell how minutely it was fulfilled in the person and history of Jesus.

**3. The nature of the change and its practical results.** The change properly consisted in his believing that “Jesus is the Christ” – in so believing this that he received and embraced Him in all the fulness of His offices as the Lord’s Anointed. His asking to be baptized plainly implies that he had been instructed in the nature and emblematic meaning of that sacred rite and also that he felt he needed to wash away his sins. Philip said, “If thou believest with all thine heart, thou mayest”; and he answered, “I believe that Jesus Christ is the Son of God”. This confession of faith, short and simple as it is, contains the sum and substance of all gospel truth.

The immediate effect of his faith was a request that he might be baptized; and his baptism is at once a manifestation of his faith and also an evidence of his new obedience and submission to the authority of Christ. He was not ashamed to own, by this visible act, his attachment to Christ and the gospel. Being baptized, he went on his way rejoicing, he felt that the gospel was glad tidings of great joy; from the instant when he believed it, it became the joy and the rejoicing of his heart. Doubtless “the joy of the Lord” was his strength, fitting him for the right discharge of every commanded duty, and the patient endurance of every appointed trial – so that he could run in the way of His commandments when God had enlarged his heart.

We learn from this narrative that (1) God is no respecter of persons, but that men of every nation and colour and clime may become partakers of His grace; (2) a long preparatory work often precedes a sinner’s conversion; (3) a sinner’s circumstances, however unfavourable, are no bar to his progress, if only he will seek and obtain the direction and blessing of God; (4) “the truth as it is in Jesus” is the simple means of conversion; (5) the gospel is glad tidings, and no sooner is it believed than the sinner may go on his way rejoicing, for it is capable of imparting immediate peace and joy in believing; (6) abundance of privileges may fail in working that change which may be brought about in more unfavourable circumstances, for the Ethiopian left Jerusalem unconverted, and was converted in a desert; (7) diligent attention to the means of grace, accompanied with prayer, will sooner or later be crowned with a blessing; and yet, (8) an inquiring, prayerful and exemplary man may need to undergo a great spiritual change.

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It was not enough for God to make the first creation, but He must uphold it by the word of His power. So it is with the second creation, Christ is the finisher as well as the author of grace.

*Thomas Case*

# How Is the Sabbath to Be Sanctified?<sup>1</sup>

*Charles Hodge*

What, in the opinion of the whole Jewish and Christian Church, is the sanctification of the Sabbath which God requires? It may be said, in general terms, to consist not merely in ceasing from worldly activities, but also in consecrating the day to the duties of religion. That this is the correct view is proved:

(1.) Not only by the general consent of the people of God under both dispensations, but also by the constant use of the words to *hallow*, to *make* or *keep holy*, and to *sanctify*. The uniform use of such expressions shows that the day was set apart from a common to a sacred use.

(2.) From the command to increase the number of sacrifices in the temple service, which proves that the day was to be religiously observed.

(3.) From the design of the institution, which from the beginning was religious: the commemoration of the work of creation and, after the advent, of the resurrection of Christ.

(4.) In Leviticus 23 a list is given of those days on which there was to be “a holy convocation” of the people – that is, on which the people were to be called together for public worship – and the Sabbath is the first given.

(5.) The command is constantly repeated that the people should be faithfully instructed out of the law, which was to be read to them on all suitable occasions. To give an opportunity for such instruction was evidently one of the principal objects of these “holy convocations” (Deut 6:6,7,17-19; Jos 1:8). The instruction of the people in this way was made the special duty of the Levites (Deut 33:10) and of the priests (Lev 10:11; see also Mal 2:7). The reading of the law was doubtless a regular part of the service on all the days on which the people were solemnly called together for religious worship.

Thus in Deuteronomy 31:11,12 we read: “When all Israel is come to appear before the Lord thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men and women and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law.” Such was the design of the convocation of the people. We know from the New Testament that the Scriptures were read every Sabbath in the synagogues; and the synagogues were among the earliest institutions of the chosen people. 2 Kings 4:23 at least proves that it was customary at that period for the people to resort on the Sabbath to holy men for instruction.

<sup>1</sup>An edited extract from Hodge’s *Systematic Theology*, vol 3.

In Psalm 74:8 it is said of the heathen: "They have burned up all the synagogues of God in the land". The word here rendered *synagogues* means *assemblies*, but burning up assemblies can only mean places of assembly – as burning up churches, in our mode of expression, can only mean the edifices where churches or congregations are accustomed to assemble. What other places of assembling the Psalmist could refer to, if synagogues did not then exist, it is hard to understand. But admitting that synagogues were not common among the Jews until after the exile, which is a very improbable supposition, the fact that reading the Scriptures on the Sabbath was an established part of the synagogue service goes far to prove that it was a sabbatical service long before the exile.

(6.) The place of the Fourth Command in the decalogue, the stress laid upon it in the Old Testament, the way in which the Sabbath is spoken of in the prophets and the Psalms, all show that the day was set apart for religious duties from the beginning.

(7.) This may also be argued from the whole character of the old dispensation. All its institutions were religious; they were all intended to keep alive the knowledge of the true God and to prepare the way for the coming of Christ. It would be entirely out of keeping with the spirit of the Mosaic economy to assume that its most important and solemn holy day was purely secular in its design.

It is admitted that the Ten Commandments bind the Church in all ages, while specific details contained in the books of Moses, which were designed to point out how the duties they enjoined were then to be performed, are no longer in force. The Fifth Commandment still binds children to obey their parents, but the Jewish law giving fathers the power of life and death over their children is no longer in force. The Seventh Commandment forbids adultery, but the ordeal enjoined for the trial of a woman suspected of that crime is a thing of the past. The same principle applies to the interpretation of the Fourth Commandment. The command itself is still in force, yet the Mosaic laws respecting the mode of its observance have passed away with the economy to which they belonged. It is unjust therefore to represent the advocates of the continued obligation of the Fourth Commandment as Judaisers. They are no more Judaisers than those who hold that the other precepts of the decalogue are still in force.

There are two rules by which we are to be guided in determining how to observe the Sabbath – in deciding what is, and what is not, lawful on that holy day. The *first* is the design of the commandment. What is consistent with that design is lawful; what is inconsistent with it is unlawful. The *second* rule is to be found in the precepts and example of our Lord and of His Apostles.

The *design* of the command is to be learned from the words in which it is conveyed and from other parts of the Word of God. From these sources it is plain that the design of the institution, as already remarked, was in the main twofold. (1.) To secure rest from all worldly cares and duties, to arrest for a time the current of the worldly life of men, not only lest their minds and bodies should be overworked, but also that an opportunity should be afforded for other and higher interests to occupy their thoughts. (2.) So that God should be properly worshipped, His Word duly studied and taught, and the soul brought under the influence of the things unseen and eternal. Anyone who makes the design of the Sabbath as thus revealed in Scripture his rule of conduct on that day can hardly fail to observe it aright. The day is to be kept holy unto the Lord. In Scriptural usage to *hallow* or *make holy* is to set apart to the service of God. Thus the tabernacle, the temple and all their utensils were made holy. In this sense the Sabbath is holy. It is to be devoted to the duties of religion, and what is inconsistent with such devotion is contrary to the design of the institution.

It is, however, to be remembered that the specific object of the Christian Sabbath is to commemorate the resurrection of Jesus Christ from the dead. All the exercises of the day should therefore have a special reference to Him and to His redeeming work. It is the day on which He is to be worshipped, thanked and praised, the day in which men are to be called upon to accept His offers of grace and to rejoice in the hope of His salvation. It is therefore a day of joy; it is utterly incongruous to make it a day of gloom or fasting.

The second rule for our guidance is to be found in *the precepts and example of our Lord*. In the first place, He lays down the principle: "The Sabbath was made for man, and not man for the Sabbath". It is to be noted that Christ says, "The Sabbath was made *for man*", not for the Jews, not for the people of any one age or nation, but for man – for man as man, and therefore for all men. Moral duties, however, often conflict; and then the lower must yield to the higher. The life, the health and the well-being of a man are higher ends in a given case than the punctilious observance of any external service. This is the rule laid down by the prophet Hosea: "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offering" (6:6). Our Lord quotes this passage twice in application to the law of the Sabbath, and thus establishes the general principle for our guidance, that it is right to do on the Sabbath whatever mercy, or a due regard to the comfort or welfare of ourselves or others, requires to be done. Christ therefore says expressly, "It is lawful to do well [that is, as the context shows, to confer benefits] on the Sabbath days" (Mt 12:12; see also Mk 3:4).

Again, we are told by the same authority that "the priests in the temple

profane the Sabbath and are blameless” (Mt 12:5). The services of the temple were complicated and laborious and yet were lawful on the Sabbath. On another occasion He said to His accusers, “If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at Me, because I have made a man every whit whole on the Sabbath day? Judge not according to the appearance, but judge righteous judgement” (Jn 7:23,24). From this we learn that whatever is necessary for the due celebration of religious worship, or for attendance on it, is lawful on the Sabbath.

The frequency with which our Lord was accused of Sabbath-breaking by the Pharisees proves that His mode of observing that day was very different from theirs, and the way in which He vindicated Himself proves that He regarded the Sabbath as a divine institution of perpetual obligation. It had been easy for Him to say that the law of the Sabbath was no longer in force – that He, as Lord of the Sabbath, had erased it from the decalogue.

It may indeed be said that, as the whole of the Mosaic law was in force until the resurrection of Christ, or until the day of Pentecost, the observance of the Sabbath was as a matter of course then obligatory, and therefore that Christ so regarded it. In answer to this, however, it is obvious to remark that Christ did not hesitate to abrogate those of the laws of Moses which were in conflict with the spirit of the gospel. This He did with the laws relating to polygamy and divorce. Under the old dispensation it was lawful for a man to have more than one wife, and also to put away a wife by giving her a bill of divorcement. Christ declared that neither of these things should be allowed under the gospel. The fact that He dealt with the Sabbath just as He did with the fifth, sixth and seventh precepts of the decalogue, which the Pharisees had misinterpreted, shows that He regarded the Fourth Commandment as belonging to the same category as the others. His example affords us a safe guide as to the way in which the day is to be observed.

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All zealous, devout people in a natural religion are enemies to the gospel. By natural religion I mean that which is the product of the remnant of God’s image in fallen man, a little improved by the light of God’s Word. All such cannot endure to hear that God’s law must be perfectly fulfilled in every tittle of it, or no man can be saved by doing; that they must all perish for ever who have not the righteousness of a Man who never sinned, who is also “God over all, blessed for ever;” to shelter and cover them from the anger of a holy God, and to render them accepted of Him; that His righteousness is put on by the grace of God, and a man must take himself to it and receive it as a naked, blushing sinner; that no man can do anything that is good till gospel grace renew him and make him first a good man.

There is never better fruit of preaching than when the hearers are sent away hungering and thirsting after the Lord’s mercy.

*Robert Truill*

## Who May Come to Christ?<sup>1</sup>

*John Colquhoun*

The direct and formal warrant, which all the hearers of the gospel have, to come and trust in the Saviour, each of them, for salvation for himself in particular, consists of the following:

1. The gracious offer which God the Father makes of Christ and which Christ makes of Himself in the gospel, to sinners in common, forms a part of the *direct* warrant for each of them to receive and trust in Him for all His salvation. God essentially considered, in the person of the Father, makes the *original and authentic* offer of Christ. This offer is called the *gospel offer*, because He makes it in the gospel, which is therefore styled “good tidings of great joy to *all* people”. He in the gospel makes an offer, or a gift in offer, of Jesus Christ, with His righteousness and salvation, to sinners of mankind without exception. The same authentic offer is also made by Christ Himself and the Holy Spirit.

The ministerial offer – which ministers of the gospel are commissioned, in subordination to Christ, to make to sinners indefinitely – is their publishing of God’s authentic offer to them as their *formal* warrant to trust in Christ. If any sinner were excepted in the authentic offer, no ministerial offer could lawfully be published to that sinner, any more than to a fallen angel. But no sinner of the human race is excepted. The blessed gospel must be preached “to *every* creature”, and “*whosoever will* may take the water of life *freely*”. The original and authentic offer is, especially in the following passages of Scripture, styled a *gift*, or a giving, of Christ to sinners of mankind indiscriminately – not a giving of Him in *possession*, upon believing, but a giving of Him in *offer* before, or in order to, believing – such a giving or gift of Him as is a *direct* warrant for any sinner of mankind to receive Him.

“*Unto us*”, says Isaiah in the name of the visible Church of Israel, “a child is born, *unto us* a Son is given.” To us a Son is given, given in offer, offered as a gift – not to us who were previously children of the light, but to us who were walking “in darkness” and dwelling “in the land of the shadow of death”.

Jehovah the eternal Father is introduced as saying to the Son as Mediator, “I will *give* Thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house”. And again, “I will also *give* thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the

<sup>1</sup>An extract, slightly edited, from Colquhoun’s *Saving Faith*, recently reprinted by Free Presbyterian Publications (hardback, 359 pages, £16.00). The author, who lived from 1748 to 1827, was the minister of the New Church in South Leith.

earth". Here it is plain that they to whom the Father *gives* His dear Son to be a covenant, a light, and His ordinance for salvation are the people, the Gentiles, the blind, the prisoners, they who sit in darkness, and they who are lost. These are descriptions of the children of Adam in common, considered as sinful and miserable, ignorant and destitute of the least good qualification to recommend them to divine favour; and to them as such, the compassionate Saviour is given in *offer*.

The same gracious offer is, in a very remarkable manner, expressed in these words: "God so loved the world, that He *gave* His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life". God so loved the fallen, the sinful, the lost world, that *He gave* His only begotten Son to fulfil a perfect righteousness and so to merit everlasting salvation; and He still gives Him, with His righteousness and salvation, in the blessed gospel to the same lost world, in order to render it warrantable for sinners of mankind in common to believe in Him. It is remarkable that, after the words, "He gave His only begotten *Son*", the particular persons to whom God gave His Son are not named. This may be regarded as a *blank* to be filled up with the names of such as, upon the warrant of this unlimited offer, trust in the Lord Jesus for all His salvation besides; the word *whosoever* affords a warrant for *every* sinner of the human race to believe in the Son of God for eternal life, for if *whosoever* believes in Him shall have everlasting life, than doubtless, if *any* sinner believe in Him, *that sinner* shall have life eternal.

When the Lord Jesus was preaching in Capernaum to a multitude, most of whom appear to have been unbelievers or enemies to Him, and was making a comparison between Himself and the manna which fell about the tents of Israel in the wilderness, He said to *them all*, "My Father *giveth you*" the true bread from heaven". He did not say, "My Father giveth to believers among you, or to sensible sinners, or to some of you merely, the true bread; but He giveth you indiscriminately "the true bread from heaven" (John 6:32). As the raining of the manna about the tents of Israel is, in verse 31, styled a *giving* of it, before it was tasted; so "the offer of Christ", says Calvin on the place, "is called a *giving* of Him, *before* He be received and believed on". It is a giving of Him and His righteousness, though not in actual possession, yet in *right to take* possession, a giving of Him to sinners indefinitely, in order that the divine grant may be a warrant for any of them so to trust in Him for salvation as to take possession of Him.

To the same purpose are these cheering words of the Apostle John: "This is the record, that God hath *given to us* eternal life; and this life is in His Son". Sinners become guilty of making God a liar by disbelieving this record, or *testimony*: "That God hath given to us eternal life and this life is in His

Son". The giving here mentioned is not a bestowing or giving *in possession*, but a giving *in offer* – such a giving by way of tender, to sinners in common, to whom the record comes, that every individual of them is bound to believe that it is an offer to him in particular. That everyone to whom the record is published is bound to believe that the grant is to him or to her is evident from the immediately preceding verse, which represents the horrible *sin* of unbelief as consisting in not believing that record: "He that believeth not God hath made Him a liar, because he believeth not the record which God gave of His Son".

That unbelief, which is a giving of the lie to God, does not consist in not believing that He gives in possession eternal life to actual believers, for the greatest unbelievers, and even devils themselves, believe that. But it consists in not believing that God has given *in offer* eternal life to us, even to us. Besides, a gift to believers only, or to the elect only, cannot be a warrant for others to receive it; nay – not even for the elect themselves – till they know that they are already believers. A gift tendered only to some men can never be a warrant for *all* men to receive it. But the divine record is the witness of God, which He has testified of His Son, to be received by *all* the hearers of the gospel; and therefore it is a warrant for all to believe in Christ, and to lay hold on eternal life in Him.

A *taking* or receiving of Christ necessarily supposes a *giving* of Him by way of offer; and this giving may be, and for the most part is, where there is no receiving. But there can be no right reception of Christ except there be a previous grant or offer of Him as a warrant for sinners to receive Him. Hearers of the gospel, then, are guilty of making Him a liar, by not believing this record of God that to sinners of mankind in common, and to themselves in particular, He has given in offer eternal life in order that it might be warrantable for them to take possession of it. By not believing, or taking to themselves, this immensely rich and precious gift, they fly in the face of God's testimony, and so deserve eternal death.

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Of the greatness of this salvation, no tongue of man or angel can fully tell.

1. It must be great, for God the Father devised it, as the peculiar revelation of His divine glory.
2. It must be great, for "God manifest in the flesh" wrought it out and paid its price.
3. It must be great, for God the Spirit is the only agent capable of effectually applying it.
4. It must be great, for it delivers from wrath, equal to the demerit of sin.
5. It must be great, for it comprehends, in endless duration, the glory of heaven
6. It must be great, for it includes every kind of good.
7. It must be great, from the pressing offers and appeals which God makes.
8. It must be great, for it embraces multitudes.

*James Stewart*

# Supports for Those Who Seek Holiness<sup>1</sup>

*John Flavel*

I would leave a few words of support and comfort with those who sincerely study and endeavour, according to the tendency of their new nature, to follow Christ's example. They may be weak in grace and meet with strong temptations; they may be frequently carried aside from the holy purposes of their honest, well-meaning hearts, to the great grief and discouragement of their souls. They heartily aim at holiness and say with David: "O that my ways were directed to keep Thy statutes" (Ps 119:5). They follow after exactness in holiness as Paul did: "If by any means I might attain" it (Phil 3:12). But finding how far short they come in all the things of Christ, their rule and pattern, they mourn as Paul did: "O wretched man that I am, who shall deliver me from the body of this death?" (Rom 7:24). Well, if this be your case, do not be discouraged, but listen to a few words of support, with which I shall close this point.<sup>2</sup>

*Support 1.* Such defects in obedience make no flaw in your justification, for your justification is not built upon your obedience, but upon Christ's (Rom 3:24). However defective you may be in yourselves, you are at the same instant "complete in Him which is the head of all principality and power" (Col 2:10). Woe to Abraham, Moses, David, Paul and the most eminent saints that ever lived if their justification and acceptance with God had depended upon the perfection and completeness of their own obedience.

*Support 2.* When you are deeply troubled over the defectiveness of your obedience, this does not suggest that you are less sanctified than those who make no such complaints, but more so. These complaints prove that you are better acquainted with your own hearts than others, that you have a deeper hatred of sin than others, and that you love God with a more fervent love than others. The most eminent saints have made the bitterest complaints about this (Ps 65:3; Rom 7:23,24).

*Support 3.* The Lord makes excellent use even of your infirmities and failings to do you good and He makes them turn unexpectedly to your advantage: for by these defects He hides pride from your eyes; He beats you off from self-dependence; He makes you admire the riches of free grace; He makes you long more ardently for heaven and entertain more pleasant thoughts of death. Does the Lord then not make blessed fruits to spring up to you from such a bitter root? O the blessed chemistry of heaven, to extract such mercies out of such miseries!

<sup>1</sup>Taken with editing from *The Method of Grace*, in Flavel's *Works*, vol 2.

<sup>2</sup>The main point Flavel has been making is: Everyone is bound to imitate Christ.

*Support 4.* Your bewailed infirmities do not break the bond of the everlasting covenant. The bond of the covenant holds firm, notwithstanding your defects and weaknesses (Jer 32:40). “Iniquities prevail against me”, says David; yet in the same breath he adds, “As for our transgressions Thou shalt purge them away” (Ps 65:3). He is still your God, your Father, for all this.

*Support 5.* Though the defects of your obedience are grievous to God, yet your deep sorrow for them is well-pleasing in His eyes. “The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, Thou wilt not despise” (Ps 51:17). Ephraim was never a more pleasant child to his father, than when he bemoaned himself and smote upon his thigh, as you are doing (Jer 31:20). Your sins grieve God, but your sorrow pleases Him.

*Support 6.* Though God has left many defects to humble you, He has given many things to comfort you. This is a comfort: that the desire of your soul is to God, and to the remembrance of His name. This is a comfort: that your sins are not your delight as once they were, but your shame and sorrow. This is a comfort: that your case is not singular, but the same complaints and sorrows are found, more or less, in all gracious souls through the world. And, to say all in one word, this is the comfort above all comforts: that the time is at hand in which all these defects, infirmities and failings shall be done away. “When that which is perfect is come, then that which is in part shall be done away” (1 Cor 13:10).

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## Christ’s Suffering and Salvation<sup>1</sup>

A Sermon Outline by John Kennedy

Isaiah 53:11: *He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous servant justify many; for He shall bear their iniquities.*

**T**hese words call attention to the righteous Servant, His great atoning work, and the blessings which He consequently has to bestow.

**1. The Righteous Servant.** He was the Servant of the Father, as the Father was the representative of the Godhead.

In the exercise of His sovereignty He had purposed the salvation of the elect.

It was His to see that this purpose was suitably fulfilled.

For this the Son was set up from everlasting.

He engaged as Mediator to fulfil the Father’s purpose.

In that position He was acting outside the Divine sphere.

As Mediator He was subject to Him who sent Him.

<sup>1</sup>Preached in Maryburgh, Ross-shire, on 16 July 1882, and edited.

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- 2. His Righteousness.** He was righteous in view of the work given Him to do.  
 Think of His personal righteousness.  
 Think of the exercise of it in coming to do the Father's will (Ps 40:8).  
 Think of the display of His righteousness in His work (Ps 45:4).  
 Think of His righteousness meeting the law's claims to justice.  
 Think of His being righteousness in His finished work.  
 Think of His right to the redemption of all His people acknowledged.
- 3. Bearing Their Iniquities.** There could be no justifying without atonement.  
 Bearing their iniquities implies the imputation of them to Him.  
 He bore the penalty due to all His redeemed people.  
 He bore these iniquities away in His death, making an end of them.
- 4. He Shall Justify Many.** He acts as Prince in sending forth the Holy Spirit to regenerate.  
 He presents His people to the Father in union with Himself.
- 5. His Knowledge.** This is knowledge of Him by them who are justified and given to Him.  
 He is the Object and Author of this knowledge.  
 Without this knowledge no one can be justified.
- Application.** They who lack this knowledge should ask for it.  
 All who lack it at death are lost.
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## A Completed Redemption<sup>1</sup>

*W K Tweedie*

*John 19:30: It is finished.*

The law of God is magnified and made honourable. Peace is now made between God and man, on terms which glorify the Holy One. The atonement is complete. Independent of man or man's power, the sure foundation has been laid – an eye has been given for an eye, a tooth for a tooth, a hand for a hand, and a foot for a foot. Provision has been made for cleansing the conscience. An end of transgression has been made. An everlasting righteousness has been brought in. The Holy Spirit has been purchased and will be sent.

A plea has been provided for the chief of sinners, so that "It is finished", spoken by the Saviour on the cross, may send a thrill of joy into the heart of the believing sinner upon earth, as it enhances the blessedness of the just made perfect in heaven.

"My soul is polluted", exclaims the humbled believer. Pollution is finished

<sup>1</sup>Taken, with slight editing, from Tweedie's volume, *Glad Tidings*.

by the blood which cleanses from it all, the Saviour on the cross rejoins, and from His throne in glory.

“The burden of my guilt is greater than I can bear”, exclaims the self-condemned soul. “It is finished; there is no condemnation”, is the reply of the Redeemer, as He waits to be gracious.

“I shall one day perish,” is the expression of the awakened conscience. A ransom has been found, and redemption is finished, is the answer from the cross again. Thy sins, even if their name is legion, may all be swept away.

Freely take, then, what God has so freely provided. And looking in faith to the cross on which the Redeemer died as the substitute of His people, remember His last words and rejoice. The condemning power of sin is finished, and the prophecy given to Daniel is fulfilled to every soul that believes: “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy” (9:24).

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

*Reformed Confessions of the 16<sup>th</sup> and 17<sup>th</sup> Centuries in English Translation*, vol 1: 1523-1532, compiled by James T Dennison, jr, published by Reformation Heritage Books, hardback, 832 pages, £37.99.

This is intended to be the first of a series of volumes presenting confessions of faith – in quite a wide sense – from 1523 to 1693. This first volume covers most of the first 30 years of that period and includes many important documents of the Reformation period from various parts of Europe, some translated into English specially for this volume. Each of the documents is preceded by a brief introduction to give its historical context.

First in chronological order is “The sixty-seven Articles of Huldrych Zwingli”, the Reformer of Zurich. He prepared them in 1523 for a debate with Roman Catholic representatives. For example, he asserted: (1) “Everyone who says that the gospel is nothing without the sanction of the Church errs and blasphemes God.” (3) “Christ is the only way to salvation of all who were, are now, or shall be.” (19) “Christ is the sole mediator between God and us.” Zwingli’s success in the debate led to a significant step towards Reformation in Zurich – the decision by the City Council: “Nothing is to be established or to be taught except what can be proved by the testimony of gospel doctrine and the authority of sacred Scripture by themselves”.

<sup>1</sup>Both books reviewed here are obtainable from the Free Presbyterian Bookroom.

Other documents include some of Zwingli's further writings, a number of Waldensian Confessions and three Catechisms written by John Calvin. Only the third of these is in question and answer format (373 questions and answers); it is designed for the instruction of children. The first question is: "What is the chief end of human life?" The child is to answer: "To know God". The second question follows: "Why do you say that?" The answer is: "Because He created us and placed us in this world to be glorified in us. And it is indeed right that our life, of which He Himself is the beginning, should be devoted to His glory."

The final document is more in the nature of a treatise: "Calvin on Eternal Predestination". It appears here because, as the Editor states, "the Senate of Geneva recognised the work in 1552 as a defining element of the Reformation in their city".

This large volume is an important historical resource. The whole series, assuming it is completed, will show the development of the Reformed Church's understanding of her faith during the Reformation period and its immediate aftermath. While we regard *The Westminster Confession* as the most appropriate for confessing our faith, we recognise that it stands, so to speak, on the shoulders of many of these earlier documents. We commend the dedication of the Editor in producing this very significant volume.

*Fearless Pilgrim, The Life and Times of John Bunyan*, by Faith Cook, published by Evangelical Press, hardback, 528 pages, £16.99.

Faith Cook should need no commendation as the author of well-written biographies; her reputation is now well established. Most readers will recognise Bunyan's *Pilgrim's Progress* as representing the typical Christian's journey from the City of Destruction to the Celestial City but no doubt given a particular colour by his own experience. But Mrs Cook points out that "virtually all John Bunyan's 50 or more lesser-known works are autobiographical to a certain degree, for he constantly drew on his own experiences of God's delivering grace to point his readers to the way of escape from doubts and fears".

Bunyan's *Grace Abounding to the Chief of Sinners* provides much information about his conversion and Mrs Cook quotes liberally from it. One can feel the tremendous earnestness of Bunyan's yearning for salvation: "Gold! Could it have been gotten for gold, what could I have given for it! Had I a whole world, it had all gone ten thousand times over for this, that my soul might have been in a converted state!" But he found salvation – freely given, "without money and without price", for Christ's sake. And we follow Bunyan through his various trials, including severe temptations. Called to preach the gospel, he had to endure repeated persecutions after the Restoration, of Charles

II. These persecutions included imprisonment, which could easily have been avoided if he had consented to cease preaching. But, as he told lawyer William Foster, “I dare not leave off that work to which God has called me”.

The author fills in the historical background to help the reader gain an understanding of Bunyan’s circumstances. She also examines many of his writings, among them his *Come and Welcome to Jesus Christ* and comments on his “compassion for the plight of the troubled sinner who scarcely knows how to resolve his spiritual fears”. She quotes a marvellous dialogue which Bunyan represents the troubled sinner engaging in with the Saviour – a dialogue which Rev William MacLean used to delight in repeating:

“But I am a great sinner, sayest thou.

“I will in no wise cast out’, says Christ.

“But I am an old sinner, sayest thou.

“I will in no wise cast out’, says Christ.

“But I am a hard-hearted sinner, sayest thou.

“I will in no wise cast out’, says Christ.

“But I am a backsliding sinner, sayest thou.

“I will in no wise cast out’, says Christ.

“But I have served Satan all my days, sayest thou.

“I will in no wise cast out’, says Christ.

“But I have sinned against light, sayest thou.

“I will in no wise cast out’, says Christ.

“But I have no good thing to bring with me, sayest thou.

“I will in no wise cast out’, says Christ.”

Anyone who wishes to get to know the man who lies behind *The Pilgrim’s Progress* should read this book. There is much to be gained by reading the biographies of godly people, when the author of the biography writes out of a spiritual understanding of his subject. That condition is indeed met in this case; accordingly this book is warmly commended.

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## Notes and Comments

### “Why Religion Is Giving Way to Spirituality”

The above was the sub-title of a book by Paul Heelas and Linda Woodhead, published in 2005, entitled *The Spiritual Revolution*. On one side, the book puts “a Christianity whose characteristic mode is to make appeal to transcendent authority”, and on the other “a spirituality” in which “the subjectivities of each individual become a, if not the, unique source of significance, meaning and authority. . . . The goal is not to defer to higher authority, but to have

the courage to become one's own authority; not to follow established paths, but to forge one's own inner directed, as subjective, life." The aim is not to rely on the knowledge and wisdom of others but to know oneself and be true to oneself. "People are turning inside themselves for answers rather than looking to external religions, which people have to fit into rather than finding something which fits them."

In November 2010 the local Diocese of the Church of England had a "Spirit of Life" stand at the Manchester Mind, Body, Spirit Festival, to "help people explore spirituality from the Christian tradition. It offered foot and hand massage, prayer-bead making, Jesus Deck reading (a type of applied Bible study based on a card drawn from a pack of cards), prayer and general conversation."

In May 2011 Manchester Cathedral is to host its own Mind, Body, Spirit event – "an opportunity to engage with the Spirit of Life through meditation and mysticism, prophecy and Jesus Deck reading, massage and therapies, craft workshops and seminars, poetry, dance and creative arts, anointing and healing prayer". It aims to introduce "a way for people searching for spiritual meaning and experience to connect with God through spiritualities old and new".

The Bishop of Manchester described the event as "a chance to discover and explore old and new Christian spiritual traditions from living in a community to praying with icons, from healing to bead-making, from Franciscan spirituality to contemporary music and movement. Practitioners from all over the country will be on hand to offer their experience of how God speaks to us today through the cultural language and practices so common in mind, body, spirit fairs." A fire-breathing vicar will also perform. In response to media coverage the bishop stated that "the event seems to offer a clear Christian alternative to the usual offer at Mind, Body, Spirit events, and is doing what the Church of England has always done – being present within culture, coming alongside people and offering them Christ". He does not believe that these activities are incompatible with Christian belief.

Here we see an expression of the idea that, to influence contemporary society for Christ and bring people into the churches, we must adapt to (and then adopt) the culture of the day, even those aspects of the culture which are antithetical to the truth, which requires acknowledgment of the transcendent authority of God and of His will revealed in His Word. It is an attempt to make the Church and its message seem relevant to those whose basic mentality is enmity to the God of the Bible by showing them that what it has to offer is another way of fulfilling their carnal aspirations. There is a sad departure from the absolute authority of Scripture and its message, with its assertion of the

sinfulness of human beings, the demand that the wicked forsake his way and the unrighteous man his thoughts, the uniqueness of Jesus Christ as the way to God, and the dependence of sinners upon the grace of God to save them from their Godless state and aspirations.

Much of the religion of the day, as well as the “spirituality” which some are choosing as an alternative and the secularism which characterises the masses, is alien to the truth as it is in Jesus. To bring people into such religion is only to offer them one delusion in the place of another. We cannot look with complacency on the masses of our fellow sinners who are without God in the world and must seek to “come alongside them” with the gospel. Our compassion must not lead us to compromise the truth, but “speaking the truth in love”, adhering to the principles and practices that are in accordance with that truth and walking in the truth, we must look to the Lord to bless His Word, revive His work and in wrath remember mercy – which alone will restore power and genuine spirituality to true religion. *HMC*

### **The Japanese Tsunami**

The tragic Japanese tsunami of 11 March, which has left more than 27 000 people dead or missing, has led to a revival of Shintoism and Buddhism, according to news reports. Japan, like the West, is deeply secularised, and people were surprised soon after the tsunami to hear the Governor of Tokyo saying that “the Japanese people must take advantage of this tsunami to wash away their selfish greed. I really do think this is divine punishment.” The Governor subsequently apologized. Experts on Shintoism and Buddhism, a blend of which is the prevailing religion in Japan, hurried forward to explain that the Governor was misrepresenting Japanese religion which does not contain the ideas of “divine retribution” and “punishment”.

The Governor, it seems, was more enlightened than the experts. Perhaps he got the idea of punishment from Christian influence, or even from his own conscience: “the Gentiles . . . show the work of the law written in their hearts, their conscience also bearing witness” (Rom 2:15). Natural disasters are a consequence of sin, but they are not necessarily a direct consequence. Christ says that we are not to think that those who suffer in them are greater sinners than others but we are to heed the warning: “Except ye repent, ye shall all likewise perish” (Lk 13:3). Nowadays a major natural disaster transmits a warning virtually to the whole world.

It is estimated that 1-2% of those in Japan profess Christianity. The writer heard of a Japanese pastor about 40 miles from the Fukushima nuclear reactor. He and his family were a few days without electricity, and possibly without running water as well, although they keep reserves of bottled water

because of the likelihood of earthquakes. For at least a week after the earthquake it was difficult to sleep because of the frequency of the aftershocks. Food was in very short supply. The pastor did not wish to evacuate, partly because he wanted to remain with his congregation, partly because the road away passed nearer to the nuclear reactor, and partly because he did not have any petrol. We have not heard more recent news but we are to remember the people of God “which suffer adversity, as being ourselves also in the body” (Heb 13:3). We pray that these things will fall out “unto the furtherance of the gospel” (Phil 1:12). DWBS

### **Prince Charles and Religion**

During a discussion with Islamic scholars at a university in Morocco recently, Prince Charles complained of being “abused and ridiculed” over his attempts to promote inter-faith dialogue. While neither abuse or ridicule are proper responses to his statements, it is absolutely appropriate to point out the serious errors in his views.

His contribution to the discussion included the claim: “One of the hardest things is to remind people of the great truth of traditional Islam, not distorted Islam, and trying to remind people of the great truth of traditional Christianity, not distorted Christianity”. But he should have started with the basic fact that there is one true religion, and only one. There is one true God, ruling over everything; there can be no more than one such Being. This God has revealed Himself in the Bible. We are under an inescapable obligation to follow the true religion – to believe the precise doctrines that God has revealed and to worship Him in the way He has appointed. This obligation follows from the fact that God has created us. It is not only *appropriate* for human beings to worship God and serve Him in a way that is acceptable to Him; the relationship between us and Him binds us to do so as an absolute duty.

From the fact that there is *one* true religion it follows inevitably that all others are false. Although not all their individual teachings are false (for instance, many religions point to a supreme being), none of these religions provide a safe guide through life. More significantly still, none of them can show us the way to heaven, “for there is none other name under heaven given among men, whereby we must be saved” except the Lord Jesus Christ (Acts 4:12). Thus, as far as religious truth is concerned, there is no real point in distinguishing between “traditional Islam” and any of its other forms; none of them constitute true religion – yet clearly some of them are much more dangerous than others in terms of people’s physical safety.

One doubts, however, that the Prince has any understanding of what constitutes *true* Christianity; what he sees as traditional Christianity is probably

quite different. Certainly mainstream Anglicanism, with its liberal outlook and its rejection of the authority of the Bible, is a distorted form of Christianity; and Roman Catholicism is even more serious in its distortion of biblical truth. Yet we wish the Prince well, for time and eternity. May the Lord convince him, both in mind and heart, of the truth that God has revealed!

## Church Information

### Reception of Students for the Ministry

The Southern Presbytery on 15 March 2011 received Mr Caleb Hembd, of the Santa Fe Congregation, and Mr Iain MacDonald, of the London Congregation, as students for the ministry of the gospel in the Free Presbyterian Church of Scotland. We trust that this is in answer to prayer for the Lord to send forth labourers. Prayer is requested for these men as they engage in preparatory studies with a view to entering upon this work should that be the Lord's will.

*(Rev) Hugh M Cartwright, Presbytery Clerk*

### Meetings of Presbytery (DV)

**Western:** At Lochcarron, on Tuesday, June 7, at 11 pm.

**Outer Isles:** At Stornoway, on Tuesday, June 14, at 11 am.

**Zimbabwe:** At Bulawayo, on Tuesday, June 14, at 11 am.

**Northern:** At Dingwall, on Tuesday, June 14, at 2 pm.

**Southern:** At Glasgow, on Tuesday, June 28, at 3 pm.

### Staffin Manse Appeal.

The building of the new manse at Staffin is now well underway and the congregation is very grateful for all the generous contributions that have been sent in to fund this project. As a sizeable amount of money is still required it has been decided by the Deacons' Court to make this further appeal, which has been approved by the Western Presbytery. All contributions should be sent to the Congregational Treasurer, Mr Donald Ross, "Windyhill", Marishadder, Staffin, Isle of Skye, IV51 9JG.

*(Rev) W A Weale*

### Theological Conference

The Training of the Ministry Committee has agreed that this year's Conference should be held in Glasgow on November 1-2, DV.

*(Rev) J R Tallach, Convener*

### Home Mission Fund

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

*W Campbell, General Treasurer*

# FREE PRESBYTERIAN PLACES OF WORSHIP

## Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale:** **Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.
- Breascele:** no services meantime.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, Dingwall, 10 Achary Rd, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev G G Hutton; tel: 01463 712872.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. Rev Hugh M Cartwright MA, Napier House, 8 Colinton Road, Edinburgh, EH10 5DS; tel: 0131 447 1920.
- Farr** (by Daviot): Sabbath 12 noon (other than second and fourth Sabbaths of month), 6 pm. Thursday 7.30 pm. **Tomatin:** second Sabbath 12 noon. **Stratherrick:** fourth Sabbath 12 noon. Contact Rev G G Hutton; tel: 01463 712872.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.
- Greenock:** 40 East Hamilton Street, Sabbath 2.30 pm.
- Halkirk:** Sabbath 11.30 am, 5 pm; Thursday 7 pm. Manse tel: 01847 831758. **Wick:** Church; **Thurso:** Church; **Strathlyon:** Church; no F P Church services.
- Harris (North):** **Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@topenworld.com.
- Harris (South):** **Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh, Sheilebost, Strond** and **Geocrab** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA, 11 Auldcastle Road, IV2 3PZ; tel: 01463 712872.
- Kinlochbervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Sabbath 12 noon. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Rev D Campbell MA, F P Manse, North Tolsta, HS2 0NH; tel: 01851 890286.
- North Uist:** **Bayhead:** Sabbath 12 noon, 6 pm; Wednesday 7.30 pm (fortnightly). **Sollas:** Wednesday 7.30 pm (fortnightly). Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS; tel: 01876 510233.
- Oban:** Church and Manse. No F P services at present.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse tel: 01738 442992. Contact Mr J N MacKinnon; tel: 01786 451386.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Raasay:** Sabbath 12 noon, 6 pm; Saturday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6 pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744207. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev W A Weale, F P Manse, Staffin, IV51 9JX; tel: 01470 562243.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE. Tel: 01854 612449.
- Vatten:** Sabbath 6 pm; Wednesday 7 pm (fortnightly). **Glendale, Waternish:** As intimated. Contact Rev J B Jardine; tel: 01859 502253.

## England

- Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Haslington and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 4 Rhodes Close, Haslington, Crewe, Cheshire, CW1 5ZF. Tel: 01270 255024. Manse tel: 01282 851782.
- Broadstairs:** Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU. Tel: 0208 309 1623.

## Northern Ireland

- Larne:** Station Road. Sabbath 11.30 am, 6.30 pm; Wednesday 8 pm. Manse, 23 Upper Cairncastle Road, Larne BT40 2EF. Tel: 02828 274865. Contact: 02828 273294.

### Canada

**Chesley**, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 10.30 am, 7 pm; Wednesday 8 pm. Contact: Mr David Kuiper, Tel: 519 363 0367. Manse tel: 519 363 2502.

**Toronto**, Ontario: Church and Manse. No F P Church services at present.

**Vancouver**, British Columbia: Contact: Mr John MacLeod, 202-815 4th Avenue, New Westminster, V3M 1S8. Tel: 604-516-8648.

### USA

**Santa Fe**, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Rev L T Smith. Tel: 409 925 1315; e-mail: lyletsmith@gmail.com.

### Australia

**Grafton**, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev E A Rayner BA, 23 Nairn Terrace, Junction Hill 2460 (mail to: PO Box 1171 Grafton, 2460). Tel: 02 6644 6044.

**Sydney**, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6.30 pm; Tuesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765. Tel. 02 9627 3408; e-mail: sydneyfpchurch@aapt.net.au.

### New Zealand

**Auckland**: 45 Church Street, Otahuhu, Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact: Mr C van Kralingen, 3 Earls Court, Manurewa. Tel: 09 266 7618.

**Gisborne**: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday and Saturday 7.30 pm. Rev J A T van Dorp, 14 Thomson Street, Gisborne. Tel: 06 868 5809.

**Tauranga**: Girl Guide Hall, 17th Avenue, Sabbath 11 am, 7 pm; Thursday 7 pm. Contact: Mr Dick Vermeulen. Tel: 075443677.

**Wellington**: 4 Rewa Terrace, Tawa. Sabbath 11 am, 4 pm; 3rd Wednesday of the month (not secondary school holidays) 7.30 pm. Contact: Mr Hank Optland, P O Box 150, Carterton, 5743. Tel: 02 7432 5625

### Israel

**Jerusalem**: Sabbath: 11 am, 7 pm in YMCA. Rev J L Goldby MA, P O Box 10578, Jerusalem 91105. Tel: 00972 2 6738181.

### Singapore

**Singapore**: Sabbath: 9.30am and 5.30pm; Wednesday: 7.45pm. Room: "Tanglin I/II" (Level 2), 60 Stevens Road, Singapore 257854. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822. Tel: (65) 6383 4466, fax: 6383 4477, e-mail: byong1@singnet.com.sg.

### Ukraine

**Odessa**: F P Mission Station, 3 Pestelya Street, 65031. Contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua; or Mr D Levytskiyy; tel:00 38 048 785 19 24.; e-mail: e-mail: dlevytsky@gmail.com.

### 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.

**Ingwenya**: Church and Secondary School. Rev A B MacLean. Postal Address: Ingwenya Mission, Private Bag T5445, Bulawayo.

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

**New Canaan**: Church: Rev Z Mazvabo. Postal Address: Private Bag 615, Zvishavane. Tel 00263 512196.

**Zenka**: Church. Rev M Mloyi. Postal Address: Private Bag T5398, Bulawayo. Cell phone: 0026311 765032.

### Kenya

**Sengera**: Rev K M Watkins, PO Box 3403, Kisii; e-mail: watkinskenya@access350.co.ke. Tel: 00254 733 731002.

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