

The Free Presbyterian Magazine

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

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

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Communions

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

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

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

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

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

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

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

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

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

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

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

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

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The Gospel of the Kingdom

It could not have been long after He began His public ministry that “Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom” (Mt 4:23). What kingdom does He refer to? To answer that question we must go back to King Nebuchadnezzar’s dream recorded in Daniel 2, a dream which Daniel – in contrast to all the wise men of Babylon – could interpret and, in addition, he could tell what the King had seen in his dream. In it there were four kingdoms, symbolised by the various parts of the image he had seen but had forgotten. First there was the head of fine gold, which, Daniel explained, pointed to Nebuchadnezzar and his kingdom of Babylon. After referring to the other three earthly kingdoms symbolised in the image, Daniel declared that the God of heaven was to “set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever” (v 44). It was the gospel of this everlasting kingdom that Jesus was proclaiming.

Jesus was the King of this kingdom. He had come as “a witness to the people” (Is 55:4), to those who professed to be the people of God. He was going about Galilee bearing testimony to them about the never-ending kingdom He had come to establish. The same verse describes Jesus as “a leader and commander to the people”, pointing to the King as One who directs His subjects as they go through this life, and also giving them laws.

Matthew Henry comments: “Christ is a faithful witness; we may take Him at His word – a competent witness, for He lay in the bosom of the Father from eternity, and was perfectly apprised of the whole matter. Christ, as a Prophet, testifies the will of God to the world; and to believe is to receive His testimony. . . . Much difficulty and opposition lie in our way to Christ; we have spiritual enemies to grapple with, but to animate us for the conflict we have a good captain, like Joshua, a leader and commander to tread our enemies under our feet and to put us in possession of the land of promise. Christ is a commander by His precept and a leader by His example; our business is to obey Him and follow Him.”

When He was in this world, He was bearing witness to the fact that He had come to suffer and die in the place of sinners and to draw them into His kingdom. There, as His subjects, learning to obey God's commands, they would be safe from eternal destruction; He would protect them and lead them on to heaven, which also is part of His kingdom.

It was the *gospel* of the kingdom that Jesus was preaching; in other words, He was making known the good news about it. Christ is still causing such good news to be proclaimed in this world; He is calling ambassadors to represent Him before sinners and call them into God's kingdom. So every time a minister stands up to preach, he is to be treated as representing Christ – provided he keeps to the revelation that God has given in Scripture. If the preacher departs from the truth of God's Word, what he says has no authority whatever. But when the preacher has been called by God to the work of the ministry and is faithful to the revelation which He has given, his message has Christ's authority. In the same way, it was God who called Jonah and told him: "Preach the . . . preaching that I bid thee"; the prophet's message therefore had God's full authority behind it.

The message that Christ proclaimed about the kingdom was good news to sinners who were in danger of eternal damnation; the message proclaimed by Christ's ambassadors today is good news, whether or not those who hear it take the message to heart. The message includes a promise of safety to all who will believe in Christ, for "whosoever believeth in Him should not perish, but have everlasting life" (Jn 3:16). And this message of safety has a solid foundation: what Jesus had just declared, "God so loved the world, that He gave His only begotten Son". In infinite love to lost sinners, God gave up His Son to suffer and die in their place. Surely this is good news: that God is just when He accepts those sinners who believe in Jesus (see Rom 3:24-26). They are safe from the wrath of God, for ever. God has received them into the kingdom and it is a place of perfect safety.

There is a further aspect to the safety of believers: it is impossible for the devil to pluck them out of this kingdom. They are still sinners; sin has not been eliminated from their hearts or lives – though the work of sanctification will go on throughout life until they are made perfect. In this world they are still subject to temptation, and will be for the rest of their time here. Indeed they may succumb to temptation; so they must pray, "Lead us not into temptation, but deliver us from evil" (Mt 6:13). Let them remember that Christ is their Mediator, making intercession for them in heaven. He is presenting their petitions to the Father, on the basis of His work for them in this world. The Father always hears the Son when He makes intercession for them. So they are safe from falling from a state of grace; Satan, powerful and subtle though

he is, cannot so tempt them that the result will be their removal from the kingdom of God.

This kingdom extends beyond this world. Although it is in this life that sinners must enter the kingdom, it is not God's will that they should remain in this world for ever. Believers will be removed into a better world at a time of God's choosing – into a world where there is no sin, where there is no curse, where no temptation will ever trouble them. Yet it may be a question with them: Is it possible that I, sinner that I am, can be received into heaven? The answer is, Yes, because Christ will make intercession for each of them in these terms: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory" (Jn 17:24). They will most certainly be received into heaven, in spite of having a sinful heart until death will remove them from this world.

Let us note two reasons for that positive answer. First, their souls are received into heaven at their death *for the sake of the Mediator*; for His sake they have a right to enter the celestial city – because His sacrifice for them was accepted. In making intercession for them, it is as if Christ is pointing to the fact that He died for them and that, accordingly, all the benefits that flow from His death must be theirs, including eternal blessedness, to be enjoyed for ever in that part of the kingdom which is above. Second, Paul was inspired by the Holy Spirit to express to the Philippians full confidence that "He which hath begun a good work in you will perform it until the day of Jesus Christ" (1:6), the day of the Saviour's second coming, when He will return to bring this world to an end and call everyone to judgement. Then the King, sitting on the throne of judgement will declare believers "blessed" (Mt 25:34), which implies, among many other things, that they are free from guilt and free from all remaining sin.

Christ's ambassadors continue to make known the gospel of the kingdom. It is good news for lost sinners, and it is at their peril that any of them treats it lightly. It is a particularly serious sin for anyone to reject Christ and a perfect salvation through Him. When the King speaks, no one has any right to reject what He says – and that is true even when the King speaks through His ambassadors. The King still invites us: "Come unto Me" (Mt 11:28); it is a call to believe in Him – to trust in Him – as the One who came into the world to save sinners. Let us sense the wonderful graciousness of the call. Let us feel the tremendous urgency of it. And let us acknowledge the Kingly authority that lies behind it. Let us also take to heart the solemn words: "How shall we escape, if we neglect so great salvation?" (Heb 2:3). Let us remember Matthew Henry's pointed reminder, about Christ, that "our business is to obey Him and follow Him". We have no right to do otherwise.

The Necessity of Self-Examination (1)¹

A Sermon by Thomas Boston

2 Corinthians 13:5. *Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*

The dispensations of providence begin to be alarming to this confident generation, in the great mortality prevailing in several places, and look like the beginning of sorrows. And the language of such a dispensation, as is expressed in the text, bids everyone to examine themselves, whether they “be in the faith . . .”. In these words we have two things:

1. **A necessary duty proposed:** the trial of their state: *examine* and *prove* – the call being doubled because of the weight of the matter.

(1.) *Examining oneself.* [1.] Consider the point on which the Apostle would have them put to trial: “whether ye be in the faith”. He knew very well that they professed faith in Christ, but all is not gold that glitters. None but believers, true believers – whose faith works by love, being a spiritual vital principle within them – will see heaven. But many take themselves for believers who yet are not so, and others take them for believers also.

[2.] The trial Paul would have them to make: “examine yourselves”. The church of Corinth was a divided church. There was a censorious party among them, conceited of themselves, and despisers of this eminent and highly distinguished apostle. For all the clear demonstrations there were that the Lord was with him, they sought a proof of Christ’s speaking in him (v 3). Now, says he, you are very much abroad, busy examining me, and make much ado for a proof of Christ speaking in me; I would advise you to be more at home and examine yourselves. Put yourselves to the trial, whether you are in the faith or not. The original word signifies to make such a trial as one does of a thing by piercing through it, whereby he may know what is within and whether it be sound or not.

(2.) *Proving oneself:* “prove your own selves”, that is, by trial, as offenders are tried in courts, or they who stand for an office are put on trials to prove whether they are fit for it or not; or rather, as goldsmiths try metals, whether by the fire or by the touchstone, whereby they distinguish the true metal from

¹Taken with editing from Boston’s *Works*, vol 2. A footnote indicates that this was originally “two short sermons”, preached “after he was confined to his house by the illness of which he died”. They “were preached from a window in the manse to the people standing” outside, on 2 and 9 April, 1732; “after which he preached no more, the God whom he had served in the work of the gospel, from the latter end of the year 1699, having called him home on 20 May 1732, to inherit the crown of righteousness laid up for him”.

the counterfeit. This is closely connected to the former expression, *examine*, but is not quite the same. To prove oneself speaks of bringing the matter to a point, pursuing the trial till it ends in a full proof of one's state, good or bad. "Ye seek a proof of Christ speaking in me", as if to say, Do not rest till you prove what your own state is.

2. ***The weighty ground that makes this duty necessary***, most necessary: "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Here we have: (1.) *The ground itself*, Christ is in you, except ye be reprobates. Now Christ dwells in the heart by faith (Eph 3:17). Where there is no vital union with Christ, the person is reprobate. There is no union with Him but by faith; therefore you have great need to examine whether you have faith or not. *Reprobate* here is not opposed to *elect*: for certainly the Apostle did not mean to drive them to absolute despair if they found themselves without faith in the trial; or to persuade them that, if Christ was not in them already, He would never be in them. But it is opposed to upright and genuine, and so denotes a person or thing that, when tried, is found unsound or counterfeit (Jer 6:30), and so is useless, absolutely unfit for the ends desired (Tts 1:16), and so rejected.

(2.) *The necessity of the knowledge of oneself in this point*: "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Knowledge of oneself is highly preferable to the knowledge of other men. Alas, what will it avail men to be raking into the state of others, while in the meantime they are strangers to themselves? They do not pay attention to this great point: how unless Christ is in them, they are all wrong for time and eternity.

Observe from the context that self-judging is a proper means to deliver people from rash judging of others. Peter was not judging rashly when he pronounced Simon Magus to be in the gall of bitterness and the bond of iniquity, after he had offered money for the extraordinary power of conferring the Holy Ghost. Neither is it rash judging to pronounce profane men scandalous in the habitual course of their lives, to be going in the way to destruction; for the Spirit of God says the same thing through Paul: "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God" (Gal 5:19-21).

But it was rash judging in these Corinthians to question Christ's speaking in Paul, because in some things he was not so acceptable to them as some others. It is rash judging also to reject men who appear to adhere conscien-

tiously to the points of practical godliness on which people agree, because they differ from these men in some points not agreed among good and holy men. Self-judging would call men home to their own case, so that they would not be at so much leisure to ramble abroad. It would let them see so much evil in themselves, and how much they need to be forgiven by God, that they would not dare to be severe on their brethren and their behaviour, lest the measure they mete to others should be measured to them again. Therefore I cannot but most earnestly recommend this practice of self-judging, which will happily tend to make you low in your own eyes and often preserve you from doing wrong to others and misunderstanding them.

Having thus explained the words, and considered their connection with the preceding context, I shall at this time only observe from them the following doctrine: *It is a most necessary duty for those professing the name of Christ, to examine themselves, whether they are in the faith or not; and to pursue that examination and trial till, bringing the matter to a proof, they come to a conclusion on this great matter.* I shall consider: (1) the point to be tried, (2) the trial of the point, (3) some application.

1. The point to be tried. The point concerning which everyone is to try himself is: Whether he is in the faith. And here let us consider: (1.) What it is to be in the faith. (2.) The weight and importance of this point.

(1.) *What it is to be in the faith.* To have true faith, to be true believers, and to be in the faith, are all one as to the matter; even as to be in Christ and Christ being in us are the same thing in effect. The man that is endowed with the grace of faith, enriched with precious faith, is in the faith; and the faithless, the unbelieving, in whom the grace of saving faith has never been wrought by the Holy Spirit, is not in the faith. But I conceive the expression aims at these three things:

[1.] *This heavenly gift belongs only to the elect*; hence it is called the faith of God's elect (Tts 1:1). It is the special treasure of these happy objects of everlasting love; it is given to none but them; it remains among that blessed people as what is particular to them. Hence the Apostle Peter addressed himself to those to whom he writes, under this character, "them that have obtained like precious faith with us" (2 Pet 1:1). There is a fourfold faith mentioned in Scripture: (1) a historical faith, that devils have (Jas 2:19); (2) a faith of miracles, which one may have, yet be without charity (1 Cor 13:2), or (3) true saving grace; (4) a temporary faith, which apostates may have had, like the stony-ground hearers (Mt 13:20,21). But the faith to be tried here is the faith that unites to Christ, which none have but those who are "ordained to eternal life" (Acts 13:48). It is by this faith a sinner receives and embraces Jesus Christ as a Saviour, and relies upon Him, trusting in Him as

his Saviour in particular, for the whole of his salvation. In virtue of it he lives to God. Now it is everyone's concern to try whether he be in this faith or not.

[2.] *The life of faith.* The Christian life is indeed the life of faith. Hence Paul says, "The life which I now live in the flesh, I live by the faith of the Son of God" (Gal 2:20). By Adam eating the forbidden fruit, mankind were led off from the heavenly life into the life of sense – living to gratify their senses, follow their passions, please the vanity of their minds, and the vile-ness of their affections. Now God has, by Jesus Christ, brought in a new way of heavenly life as the road to happiness, and that is the life of faith. You should try whether you are in that road or not. To live by the senses is indeed a spiritual death. See whether you are in the faith, whether you have the life, the true life of the soul.

[3.] *The efficacy of faith,* for faith "worketh by love" (Gal 5:6). Faith is inward, indiscernible to all the world, but not to God and the believer himself. But then it is not a dormant or inactive principle, but spreads its effects outwardly through the whole man. Sound faith operates in the whole life, in every part of it, unto true holiness. It brings in a respect to all the commands of God and sanctifies the whole man throughout. In vain do they pretend to possess faith, who do not live soberly, righteously and godly in this present world. For they to whom God has shown Christ Himself, and who have by faith rolled the burden of their salvation upon Him, will do justly, love mercy and walk humbly with their God, as the genuine and never-failing fruits of true faith. So consider whether you are in the faith, which is the way to all other good things.

(2.) *The weight and importance of this point.* Nothing about you can possibly be of greater importance for you to know and be clear about. It is the chief point, on which all that concerns your eternal salvation depends, and that is a matter of the last importance to every sinner. We must not stay to enumerate the various particulars. But the weight of it will sufficiently appear, if you consider that on it depends:

[1.] Your *union with Christ* and your *saving interest in Him.* If Christ dwells in you, it is by faith (Eph 3:17). This is supposed in the text. Without Christ we remain branches of the first Adam, till by faith we come into union with Him as the true vine. If you are not in the faith, if you are not of that household, you are none of Christ's; you have no saving interest in Him, and so you have no interest in His purchase. You are yet far from God, strangers to His covenant, and without any special relation to Him.

[2.] Your *deliverance from the curse of the law,* and being absolved from the sentence of the condemnation you were born under. Hence Paul says, "Being justified by faith, we have peace with God, through our Lord Jesus

Christ” (Rom 5:1). If you have received remission of sin, it has been by faith. Hence Paul says, “Be it known unto you . . . that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses” (Acts 13:38,39). If you are not in the faith, there is not one of all your sins, from the womb to this day, but is sealed up among God’s records and will be brought out against you in due time. The curse of the broken law holds you under wrath, for “he that believeth not the Son shall not see life, but the wrath of God abideth on him (Jn 3:36).

[3.] *Doing anything acceptable in God’s sight*, for “without faith it is impossible to please Him” (Heb 11:6); if you are not in the faith, you are unfit for every good work. You can no more serve the true ends of Christianity than dross can go for gold, or counterfeits pass for current money. For without saving faith, you are without Christ; and without Christ you can do nothing (Jn 15:5); so however your works may be in the world’s view – some good, some bad – yet none of them, however good in themselves, are good in God’s sight, as they do not proceed from a principle of faith in the heart, and are not directed to the glory of God as their ultimate scope and end.

[4.] *Your eternal salvation*. It is the stated ordinance of heaven: “He that believeth . . . shall be saved; but he that believeth not, shall be damned” (Mk 16:16). So to make clear that point is to make clear whether you are in a state of salvation or not. No point is more weighty and important than this. How then can that fail to be a point of the greatest moment which depends on it? If men were more concerned as to their place in the other world, they would be less concerned about the vain pleasures, amusements and profits of this world, and would bend all their endeavours and attention to gain a blessed and happy eternity.

After this, I hope, some may be ready to say, Seeing so much depends upon being in the faith, and since we must eternally perish without it, what shall we do to get faith, so that we may not lie under the wrath of God for ever? I answer, Faith is the gift of God, and to Him you must apply for it. Jesus Christ is the author and finisher of faith, and to Him you must betake yourselves, that He may work it in you. The Holy Ghost is called the Spirit of faith, and faith is the effect of His work; so you must go to Him, in order that He may fulfil in you the work of faith with power. More particularly, if you would have this precious grace of faith:

[1]. *Be diligent in reading and hearing the Word*. This is a means that God hath appointed for begetting faith in the hearts of sinners. Hence the Apostle tells us that “faith cometh by hearing, and hearing by the word of God” (Rom 10:17). Such as would have faith without hearing, would have

it out of God's way. See that you diligently attend the preaching of the Word, and miss no opportunity of hearing it. The ordinances are the organ through which the Spirit breathes, when He conveys quickening influences into the souls of men. They are the pipes through which the water of life runs. They are Christ's road in which He comes to bless sinners.

See then that you are not out of the way when He passes by. The pool of Bethesda was a figure of the ordinances, to which the diseased went to wait for the descent of the angel to trouble the waters, and whosoever stepped into the pool after the moving of the waters was immediately healed. But if any absented themselves, they could receive no benefit by it. So if you wish to be healed of your spiritual diseases, especially unbelief – that deadly malady that fixes the guilt of all your sins upon you – make conscience of attending the preaching of the Word, and cry for the Spirit of faith.

[2.] *Pray earnestly to God that He would teach you to believe.* Remember faith is His gift, and He bestows it on whoever He will. Pray diligently for it, and redeem time for that purpose. And pray importunately, besieging heaven with your cries for that effect, as resolved to get what you want. Seek faith from God as a condemned man would seek a pardon; seek this as a man would sue for his life when he sees death before him. Remember, sinner, that there is no life for you without it: for “he that believeth not . . . shall not see life, but the wrath of God abideth on him”. Fall down then before God and cry for it as for life, saying, O give me faith, or else I die. I may live and be happy for ever without friends or relations, wealth, honours or pleasures; but I cannot live happily and comfortably without faith. Without it I can do nothing acceptable in Thy sight. Grant me this precious blessing, so that I may glorify Thy name for ever.

Robert Findlater¹

3. Continued Blessing

Findlater himself preached in Lawers on the Sabbath following “the great sacrament” at Lochtayside, to one of the largest congregations he had seen, except at communion seasons. People were still very much impressed. Many were in tears, a few noticeably so. The preacher spoke to one of them

¹The previous section of this Theological Conference paper appeared last month and told of Findlater moving to Lochtayside, in Perthshire, as a missionary minister and the beginning of a spiritual awakening in the district. It told particularly of the communion season which became known locally as “the great sacrament”, when the main preacher was John Macdonald, Ferintosh. All page references that are otherwise unidentified are from: William Findlater, *Memoir of the Rev Robert Findlater*, Glasgow, 1840.

and noted that he “seemed to be deeply convinced of his lost situation”. But aware of the danger of sinners turning back, he added, “We must join trembling with our mirth”. Awakenings continued for many months, and large numbers of people from four other parishes came to listen to Findlater’s preaching; in particular more than 100 came from Glenlyon, some of them walking 15 miles each way. Most of the people from Glenlyon were present even when Findlater was preaching in Ardeonaig, on the far side of Loch Tay, and they came even in bad weather.

Scarcely a Sabbath passed without one or two souls being awakened. In early 1817 Findlater preached for more than one Sabbath on the verse: “Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of My people recovered?” (Jer 8:22). Among the many who received a blessing from these sermons was Duncan Campbell from Glenlyon, who for the first time was awakened to a sense of his need of the Saviour. Duncan Campbell was to become a minister, latterly in the parish of Kiltearn, where Findlater had been brought up. Campbell’s brother David also became a minister; he spent his final years as Free Church minister of Lawers.²

John Macdonald returned to assist Robert Findlater at the communion season in September 1817. There were signs of God’s blessing at all the services, but particularly on the Monday, when Macdonald preached from Ruth 1:16: “And Ruth said, Intreat me not to leave thee . . .”. The sermon was described as “one of the most powerful and effective” that he ever preached in the district. His words “seemed to move and to constrain even the most careless. Many were deeply affected and agitated both in mind and body.” Findlater’s brother and biographer expressed the hope that there were a number of conversions that day. He also noted that “seldom did a Sabbath pass without one or more being brought to ask the way, with their faces Zionward” (pp 196-7) – under Robert Findlater’s preaching.

In late November of the same year, John Macdonald was expected to preach at Lochtayside on his way back from a visit to Edinburgh. A large congregation gathered for the Sabbath to hear the noted preacher, but because he had sprained his ankle, he could not come. Findlater had to take his place, somewhat unprepared. He spoke on: “Behold the Lamb of God, which taketh away the sin of the world” (Jn 1:29). He preached with a particular degree of unction and the people listened with interest. There was less crying aloud than was sometimes the case under Macdonald’s preaching, but the greater part of the congregation was moved to tears. Wisely, no figures are given of the number who received a blessing for their souls that day, but “it was truly

²He married a daughter of John Macdonald, Ferintosh.

a time of reviving and refreshing to many from the presence of the Lord” (p 198) – a statement which suggests that the blessing fell more on those who were already converted. In any case, the Lord was demonstrating His sovereignty as to which instrument He would use when pouring out His Spirit.

Findlater himself wrote that, on the Sabbath morning, he was obliged to go out “and address about 4000 people met to hear the dear man [Macdonald]. It was a solemn scene, to me at least, in the first instance, and I trust it was solemn to others, though our disappointment was great. The Lord was with us indeed. The scene was melting; it was a Bochim (see Judges 2), for I have never witnessed such a scene under my own poor preaching. Thus the Lord helped me, and I trust countenanced His own Word. There was nothing violent, but a general lamentation; and really I could not discover a wandering or careless eye. It almost overpowered me, and it was all under the free offers of the gospel, for I had little or none of the threatenings that day” (pp 206-7).

Indeed he wrote on another occasion: “It is remarkable that almost all of [the converts] have been brought under concern by the free offers of the gospel; and I have often observed, when the terrors of the law have been declared, they seemed rather to harden the hearers more Such, however, is the influence of the cross, when accompanied with divine power, that it brings down the most stout-hearted . . . it was when they viewed their punishment in the cross of Christ that their sin was exceeding sinful in their eyes.” Yet it would be easy to push these observations much too far by suggesting that there should be very little preaching of the law. Findlater also noted the great concern of those awakened “lest they should return again to their former careless way of living, and lest they should be given up to themselves, as they so justly deserved”. He noted also their fear “that their concern is not of the right kind and [they] are much afraid they may turn back to the world and become a reproach to the cause of religion” (pp 214-5).

God’s blessing on His Word was to continue in the district until Findlater left for Inverness. “One now and then was brought under concern,” we are told, “and such as were previously awakened [were] growing in grace, and edified and encouraged” through his preaching. His ministry, it is added, was particularly suited to lead sinners “to the only true source of solid peace, and to their establishment in the faith of the gospel” (p 199).

In a letter, which he emphasised was private and confidential, Findlater referred to “the number of hopeful converts”. He did not feel able to give an exact figure for the whole period of revival, but said that “there appear to be upwards of 100 persons with whom, we trust, the Lord has dealt in a gracious manner . . . including all ages, from eight years old to the advanced age of 80” (p 212). It was acknowledged that some who appeared to have experienced

a saving change were in fact stony-ground hearers; whatever they initially appeared to be, they did not endure. And it was observed that “the lusts of the flesh, the lust of the eye, and the pride of life have been the principal causes of their falling from their steadfastness” (p 200). Yet, besides true conversions, there was a significant change in the outward behaviour of people generally, most noticeably in their keeping of the Sabbath, in attending public worship and reading the Bible. Such sins as drunkenness and swearing disappeared from the district. It seems that the greatest effects of this revival were to be seen in Glenlyon, which was not actually part of the district to which Findlater had been appointed.

His efforts were not confined to Lochtayside. At the end of 1817 John Russel, the minister of Muthil, near Crieff, wrote to invite him to the communion season to take place the following March. John Macdonald was also to be invited and, in his letter to Findlater, Russell referred to the previous such occasion when both these ministers took part. He believed that their work had “been blessed to many” during that former visit. Since then, Russell had “observed a new edge put upon the attention of my people to divine things” (p 193).

In early 1818 Findlater was writing, “There is indeed a thirst for the gospel here, and I trust the effects of it are seen – though, alas, it is to be lamented there is some falling away among some in Glenlyon. This is what might be expected, and it is wonderful there is not more, but it is grieving when the cause of God is traduced on account of the inconsistent conduct of some false” professed Christians. He went on: “There are many truly exercised Christians in Glenlyon who are acquiring knowledge and wisdom by the experience of others. . . . Let us be earnest at the throne of grace that the influences of His Spirit may be poured out in an abundant manner; then there is nothing too hard to be accomplished” (p 217).

Yet by 1819 Findlater was afraid that the Lord’s work had come to a standstill, though he was occasionally seeing some who professed to get good from the gospel. That year he was summoned to appear before the Presbytery of Dunkeld, along with other ministers employed by the SSPCK, to answer charges related to the revival; many of these charges were particularly directed against John Macdonald. This was the result of the Moderatism that was prevalent in the Presbytery. The SSPCK ministers, not being parish ministers, were not members of Presbytery, but Findlater, who acted as spokesman for the SSPCK men, was able to convince the Presbytery that the charges were without foundation.

At the beginning of 1820, Findlater was reporting, with thankfulness, that a spirit of inquiry still existed: “Though we have to lament that the eagerness

of desire manifested two years ago is not so visible, yet most of those who profess to receive the gospel are adorning its doctrines by a becoming life And though there may be some who have lost these impressions under which they were, yet except a very few instances, we have heard of none who have returned to the open practices of sin.” In those who were following Christ, he noted “a striking tenderness of conscience . . . in avoiding the follies to which they were formerly so much addicted; and a deep concern for not only knowing more of the gospel, but also for feeling its power and growing into a conformity to the image of Christ” (pp 227-8). But after 1818 Findlater’s ministry was largely used in comforting those who had already shown evidence of a saving change, and establishing them in the faith – “urging upon them the necessity of holiness, growth in grace, warning them against backsliding, and exhorting them to the cultivation of the Christian temper” (p 334).

In 1818 someone recorded the experience, in their own words, of 10 people who professed conversion during the revival. All of them had witnessed a good confession, but some of them were still alive when Findlater’s *Memoirs* was completed in 1840; accordingly no names are given. They are only distinguished by letters. What follows are summaries of some of these accounts.

The first was AB, outwardly an upright woman, who was aged about 45. She had often experienced some serious concern for her soul and felt moved when hearing Christ offered in the gospel. But when listening to John Macdonald preach at Ardeonaig at the communion season in September 1816, she was convinced that she was still unsaved; she felt the words, “Our God is a consuming fire”, pierce her heart. “I wonder”, she said, “He did not take vengeance on me that instant, as I richly deserved it.” On the Monday, a woman said to her, “It was a mercy that ever Mr Macdonald came to these places”. AB could not answer but thought to herself: “That indeed may be a mercy to others, but I cannot see it a mercy”; she was so taken up with her “miserable state”.

Around three weeks later, she heard that Findlater was to preach, probably in her district. Then she heard that he was not to preach and she concluded, foolishly, that there was no mercy for her. Eventually she began to read near the end of Acts and continued on to 1 Corinthians 12:3: “Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost”. These words delivered her from her anguish. Five or so days later, she states, “I was led to an exceedingly clear view of my interest in Christ. At this joyful sight, I was so much enabled to exercise faith in Him that, if I had ten thousand souls, I would, without doubt or scruple, put them all to Him.”

She assumed that every convert would have as clear a sense of having been converted as herself and avoided everyone whom she considered unregenerate. She said, "All sinful thoughts were banished. Nothing occupied my mind but thoughts about redemption, eternity, grace and glory. But since that time, with what strength have those former inhabitants re-entered to take full possession of my heart!" She even concluded that her experiences "were all a strong delusion and [I] wished a thousand times that I never made such a profession". Yet she could not deny that she had "often been relieved either by a passage of Scripture or at the throne of grace" (pp 235-40).

Firm Faith During Adversity¹

A Review Article by *Matthew Vogan*

"I must stoop, and be content to follow the Lord in an untrodden path", Thomas Boston wrote in his diary after one of his sorest trials. He describes this heartbreaking scene: "When the child was laid in the coffin, his mother kissed his dust. I only lifted the cloth off his face, looked on it, and covered it again. . . . When the nails were driving, I was moved for that I had not kissed [him] . . . and I would fain have caused draw the nail again, but because of one that was present, I restrained . . . myself."

This was one of six babies that Boston had to bury and the second son to whom he had given the name Ebenezer. Boston chose the name "Ebenezer" for the first son because of the great personal significance he attached to the pillar of God's help in his time of need (1 Sam 7:12). It marked God's faithfulness to him and his expectations for the future. Yet this pillar on which he had rested hopes was removed as soon as it had been set up. When the first Ebenezer died, Boston wrote, "His death was exceeding afflicting to me, and matter of sharp exercise. To bury his name, was indeed harder than to bury his body." He tells us that, after the death of Ebenezer, "my soul had often said to the Lord, 'How will this loss be made up?' And my prayer had still been that God would give me another pillar to set up." But this second pillar had gone too.

This was not the only trial that Thomas Boston had to bear. He had married Katherine Brown, for whom he had the highest praise and devotion. She was "a woman of great worth, whom I passionately loved, and inwardly honoured; a stately, beautiful, and comely personage, truly pious, and fearing the Lord

¹The book under review is *The Crook in the Lot: What to Believe When Our Lot in Life Is not Health, Wealth, and Happiness* by Thomas Boston, published by The Banner of Truth, paperback, 168 pages, £5.00, available from the Free Presbyterian Bookroom.

. . . patient in our common tribulations, and under her personal distresses”. His wife Katherine was afflicted with a mental illness that may well have been something like schizophrenia. It confined her to bed in a little room that Boston referred to mournfully as the inner prison. It was often accompanied by fevers and physical illness and tempted to suicide: “That heavy trouble, which hath kept her all along since that time unto this day in extreme distress, her imagination being vitiated in a particular point; and that improved upon and wrought upon by the great adversary to her great disquietment; the which has been still accompanied with bodily infirmities and maladies, exceeding great and numerous. Nevertheless, in the complications of trials, the Lord hath been pleased, not only to make His mighty power appear in preserving her life, as a spark of fire in an ocean, but to make His grace in her shine forth more bright than before.”

Despite these glimpses of light there were sore spiritual trials for her. “For several of these years she hath been free among the dead, like the slain that lie in the grave, remembered no more; being overwhelmed with bodily maladies, her spirits drunk up with terror by means of her imagination vitiated in a particular point, and harassed with Satan’s temptations plied against her at that disadvantage . . . so the Lord has at times given her remarkable visits in her prison and manifested his love to her soul.”

A very touching personal covenant that Katherine wrote is in a manuscript kept in New College Library: “I do this day solemnly covenant to give up myself to be the Lord’s and I do accept Christ upon His own terms and in all His offices”. She expressed trust in the “precious promises” even with respect to “all the disequalities of my lot in the world and my throughbearing in death”. “I do likewise in behalf of my yokefellow and four children”.

Boston had constant poor health himself. At one time, when he was in particular pain and discomfort, he records, “The springs of my comfort ran bitterness to me in my low condition; all created refuge failed, and I was solitary, and in great affliction”.

Although his sermons would be in every household after his death, he also had his trials as a minister. Initially the congregation frequently deserted or despised his preaching. At one time he said, “I am brought very low! The approaching Sabbath, that sometimes was my delight, is now a terror to me.”

The editor of Boston’s *Memoirs* remarks: “Inured to afflictions, as well personal as domestic, he bore them with that quiet submission, and unreluctant resignation, which a filial spirit can only inspire. Viewing them as originating from his heavenly Father, the habitual language of his heart was, ‘Shall I receive all good at the hand of God, and shall I not receive evil?’”

Boston’s submission to the sovereign providence of God was unshaken.

And all of this explains the well-known book that he wrote called, *The Crook in the Lot*. The subtitle of the book is, “The Sovereignty and Wisdom of God in the Afflictions of Men Displayed”.²

Rev Ian Hamilton’s foreword points out that *lot* means our “lot in life”. By *crook*, Boston means those unforeseen troubles (“thorns”) that afflict, unsettle, or disturb us in any way” (p viii). In Boston’s words, “The crook in the lot is adversity, continued for shorter or longer time” (p 6).

There are three different parts expounding three different Scripture passages. The *first* is Ecclesiastes 7:13: “Consider the work of God: for who can make that straight, which He hath made crooked?” Boston explains that: (1) whatsoever crook there is in one’s lot, it is of God’s making; (2) if God sees fit to mar, no one will be able to mend his lot; (3) to consider the crook in the lot as the work of God, or of His making, is a proper means to bring one to a Christian deportment under it.

Boston was speaking from personal experience when he says that “men oftentimes find their greatest cross where they expected their greatest comfort”. He exalts God and abases men in his explanation of these things. Afflictions increase humility by showing us what is in us. “The crook in your lot is the special trial God has chosen for you to take your measure by. It is God’s fire, by which He tries what metal men are made of: heaven’s touchstone for discovering true and counterfeit Christians.”

Boston shows how, “as to the crook in your lot, God has made it; and it must continue while He will have it so. Should you ply your utmost force to even it, or make it straight, your attempt will be vain: it will not change for all you can do. Only He who made it can mend it, or make it straight.”

“Wait on patiently till the hand that made it mend it (Ps 27:14). Do not give up the matter as hopeless, because you are not so soon relieved as you would wish: ‘but let patience have her perfect work, that ye may be perfect and entire, wanting nothing’ (Jas 1:4). Leave the timing of the deliverance to the Lord; His time will at length, to conviction, appear the best, and it will not go beyond it. ‘I the Lord will hasten it in His time’ (Is 60:22). Waiting on Him you will not be disappointed: ‘For they shall not be ashamed that wait for Me’ (Is 49:23).”

The *second* passage considered is Proverbs 16:19: “Better it is to be of a humble spirit with the lowly, than to divide the spoil with the proud”. The key truth that Boston draws from this is: “There is a generation of lowly afflicted ones, having their spirit lowered and brought down to their lot,

²The Banner of Truth edition is included in the Puritan Paperback series; the word *Puritan* is hardly applicable to Boston’s time period or ecclesiastical situation but the label is accorded to him by others also.

whose case, in that respect, is better than that of the proud getting their will, and carrying all to their mind.”

Lastly 1 Peter 5:6 is opened up: “Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time”. The main points emphasised here are: (1) the bent of one’s heart in humbling circumstances should lie toward a suitable humbling of the spirit, as under God’s mighty hand placing us in them; (2) there is a due time, wherein those that now humble themselves under the mighty hand of God will certainly be lifted up.

“The whole life of a Christian is a praying, waiting life,” says Boston. “The humbling circumstances are ordinarily carried to the utmost point of hopelessness before the lifting up occurs.”

As Ian Hamilton expresses it, “*The Crook in the Lot* is pastoral medicine prepared in the laboratory of Boston’s own personal and ministerial sufferings”. Spiritual and outward afflictions abound in this life, and a book like this is constantly required for ourselves and to help others. It is extremely practical and experiential and highly recommended. Boston sums up the book so well in his final words: “Ye have heard much of the crook in the lot; the excellency of humbleness of spirit in a low lot, beyond pride of spirit, though joined with a high one. Ye have been called to humble yourselves in your humbling circumstances, and have been assured in that case of a lifting up. To conclude: we may assure ourselves, God will at length break in pieces the proud, be they ever so high; and He will triumphantly lift up the humble, be they ever so low.”

The Conversion of the Jews

Rev E A Rayner

In the *Directory for the Public Worship of God*, drawn up by the Westminster Divines, the section on the prayer before sermon directs us to “pray for the propagation of the gospel and kingdom of Christ to all nations; for the conversion of the Jews, the fullness of the Gentiles”. *The Larger Catechism* gives us light on this statement; it says in the answer to Question 191, “In the second petition, (which is, Thy kingdom come) . . . we pray that the kingdom of sin and Satan may be destroyed, the gospel propagated throughout the world, the Jews called, the fullness of the Gentiles brought in”.

Thomas Ridgely, in his commentary on *The Larger Catechism*, gives us the scriptural views held at the time of the Westminster Assembly: “Though it is true a considerable number of the Jews at first believed in Christ, yet the

greatest part of that people were cast off, and all³ remain, at this day, strangers and enemies to Him. Hence we cannot but suppose that those prophecies which respect their conversion, in the latter day, together with the fullness of the Gentiles being brought in, shall be more eminently accomplished than they have hitherto been.”

Present-day Replacement Theology holds that Israel has been replaced by the Church in New Testament times, so that the prophecies addressed to Israel are now addressed to the Church, making the Church the New Testament Israel. This view teaches that the Jews have no special place now, so that in God’s purposes of grace we must not make any distinction between Jew and Gentile. Some Reformed theologians hold this view contrary to the statements of *The Larger Catechism* and the *Directory for Prayer*. The majority view of the Puritans was that Israel lost her privileges through unbelief, although a small number of Jews in New Testament times have become believers and have entered the Christian Church, yet there remains a bright future for the nation, to be brought about through a great spiritual revival.

This will also prove to be a great blessing to the Gentile world; so the Church, comprising Jew and Gentile, will be greatly enlarged. The following verses direct us to that conclusion: “Now if the fall of them [the Jews] be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?” (Rom 11:12). “For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?” (v 15). Verse 23 adds, “God is able to graff [graft] them in again.” The word *again* shows that this refers to ethnic Israel.

Jonathan Edwards in his book, *A History of Redemption* shows that, at the conversion of the Jews, their infidelity shall then be overthrown: “However obstinate they have been now for above 1700 years in their rejection of Christ . . . yet when this day comes, the thick veil that blinds their eyes shall be removed, and divine grace shall melt and renew their hard hearts, ‘and they shall look on Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn’ (Zec 12:10). And then shall the house of Israel be saved: the Jews in all their dispersions shall cast away their old infidelity . . . and shall flow together to the blessed Jesus, penitently, humbly and joyfully owning Him as their glorious King and only Savior, and shall . . . declare His praises unto other nations.

“Besides the prophecies of the calling of the Jews, we have a remarkable seal of this great event in providence . . . a kind of continual miracle, viz their being preserved a distinct nation in such a dispersed condition for above

³His work was published in 1731, but “all” must have been somewhat of an exaggeration.

1600 years. The world affords nothing else like it. There is undoubtedly a remarkable hand of providence in it. When they shall be called, then shall that ancient people, that were alone God's people for so long a time, be God's people again, never to be rejected more: they shall be gathered into one fold together with the Gentiles.

"Though we do not know the time in which this conversion of the nation of Israel will come to pass; yet thus much we may determine by Scripture, that it will be before the glory of the Gentile part of the Church shall be fully accomplished; because it is said, that their coming in shall be as 'life from the dead to the Gentiles' (Rom 11:12, 15)."⁴

God's Wisdom in Redemption (3)¹

W S Plumer

3. The wisdom of God is also manifested in *the works and sufferings of the Redeemer*:

(1.) *In His works*. They were all faultless, perfect. Even Pilate found no fault in Him. His works were without a blot or stain. They were many. They exemplified every perfection of God and every virtue of the creature. They set a pattern for every duty; they gave a measure for every attainment; they magnified every precept of the law. His obedience to law wrought out a spotless robe of righteousness for every believer. This is the linen white and clean, called the righteousness of saints.

No robe of personal innocence is so glorious. Angels in heaven are not so beautifully adorned. And it is all by the merit of Christ. Thus boasting is excluded, God honored, the dignity of the heavenly state unimpaired, and the sinner abundantly saved. Thus is God's wisdom displayed in Christ's works.

(2.) So also we see God's wisdom in Christ's sufferings do. He was subject to the penalty of the law. He suffered as one held guilty in law, not for Himself, but for us whose law-place He took. His sufferings began with His birth and lasted till He expired on Calvary. They were not solely from man, but chiefly from God; not merely bodily, but mainly mental; not confined to His last hours, but running through His whole life; not only present, but anticipated for long years (Lk 12:50).

Law is stern and uncompliant. It also ought to be severe and awful, or it

⁴*The Free Presbyterian Magazine* for January 2005 contained a sermon by Thomas Boston entitled, "The Salvation of the Jews", which is additional profitable reading on this subject.

¹Another edited extract from Plumer's *The Rock of Our Salvation*; last month's main point was: "God's wisdom shines out in redemption, as His plan reconciles all His attributes".

will arouse nothing but contempt. By the suffering of death, Christ satisfied the demands of the law, and gave to the troubled conscience ground of hope. Now no justification is more perfect than that of sinners who believe in Jesus. Though without the shedding of blood there is no remission, yet by the shedding of Christ's blood there is no lack of forgiveness. He who poured out His soul unto death is exalted a Prince and Saviour, to grant both repentance and remission of sins. Thus is God's wisdom displayed in Christ's sufferings. The law is magnified; the sinner is saved.

The Parable of the Sower¹

J C Ryle

These verses contain the parable of the sower. Of all the parables spoken by the Lord Jesus, none is probably so well-known as this. There is none which is so easily understood by all, from the gracious familiarity of the figures which it contains.² There is none which is of such universal and perpetual application. So long as there is a Church of Christ and a congregation of Christians, so long there will be a use for this parable. The language of the parable requires no explanation. To use the words of an ancient writer, "It needs application, not exposition". Let us now see what it teaches.

We are taught, in the first place, that *there are some hearers of the gospel whose hearts are like the wayside in a field*. They hear sermons but pay no attention to them. They go to a place of worship, for form or fashion, or to appear respectable before men. But they take no interest whatever in the preaching. It seems to them a mere matter of words and names, and unintelligible talk. It is neither money nor meat nor drink nor clothes nor company, and as they sit under the sound of it, they are taken up with thinking of other things. It matters nothing whether it is law or gospel. It produces no more

¹Taken, with editing, from Ryle's *Expository Thoughts on Mark*.

²"The Saviour borroweth His comparisons from easy and familiar things, such as the sower, the seed, the ground, the growth, the withering, the answering or failing of the sower's expectations, all of them things well-known, and by all these would teach us some spiritual instruction. For there is no earthly thing which is not fitted to put us in mind of something heavenly. Christ cannot look upon the sun, the wind, the fire, water, a hen, a little grain of mustard seed, nor upon ordinary occasions, as the penny given for the day's work, the wedding garment and ceremonies of the Jews about it, nor the waiting of servants at their master's table, or children asking bread and fish at their father's table, but He applies all to some special use of edification in grace.

"Earthly things must remind us of heavenly. We must translate the book of nature into the book of grace" (Thomas Taylor on *The Parable of the Sower*, 1634).

effect on them than water on a stone. And at the end they go away, knowing no more than when they came in.

There are myriads of professing Christians in this state of soul. There is hardly a church or chapel where scores of them are not to be found. Service after service they allow the devil to catch away the good seed that is sown on the surface of their hearts. Week after week they live on, without faith or fear or knowledge or grace, feeling nothing, caring nothing, taking no more interest in religion than if Christ had never died on the cross at all. And in this state many die and are buried, and are lost for ever in hell. This is a mournful picture, but only too true.

We are taught, in the second place, that *there are some hearers of the gospel whose hearts are like the stony ground in a field*. Preaching produces temporary impressions on them, but no deep, lasting and abiding effect. They take pleasure in hearing sermons in which the truth is faithfully set forth. They can speak with apparent joy and enthusiasm about the sweetness of the gospel, and the happiness which they experience in listening to it. They can be moved to tears by the appeals of preachers, and talk with apparent earnestness of their own inward conflicts, hopes, struggles, desires and fears. But unhappily there is no stability about their religion. "They have no root in themselves, and so endure but for a time."

There is no real work of the Holy Ghost within their hearts. Their impressions are like Jonah's gourd, which came up in a night and perished in a night. They fade as rapidly as they grow. No sooner does "affliction and persecution arise for the word's sake" than they fall away. Their goodness proves as "the morning cloud, and the early dew" (Hos 6:4). Their religion has no more life in it than a cut flower. It has no root and soon withers away.

There are many, in every congregation which hears the gospel, who are in just this state of soul. They are not careless and inattentive hearers, like many around them, and are therefore tempted to think well of their own condition. They feel a pleasure in the preaching to which they listen, and therefore they flatter themselves that they must have grace in their hearts. And yet they are thoroughly deceived. Old things have not yet passed away. There is no real work of conversion in their inward man. With all their feelings, affections, joys, hopes and desires, they are actually on the high road to destruction.³

We are taught in the third place that *there are some hearers of the gospel*

³All who wish to understand the character of the stony-ground hearers should study the treatise of Jonathan Edwards on *The Religious Affections*. Few Christians, who have not looked into the subject, have any idea of the lengths to which a person may go in religious feelings, while he is at the same time utterly destitute of the grace of God.

whose hearts are like the thorny ground in a field. They attend to the preaching of Christ's truth and to a certain extent obey it. Their understanding assents to it. Their judgement approves of it. Their conscience is affected by it. Their affections are in favour of it. They acknowledge that it is all right and good and worthy of all reception. They even abstain from many things which the gospel condemns, and adopt many habits which the gospel requires. But here unhappily they stop short. Something appears to chain them fast, and they never get beyond a certain point in their religion. And the grand secret of their condition is the world. "The cares of the world, and the deceitfulness of riches, and the lusts of other things" prevent the Word having its full effect on their souls. With everything that apparently is promising and favourable in their spiritual state, they stand still. They never come up to the full standard of New Testament Christianity. They bring no fruit to perfection.

There are few faithful ministers of Christ who could not point to cases like these. Of all cases they are the most melancholy. To go so far and yet go no further, to see so much and yet not see all, to approve so much and yet not give Christ the heart, this is indeed most deplorable! And there is but one verdict that can be given about such people. Without a decided change they will never enter the kingdom of heaven. Christ will have all our hearts. "If any man will be a friend of the world, he is the enemy of God" (Jas 4:4).

We are taught, in the last place, that *there are some hearers of the gospel whose hearts are like the good ground in a field.* They really receive Christ's truth into the bottom of their hearts, believe it implicitly, and obey it thoroughly. In these the fruits of that truth will be seen – uniform, plain and unmistakable results in heart and life. Sin will be truly hated, mourned over, resisted and renounced. Christ will be truly loved, trusted in, followed, loved and obeyed. Holiness will show itself in all their conversation, in humility, spiritual-mindedness, patience, meekness, and charity. There will be something that can be seen. The true work of the Holy Ghost cannot be hid.

There will always be some persons in this state of soul, where the gospel is faithfully preached. Their numbers may very likely be few, compared to the worldly around them. Their experience and degree of spiritual attainment may differ widely, some bringing forth thirty, some sixty, and some a hundred-fold. But the fruit of the seed falling into good ground will always be of the same kind. There will always be visible repentance, visible faith in Christ, and visible holiness of life. Without these things, there is no saving religion.

And now let us ask ourselves, What are we? Under which class of hearers ought we to be ranked? With what kind of hearts do we hear the word? Never, never may we forget, that there are three ways of hearing without profit, and only one way of hearing aright! Never, never may we forget that

there is only one infallible mark of being a right-hearted hearer! That mark is to bear fruit. To be without fruit, is to be in the way to hell.

Poor but Rich in Faith¹

A Sermon Outline by *John Kennedy*

James 2:5. *Hath not God chosen the poor of this world rich in faith . . . ?*

Let us consider the conditions of the poor who are made rich in faith, and how their faith makes them rich.

The condition of those made rich in faith.

Generally they are poor as regards the things of this life.

Their having faith did not make them rich as to these things.

There was spiritual poverty in their natural state.

They were poor as debtors to the justice and law of God.

These debts could not be paid by them but by eternal suffering.

No man can be rich till his debts are paid.

He cannot be rich till the sentence of death is removed.

Sin reigns in them, and its wages is death.

In each sin there is an infinite evil.

To meet the law's claims for perfect love, he has only enmity.

He is so poor that he has no right or claim to grace or glory.

What would it avail him though he had all the wealth of this world?

Their being made rich in faith.

They are made rich in faith by God through Christ.

Precious faith has been wrought in them by the Holy Spirit.

In the exercise of that faith they received the Christ of God.

In Him they found what made them rich toward God.

They became the righteousness of God.

They obtained a right to all the riches of His merit.

In Christ they met all their debts, and secured a right to God's favour.

They obtained an interest in the fulness of covenant grace.

This meets the whole poverty of their state.

They obtained an interest in God Himself.

All this wealth came through the poverty of Christ.

Their wealth is abiding; they cannot become bankrupt.

Application.

How poor are all who do have not these riches (Rev 3:17).

How independent of the world believers should be.

¹Preached in Dingwall on 22 October 1882.

Book Reviews¹

To All Ends of the Earth, Sermons Preached Throughout the World, by Rev William MacLean, published by Westminster Standard, hardback, 186 pages, £30.00.

Mr MacLean was born in 1907 and became minister of the Free Presbyterian congregation in Ness, on the Isle of Lewis, in 1948. He spent 11 fruitful years in Gisborne, New Zealand, from 1962, before moving to Grafton, Australia, and finally returning to Ness in 1976. He died in 1985. He was committed to the “old paths” of Scottish Presbyterian doctrine and life, which he strongly believed were being preserved in his own denomination, though he had been brought up in the Free Church.

His preaching was much appreciated, and it is good to have these examples of his pulpit work preserved in this permanent form. As is obvious from the sub-title, these sermons were preached in a number of countries. A majority come from New Zealand, but others from Australia, Scotland and Zimbabwe. They all proclaim the same gospel, and it is clear that those who listened to Mr MacLean’s preaching attentively and regularly would have gained a good grasp of the fundamental doctrines of Scripture.

Also noticeable in these sermons is the preacher’s concern that his hearers would know whether or not they were among the followers of Christ, and so on their way to heaven, or were still in the kingdom of darkness and so on their way to a lost eternity. He says of God’s children: “They labour for that bread which endureth unto everlasting life in seeking to make their calling and election sure. Not all who have this life in their souls have an assurance of their interest in Christ. Assurance says, as one of the old divines put it, ‘I believe my sins are pardoned through Christ’. Faith says, ‘I believe in Christ for the pardon of my sins’.”

Towards the end of this sermon, on John 6:27: “Labour not for the meat which perisheth . . .”, the preacher quoted John Owen as follows: “Consider the infinite condescension and love of Christ in His invitations and calls to you to come to Him for life, deliverance, mercy, grace, peace and eternal salvation. This I shall only say, that in the declaration and preaching of them, Jesus Christ yet stands before sinners, calling, inviting, encouraging them to come unto Him. That which is now proposed for consideration is the readiness of Christ to receive every sinner, be he who and what he will, that shall come unto Him. And of this we have the highest evidences that divine wisdom and grace can give to us.” To call sinners to come to Christ, on the basis of His finished work, was very close to Mr MacLean’s heart.

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

As well as the 12 sermons by Mr MacLean, the book includes the sermon preached by Rev James MacLeod at Mr MacLean's induction to Gisborne.

He Led Me, Autobiography, Diaries and Meditations of Alex MacLennan, edited by Norman Campbell and Robert Dickie, published by Reformation Press, paperback, 237 pages, £10.50.

Alex MacLennan lived from 1889 to 1972. After a period as a seaman, he settled down in Muir of Ord, in Ross-shire, and was appointed a lay missionary in 1936 by the Free Presbyterian Synod.

He was a spiritually-minded man and an able speaker who could hold the attention of his hearers. After his death, Rev Alexander McPherson described him as "an outstanding Christian" and Rev Malcolm MacSween called him "a burning and a shining light".

The book begins with a 27-page "introductory sketch" of Alex MacLennan's life. This is followed with an 11-page autobiographical account of his earlier experiences, particularly of his spiritual experiences. He recalls, "I was lodging once with an atheist who did his best to convert me to his view. At last he said: 'I can make nothing of you. They gave you bad milk to begin with.' This shows how useful it is for our young people to be well grounded in the Psalms of David and the Catechisms." The "bad milk" was, of course, the kind of teaching that children receive in a godly home such as Alex was blessed with while he was growing up. It was possibly after his conversation with the atheist that he experienced these four steps in his experience: "I believed the record God gave concerning His Son Jesus Christ. I came to see the spirituality of the law of God. . . . I began to pray. . . . I began to associate with the people of God. . . ."

The bulk of the book comprises extracts from Alex MacLennan's diary for the years 1957-60 and 1966-70. Many of the entries refer to services that he himself conducted and to services, particularly at communion seasons, taken by others. Various snippets are given from what was said then and sometimes other comments are made. For instance, he notes that on 17 January 1957 he "spoke at the prayer meeting in Dingwall from Romans 5:1. I remarked that faith always has two companions: hope and love. Marks of those who are justified: they will condemn themselves; they will be daily seeking sanctification; aiming at holiness, purity and perfection; they will desire to grow in grace and conformity to the image of Christ."

He notes on 9 September 1966: "I am 77 today. 'Having therefore obtained help of God, I continue unto this day' (Acts 26:22)." The following Sabbath he "spoke in Beauly on the parable of the steward in Luke 16. We waste what we are entrusted with: our time, and money, and influence, the Bible,

and the privileges of the gospel ministry. On another day we will be called to account for all of these.”

On 22 August 1967 he heard Rev D A Macfarlane preach from Hebrews 13:10 and recalled him saying, “We can only wade on the fringes of this ocean. There is a mine here of diamonds and riches with which to fill the pockets of your soul.”

The book comes to a close with the notes of a few addresses given by Alex MacLennan. Those especially who knew this worthy man will be glad to see these gleanings, especially from his diaries, in print. The book is warmly recommended to others also.

Problems Confronting the Church Today, Marks of a Declining Church and the Remedy Prescribed, by John J Murray, published by the Scottish Reformation Society, paperback, 71 pages, £5.00.

This book was written with the conviction that “the urgent call to the Church today is: ‘Remember therefore from whence thou art fallen, and repent, and do the first works’ (Rev 2:5)”. The following chapter headings give a good indication of the Church problems considered in the book: “The toleration of false doctrine and the lack of discipline”, “Widespread ignorance”, “Rampant antinomianism and disregard for the Lord’s Day”, “Sensuality in worship, and absence of the Holy Spirit”, “The lack of militancy and of spiritual warfare in the Church”, “The lack of Church order and government”, “The low state of the ministry”, “The neglect of Church history and forgetfulness of God’s mercies in the past”. In each case, the author also points to the scriptural remedy.

The encouraging words of John Owen are quoted in the book, “I believe truly that when God has accomplished some end upon us and has stained the glory of all flesh, He will renew the power and glory of religion among us again, even in this nation”. To consider the themes of this book and Owen’s hopeful statement should prompt us to pray, even in our degenerate age, for the Lord to arise and have mercy on His Church.

Protestant View

The Effect of Mariolatry

The tendency of Rome to exalt Mary to a position where she is blasphemously regarded as partaking of attributes which only belong to the Godhead was evident in remarks recently made by the Pope. Referring to Mary as “the most influential woman in history”, he told his audience of young people

at a vigil in Panama, that she had become the “the influencer of God”. The *Catechism* of the [Roman] Catholic Church enshrines a grossly unbiblical view of Mary, and there we find the statement that Mary holds a unique role of motherhood to all believers in the order of grace and that on being “taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation. . . . Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix.” As one authority on the early Christian Church has remarked concerning Mary: “To her went out much of that feeling which had found expression in the worship of the mother goddesses of Egypt, Syria and Asia Minor In a measure, she took the place of her Son, as Mediator between God and man” in the thinking of the people.

In this we see the spirit of antichrist at work in formulating such soul-destroying error which denigrates the uniqueness of Christ’s office as the “one Mediator between God and men”. The notion that Mary is needed to influence God’s mind somehow, or change His will, is all-pervasive in Roman Catholic religion. Poor, deluded Romanists are taught that the Father and Christ will only be propitious to them through Mary’s intercession. This is to make God’s grace so dependent on the activity of Mary that the mercy of God in Christ flowing freely in the gospel is hidden from view. Rather than actually influencing God through human merit, the effect of Mariolatry is to shut up all real access to God’s mercy, and this is clearly the underlying intention of Satan in it all.

AWM

Notes and Comments

Iranian Convert Denied UK Asylum

Iran is notorious for its intolerance and persecution of those who do not adhere to the Muslim faith and especially of those who convert to Christianity. Theoretically there is freedom of worship in its constitution, but this certainly does not apply to converts or to those seeking to preach the gospel. Reports reveal that over 100 people were arrested in the course of a week for proclaiming the Word of God. Other evidence indicates that Christians can be imprisoned for up to 10 years for practising their faith.

Although Britain is portrayed as a multi-cultural, multi-faith and very tolerant society, at least one asylum seeker from Iran – who had converted to Christianity – has not found it so. The unnamed applicant managed to flee to the UK and lodged his asylum claim in 2016, setting out the pain he had endured at the hands of the Iranian regime. He recounted the violent

treatment meted out to friends, who also had converted from Islam. They were imprisoned, faced false criminal charges and were living in poverty, ostracised by their families. He knew that his own life was in danger; so he fled from Iran hoping to “find sanctuary” and “to live as a peace-loving Christian” in the UK.

Now after years of delay he has received a rejection letter from the Home Office, quoting Bible verses stating that, “contrary to your claim, Christianity is not a peaceful religion after all, and that your application for asylum is therefore refused”. The refusal letter referred to the book of Revelation being filled with “images of revenge, destruction, death and violence”, adding, “These examples are inconsistent with your claim that you converted to Christianity after discovering it is a ‘peaceful’ religion, as opposed to Islam, which contains violence, rage and revenge”. It then quotes Jesus’ words from Matthew 10, “Think not that I am come to send peace on earth, I came not to send peace, but a sword,” which, of course, has been taken totally out of context, as the Saviour is speaking there about the division in families and severing of ties, as a result of a rejection of Him. No reference was made in the letter to God as the “God of peace” or Jesus as the “Prince of peace”.

Extracts were revealed by Nathan Stevens, an immigration case handler, who intended appealing against this Home Office ruling. According to Stevens this is not an isolated case. A similar refusal in 2016 read, “You affirmed in your AIR (Asylum Interview Record) that Jesus is your saviour, but then claimed He would not be able to save you from the Iranian regime. It is therefore considered that you have no conviction in your faith and your belief in Jesus is half-hearted.” Mr Stevens, a solicitor from London, added: “Whatever your views on faith, how can a government official arbitrarily pick bits out of a holy book and then use them to trash someone’s heartfelt reason for coming to a personal decision to follow another faith.”

Another sympathetic voice expresses astonishment at “the breath-taking heartlessness and ignorance of whoever did this”, stating, “It’s hard to believe that someone who knew anything at all about modern Iran or Christianity could . . . decide to google a load of Bible verses, and then feel confident enough in their theological exegesis to decree [that] these are inconsistent with ‘your claim that you converted to Christianity after discovering it is a peaceful religion’”.

A Home Office spokesman acknowledged that “this letter is not in accordance with our policy approach to claims based on religious persecution, including conversions to a particular faith”. However, practice appears to depart markedly from policy, as is observed by another sympathiser: “The

lid is slowly being lifted on anti-Christian Britain, and it seems like we have an institutional problem. Or rather, our civil service does. Meanwhile, Department for International Development ministers still stick resolutely to the line that no aid should be provided to particular religious groups, and the UK Government still refuses to use the word genocide to describe what happened to Christians and Yazidis under Daesh – despite Parliament voting unanimously to describe it that way”. A dark picture emerges when this observer adds, “In the first three months of 2018, not a single Christian was admitted to the UK out of 1112 Syrian Refugees, an appalling statistic made worse by the fact that the UN High Commissioner for Refugees only recommended four. We rejected even those solitary few. Either people are being led to believe that Christianity brings immunity from persecution, or we have a real problem.”

One national religious leader comments. “It is good that the Home Office has recognised that this decision is inconsistent with its policies . . . but the fact that these comments were made at all suggests that the problem goes deeper than a lack of religious literacy among individual civil servants and indicates that the management structures and ethos of the Home Office, when dealing with cases with a religious dimension, need serious overhaul”. Latest reports indicate that the Home Office will now have a second look at this man’s application.

Our world is in a perilous state and we live “in perilous times”. We need to pray for those who are being persecuted. To true believers, Jesus says. “Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven” (Mt 5:10). *KHM*

The Transatlantic Slave-Trade and Modern Hypocrisy

In recent years the slave-trade has become a prominent topic in the teaching of history in British schools. The subject comes at various stages in the syllabus, and parents with several children at school will feel that there is hardly a year when at least one of them is not studying the slave-trade. The material on the slave-trade certainly makes sad and painful reading. Those who were brought up to think of British history as a succession of “noble admirals and glorious victories” are confronted with the profound cruelty, callousness, covetousness and blood-guiltiness of former generations. The arguments used to defend the slave-trade were particularly shameful – for example, a petition from the town of Bristol to Parliament in 1775 against the abolition of the slave-trade on the ground that “Bristol itself, one of the most prosperous towns of England, will lose three-fifths of its trade”.

The British slave-trade started on a large scale in the later seventeenth

century, with the setting up of the Royal African Company in 1660 under the Duke of York (later James VII & II). This company was soon shipping several thousand African slaves a year across the Atlantic. The existence of the company gives some insight into the treatment of the Scottish Covenanters in the 1670s and 1680s, some of whom were delivered into slavery or partial slavery. The slave-trade continued throughout the eighteenth century, with the abolitionist movement not gathering strength until the 1770s.

In a famous case in 1772, Lord Mansfield declared that a slave called James Somersett who had escaped in Britain could not be re-enslaved. The case was brought to the courts by Granville Sharp, an Evangelical in the Church of England. The Evangelical Christian involvement in the abolition movement is just about mentioned in the school material that we saw, but little emphasis is placed on it. The writers were clearly more comfortable with the word “religion” than with “Christianity”. It would be interesting to know more about varying attitudes to slavery among Scottish Evangelicals, Moderates and Episcopalians in the eighteenth century, but this is beyond the scope of the school material.

The emphasis in the material falls heavily on Britain, and on her culpability in the slave-trade. There is some mention of other European countries such as Spain and France, and a snippet on Africans enslaving one another (which continued into the early twentieth century, although the school material is silent on this), but nothing on the Arab slave-trade. One does wonder how comfortable one would feel teaching this material to a mixed-race class of white, middle-eastern, and West Indian children.

To the present writer, the heavy emphasis placed on the slave-trade in the school history syllabus is part of the secular onslaught against Britain’s Christian heritage. There is no reason, of course, why the subject should not be mentioned, being a sad episode in British history, and having important consequences to the present day. But to dwell on it at such length is to give school-children the message that Britain in the past was a barbaric country, and that the sooner we leave that past behind the better. Instead of learning to retain the infinitely precious Christian element while rejecting the sins of the past, they are taught to despise all that has gone before.

In Bristol, one of the historic benefactors was Edward Colston (1636-1721), who is described as a “philanthropist and slave-trader”. Part of his wealth came from the Royal Africa Company, although the proportion is unknown, and with his money he founded “schools, almshouses, hospitals, and churches in Bristol, London and elsewhere”. The Colston Hall in Bristol is named after him, and there is a statue of him in the city centre. In recent years, there have been calls for the statue to be removed and for the Colston

Hall to be renamed (which is due to happen when its present refurbishment is completed in 2020 – the new name has not yet been decided).

Meanwhile in Aberdeen, a new NHS hospital is being built, to be called the Baird Family Hospital. This is named after the gynaecologist Sir Dugald Baird and other medical members of his family. Sir Dugald Baird was a leading abortioner in Scotland before 1967, and played an important part in the passing of the 1967 Abortion Act. The slaves that Edward Colston shipped across the Atlantic will indeed rise up to testify against him at the Day of Judgement. But so too will the souls of the unborn infants slaughtered by Sir Dugald Baird and his followers, rise to testify against them, and against those who have endorsed their evil by honouring them. Was slave-trading Britain in the seventeenth and eighteenth centuries more wicked than politically correct Britain in the twenty-first century? Possibly not.

DWBS

Why Such Difficulties with Brexit?

No one who has the slightest awareness of what is happening at present in the United Kingdom needs to be informed of the Government's unprecedented difficulties as it has sought to get Parliament to back its proposals for extricating the country from the European Union. (For comment on Britain's relationship with the EU, see the note by Rev A W MacColl in the June 2016 issue of this *Magazine*.) But why is the Government in this position?

It is often extremely difficult to understand events in God's providence. Yet, leaving aside political factors, it seems clear that the UK, at this point in time, has a government and a parliament which do not have God's blessing. We can look back on more than 50 years of legislation going in the opposite direction to that which Scripture points to. And even at the close of a further week of stalemate in the House of Commons, the Government has confirmed its intention to proceed with no-fault divorce in England, another step in the wrong direction.

On April 9, Justice Secretary David Gauke announced that the Government will introduce legislation "as soon as Parliamentary time allows". (For comment on no-fault divorce, see the note by Mr K H Munro in the January 2018 issue of this *Magazine*.) In his statement, Mr Gauke rejected the present law as "outdated", but claimed, "We will always uphold the institution of marriage". Certainly the present law is, in several respects, unsatisfactory – because it is unscriptural – not least in the provision for the "marriage" of people of the same sex. But to depart further from Scripture is decidedly *not* to "uphold the institution of marriage".

What we need is a return to scriptural standards, flowing from a sincere seeking of the Lord – both on the part of rulers and ruled. Then we could

expect God's blessing on our national life in the UK, and the same holds true for other nations also.

Church Information

Mr Roderick Morrison

Mr Morrison, an elder in the South Harris congregation for many years, passed away on March 23. We mourn the loss of the Lord's people from the Church on earth.

Meeting of Synod

The Synod of the Free Presbyterian Church of Scotland will meet in the Inverness church, on Tuesday, 21 May 2019, at 6.30 pm, DV, when the retiring Moderator, Rev A W MacColl, will conduct public worship.

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

Matron for Ballifeary Home, Inverness

The present Matron of Ballifeary Home has indicated that she intends to retire in Spring 2019, DV. In view of this and the fact that the Home requires a Matron in order to function, there is an urgency in filling this vacancy. Applications are invited by the Ballifeary Care Home Committee for this post, or with a view to training for it. The position is not only professionally rewarding but is an opportunity to care for the elderly and dependent in their later days. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Mt 25:40). Applications should be addressed to the Clerk of the Committee: Mr John G MacLeod, The Cullins, Culloden Road, Westhill, Inverness IV2 5BQ.

Home Mission Fund

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

W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

General Fund: Anon, £50, £100.

Congregational Treasurers acknowledge with sincere thanks the following donations:

North Harris: MML, £12.50; Estate of late Mr R A MacLeod, £200. *Communion Expenses*: Anon, £100; FM, £60.

North Tolsta: Anon, £50, £300, £200; Anon, In memory of beloved parents, £20; In memory of my beloved parents, Miller 19, £1000. *Communion Expenses*: In memory of my beloved parents, sisters and brothers, late of 8 Lochside, £50. *Door Collection*: Anon, £120.

Ness: Friend of the Cause, £40. *Communion Expenses*: Anon, £100.

Raasay: Anon, in loving memory of dear parents, £1000.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale Duirinish-Strath; Struan:** Sabbath 12 noon. **Glendale and Vatten:** Sabbath 6pm, alternately. Thursday 7 pm, rotating between Struan, Vatten and Glendale. Contact Rev I D MacDonald; tel: 01478 612110.
- Dingwall:** Church, Hill Street, IV15 9JP; Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Contact Mr K H Munro; tel: 01463 831783.
- Dornoch:** Sabbath 11.30 am. Manse tel: 01862 810615. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Mr A Sutherland; tel: 015494 02115.
- Edinburgh:** 63 Gilmore Place, EH3 9NU, Sabbath 11 am, 6 pm; Thursday 7.30 pm. Rev D Campbell, 35B Barnton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227, e-mail: dcampbell1560@gmail.com.
- Farr** (by Daviot); Sabbath 12 noon. **Tomatinn:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon. (Each of these services is held once in three weeks as intimated). **Farr:** Thursday 7.30 pm (as intimated). Contact Mr M J Schouten; tel: 01463 221776.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 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 R MacLeod, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.
- Greenock:** Sabbath 2.30 pm, held in Free Church of Scotland hall, 14 Jamaica Street, PA15 1XX. Sabbath 2.30 pm. Contact Rev R MacLeod; tel: 0141 954 3759.
- Halkirk:** Sabbath 11.30 am; Thursday 7.30 pm. Rev WA Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. **Thurso:** Duncan Street; Sabbath 5 pm; **Strathy:** Sabbath: 6 pm (first and third Sabbaths of month).
- Harris (North): Tarbert:** Sabbath 12 noon, 6 pm. **Tarbert and Stockinish:** Tuesday 7.30 pm alternately. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South): Leverburgh:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. **Sheilebost:** as intimated. Rev K M Watkins BA, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, IV1 1NA; Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.
- Kinlochbervie:** Sabbath 6 pm; **Scourie:** Sabbath 11:30 am, Tuesday 7 pm (as intimated). Contact Mr A Ross; tel 01971 502099.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7.30 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Church. No F P services at present. Manse.
- 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. Manse tel: 01851 890325. Contact Rev J R Tallach; tel: 01851 702501.
- North Uist: Bayhead:** Sabbath 12 noon, 6 pm; Thursday 7.30 pm (fortnightly). Manse tel: 01876 510233. Contact: Rev J B Jardine; tel: 01859 502253.
- Oban:** Church and Manse. No F P services at present.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact Rev D Campbell; tel: 0131 312 8227.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Rev I D MacDonald, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.
- Raasay:** Sabbath 12 noon, 6 pm. Contact Rev I D MacDonald; tel: 01478 612110.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev D Macdonald, F P Manse, Clachan, Staffin, IV51 9HY tel: 01470 562243.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- 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 12 noon. Manse tel: 01851 672251. Contact Rev A W MacColl; tel: 01851 810228.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449.

England

- Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Sandbach and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 2 Emerald Drive, Sandbach, CW11 4ND; tel: 01270 761673.
- Broadstairs:** Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7.15 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. Contact Rev R Macleod; tel: 0141 954 3759.

Canada

Chesley, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 10.30 am, 7.30 pm; Tuesday 8 pm. Contact: Mr David Kuiper; tel: 519 363 0367; or Mr Gilbert Zekveld; tel: 519 363 5899. Manse tel: 519 363 2502.

Vancouver: Burnaby Community Room, 3605 Gilmore Way, Burnaby, BC, V5G 4X5. Sabbath 9.30 am, 6.30 pm. Contact: Mr Douglas Spratt, tel: 604 990 4051, or Mr David Kuiper; tel: 519 363 0367. E-mail: info@fpchurchvancouver.ca.

USA

Santa Fe, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 5 pm; Wednesday 7.30 pm. Contact Mr Joseph Smith; tel: 409 927 1564.

Australia

Grafton, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA PhD, 3 Martin Crescent, Junction Hill, NSW 2460; tel: (02) 6644 6174; e-mail: grafton@internode.on.net.

Sydney, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6 pm; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel. (02) 9627 3408; e-mail: sydneyfpchurch@aapt.net.au.

New Zealand

Auckland: 45 Church Street, Otahuhu. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev J D Smith, 9 Pedlar Place, Conifer Grove, Auckland; tel: 09 282 4195.

Carterton: 124 High Street North, Carterton. Sabbath 11 am, 4 pm; Wednesday 7.30 pm. Contact: Mr Hank Optland, P O Box 150, Carterton, 5743; tel: 02 7432 5625.

Gisborne: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev C Hembd, 14 Thomson St, Gisborne 4010; tel: 06 863 3140.

Tauranga: 45 Cliff Road. Sabbath 11 am, 6 pm; Thursday 6.30 pm (but on first Thursday of month place will be as intimated locally). Contact: Rev J D Smith; tel: 09 282 4195.

Singapore

Singapore: Sabbath: 9.30am and 5.30 pm; Beacon International College, 70 Martaban Road, Singapore 328667 (entrance is opposite 37/39 Mandalay Road); Wednesday: 7.45 pm, Lion Building B, #02-11, 12 Arumugam Road, Singapore 409958. 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. Sabbath 12 noon, 6 pm; Wednesday 6 pm. Rev D Levytskyi; tel: 00 38 048 785 19 24; e-mail: dlevytskyi@gmail.com; or contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua.

Zimbabwe

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

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

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

New Canaan: Church.

Zenka: Church. Rev M Mloyi. Postal Address: Private Bag T5398, Bulawayo; cell phone: 00263 712 765 032.

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