

# The Free Presbyterian Magazine

---

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

---

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

## Contents

Unchanging Love.....	289
<b>God’s Providence (2)</b>	
A Sermon by Archibald Bonar .....	292
<b>John Love’s Early Years</b>	
3. The Day of Salvation	
Roy Middleton.....	299
<b>Revivals</b>	
3. Revival Is Possible	
James Buchanan .....	304
<b>Biblical Fellowship</b>	
5. The Fellowship of the Saints with Each Other	
Rev J R Tallach .....	307
<b>Growth in Grace</b>	
2. There Are Marks by Which Growth May Be Known	
J C Ryle .....	309
<b>Book Reviews</b>	
<i>Holiness</i> by J C Ryle .....	313
<i>Christ Set Forth</i> by Thomas Goodwin .....	313
<i>The Men of Lewis</i> by Norman C Macfarlane .....	315
<b>Notes and Comments</b> .....	316
<b>Protestant View</b> .....	319
<b>Church Information</b> .....	320

**October 2015**

**Vol 120 • No 10**

## The Free Presbyterian Church of Scotland

**Moderator of Synod:** Rev K M Watkins, 252 Briercliffe Road, Burnley, BB10 2DQ.

**Clerk of Synod:** Rev J MacLeod MA, 6 Church Avenue, Sidcup, Kent, DA14 6BU; tel: 020 8309 1623, e-mail: JMacL265@aol.com.

**Assistant Clerk:** Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.

**General Treasurer:** Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; tel: 0141 332 9283, fax 0141 332 4271, e-mail: wc.fpchurch@btconnect.com.

**Law Agents:** Brodies LLP, 15 Atholl Crescent, Edinburgh, EH3 8AH; tel: 0131 228 3777.

**Clerks to Presbyteries:**

**Northern:** Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.

**Southern:** Rev R MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.

**Western:** Rev D A Ross, F P Manse, Laide, IV22 2NB; tel: 01445 731340.

**Outer Isles:** Rev K D Macleod BSc, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271.

**Australia and New Zealand:** Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel: 02 9627 3408.

**Zimbabwe:** Rev S Khumalo, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo; tel: 00263 9407131.

**Zimbabwe Mission Office:** 9 Robertson Street, Parkview, Bulawayo; tel: 002639 62636, fax: 002639 61902, e-mail: fpchurch@gmail.com.

**Residential Care Homes:**

Ballifeary House, 14 Ness Walk, Inverness, IV3 5SQ; tel: 01463 234679.

Leverburgh Residential Care Home, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520296.

**Website of the Free Presbyterian Church of Scotland:** [www.fpchurch.org.uk](http://www.fpchurch.org.uk).

## The Free Presbyterian Magazine

**Published by** The Free Presbyterian Church of Scotland (Scottish Charity Number SC003545). Subscriptions and changes of address to be sent to the General Treasurer, Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; tel: 0141 332 9283. The subscription year begins in January. Prices are on back cover. One month's notice is required for change of address. Queries about delivery of the magazines should be sent to the General Treasurer, not the printer.

**Editor:** Rev K D Macleod BSc, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA. Tel: 01859 520271; e-mail: kdmacleod@gmail.com. Unsigned articles are by the Editor.

**Editorial Board:** The Editor, Rev A W MacColl, Mr K H Munro, Rev D W B Somerset.

**Deadline for sending material to the Editor:** The beginning of the month previous to publication.

**The Gaelic Supplement** (quarterly): Editor: Rev A W MacColl MA PhD, F P Manse, Swainbost, Isle of Lewis, HS2 0TA. Available free on request.

**Youth Magazine:** *The Young People's Magazine*. Editor: Rev K D Macleod BSc.

## Communions

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

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

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

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

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

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

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

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

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

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

**November: Second Sabbath:** Glasgow; **Third:** Chesley; **Fifth:** Chiedza.

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

# The Free Presbyterian Magazine

Volume 120

October 2015

Number 10

## Unchanging Love

“Jesus loved Martha, and her sister, and Lazarus” (John 11:5). Yet they were still sinners, although they had been saved by grace. It was because He loved them with an everlasting love that they were saved. And that is why He had come into the world – to die for them and all others whom the Father had given to Him in the everlasting covenant. As yet, He had not suffered for their sins, but His work of redemption was so sure that its merits were already available to those who believed.

Martha, Mary and Lazarus had all trusted in Christ; but in what circumstances they first did so, we do not know. Yet just as surely as there was love in the heart of God towards them from all eternity, so they had been effectually drawn out of Satan’s kingdom and brought into God’s marvellous light by the powerful working of the Holy Spirit in their souls. And it could be said to them, as Paul afterwards told the Corinthians: “Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich” (2 Cor 8:9). How poor was the man Christ Jesus, who had nowhere to lay His head and availed Himself, along with His disciples, of the hospitality of the home in Bethany! Yet, as divine, He was infinitely rich. He had become poor so that Martha, Mary and Lazarus – among multitudes of others – might become spiritually rich. How blessedly rich they were, with grace in their hearts, and love and faith going out to the glorious One whom it was their privilege to entertain!

How Jesus must have felt holy love to Mary when she showed her love to Him as she “anointed the Lord with ointment, and wiped His feet with her hair”! And again when she “sat at Jesus’ feet, and heard His word”, showing her love to Him as the great Teacher and demonstrating the value she placed on His wonderful teaching. No doubt there were occasions when Martha and Lazarus also specially showed their sincere love for Jesus and could recognise His great love for them.

But the Saviour’s love for these three believers in Bethany is particularly mentioned when John is recording a time when trouble had come to their home. Lazarus was ill; he probably suffered pain and weakness before he

died. His illness would have left his two sisters worried, and then there was the sore pain of bereavement. They had sent Jesus a message to tell Him that the one He loved was sick. They all loved Him; He loved them; and yet He stayed where He was for two further days, so that by the time He reached Bethany, Lazarus was already dead for four days.

David Brown, in one of his “remarks” on John 11, asks, “Did Jesus suffer the case of Lazarus to reach its lowest and most desperate stage before interposing, and his loving sisters to agonise and weep until their faith in His own power and love, which had done nothing all that time to arrest the hand of death and corruption, had been tried to the uttermost?” Brown answers his question with further questions: “What is this but an illustration – the most signal, indeed, yet but one more illustration – of a feature observable in most of His miracles, where *only after all other help was vain* did He Himself step in? In so acting, it is necessary to say that He did but serve Himself Heir, so to speak, to God’s own ancient style of procedure towards His people (see Deut 32:36, Is 59:16). And will not this help to assure us that ‘unto the upright there ariseth light in the darkness’? (Ps 112:4).”<sup>1</sup>

Clearly trouble – whether sickness or bereavement or anything else that causes distress or difficulty in this fallen world – is *not* inconsistent with Christ’s love. The circumstances may become darker and darker before light bursts in when the time of deliverance comes. But Christ’s love has not changed; it did not weaken during the darkness; and so the deliverance did not indicate an increase of love. It was not because of a weakening in Christ’s love to him that John was marooned on the Isle of Patmos “for the testimony of Jesus Christ”; indeed it was there that Christ appeared to him so remarkably and gave him those revelations which constitute the last book of the Bible. Paul was not loved any the less when he experienced the thorn in the flesh – even when his repeated, earnest prayers seemed to receive no answer. It was only after all other help was seen to be utterly vain that the Lord came to him with the encouragement: “My grace is sufficient for thee: for My strength is made perfect in weakness” (2 Cor 12:9).

It was not because of a weakening of Christ’s love to Lazarus that he became sick and died. Nor was it because of a weakening of His love to Mary and Martha that they had to watch their brother suffer and, in the end, pass away. No doubt, it is particularly clear in their case that Christ’s strength was made perfect in their weakness. He demonstrated His power to raise someone from the grave, to restore life. And while today’s believers cannot expect to see their loved ones restored to life within a period of days, yet the

<sup>1</sup>Robert Jamieson, A R Fausset and David Brown, *A Commentary on the Old and New Testament*, Eerdmans reprint, 1982, vol 3, part 1, p 422.

same power that brought Lazarus back from the grave will be seen when all are raised again at the resurrection on the last day – Lazarus among them. As David Brown makes plain, none of those whom the Saviour raised from the dead was to escape death: they experienced “a mere re-animation of the mortal body until in the course of nature they should die again, to sleep till the trumpet shall sound and, with all other sleeping believers, awake finally to resurrection-life”.

Jesus affirmed that Lazarus’ sickness was to be for the glory of God and, in particular, His own glory – as was clear when He brought Lazarus back to life. But God was glorified also in strengthening Martha’s faith. At first, by faith, she was able to say to Jesus: “I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee”. But when Jesus assured her that Lazarus would rise again, her expectation went no further than: “I know that he shall rise again in the resurrection at the last day”. And then she could express her faith in Jesus as the Messiah: “Lord: I believe that Thou art the Christ, the Son of God, which should come into the world”. She was walking in the way of salvation and her Saviour was using means, including trouble, so that she would grow in grace and in knowledge, to the glory of God. Mary obeyed when Martha was sent to call her. She too, we can be sure, was enabled to grow in grace and in knowledge through her contact with the Saviour on this occasion.

There is no indication that Jesus’ dealings with Lazarus and his sisters had anything to do with chastisement. As in Job’s case, the reasons why God so dealt with them were hidden at the time. The sisters believed that, if Jesus had been with them, such was His love to them that Lazarus would not have died. They needed to learn that the works of God towards His people are greater and more wonderful than they can ever understand, in particular while they are undergoing some affliction.

The Saviour may be saying to His people now, as He did to His disciples as He washed their feet: “What I do thou knowest not now; but thou shalt know hereafter” (Jn 13:7). While they are here, in this world of sin, trouble and sorrow, the great Teacher is training them, through the Word and providence, so that they will grow in grace and in knowledge and at last be fit to enter glory. But they may not understand His dealings with them until they are brought to glory.

But one thing the children of God must bear in mind: His love to them is unchanging, even in the most difficult of circumstances – even if they do experience chastisement. And in His love, the Saviour continues to call to them: “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Mt 11:28). They have every reason to trust in Him.

# God's Providence (2)<sup>1</sup>

A Sermon by Archibald Bonar

Revelation 19:6. *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.*

**2.** We now proceed to consider *some of the essential properties of God's providence towards mankind in general and towards His own renewed, adopted children in particular.* The word *providence* suggests two closely-connected ideas: preservation and government.

First, by the providence of God we mean His preservation of men in life and continuing their power of acting, so long as He sees it expedient to make them instrumental in fulfilling His plans on earth; then removing them in His appointed time and raising up others in their place. The Lord raises up and puts down; He wounds and heals; He kills or keeps alive. He has appointed a time for man on earth and has determined the number of his months. Sometimes indeed men are said to die before their time; this only means that they died before the period to which, in human probability, they might have lived, but not before the period known to God and permitted by Him. Sometimes their days are shortened by intemperance or vice, by fury or violence, by famine or war, so that we bewail them as dying untimely deaths. But this is ordained by God for judgement or correction, for punishment of sin or warning to others, or for other important purposes to be revealed in the day of the manifestation of all things.

Second, the term *providence* refers to His moral government as an almighty King and righteous Judge. He gives laws to mankind, a revelation of His will, requiring their unreserved obedience, threatening to punish the disobedient and promising to reward the dutiful – either externally or mentally, either in this world or the next. Therefore when we speak of God's providence, we include both ideas: the preservation and the government of mankind.

The dispensations of God's providence involve every attribute essential to the omnipotent Lord who rules the nations. Like Him, all these attributes are wise, holy, just and good. Without entering this extensive field, I shall at present only direct your attention to their sovereignty, perfect rightness and uniform tendency to promote the interests of the Redeemer.

(1.) In His dispensations, *God acts as an independent sovereign*, carrying

<sup>1</sup>The second of two sermons on this text taken, with editing, from Bonar's *Sermons, Chiefly on Devotional Subjects*. In last month's sermon, the preacher dealt with his first head: "the wide extent of Jehovah's government". The other parts are dealt with here.

into certain accomplishment the purposes He has formed, and fulfilling them in His own way and at His own time. We are the clay, and He is the independent former of all things; we have nothing but what we have received from Him. We are therefore not our own but His, and to Him belongs the sovereign right of dealing with us according to His pleasure. This He claims as His glorious prerogative; so He tells the children of men that His counsel shall stand; and He requires them to be still and know that He is God.

Yet it is not the sovereignty of an unrighteous ruler which He exercises, but of an unerring and gracious Lord who, though He does not give any account of His matters to men, yet assures them that the time is hastening on when assembled worlds will, from full conviction, universally acknowledge, "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints". This sovereignty of God, in His administration of providence, appears chiefly in three things: in choosing whom He will to places of usefulness, in working with or without means, in ordering all things for His own glory.

[1] Much of the sovereignty of God's providence appears in *the selection of people to particular places and duties*. Why were Aaron and his family placed in the priesthood of Israel when Moses and his family seemed far more deserving of that highest honour? Why was the stripling David anointed to rule in Judah rather than his brethren who had become used to the labours of the camp? Why was Paul preferred before his instructor Gamaliel in the divine commission to testify of Jesus? And why were poor fisherman called from their nets to the dignity of apostleship, rather than Nicodemus or Lazarus or the ruler Jairus or the humble centurion or many others who followed Jesus in the days of His humiliation? All this must be resolved into the good pleasure of Him who chooses and qualifies whom He will for the sufferings and duties to which they are called. Alleluia; the Lord reigneth, and the hearts of all are in His hand, and He turns them as the rivers of water according to His pleasure.

[2] Again God often manifests the sovereignty of His Providence by the *unlikely means* through which He accomplishes important events. The daughter of Pharaoh was filled with compassionate attachment to Moses and was constrained to bring him up, though he was a Hebrew, and though condemned by her father. The slender rod in the hand of Moses divided the Red Sea at God's appointment, brought streams of water from the flinty rock, and sent the terrible plagues on Egypt. The sling and stone of David proved more effective than the sword and spear and strength of Goliath. The strong walls of Jericho were demolished by the mere sounding of trumpets at God's command. Thus, by the insufficiency of the means, God showed that the effective-

ness is from Himself alone, that with Him all things are easy, and that no difficulty should stagger the faith of His people.

But sometimes God displays His sovereignty by *disdaining the use of means* and by giving deliverance when all human help has proved unavailing. Lazarus became sick, died and was buried before the Saviour spoke the reviving word: "Lazarus, come forth". Scarcely had the Israelites escaped from Egypt when inevitable destruction seemed to threaten them: there was the Red Sea before them, Pharaoh and his hosts behind, the rocks and beasts of prey on every hand; yet it was then that Israel's God brought about their deliverance, made even the waters a wall of defence for His chosen, and the deep a path for them.

[3] The sovereignty of God appears in *restraining the purposes of the wicked or changing their counsels*. Laban pursued Jacob with malignant intent; yet God so touched his heart that no sooner did he meet Jacob than his wrath calmed and all his violence turned into mildness. The furious Philistines never once attacked Judah in these defenceless times when all the males were worshipping at Jerusalem and when the borders of that country might easily have been pillaged. When the banished tribes of Israel were to be delivered from their long captivity, the mind of Cyrus was unexpectedly turned to befriend and restore them. When Paul's services were deemed expedient for promoting the spread of the gospel, his heart was changed from a persecutor to a disciple, so that he longed to preach the faith which once he sought to destroy.

(2.) Another property of God's administration is *its perfect rightness and purity*; "the Lord is righteous in all His ways, and holy in all His works". Nothing seems more opposite to this than the general aspect of events, especially as it is evident that iniquity abounds and the wicked triumph, while sincere piety often lies neglected in obscurity. The godly in Christ Jesus are often oppressed by persecution and permitted to struggle with need, pain, reproach and the miseries of adversity, while sinners prosper and ungodly men are crowned with honours, wealth, influence and applause.

This produces discouragement and doubt in the minds of those who are serious and tempts them to murmur against providence in their times of despondency: Has God forsaken the earth? Does He not care what happens to His children? How can He be just in all His ways and yet the righteous suffer such bad things? Even David spoke thus in his haste, when he saw the ungodly spreading as the green bay tree. And when Asaph meditated on the many sorrows of the saints, he was envious at the foolish and his heart was disquieted. Jeremiah likewise fretfully asks of God: "Wherefore doth the way of the wicked prosper?" And Malachi lamented that Israel hardened



their hearts by saying one to another: "Every one that doeth evil is good in the sight of the Lord . . . Where is the God of judgement?"

How unbecoming this language is! What though the great Lord of all has given this earth to the sons of men, even to ungodly men? What though they have more than heart can wish and are not plagued as other men and have no bands in their death? Yet all their portion is in this world, and their life is a vapour, and this poor portion soon vanishes away. Their prosperity itself often proves a snare and brings nearer their future, everlasting misery.

The sorrows of the saints, on the other hand, shall soon be exchanged for unutterable, everlasting joy. Even in the present life, their tribulations are sweetened by the promises of the well-ordered covenant, by the prospects of future glory, and by the comforting communications of God's presence. Their God afflicts them for their profit, to restore their souls and revive their longings for heaven. Though it may seem a strong assertion, yet it is confirmed daily by facts, for the continuance of sin in the world is finally followed by the manifestation of God's glory – the glory of His power in setting restraining bounds to iniquity, the glory of His holiness in making sin its own punishment, and the glory of His grace in providing an all-sufficient salvation. Thus justice and holiness, no less than power and sovereignty, are essential properties of God's administration and government.

(3.) All that takes place in God's providence is *subservient to the enlargement of Christ's kingdom in the world*. This opens up a bright scene to the observant Christian, for the prospects of the future are for him strengthened by the records of the past.

Look back to what has passed away, so that you may learn what shall be hereafter. The confusion of tongues at the building of the tower of Babel resulted in regions being peopled which have since been brought to the fellowship of the gospel. The calling of Abraham from Ur of the Chaldees was the origin of that nation among whom the Saviour was to be revealed. Bringing Israel from Egypt to Canaan, delivering them from many dangers, raising them into a powerful nation, keeping them a distinct people amid all their dispersions, and at last causing the sceptre of Judah to depart and erecting the Roman standard in Zion – all this series of events was calculated, with unerring wisdom, to make Messiah the expectation and desire of many nations. The rise, progress and decline of Daniel's four mighty monarchies prepared the way of the Lord and promoted the reception of His gospel. The blood of martyrs in early ages proved the seed of the Church, and the persecutions of heathen tyrants strengthened and extended the kingdom of the Prince of Peace.

From these past operations of providence, take encouragement for the

future and behold all events working together for good to the Church of Christ. The almighty Redeemer has founded a kingdom on earth – a spiritual, enduring and peaceful kingdom – essentially different from all human governments, not regulated by worldly maxims but by the righteous laws of God, not supported by worldly power but by the special care of the Lord God omnipotent, not extending its triumphs by violence and war but by the resistless energy of the truth and by the power of the gospel. This spiritual kingdom of Christ shall before long spread among all nations and shall prevail against the stratagems used to impede its progress. The time is hastening on when the light of gospel truth shall break forth with meridian brightness, when the glory of the gospel Church shall shine from the rising sun to where it sets, when all ends of the earth shall call Jesus the blessed One and all nations shall see the salvation of our God.

The awful commotions among the kingdoms of this world, which now astonish and alarm the profoundest politicians, are hastening forward this most glorious of all revolutions, when the fulness of the Gentiles shall be brought in and when all Israel shall be saved. Already the pride of Antichrist is laid low, his delusions detected, his policy reviled, his interests opposed, his throne tottering, and his wide dominion diminishing daily.<sup>2</sup> Already the King of Zion arises to plead His own cause; He girds His sword upon His thigh; He goes forth from conquering to conquer; He leads captivity captive and takes to Himself His great power and shall reign.

As the general operations of God's providence in the world promote the progress of the gospel through the nations, so the particular events of providence involving individual believers are overruled by unerring wisdom and infinite love to advance the kingdom of grace in their souls, to humble them under the mighty hand of God, to reconcile them to His salutary discipline, to teach them daily watchfulness and self-denial, and to make His righteousness, grace, salvation and promises more precious to their souls.

Those very events in the Church of Christ which seem most likely to mar the interests of His kingdom are conducive to its welfare. The temporary declensions and mournful backslidings of real Christians stimulate their fellow-travellers towards Zion – and themselves also in future days – to greater earnestness, humility and watchfulness. The final apostasy of nominal Christians separates the chaff from the wheat and demonstrates the necessity for a better religion than an unavailing name or an outward form. Even the death of eminently-faithful men awakes from their slumbers the sluggish in Zion and rouses them to far more boldness, activity and zeal than they were ever supposed to possess.

<sup>2</sup>The preacher was premature in his expectations, but not wrong in the eventual outcome.

Alleluia, the Lord God omnipotent reigneth, and the children of men are the instruments in His hands of accomplishing His unerring purposes. Alleluia, the almighty Redeemer is King of kings and King of saints; every nation and every heart is under His sovereign control; He has all power in heaven and in earth. Therefore His kingdom shall come, His name shall be hallowed, and His will shall be done on earth. Alleluia, say among the heathen, Emanuel reigns. He is a great God and a great King; the strength of hills is His; the deep places of the earth are in His hands. Let the heavens be glad and the earth rejoice; let the sea roar and the fields be joyful; for the Lord comes to judge the earth with righteousness, and the people with His truth. **Application.** Having reminded you what is implied in this triumphant song we would now close the discourse by exhorting you to make some proper use of this delightful subject.

(1.) Does the Lord God omnipotent reign? And are you the subjects of His providential kingdom? Then let it be your care to *think and speak and act as becomes His creatures*, as those who are dependent on His bounty and as the dutiful subjects of His administration. Acknowledge His sovereign dominion over you and His unalienable right to guide, direct and govern you and yours; be satisfied with the positions He assigns to you and fulfil the duties of these positions according to the unerring commandments of His blessed Word; abound more and more in the various important duties which fall to dependent creatures who are much indebted to Him – in thanksgiving, gratitude, trust, obedience, submission, worship and devotion. Be determined to do the will of God in all things; let it be your desire to walk before Him unto all well pleasing.

Believers, it well becomes you to love, with all the ardour of supreme affection, the God of universal providence, who till now has dealt so graciously with you; and to adore Him with reverential awe. Though He inherits the praises of eternity and the adoration of the countless myriads in heaven, though His greatness is unsearchable and His glory past finding out, though He is infinitely, independently and for ever blessed in Himself; yet He has deigned to care for you ever since you had a being, to nourish you as His children, to guard you from numberless dangers, and to crown you daily with numberless mercies. Ascribe to Him therefore praise for the mercies, deliverances and comfort which you have received; trace your enjoyments to Himself, the Giver of all good; and say to Him, What have we which we have not received? In Thee we live, and from Thee every blessing descends.

(2.) While praising the Lord God omnipotent for all the comfort you have hitherto enjoyed in this life, *entrust also to Him all your future interests*, for He justly claims the right to impart mercies in His own time and manner, to

turn the shadows of the evening into a joyful morning, and to make the valley of Achor, or grief, a door of hope and joy. Cast therefore all your cares on that God of providence who has cared for you, and daily commit your way to Him through the supplications of faith and through humble confidence in His power and promises. Trust in the Lord at all times, for with Him is everlasting strength.

Yet let not this trust lead you to neglect the diligent use of lawful means for prospering in the world; do not expect success in your schemes when doing evil that good may come, or when walking contrary to the will of God. Delight yourselves in Him and wait on Him in the path of duty, for with infinite ease He can accomplish the desires of your heart.

(3.) Is there a kingdom of grace on earth, as well as a kingdom of providence? Then *let it be your highest concern to know if you really are subjects of this spiritual kingdom*. Are you reconciled to God through Christ? Have you submitted to the Redeemer's righteousness and government and disposal? Are you going up through the wilderness leaning on Him whose name is King of kings and Lord of lords? Unless He reigns in your heart by His love, grace and Spirit, you cannot sincerely adopt the triumph of our text; nor can you say on solid grounds that the God of providence is your shield; that all the events which befall you will, in their final outcome, work for your good; that the afflictions of the present life will lead to an eternal weight of glory; and that present joys are pledges of far nobler blessings in a future state of being.

If I was assured from heaven that this would be the last time that I would address you from this place; if I knew with certainty that, within the next hours, my powers of speech would cease for ever, and that I am now uttering my last words, this would be the solemn, parting, dying exhortation which I would leave upon your conscience: Make sure of God's favour; give all diligence to be found of Him in peace; and do not rest satisfied until you can say with heavenly triumph: Alleluia; Jehovah reigns supreme in my affection and I shall reign with Him for ever and ever.

---

If there are any people against whom the woes which our Lord pronounced upon Capernaum and Bethsaida will fall with a sevenfold vengeance, it will be those people who have been plainly told their sins in words that never minced the matter, and have been earnestly pointed to Christ, and commanded over again in the name of God to repent and turn unto the Saviour that they might have salvation.

When the morrow brings sorrow, it will bring strength for that sorrow. Today will require all the vigour we have to deal with its immediate evils; there can be no need to import cares from the future. To load today with trials not yet arrived would be to overload it. Anxiety is evil, but anxiety about things which have not yet happened is altogether without excuse.

*C H Spurgeon*

# John Love's Early Years<sup>1</sup>

## 3. The Day of Salvation

*Roy Middleton*

During the summer break in the early years of his divinity course, John Love was employed as a tutor to the children of the Dow family. The family lived on the Kerelaw Estate situated, on the coast of Ayrshire near the town of Stevenston. They must have had reasonable means in order to employ a resident tutor for their children.

How Love obtained the position is not clear, but it may have been through the influence of John Warner.<sup>2</sup> If the position was through the influence of Warner and Wodrow, the outcome, in the providence of God, was hardly what they would have wished. Love's tutorship with the Dows led to his salvation. Mrs Dow, according to the editor of the *Memorials*, was "a truly pious lady" (1:45). Realising that the young tutor was unconverted, she gave him copies of Thomas Boston's *Human Nature in Its Fourfold State* and William Guthrie's *The Christian's Great Interest*.

Love was with the Dows in the summer of 1774 whilst he still held Socinian views. In a confession of his past sins he writes, "My sin on the Sabbath Day, when going to Kilbride with Mr Dow; also in Mr Oughterstean's house, in the church, going up the hill, on the seaside, etc. My behaviour concerning Boston's *Fourfold State of Man*, which was given me by Mrs Dow" (1:30). Clearly, he was not pleased to have received the book in the summer of 1774. He was again tutoring with the Dows in the following summer and in Mrs Dow, though he did not appreciate it, he had the privilege of the company of a genuine Christian whose life exemplified the "power of godliness". Living in close quarters to such a lady must have had a beneficial influence upon him. Yet the principal means of his conversion was the Word of God, applied by the Holy Spirit, and there appears to have been little to no human instrumentality.

The conversion of John Love is a notable instance of the sheer sovereignty of God in the salvation of a sinner. The editor of the *Memorials* reflects on

<sup>1</sup>This is a further section of an abridgement of a new introduction to John Love's *Memorials*, a two-volume work which is expected to be republished this month, DV, by Free Presbyterian Publications. References to the *Memorials* are placed in the body of the text, with volume and page numbers in brackets. The previous section, last month, dealt with Love's education at Glasgow University, where he followed an arts course and then went on to study theology. Sadly, during his course, he fell into the heresy of Socinianism.

<sup>2</sup>As noted in the previous article, Warner was the Church of Scotland minister of Kilbarchan, near Paisley, where Love was brought up; he was a major influence in making Love a Socinian. Wodrow was Warner's cousin and the minister of Stevenston.

the fact that the Lord's usual procedure in bringing sinners to Christ is to cause them to see the magnitude of their sin, which then leads to a shorter or longer period of conviction of sin before their minds are enlightened to the knowledge of Christ and they are enabled by grace to rest on the Saviour alone for salvation. However, in some the gospel is brought home with such assurance of Divine authority and with such demonstration of the Holy Spirit that the sinner sees the remedy before he sees his sin. This was the case with John Love.<sup>3</sup> He had a profound conviction of his sin, but this conviction followed his conversion rather than preceded it. He began a diary in early July 1775; the first entry, written just days after his conversion, is as follows:

“In that evening, from which I shall date my spirit's comfort, the Lord appeared to me in prayer. In an instant He enlarged my heart, and made it to overflow with a lively view of God's free and sovereign grace in the covenant of redemption, and of the stability of this covenant to me, because offered to him that believes. He enabled me to say from the heart, ‘Lord, I believe: help my unbelief! Lord, I believe; let me be saved according to Thy Word.’ When Thy holy law shone upon my filthy heart, how odious was it! To what part of Thy universe could I assign myself, where I would not be a blot, a polluting object, but hell!

“I was enabled to love the Lord, and to pray vehemently for sanctification, that I might glorify His name. All this I attained: which my hard heart would never have attained for itself. I am now humbled, with a deep sense of vile hardened ingratitude. Saul wept for gratitude. When did I weep for Thy love, O Lord? When wilt Thou make me to weep? Blessed would be those tears. Blessed be that infinite fountain of grace which is with Thee, which is able to effect this also!

“I was brought by a way which I knew not. The Lord visited me, when I sought not after Him” (1:41-42).

The amazing grace of God which appeared in the instantaneousness, and yet the thoroughness, of the change in Love's life made a lifelong impression on him of the absolute sovereignty of Divine grace. His conversion, after

<sup>3</sup>See *Memorials*, vol 1, p 40. The manner of his conversion was at times a temptation to him as he realised that it was different in many respects to the way the Lord usually works. Writing in his diary several years later he notes, “I had awful thoughts in reading Brainerd's *Journal*, similar to those I had last winter. I dreaded that the experiences therein described, of awakening and comfort, were such as I was wholly a stranger to, and saw no likelihood of my ever attaining to.” Yet 12 days later he was able to write, “I read some notes of Mr Brainerd's life, in which he gives an account of his humiliation, by which I have often tested myself before. But now I saw, that the Lord had been bringing me to the same point – renunciation of all confidence in my duties in another, and a most wise and gentle, way” (1:245-246).

being embroiled in Socinianism, led him never to despair of anyone's salvation. No sinner was, in his eyes, as far beyond the reach of grace as he was, yet grace triumphed. His conversion led him in later life to pursue, with perseverance and hopefulness, to their dying hour, the most notoriously wicked that had never made a profession of religion, and those who had grievously backslidden after professing themselves to be the Lord's. He would tell them of the "unsearchable riches of Christ and the free offer of His grace whilst he earnestly entreated from God on their behalf an efficacious visitation of His omnipotent grace".<sup>4</sup>

Although Love seems to have rejected Socinianism seven or eight months prior to his conversion, he did not finally break with Warner of Kilbarchan until he was the subject of a saving change. In a commonplace book of John Love's there is a paper on Regeneration in which he makes a general acknowledgement of the Lord's kindness in removing every object that stands in the way of a sinner's conversion even whilst he is embracing a deadly error. He writes, "It is excellently ordered for us – when the Lord withdraws from us, when we are willing to be deceived – the fascinating allurements of errors. And this is to be regarded as proceeding from His special grace – when false prophets are either silent or their silliness is by some means detected". He then adds his own testimony, "This was the case with me at my conversion, Mr Warner being struck dumb, and I being taken away from home out of my father's way, and Mr Warner being detected" (1:45-46).<sup>5</sup>

John Love's repentance over his former life and his lapse into error were profound. He writes in July 1778: "But O what a terrible view of my corruption do I get in this fact – that my thinking upon poor, vile, wretched creatures (such as Mr Warner and others) daring to contradict a Divine truth – a truth which is attested by God in His Word, causes my faith in it to stagger! . . . I am troubled with perplexing thoughts when I think about Mr Warner and that set of poor unbelievers that follow him. Yet, I cannot rid myself of those thoughts: and this is the just punishment of my former bold wickedness while I associated with them. O that the Lord may pity me in this respect. . . . I know not but that the Lord may require a public

<sup>4</sup>*Memorials*, vol 1, p 48 note (a). An illustration of John Love's zeal to save sinners, and hopefulness that they would be saved, is his 29 "Letters to One Unconverted" that are printed in *Letters of the late John Love* (Glasgow, 1838, pp 483-531).

<sup>5</sup>Love clearly viewed it as a kind providence to have been away from his father's influence at the time of his conversion. Though the father continued in error for longer than the son, we learn happily from Love's diary of 16 May 1779 that the Lord was pleased so to bless the son's conversion, along with his subsequent conversations and letters to his father, that he was recovered to an orthodox position and an earnest concern for his eternal well-being. (1:22). The statement about "Warner being struck dumb" refers to his paralytic stroke.

acknowledgement from me in my preaching, if ever I be put into the ministry. . . . It may be that the Lord will call me to warn others, who may have been injured by my example, that that way is the way of death” (1:26-27).

Three years later, in August 1778, he reflects on his conversion: “I was led to plead that the Lord would, by His Spirit, so cure the rottenness of my soul, and establish me in the faith and love of His precious truths and in abhorrence of error, particularly of Socinian and Arminian errors, that I might condemn myself and repent bitterly, because of my having touched that accursed thing concerning which the Apostle declares: ‘Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed’” (1:27).

Six months later, in February 1779, he is still burdened by his lapse into error: “I was led this evening to dwell in my thoughts upon that awful spirit of error and delusion with which I was fully possessed when following Mr Warner and his party, and with which he and they are still possessed, and upon the full rejection which I thereby gave the truths, people and ways of God. . . . I have at present some apprehensions intuitively (though in a small degree) of the horror of that state of possession by Satan which Mr Warner is under when I compare his way, as I then knew it, with the sweet way of Mr Brainerd” (1:23).<sup>6</sup>

Yet, those days in the Dow’s home were a joyful time, and we can be sure they were a joyful time to Mrs Dow as she saw a sinner brought from darkness to light. The editor of the *Memorials* notes, “During those summer months which Mr Love spent at Kerelaw, the bright sunshine of the countenance of God, as His heavenly Father, seems continually to have rested on him, without an obscuring cloud to darken it” (1:55). Two years after his conversion he wrote, “How sweetly do I recollect the savour which Mr Guthrie’s book (*The Christian’s Great Interest*) had to me at my conversion, at Kerelaw!” (1:45).

An early biographical sketch of Love notes, “From being an Arminian of the lowest school, he was brought from the study of his own acceptance with God, to renounce the entire system of theology which had engaged his early speculations, and to rank himself with that section of the Church of Scotland, then a small one, in which the doctrines of the *Westminster Confession* were not only subscribed, but cordially believed and faithfully proclaimed. His

<sup>6</sup>The reference to Mr Brainerd is to David Brainerd, the missionary to the North American Indians. Love had clearly been reading Jonathan Edwards’ *Life of David Brainerd*, published in 1749, which quickly became a religious classic.



conversion to God, and his adoption of the Calvinistic tenets, were in his case simultaneous events; his creed and his conscience were brought to rest at one and the same time; and under the influence of new views of human nature, and of the person and work of the Lord Jesus, he was filled with divine peace.”<sup>7</sup>

A few years later John Love would be convinced of the goodness of God in bringing him to salvation with a real measure of assurance in such a gentle way. Commenting on his conversion in February 1779 he writes, “Indeed I may wonder at the Lord’s gentleness in dealing with such a sinner as I have been, in converting me in so mild a way. And dealing so kindly with me; in His, as it were, forgetting all my former iniquities” (1:53). Yet, his conversion was with such assurance that in little more than a week afterwards he sat at the Lord’s Table. His diary for 16 July 1775 reads: “The Lord providentially ordered things so, without my having any hand in it, that He brought me to His own table in Paisley, and made me sit under His shadow, and prepared my heart to make a covenant with Him. O how merciful is the Lord! He breaks and bruises, and then He heals. How tenderly did He deal with me after awakening me!” (1:54).

When Love returned to his home in Paisley after his conversion he no longer attended the Abbey Kirk, where the minister was a Moderate, but became a member in the Evangelical Laigh Kirk where James Morrison, the successor to John Witherspoon, was the minister. Regarding his church membership, the editor of the *Memorials* observes, “The communion with the church into which Mr Love was now received was much more than that general recognition of him as a full member of the church by other members, which too frequently is all that is thought of as included in it. It was, on the part at least of some living members of the church, a warm and cordial embracing and welcoming into the communion of saints of a lost one found, of a dead one restored to life spiritual and eternal, a communion which he and they were to enjoy together, in happy fellowship with Christ their Redeemer, in time and eternity” (1:54).

After his conversion, Love seems to have gone with Morrison to communions at which his minister was assisting. He was with Morrison at a communion at Carmunnock in the winter of 1775-76. After the action sermon <sup>7</sup>John Morison, *The Fathers and Founders of the London Missionary Society*, London, 1844, pp 256-257. The sketch of John Love’s life by Morison and another by John Scott which is appended to a volume of his sermons published after his death, *Sermons by the late Rev John Scott*, Edinburgh, 1839, pp 485-489, were written many years before the *Memorials* were published in 1857-58. Accordingly, not having access to the account of Love’s conversion in his diary and papers contained in the *Memorials*, the accounts of both Morison and Scott are inaccurate in a number of places.

and during the serving of the first table, with shame and difficulty Love left the church and returned to where he was staying without going forward. Whilst away from the church he greatly regretted his action and returned to the church and applied to his grandfather<sup>8</sup> for a token. He then went to the table, which was being served by Morrison. In his diary he describes his feelings, “I felt my soul go out in sweet, willing consent, giving myself to the Lord, soul and body; and taking Him, and triumphing and rejoicing in Him. Every word almost that the minister spoke came to me with power. . . . I came away with like boldness and serenity, in some degree willing to take up my Lord’s cross” (1:65).

## Revivals<sup>1</sup>

### 3. Revival Is Possible

*James Buchanan*

**T**ake away the grace of the Holy Spirit, remove those passages from the Bible which contain the promise of His enlightening, renewing and converting grace, and you leave us with only natural means to accomplish a supernatural work – you leave us to convert enmity into love, to quicken the dead to life, to raise a fallen world to heaven, by nothing but persuasion and importunity. Then our hopes are indeed enthusiastic, our expectations visionary, our aims abortive.

But leave with us the promise which God has given; accept that the gospel is an instrument in His hands and that the Holy Spirit is the ever-living and ever-active Teacher and Sanctifier of souls. Then, in the strength of this truth, we can face all difficulties, rise above all discouragement, stand unmoved amidst the mockery of the world: and preach the gospel with confidence of ultimate success, both to Greek and barbarian, to the savage and the civilised. We can do so, for the gospel is adapted to every human heart, and the Spirit of God has power to make it effective, and the promise stands on record for ever: “He will give the Holy Spirit to them that ask Him”.

When it is admitted that the real, active agency of the Spirit of God for the conversion of souls may reasonably be expected in the Christian Church, the only question which remains to be considered is: Will that divine Agent

<sup>8</sup>He seems to have been an elder in the Carmunnock congregation.

<sup>1</sup>Taken with editing, from the “Illustrative Cases of Conversion” in *The Office and Work of the Holy Spirit*. It is based on Acts 2:17,18. The previous article, last month, considered instances of revival in the early Church and emphasised that the converting work of the Holy Spirit was not ceased and never will.

always use one uniform method, quietly and gradually extending the kingdom of Christ by the successive conversion of individual sinners, as for the most part He usually does; or may He not, for wise reasons and in the exercise of the sovereignty which is His, act occasionally in a more extraordinary and remarkable way, turning multitudes at once and perhaps suddenly, from darkness to light, bringing about a general revival of the power of religion in particular places and congregations? In other words, may we reasonably believe and expect that the Spirit of God will occasionally produce a remarkable religious revival?

That we may proceed to the calm and impartial consideration of this question, it may be useful, first of all, to remove some prejudices which might either prevent us from entertaining it at all, or unfit us for deciding it properly. It is of great importance to form a clear and definite idea of what is meant by a revival of religion. Strictly it consists in these two things: a general imparting of new life, vigour and power to those who are already God's people, and a remarkable awakening and conversion of souls who have hitherto been careless and unbelieving. In other words, it consists in imparting new spiritual life to the dead, and in imparting new spiritual health to the living.

A revival properly consists in one or both of these two things: a revived state of religion among the members of the Church, and the increase of their number by the addition of souls converted to God. Can any professing Christian doubt either that such a revival is possible, or that it is desirable? What is the end of the gospel ministry? What is the great purpose of our Sabbaths and our churches? What is the meaning of the gospel promises that refer to the kingdom of grace? Is it not that such souls as have heretofore been "dead in trespasses and sins" may be quickened into spiritual life, and that such souls as have already been quickened into life may grow in spiritual health and vigour and be revived and restored when they have fallen into declension and decay? Do we not all pray for these things? And is it not our privilege to expect our prayers for these things to be answered?

The simultaneous conversion of many souls, and the increasing power of true religion in the hearts of God's people, are the constituent elements of a religious revival. These two effects of the Spirit's grace, while they may be wrought separately, nevertheless exert a powerful reciprocal influence on each other when they occur together. Sometimes, under a gospel ministry, the faith, love and zeal of a Christian Church are revived and strengthened without being immediately accompanied with any remarkable awakening of careless sinners. At other times, many successive conversions are wrought one after another, while the general tone of Christian piety is not observably raised or strengthened.

But when, at one and the same time, believers are invigorated with new strength and many careless sinners are converted, a powerful reciprocal influence is exerted on each by the experience of the other. Decaying and backsliding Christians are aroused and reclaimed when they see God's power exerted in the conversion of sinners; they feel that there is a reality and a vital energy in God's truth, that Christ lives and reigns, and that the Spirit is still present with the Church. They are excited to greater earnestness in prayer, to greater devotedness of heart, to greater holiness of life; while their reawakened zeal and their fervent prayers fit them to exert a holier influence over others and may be the means of adding many to the Church. Thus it was on the Day of Pentecost; on that remarkable occasion it is recorded, "Fear came upon every soul". The result was that "the Lord added to the Church daily such as should be saved".

It is of great practical importance to note that the work of the Spirit on the soul of *every individual convert* is substantially the same as what takes place – only on a more extended scale – in a general revival of religion. When *many* are suddenly arrested and convinced, when conversions take place in large numbers, attended with remarkable circumstances, the work of the Spirit attracts more public attention and produces a larger measure of excitement. But it is substantially the same work as has often been carried on in silence in the secret chamber, in the deep recesses of the heart, when one poor sinner in a congregation has been singled out from a multitude of the careless and made the subject of a saving change.

It does not matter whether a man passes from death unto life in solitude or in company; whether he ventures alone to the mercy seat or is accompanied by a multitude of earnest suppliants; whether the light of heaven shines into his soul, leaving others in darkness, or shines at the same time into the hearts of thousands more. The same change which was wrought on the 3000 converts of Pentecost took place also on the spirit of Lydia when she worshipped with a few other women by the river side, and on the spirit of the Philippian jailer when he stood alone with Paul and Silas.

One may be converted at a time, or many; but the work of conversion is the same in all. Every soul in a general revival must be enlightened by divine truth, awakened to concern about its salvation, melted into godly sorrow for sin, stirred up to lay hold on Christ and His free salvation, and imbued with new views, new affections, new desires, new tastes, new hopes and new habits. In a word, every soul that passes from death unto life in a season of general awakening must pass through the same general experience which, on other occasions, the solitary inquirer experiences when, in secret, he thinks, repents, believes, prays and enters into peace with God.

---

Therefore no one who has experienced that great change in his soul – who has known what it is to be awakened to concern about his salvation, has wept and prayed in secret, earnestly read his Bible and drunk in the precious truths of the gospel – ought to feel any jealousy about a general revival of true religion. On the contrary, he should regard it with such feelings as suit the occasion: of expectation that some great good will be accomplished, of gratitude and joy that new manifestations and proofs of the Saviour’s power have been granted, and of solemn awe arising from the thought that God is interposing, so that immortal souls are being born again. These souls are now undergoing all that solemn conviction, and feeling all those anxious fears, and impressed with all those awe-inspiring views of God, judgement and eternity which he himself experienced when he first repented, wept, prayed and wrestled for his own salvation.

---

## Biblical Fellowship<sup>1</sup>

### 5. The Fellowship of the Saints with Each Other

*Rev J R Tallach*

**F**rancis Turretin identifies the following seven points as forming the basis for the unity and fellowship of saints.

1. *Unity of the body.* This is the mystical body of Christ. “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles” (1 Cor 12:12,13). Here is the unity of the Church as Christ’s mystical body.

2. *Unity in the Head.* Paul makes the reality of the unity in the Head clear. “That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him” (Eph 1:10). This was God’s good pleasure.

3. *Unity of the Spirit.* This flows from the unity with the Head, giving unity to the body. “He that is joined unto the Lord is one Spirit” (1 Cor 6:17). In the different workings of the mystical body, the Spirit is one. “But all these worketh that one and the selfsame Spirit” (1 Cor 12:11).

4. *Unity of faith.* This unity is found both in the trust that is part of faith and the object of that trust. This is true before and after Christ came, as He “is the same yesterday, and today, and for ever” (Heb 13:8). Thus the substance of what must be believed was always the same. Irenaeus writes, “The

<sup>1</sup>The previous part of this Theological Conference paper appeared last month. It dealt with the believer’s fellowship with the Holy Spirit. This is the final section.

Church down through the whole world, even to the ends of the earth, both by the apostles and their disciples, received the faith, which is one in God, the Almighty Father, who made heaven and earth, and in one Jesus Christ”.

5. *Unity of love.* Believers become one heart and soul (Acts 2:46) in what is termed “the bond of perfectness” (Col 3:14). The Church is the house of God held together by love and “maketh increase of the body unto the edifying of itself in love” (Eph 4:16).

6. *Unity of hope.* “There is one body and one Spirit, even as ye are called in one hope of your calling” (Eph 4:4). This is the inheritance in glory – the inheritance of the saints in light – which awaits all believers, Old Testament or New Testament, Jews or Gentiles.

7. *Unity of Baptism.* A further expression of unity is in the sacrament of Baptism where the believer makes public profession of his interest in the Saviour’s death and is baptized in the name of the one God and into the name of the Father and into the name of the Son and into the name of the Holy Spirit. As the water represents the Spirit and the blood, so the unity of the Spirit and the bond of peace and the blood of Christ unite all believers.

Again this fellowship is publicly expressed when the Lord’s people remember His death until He come. They sit around the one table professing the one name, remembering the one death, at the command of the same Lord and Master. The fellowship within the Trinity already spoken of is reflected in the fellowship around the bread and wine. Perhaps that fellowship is more truly reflected when they sit round the table facing each other.

This unity as analysed by Turretin is demonstrated in the world and before the world by the gatherings of the Lord’s people around the Word and the Lord’s expressed delight in such gathering.

“God more than Jacob’s dwellings all delights in Zion’s gates.”

Again Ephesians 4:5 states, “One Lord, one faith, one baptism”. All these are baptized into the name of the triune God and united in the sacrifice of Christ.

In the fellowship which exists between believers in the Church of God on earth, the believer deals directly with the Redeemer. Thus they keep alive a sense of the *guilt* of their sins in their own heart. Pardon does not take away the sense of the guilt of sin. “My sin is ever before me”, David says. This sight of their sin rises from a sense of the *evil* of it and has the sanctifying effect of keeping them alive to the evil of sin all their days. In this exercise they gather up their sins and weigh them in the balance of the law, to consider their weight and impact. By faith they then overcome all objections to closing with Christ, for by His Father’s appointment He suffered the punishment due to these sins. “He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him” (2 Cor 5:21).

---

By the ear of faith they hearken to the voice of Christ calling them to Himself; they lay down their sins at the cross of Christ and take from Him that righteousness He has wrought out for them. This fellowship by faith honours Christ and endears Him to the soul of the believer. The following statement from *The Westminster Confession of Faith* is well worth noting here: “This communion which the saints have with Christ doth not make them in any wise partakers of the substance of His Godhead; or to be equal with Christ in any respect: either of which to affirm is impious and blasphemous” (26:3).

I end with a quote from Calvin’s *Institutes*: “Moreover this article of the [Apostle’s] creed relates in some measure to the external Church, that every one of us must maintain brotherly concord with all the children of God, give due authority to the Church, and in short, conduct ourselves as sheep of the flock. And hence the additional expression, the ‘communion of the saints’. . . admirably expresses the quality of the Church: just as if it had been said that saints are united in the fellowship of Christ on this condition, that all the blessings which God bestows upon them are mutually communicated to each other.”<sup>2</sup>

As noted at the beginning of this paper, fellowship is giving and receiving, and the more we are assured of the reality and strength of that communion, the more its flow will deepen and widen, as expressed in Acts 4:32: “The multitude of them that believed were of one heart and of one soul”. Being persuaded, Calvin observes, that God is their common Father and Christ their common Head, the Church cannot “but be united in brotherly love and mutually import [convey] blessings to each other”.

---

## Growth in Grace<sup>1</sup>

### 2. There Are Marks by Which Growth May Be Known

*J C Ryle*

Let me take it for granted that we do not question the reality of growth in grace and its vast importance. So far so good. But you now want to know how anyone may find out whether he is growing in grace or not? I answer that question first by observing that we are very poor judges of our own condition, and that bystanders often know us better than we know ourselves. But

<sup>2</sup>John Calvin, *Institutes of the Christian Religion*, Beveridge translation, 4.1.3.

<sup>1</sup>The second section of a chapter, with editing, from Ryle’s book *Holiness*. The first part, last month, showed from the Bible that “there is such a thing as growth in grace”. See the review of this book on page 313.

I answer further that undoubtedly there are certain great marks of growth in grace and that, wherever you see these marks, you see a growing soul.

(a) One mark of growth in grace is increased *humility*. The man whose soul is growing feels his own sinfulness and unworthiness more every year. He is ready to say with Job, "I am vile"; with Abraham, I am "dust and ashes"; with Jacob; "I am not worthy of the least of all Thy mercies"; with David, "I am a worm"; with Isaiah, "I am a man of unclean lips", and with Peter, "I am a sinful man, O Lord". The nearer he draws to God, and the more he sees of God's holiness and perfection, the more thoroughly he is conscious of his countless imperfections. The further he journeys to heaven, the more he understands what Paul means when he says, I am not "already perfect", "not meet to be called an Apostle", "less than the least of all saints", "chief" of sinners. The riper he is for glory, the more he hangs down his head, like the ripe corn. The brighter his light, the more he sees of the shortcomings and infirmities of his heart. He would tell you that, when first converted, he saw but little of them compared to what he sees now. Would anyone know if he is growing in grace? Be sure to look within for increased humility.<sup>2</sup>

(b) Another mark of growth in grace is increased faith and love towards our Lord Jesus Christ. The man whose soul is growing finds more in Christ to rest upon every year, and rejoices more that he has such a Saviour. No doubt he saw much in Him when he first believed. His faith laid hold on the atonement of Christ and gave him hope. But as he grows in grace he sees a thousand things in Christ of which at first he never dreamed. His love and power, His heart and His intentions, His offices as Substitute, Intercessor, Priest, Advocate, Physician, Shepherd and Friend unfold themselves to a growing soul in an unspeakable manner. In short, he discovers a suitability in Christ to the needs of his soul, of which the half was once not known to him. Would anyone know if he is growing in grace? Then let him look within for increased knowledge of Christ.

(c) Another mark of growth in grace is increased holiness of life and conversation. The man whose soul is growing gets more dominion over sin, the world and the devil every year. He becomes more careful about his temper, his words and his actions. He is more watchful over his conduct in every relation of life. He strives more to be conformed to the image of Christ in all things, and to follow Him as his example, as well as to trust in Him as his Saviour. He is not content with old attainments and former grace. He forgets

<sup>2</sup>The right manner of growth is to grow less in one's own eyes. "I am a worm and no man" (Ps 22:6). The sight of corruption and ignorance makes a Christian grow into a dislike of himself. He vanishes in his own eyes. Job abhorred himself in the dust (Job 42:6). This is good, to grow out of conceit with oneself. *Thomas Watson*



the things that are behind and reaches forth unto those things which are before, making “Higher, upward, forward, onward,” his continual motto (see Phil 3:13). On earth he thirsts and longs to have a will more entirely in unison with God. In heaven the chief thing that he looks for, next to the presence of Christ, is complete separation from all sin. Would anyone know if he is growing in grace? Then let him look within for increased holiness.<sup>3</sup>

(d) Another mark of growth in grace is increased spirituality of taste and mind. The man whose soul is growing takes more interest in spiritual things every year. He does not neglect his duty in the world. He discharges faithfully, diligently and conscientiously every relation of life, whether at home or abroad. But the things he loves best are spiritual things. The ways, fashions, amusements and recreations of the world continually have a decreasing place in his heart. He does not condemn them as downright sinful, nor say that those who have anything to do with them are going to hell. He only feels that they have a constantly diminishing hold on his own affections, and gradually seem smaller and more trifling in his eyes. Spiritual companions, spiritual occupations, spiritual conversation appear of ever-increasing value to him. Would anyone know if he is growing in grace? Then let him look within for increasing spirituality of taste.<sup>4</sup>

(e) Another mark of growth in grace is increase of charity. The man whose soul is growing is more full of love every year – of love to all men, but especially of love towards the brethren. His love will show itself actively in a growing disposition to do kindnesses, to take trouble for others, to be good-natured to everybody, to be generous, sympathising, thoughtful, tender-hearted

<sup>3</sup>It is a sign of not growing in grace when we are less troubled about sin. Time was when the least sin did grieve us (as the least hair makes the eye weep) but now we can digest sin without remorse. Time was when a Christian was troubled if he neglected closet prayer; now he can omit family prayer. Time was when vain thoughts did not trouble him; now he is not troubled for loose practices. There is a sad declension in religion, and grace is so far from growing that we can hardly perceive its pulse to beat. *Thomas Watson*

<sup>4</sup>If now you would be rich in graces, look to your walking. It is not the knowing soul, nor the talking soul, but the obedient soul, that is rich. Others may be rich in notions, but none so rich in spiritual experience, and in all holy and heavenly graces, as obedient Christians.

*Thomas Watson*

It is a sign of not growing in grace when we grow more worldly. Perhaps once we were mounted into higher orbits: we did set our hearts on things above and speak the language of Canaan. But now our minds are taken off heaven, we dig our comforts out of these lower mines, and compass the earth with Satan. It is a sign we are going down hill apace and our grace is in a consumption. It is noticeable when nature decays and people are near dying: they grow more stooping. And truly when men’s hearts grow more stooping to the earth, and they can hardly lift up themselves to a heavenly thought, grace is ready to die if it is not dead. *Thomas Watson*

and considerate. It will show itself passively in a growing disposition to be meek and patient toward all men, to put up with provocation and not stand upon his rights, to bear and forbear much rather than quarrel. A growing soul will try to put the best construction on other people's conduct, and to believe all things and hope all things, even to the end. There is no surer mark of backsliding and falling off in grace than an increasing disposition to find fault, pick holes and see weak points in others. Would anyone know if he is growing in grace? Then let him look within for increasing charity.

(f) One more mark of growth in grace is increased zeal and diligence in trying to do good to souls. The man who is really growing will take greater interest in the salvation of sinners every year. Missions at home and abroad, efforts to increase religious light and diminish religious darkness – all these things will every year have a greater place in his attention. He will not become “weary in well-doing” because he does not see every effort succeed. He will not care less for the progress of Christ's cause on earth as he grows older, though he will learn to expect less. He will just work on, whatever the result may be – giving, praying, preaching, speaking, visiting, according to his position – and count his work its own reward. One of the surest marks of spiritual decline is a decreased interest in the souls of others and the growth of Christ's kingdom. Would anyone know whether he is growing in grace? Then let him look within for increased concern about the salvation of souls.

Such are the most trustworthy marks of growth in grace. Let us examine them carefully and consider what we know about them. I can well believe that they will not please some professing Christians in the present day. Those high-flying religionists, whose only notion of Christianity is that of a state of perpetual joy and ecstasy, tell you that they have got far beyond the region of conflict and soul-humiliation. Such persons no doubt will regard the marks I have laid down as legal, carnal, and gendering to bondage. I cannot help that. I call no man master in these things. I only wish my statements to be tried in the balance of Scripture. And I firmly believe that what I have said is not only scriptural, but agreeable to the experience of the most eminent saints in every age. Show me a man in whom the six marks I have mentioned can be found. He is the man who can give a satisfactory answer to the question, *Do we grow?*

---

If I am redeemed from misery by the blood of Jesus, and if He is now preparing me a mansion near Himself, that I may drink of the rivers of pleasure at His right hand for evermore, the question is not (at least ought not to be), How may I pass through life with the least inconvenience? but, How may my little span of life be made most subservient to the praise and glory of Him who loved me, and gave Himself for me?

*John Newton*

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

*Holiness, Its Nature, Hindrances, Difficulties, and Roots*, by J C Ryle, published by the Banner of Truth Trust, hardback, 475 pages, £15.00.

This excellent book will need little introduction to many of our readers and we are pleased that it has been reprinted in such an attractive form by the Banner of Truth Trust. Ryle's great theme is the need in the Christian life for holiness: "its nature, hindrances, difficulties and roots". The wonderfully clear and practical way he addresses this subject is calculated to leave the reader in no doubt about its significance. Indeed, if Ryle held it to be of the utmost importance in the late nineteenth century, then we too have great need to pay heed since the line of separation between the Church and the world has become so greatly blurred in our day.

Ryle wrote the work initially for an Anglican audience and refers rather too frequently for our liking to the formularies of the Church of England; nevertheless his constant warnings regarding the danger of formalism and works-based religion are needful for everyone to lay to heart. At the end of the book, there is a chapter entitled "Christ is all", based on the words of Colossians 3:11. There Ryle observes, "These three words are the essence and substance of Christianity. If our hearts can really go along with them, it is well with our souls. If not, we may be sure we have yet much to learn . . . . A right knowledge of Christ is essential to a right knowledge of sanctification as well as justification. He that follows after holiness will make no progress unless he gives to Christ His rightful place." It would be good if the message of this book were to be taken seriously throughout the Christian Church.

(Rev) A W MacColl

*Christ Set Forth as the Cause of Justification and as the Source of Justifying Faith*, by Thomas Goodwin, published by the Banner of Truth Trust, paperback, 263 pages, £5.75.

*Christ Set Forth* was written with the aim of encouraging weak believers especially to draw greater consolation from Christ as the cause of their justification. Goodwin writes, not only as a master theologian, but as "a man of like passions" who, with Elijah, knew what it was to be dejected in the spiritual warfare. From his own experience he identified a tendency to look within, and not to Christ, as a cause of the poor believer's lack of spiritual joy and strength. In the introduction he carefully describes the right use of searching within for marks of grace, and stresses that this is necessary to determine whether one has grace or not. However, in the matter of forgiveness and

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

acceptance with God, we will never find any encouragement within and must look away from ourselves to a crucified Christ. The believer is therefore directed to live by faith and to engage in “a more constant actual exercise of daily thoughts of faith towards Christ immediately, as He is set forth to be our righteousness”.

In a most edifying and accessible way, the book expounds these themes on the basis of Romans 8:34, “Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us”. Indeed the beauty of this book is that it opens up text after text, revealing the treasure of Christ the Mediator in the field of the Word.

The method which he adopts is very simple. He explains each clause of Romans 8:34 in turn, allocating a distinct section to each. He shows how Christ’s Person, death, resurrection, ascension to God’s right hand, and intercession are together the foundation for justifying faith, and thus provide matter of comfort to the trembling believer. In doing so, he brings out the special suitability of Christ suffering and dying to the case of the guilty and troubled soul. Christ dying for sinners is “the most pleasing and grateful [acceptable] object to a soul that is humbled; for this makes Christ suitable to him as he is a sinner”.

Christ’s resurrection from the dead is shown to be evidence that God fully accepted His finished work on behalf of those whose sin He bore. Goodwin also makes the point that Christ arose from the dead as the Head and Representative of His people. He was then justified, and the elect were virtually justified in Him also. He goes on to clarify that their actual justification does not take place until they are united to Christ in due time by regeneration and faith.

Almost half of the book is dedicated to explaining the clause, “who also maketh intercession for us”. In opening up the intercession of Christ, he draws on Hebrews 7:25, “Wherefore he is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them”. The significance of Melchisedec as a type of Christ is also explained in the light of Christ interceding as a High Priest for ever. This most interesting section is closed with encouragements to sinners, including the following exhortation: “Let not the want of assurance that God will save thee, or that Christ is thine, discourage thee, if thou hast a heart to come to God by Christ to be saved, though thou knowest not whether He will save thee or no”. Believers are described as “comers to God by Christ; such as go out of themselves, and rest in nothing in themselves”, and these “do come unto God through Christ, though with trembling”.

We heartily recommend this book, which is taken from volume 4 of the Nichols edition of Goodwin's *Works*. The content is Christ-centred and applied to the case of the soul throughout. Readers, especially those used to the works of the Puritans, will find the language to be choice and clear.

(Rev) *I D MacDonald*

*The Men of Lewis*, by Norman C Macfarlane, published by William Murray, paperback, 285 pages, £5.00.

This book contains brief accounts of prominent Christian men – as distinct from ministers – in Lewis. These accounts were originally published in issues of *The Stornoway Gazette* and were first printed in one volume in 1924. The author was born in Stornoway in 1853 and became a minister in the Free Church; he joined the United Free Church in 1900 and ended his days in the Church of Scotland. Some of the material was collected by Principal John Macleod during his time in Stornoway in the late nineteenth century; if he had proceeded to publish a book on the same subject, we can be sure that it would have been much more satisfactory.

Clearly the author had great respect for those he wrote about, laying considerable stress on how they spoke at fellowship meetings. But his book suffers from too much of a focus on using colourful language rather than what is solidly spiritual. And in his efforts to do so, there are many references which will not be recognised by today's readers. For instance, how many will recognise, without searching a reference work or the internet (as the reviewer did) that Teufelsdröckh (p 100) was a character in a novel by Thomas Carlyle? Some of these references may raise questions about the solidity of the author's religion, as does his appreciation of the Declaratory Act of 1892, which seriously weakened the relationship of the old Free Church to *The Westminster Confession* and its scriptural doctrines. It would have been helpful if more dates had been given; they would have placed these men better in their historical context.

Among the profitable anecdotes is the account of Malcolm Smith, of Gravir, in south-east Lewis, crossing a moor. He entered an empty house and went on his knees to pray. As he prayed, his voice became louder. Another man heard Malcolm's voice as he too crossed the moor. He stood outside the house to listen. This man never went to church; he did not keep the Sabbath; he was thoroughly godless. But that day, listening outside the lonely house on the moor, the man received a blessing in his soul, as Malcolm poured out his soul quite unconscious of anyone listening except the Most High.

Another man, John Mackay of Garrabost, was overheard praying in his barn. Something serious had happened to one of his sons. Yet his faith was seen when he bowed before the Lord and said, "I thank Thee for this which

crushes me to the dust, for I am persuaded Thy purpose is wholly of mercy". A third of these men, Murdo Stewart of Back, confessed, "The greatest regret of my life is my lost opportunities".

There is no reason to believe that the men of Sutherland were of a higher spiritual calibre than their contemporaries in Lewis, but the volume, *The Men of Sutherland*, previously published by Mr Murray, is a much more solid and satisfactory book. Yet, in spite of what has been said, one is glad that it was written and glad that it has been republished. Readers should find it interesting and profitable even if they share the reviewer's wish that the tone of the book was more satisfactory.

---

## Notes and Comments

### End of Life Guidelines

Following serious complaints about the Liverpool Care Pathway (LCP), which claimed to ensure that end-of-life palliative care was compassionate and ethical, the National Institute for Health and Care Excellence (NICE) is working on a replacement document. In August it sent draft guidelines out for consultation but, according to one clinician, the new guidelines are even worse in some respects than the LCP. It is solemn if those who are responsible for caring for patients are actually causing their premature death.

Professor Patrick Pullicino, Professor of Clinical Neuroscience at Kent University, was one of the first doctors to raise concerns about the LCP, stating that it was "pushing elderly NHS patients to a premature death". In January 2013, much as a result of his criticism and of alarming stories in the media about the care of the elderly in acute hospitals, the then Care and Support Minister, Norman Lamb, asked Baroness Julia Neuberger to chair an independent enquiry into the practice of the LCP. The LCP supposedly developed from a model successfully used in hospices – "a generic approach to care for the dying, intended to ensure that uniformly good care is given to everyone thought to be dying within hours or two or three days". However, after Baroness Neuberger gathered evidence widely, it was found that the LCP was very often failing to deliver a good standard of care.

The review panel indicated that the word "pathway" was dangerous. Many were apparently put on it with no clear diagnosis that death was imminent. Once on the pathway, there was often a marked deterioration in treatment and care. Baroness Neuberger reported that "examples included leaving patients without adequate nutrition, hydration and inappropriately sedated. . . . There is a lack of care and compassion". This should be regarded as professional

misconduct, the panel warned. The panel reported back to the Government in July 2013, recommending that the LCP be phased out and replaced by a personalised end-of-life care plan with “a clinically sensitive approach” and that the term *end of life* should replace *pathway*.

In recent comments to *the Daily Telegraph*, Dr Pullicino states, “One of the most dangerous aspects of the LCP was “anticipatory prescribing”, where the physician wrote up sedatives and narcotic medication ahead of time. The result was a rapid increase of medication and a quick death for many LCP patients.” He continues, “The LCP was in operation for so long that it has changed accepted practice in the NHS and, even after it has been removed, similar practices continued under different names. I regularly receive reports from desperate relatives of individuals, being treated in an LCP-like fashion, who are trying to get active care for relatives who have been determined to be ‘dying’.”

Initial reports on the new NICE guidelines did appear positive and seemed to be an improvement on the LCP. They claimed to be calling “for basic daily checks to make sure patients are well hydrated and nourished . . . a radical departure from the LCP”. NICE states that families should be encouraged to become more involved in caring for loved ones if appropriate and safe, for example, “helping to give loved ones sips of water” and making relatives more involved with decision making about patients – which had not been happening, in many cases, under the LCP.

However, Professor Pullicino has looked more closely at the NICE guidelines and is dismayed. He argues, “Diagnosis of who is imminently dying was the core problem of the LCP and is no better in the NICE document. It includes a cookbook list of features that may suggest someone is dying, but is totally inadequate to make a diagnosis and is not evidence-based. So we are back at the LCP in terms of the risk of putting patients who are not dying onto inappropriate and potentially lethal treatment. This is so crucial that no new attempts to set up this sort of pathway should be made until we have research showing it is possible to accurately diagnose impending death. Until then, as Baroness Neuberger said, good quality compassionate care should be given without any pathway”. In this context *Christian Voice* writes. “The whole idea of a pathway leads one to question its destination. And if doctors are just guessing, or are under pressure to free up beds, the alarm bells should be ringing”.

In spite of NICE’s claims to the BBC, Dr Pullicino goes on to say, “The section on hydration is a disaster of misinformation, distortion and ambiguity with at least one major error. It says that ‘death is unlikely to be hastened by not having clinically-assisted hydration’. This is completely untrue.” Despite

denials to the contrary, he continues, “Dehydration was a central mechanism of the deaths on the LCP”. Although the LCP has been removed, he says, “I still frequently witness severely-dehydrated elderly patients on hospital wards. Unless it becomes standard, and monitored by the Care Quality Commission, that hospitals are obliged to give nutrition and hydration adequate for patients’ physiological needs at all times, and regardless of prognosis, end-of-life care is going to remain lethal.”

It all makes sombre reading, yet there may be some seeds of hope. When visiting hospital, we are sometimes surprised by the degree of compassion and kindness shown by staff, especially some of the younger nurses, to older people – perhaps more so than, say, ten years ago. It may not represent the national picture, as we see our land degenerating morally, but the Lord can, in His great mercy change such restraining grace to saving grace. For us as individuals and as a people, He “is able to do exceeding abundantly above all that we ask or think” (Eph 3:20) – and for His cause also. *KHM*

### **Gambling**

An Aberdeen woman was jailed for a year recently for embezzling £39 500 from her employers over the course of 16 months because of an online-gambling addiction. Doubtless she deserved to be punished for the stealing, but what about the gambling? And what about the people who profited from her gambling? Do they simply keep the money and wait to take advantage of the next gambling addict who comes along? Are they not even partly responsible for her crime by providing the temptation and the means of her running through such a large sum of money? The newspaper report does not say how much of the money was spent on gambling, but presumably a substantial proportion of it was, in which case the people overseeing the gambling must have been surprised at how much money she had, and perhaps had doubts as to where it was coming from.

Rulers ought to “execute wrath upon him that doeth evil” (Rom 13:4) and that should include gambling outfits which heartlessly exploit the sin and folly of others, and which to some extent induce crime, and profit from it. A first step would be the abolition of the national lottery. *DWBS*

### **Manchester Homosexual March**

An interesting report by Rev David Carson describes a Christian witness at a recent homosexual parade in Manchester. The parade was very large, with numerous policemen, fire engines, and ambulances taking part in it. With so much backing from the authorities, one wonders what the ostensible purpose of the parade was. If homosexuality is so “normal” and so widely supported,



why does it have to be so ostentatious? The impression is almost that the march was an organised demonstration against God and against Christianity. This impression is strengthened by the conduct of the marchers when they reached the tiny Christian witness. The police blew their whistles, the fire engines and ambulances set off their sirens, and the police band halted and played for several minutes to drown out the open-air preaching. The defiance and hatred of God was very evident.

Unwittingly, the marchers provided a powerful confirmation of the truth and accuracy of the Word of God. Alas for them! That Word condemns sodomy and unbelief and hatred of the people of God; and God is stronger than they are, and can and will prevail against them. “The Lord said unto My Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool” (Ps 110:1).

*DWBS*

---

## Protestant View

### Rome and Forgiveness

The Pope has recently pronounced, “I have decided, notwithstanding anything to the contrary, to allow all priests for the Jubilee Year to absolve of the sin of abortion those who procure it and who also seek forgiveness”. He thinks that he has the power to dispense the forgiveness of sin according to his own prerogative. It will only last for a one-year period of Jubilee beginning in December 2015, but it will not apply in Great Britain, where priests are already free to “forgive” women who have abortions.

No doubt certain things intended to be advantageous to Rome’s interest lie behind this gesture but it betrays gross spiritual ignorance of the true nature and grounds of the forgiveness of sin as taught in the Word of God. Even the unbelieving Pharisees grasped the fact that forgiveness belongs to God and not to the Church when they asked, “Who can forgive sins but God only?” (Mk 2:7). Furthermore, it demonstrates that Rome can apparently adapt its stance on moral issues – even for limited periods of time – yet without fundamentally changing its true teaching. Such subtlety and double-speaking is a hallmark of the kingdom of Satan.

May the day be hastened when abortion shall be outlawed everywhere, but until then it is the duty of the Christian Church to highlight the fearful nature of the sin of killing the unborn child. Women who have contracted the terrible guilt of this sin do not need a Roman priest to pronounce an empty forgiveness partly based on the sinner’s own contrition and doing “penance”; they need the infinitely-meritorious atoning blood of the Great High Priest

in heaven, the Lord Jesus Christ, to be sprinkled on their consciences. So David prayed, "Deliver me from blood-guiltiness, O God" (Ps 51:14). *AWM*

## Church Information

### Theological Conference

This year's Theological Conference will be held, God willing, in St Jude's Free Presbyterian Church, Glasgow, on Tuesday and Wednesday, October 27-28. Rev N M Ross is to act as chairman. It is expected that the following papers will be read, all of which will be in public:

#### Effectual Calling

*Rev D A Ross*

Tuesday 2.30 pm

#### Revival

*Rev W A Weale*

Tuesday 7.00 pm

#### The Book of Revelation

*Rev A W MacColl*

Wednesday 10.00 am

#### Cambuslang and the Seceders

*Rev D W B Somerset*

Wednesday 2.30 pm

#### Learning from Scottish Church History

*Rev D Campbell*

Wednesday 7.00 pm

*(Rev) J R Tallach*, Convener, Training of the Ministry Committee

### Acknowledgement of Donations

**The General Treasurer** acknowledges with sincere thanks the following donations:

*College & Library Fund*: Anon, £220, £100.

*Eastern Europe Fund*: N Pearce, Cymru, for the work in the Ukraine, £140; Anon, Ps 60:4, for the Lord's work in Odessa, £100.

*Jewish & Foreign Missions Fund*: Anon, £50; Anon, for Thembiso Home, £200.

*Legacy Reserve Fund*: Estate of late Mrs Margaret MacSwan, £24 754.30.

**Congregational Treasurers** acknowledge with sincere thanks the following donations:

**Barnoldswick**: Anon, £250.

**Duirinish**: *Communion Expenses*: Friend of the Cause, £100 per JC.

**Edinburgh**: Anon, £100, £100 per DC.

**Lochbroom**: E Stephen, Elgin, £25.

**Lochcarron**: Estate of late Mrs Henrietta MacLean, Lochcarron, £3357.01.

**Portree**: Anon, £500; C MacPhie, £180 per Rev IDM. *Sustentation Fund*: Anon, Beauly, £100. *TBS*: Anon, £60.

**Raasay**: DN, £250; Anon, £10, £100.

**South Harris**: *Communion expenses*: Anon, £30.

**Glasgow**: Mrs Buchanan, Fort William, £50 per Rev RML. *Bus Fund*: Anon, £20, £20, £20, £20. *Eastern Europe Fund*: Anon, £60, £50, £60, £60, £62, £62. *TBS*: Anon, £40.

**Greenock**: *Jewish & Foreign Missions Fund*: Anon, £10. *Sustentation Fund*: Anon, £20. *TBS*: Anon, £60. *Where Most Needed*: Anon, £15, £50, £20, £30.

# 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. Vatten: Sabbath 6pm. Thursday 7 pm (alternately in Struan and Vatten, fortnightly). Contact Rev I D MacDonald; tel: 014786 12110.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beaully** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, 10 Achany Rd, Dingwall, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. Manse tel: 01862 810615. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Laig:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev N M Ross; tel: 01349 864351.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 6 pm. Rev D Campbell, 35B Barnton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227.
- Farr** (by Daviot): Sabbath 12 noon. **Tomatin:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon. (Each of these services is held once in three weeks as intimated). **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 Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.
- Greenock:** 40 East Hamilton Street, Sabbath 2.30 pm.
- Halkirk:** Sabbath 11.30 am; Thursday 7.30 pm. Manse tel: 01847 831758. **Thurso:** Sabbath 5 pm; **Wick:** Church; **Strathly:** Church; no F P Church services.
- Harris (North): Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South): Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (as intimated). Prayer meetings in **Leverburgh**, **Sheilebost** and **Strond** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Contact Mr A MacRae; tel: 01463 790521.
- Kinlochbervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Church. No F P services at present. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Manse tel: 01851 890325. Contact Rev J R Tallach; tel: 01851 702501.
- North Uist: Bayhead:** Sabbath 12 noon, 6 pm; Wednesday 7.30 pm (fortnightly). **Sollas:** Wednesday 7.30 pm (fortnightly). Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS; tel: 01876 510233.
- Oban:** Church and Manse. No F P services at present.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. 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; Saturday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- 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, 6 pm; Wednesday 7 pm. Rev W A Weale, F P Manse, 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 J R Tallach; tel: 01851 702501.
- 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). Rev K M Watkins, 252 Brierciffe Road, Burnley, BB10 2DQ; tel: 01282 835800.
- Broadstairs:** Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU; tel: 0208 309 1623.

## Northern Ireland

- Larne:** Station Road. Sabbath 11.30 am, 6.30 pm; Monday 11.00 am. Contact Rev K M Watkins; tel: 01282 835800.

### Canada

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

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

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

### USA

**Santa Fe**, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Contact Mr Joseph Smith, 5222 Kendal Glen Court, Rosharon, Texas 77583; 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, 6.30 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.

**Gisborne**: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact: Dr G Cramp; tel: 02 7454 2722.

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

**Wellington (Carterton)**: Senior Citizens' Hall, 150 High Street North. Sabbath 11 am, 4 pm; 3rd Wednesday of the month (not secondary school holidays) 7.30 pm. Contact: Mr Hank Optland, P O Box 150, Carterton, 5743; tel: 02 7432 5625.

### 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. Contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua; or Mr D Levytskyi; tel: 00 38 048 785 19 24; e-mail: dlevytskyi@gmail.com.

### Zimbabwe

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

**Ingwenya**: Church and Secondary School. Rev A B MacLean. 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: 0026311 765032.

### Free Presbyterian Church Bookroom

133 Woodlands Road, Glasgow, G3 6LE Tel: 0141 332 1760

E-mail: fpbookroom@gmail.com Website: www.fpbookroom.org

#### Book Selection

	RRP	Offer
<b>Questions &amp; Answers on the Shorter Catechism</b>		
by John Brown of Haddington, RHB, 2006 [1846], pbk, 381 pp	£16.99	£13.59
<b>Valiant for Truth: Memoir and Letters of J K Popham</b>		
by J H Gosden, Gospel Standard Trust Publications, 1990, pbk, 352 pp	£7.50	£5.99
<b>The New Creationism: Building Scientific Theories on a Biblical Foundation</b>		
by Paul Garner, Evangelical Press, 2015, pbk, 302 pp	£10.99	£8.79
<b>By Faith, not by Sight</b> (second edition) by Richard B Gaffin, Jr.		
P&R Publishing, 2013, pbk, 158 pp	£9.99	£7.99
<b>Sermons by Noted Ministers of the Northern Highlands</b>		
edited by Rev Donald Beaton, F P Publications, 2015 [1930], hbk, 203 pp	£12.50	£9.99

(Postage is extra)

Subscription rates, including postage:

F P Magazine £26.00 (£2.00 per copy) • Y P Magazine £15.00 (£1.00 per copy)

Combined £39.00