

The Free Presbyterian Magazine

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

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

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Communions

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

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

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

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

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“As a Tale That Is Told”

Time is passing. And the beginning of a new year highlights the fact. **T**Moses the man of God put it like this: “We spend our years as a tale that is told” (Ps 90:9). The telling of a story does not generally take long; it is told and then it is over. This is just one of a series of figures that Moses used to emphasise the brevity of time. Even when he reached the advanced age of 120, perhaps many years after he wrote the Psalm, he would still feel the truth of what he had said. We, in spite of all the medical advances of recent generations, are unlikely to reach such an age. And even if further advances are made which would make it possible to live to 120, we must still die. We must pass into the eternal world – into either heaven or hell.

How then should we use the few years that we are yet to spend in this world? (And we would be foolish to promise ourselves more than a moment of time, before we are swept away into eternity, where so many billions of souls have already gone, many of them taken away very suddenly.)

1. We should make use of Moses’ petition: “So teach us to *number our days*, that we may apply our hearts unto wisdom”. If the Lord will hear us and give us some spiritual wisdom, how will we number our days? We will come up with a very small number. As already suggested, we should be conscious that our lives may very swiftly be brought to a conclusion. We should always live with death in view, and what lies beyond.

In commenting on this verse, David Dickson refers to the human tendency to “look upon the indefiniteness of the time of continuance of [life] as if the duration of it were infinite, and our days were innumerable”. They most certainly are not. But fallen human beings refuse to focus on anything beyond the seen and temporal; they assume that there is no urgency about being prepared for death, judgement and eternity. Obviously, people will confess that their lives are unlikely to go on till, say, 100. But the fundamental problem lies in an unwillingness to recognise the evil of sin, or even the danger of it leading to a lost eternity. People want to go on enjoying themselves in sin and forgetting about the things of the soul as much as they dare; they assume that they would not feel at home with God and the things of God.

Yet it is our duty, and our wisdom, to keep in mind the fact that our lives will soon be over, “as a tale that is told”.

2. We ought to apply our minds to the Saviour’s teaching on what should be *our priorities in life*. Having referred to the ordinary necessities of human life, such as food and drink and clothing, He added, “But seek ye first the kingdom of God, and His righteousness” (Mt 6:33). To seek a place in God’s kingdom and to be accounted righteous before God, through the saving work of Christ, is absolutely the most important matter that affects our well-being in time and in eternity.

If people point to their ordinary needs and the time and effort that must be spent in earning what will make it possible for them to obtain, for example, food and clothing, the answer lies in the further words of Christ: “All these things shall be added unto you”. If people seek salvation and find it, they become the children of God. And He undertakes to look after His children, so that they will have everything they really need, including food and clothing – to the extent that He, in His infinite wisdom, sees that it will be good for them. At last He will bring them safely to a better world where they will lack nothing. But we do not have long to seek salvation, for our lives are like “a tale that is told”. Unless we get right our priorities in life, it will soon be too late to seek salvation, which we so desperately need.

3. Since our days are few, how concerned we should be to *live every day to the glory of God*. Our opportunities to do so in this life, before the world, will soon be over. In the words of Paul: “Whether . . . ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Cor 10:31). If our aim in life is to glorify God in all that we do – and that is how it should be – then we should recognise clearly that we must be serious about keeping from sin. For instance, we must do all in our power, in dependence on God’s grace, to avoid temptation. Such was the Psalmist’s attitude; he prayed: “Turn away mine eyes from beholding vanity” (Ps 119:37).

How conscious we should be that if we do not have spiritual life in our souls, if we do not recognise our weakness, and if we are not dependent on God to protect us, then we cannot begin to glorify God. If we trust in ourselves, we will fail. But “the Lord taketh pleasure in them that fear Him” (Ps 147:11) – that is, those who have a holy respect to His commandments and seek to obey them. And if God takes pleasure in such people, He is glorified in them, in spite of the fact that their obedience is imperfect. The believer’s life will soon be over, “as a tale that is told”. There is no time to be wasted; they must seek to mortify sin and grow in holiness.

This requires watchfulness and prayer. Thus the Saviour directed His disciples: “Watch and pray”. In particular: “Watch and pray, *that ye enter*

not into temptation” (Mt 26:41). Soon the believer’s life will be over; then their opportunities to glorify God before the watching world – to be “living epistles” that the world cannot avoid reading – will come to an end. Godly people have been described as “the world’s Bible”; they are Christ’s epistles (2 Cor 3:3) which make it known what it is to live, not in the ways of sin, but in the ways of God. They demonstrate that it really is possible to live a godly life in the midst of so many difficulties.

How easy to make huge blots in these letters through sin, perhaps making these letters largely illegible! That was true of Jonah when, in disobedience, he fled to Tarshish from the path of duty. He was sound asleep during the storm; he was not praying to his God. The seamen could not read the letter. How greatly believers need God’s grace to keep them, not only from public disobedience but even from heart sins! But Jonah looked again, by faith, to God’s holy temple, where sacrifice was offered for the sins of Israelites. And after being brought back to dry land, he carried out his commission to declare God’s revelation to Nineveh. It was again possible to see in the life of Jonah, as a living epistle, clear evidence of God’s grace. However imperfect he continued to be, he was again an example to those around him of how one should live to God’s glory, during his short life in this world.

George Burder, a minister in Coventry and London about 200 years ago, was preaching on Matthew 16:26: “For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?”. In his final point of application he asked his congregation: “Can the whole world make no amends for the loss of a soul? Then prize the world less, and the soul more. Learn to think of the world now as you will think of it on a dying bed. A dying man would give all the world for his soul. When in health, he does not so much as think of it. Whilst he is able, he will do nothing at all; and he would fain do all when he is no longer able to do anything. What a strange delusion is this!

“Will mankind never recover from it after so many fatal examples? Be moderate in your pursuit of the world. Be diligent in business, but take care to be ‘fervent in spirit’ also (Rom 12:11). Time is short. Eternity is long. *Live for eternity*. Show your regard for your souls by earnestness and diligence in all the means of grace. If you prize your souls, you will prize Sabbaths and the Bible and sermons and prayer and serious friends. Redeem then the time. Hear the voice of God while it is called today, for ‘now is the accepted time . . . now is the day of salvation’.”¹

Look to Christ now, before it is too late, before the tale of your life – so short, especially in comparison with eternity – comes to an end.

¹ George Burder, *Village Sermons*, vol 2, sermon 26, pp 11,12.

God Commending His Love (1)¹

A Sermon by *John Macdonald*

Romans 5:8. *God commendeth His love toward us, in that while we were yet sinners, Christ died for us.*

As the love of God is the source of human salvation, so is the manifestation of that love the spring of Christian hope. Such is the doctrine of the passage surrounding our text. Paul has by clear argument established the doctrine of justification by grace, through faith, without works of law; and he has cleared it of all objections and defended it against the cavils of prejudice. Then, at the start of this chapter he enumerates the privileges which belong to a justified state. Amongst these he twice mentions *hope*, in the most prominent manner (vv 2,4). And truly hope is worthy of a high place in such a list of privileges, whether we view it in connection with its animating object, or its gladdening exercise.

What is it in its *object*? It is the “hope of the *glory of God*” – that is, of eternally enjoying God in the highest manifestation of His heavenly glory, and also of being ourselves transformed into the likeness of that glory, so that we shall be perfectly capable of enjoying it when our short and toilsome pilgrimage of faith in this world shall have come to an end.

And what is this hope in its *exercise*? “*We rejoice* in hope of the glory of God”; that is, we exult in the prospect of such glory, as that in which the heart may revel and expand itself to the very uttermost, because of its gracious, rich, exquisite and boundless character. Such a hope changes the whole man, and gives a joyfulness of character towards God.

But what is the spring of such a hope as this? May it be the mere result of imagination, like that of the world? Or may it be the sustained effort of a studied profession of religion, like that of formalists and hypocrites? No, we can give a better account of our hope than they: it will never “make us ashamed”, never leave us to miserable disappointment and everlasting contempt, as that other hope will do, for this is its spring: “*The love of God . . . shed abroad in our hearts by the Holy Ghost*”. There is here apparently an allusion to the procession of natural light from the sun which, entering by the opened eye, enables the whole man to perceive and rejoice in that glory of the firmament. The gospel is the light which flows from God and reveals Him in His love – it is the very light of love. When the blind eyes of the soul are opened by the work of the Holy Spirit, then the external light of love flows

¹Taken, with editing, from *A Pastor's Memorial*. Macdonald (1807-47) ministered in London and in Calcutta and was a son of the better-known John Macdonald, Ferintosh, the “Apostle of the North”. The other part of this sermon will appear next month, DV.

into the eyes of the soul by faith of the gospel, and the love of God is then shed abroad in the heart.

Jehovah is then seen in all the glory of His love and compassion to sinners, even as the earthly sun is seen in its own rays. Under the power of this manifestation of God's love, hope springs up and, as the inward perception increases, so does hope strengthen until it is matured. Note that it is not the *consciousness* of perceiving the love of God that is the spring of our hope, but it is the very *love* itself, which we perceive in God, as revealed in the gospel, that causes hope; just as it is not the consciousness of perceiving the sun that gladdens us daily, but rather it is seeing the sun itself that animates us for our work. Thus we are led to an important conclusion: the hope of the believer will ever be in proportion to his perception of the love of God to sinners in Christ Jesus; the strength of the one will vary as the fulness of the other is increased or diminished.

Now, seeing that this is the spring of Christian blessedness, it is certainly of the utmost importance that we contemplate the love of God in its highest degree and in its brightest display; that we receive it in its chief glory, to be shed abroad in our hearts, for then shall we be most joyful in our hope. But where shall we so find it? Even in this fact, "*while we were yet sinners, Christ died for us*". This is the highest manifestation of the love of God; for herein "God commendeth His love to us". When our hope springs from this supreme commendation shed abroad in our hearts, we shall never be ashamed or disappointed; for if the love of God was so great that He gave His Son to die for us as sinners, His enemies, can we ever despair of His love to us as believers, His friends? No, it cannot be. Therefore we shall ever rejoice in our hope.

We have to consider (1) an important *fact*, that Christ died for His people as sinners; and (2) that a certain *result* follows from this fact: in it God commends His love to us.

1. The grand fact of the Christian faith, that *Christ died for sinners*. May the Lord the Spirit, whose office it is to glorify Christ, be with us to enlighten us in the fulness and simplicity of this truth! This fact is the most extraordinary in the history of the world, and it is full of meaning. Let us view it in its simplicity, which is its strength.

(1.) The *person* spoken of is a being of supreme glory – Christ. And none is higher or better than He. He is the second among the Divine Three – the Son of God, one with the Father and the Spirit: "the image of the invisible God, the firstborn of every creature; for by Him were all things created . . . all things were created by Him and for Him: and He is before all things, and by Him all things consist". The Word was "in the beginning"; He was

with God, and was God. He was the “fellow” of Jehovah; He was “in the form of God, [and] thought it not robbery to be equal with God”. He it was who “made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross”.

Great indeed is this mystery of godliness, God manifest in the flesh! There is no other such being in the universe, nor can there be another Immanuel, “God with us”. He was, and is, very God. He became, and He still is, very man; “Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace”. Such is He who died for sinners.

(2.) The *act* which Christ performed was of the most intense and extreme kind. “He *died*.” Beyond this He could not go. Death is the penalty of sin and the utmost token of divine anger – when viewed in its full character, as the painful dissolution of the body and the fiery punishment of the soul. Now Christ endured all this, even the fulness of death as the curse of sin. He suffered all the agony connected with the painful and shameful death of a public execution on the cross. He took upon Him the fiery pangs of hell without going into it, for He gave Himself up to be forsaken of God until He cried out, under the inconceivable agony of that unseen dying: “My God, My God, why hast Thou forsaken Me?”

He endured the utmost that divine justice could require, through eternity, from those who die the second and eternal death. Here was the greatest act which one being can perform for another, whether in suffering or degradation. This act the Son of God performed for sinners. True, it was in His humanity that He died; but when He offered Himself up, it was by His divinity. Yet the act was that of the *one* God-man, Christ Jesus the Lord.

(3.) The *character* of those for whom Christ died was of the most unworthy kind. “He died for *us*.” But who are “we”? Men justified and sanctified, friends and disciples? Yes – now, if true Christians, we are so. But was it for us, *as such*, that He died? No, the Apostle disclaims the supposition: “Whilst we were yet *sinners*, Christ died for us”. When we speak of Christ having laid down His life for His people, we are too apt to think of only their present condition as saints, and not of their former and original state as sinners; and to suppose that the new character which His death has procured for them was that character in them to which the Lord had respect when He redeemed them.

We forget that the present holiness of saints was the very purchase of His death. He died for us when we were yet “without strength” – dead in sin and unable to think one righteous thought, or perform one spiritual action. “He

died for us”, when we were yet *ungodly* – that is, impious, without the love or fear of God, living as if there was no God in the world, and regarding ourselves as our own gods. He died for us when we were yet “sinners”, when He foresaw us actually rejecting His authority, violating His law, and habitually doing what is abominable to His infinite purity – when we were labouring under that awful sentence of death which declared us to be accursed of God, the outcasts of the universe, ready for destruction in the bottomless pit, and awaiting the Judge’s command to lead us forth to the eternal damnation of hell.

He died for us, to crown all, as *enemies* – enemies in the very constitution of our fallen minds, and in the everyday practice of our sinful lives, hating the character and the law of God, the true God. We were, at heart, in league with Satan, His arch-enemy – as instruments, slaves, subjects, partners in his deadly enmity against the Lord and His Anointed. Yes, when we were seen to be such enemies, for those very enemies Jesus Christ died! These are the circumstances of Christ’s death, which we ought never to forget: they are the very facts of the case, on which its merits depend. He who knows not that Christ died for sinners, as sinners, knows not at all the love of the Son of God.

(4.) Once more, mark the *closeness of relation* to sinners in which He died “for” them; that is, *in their stead*. No relation can be closer than that of a substitute or surety; he makes himself to be as we are; it is the nearest approach to His becoming our very selves that can be made. Christ died *instead* of sinners; not merely for their benefit, as a witness, martyr or example.

He who was God, became man. He who was God of omnipotence became the babe of weakness and the man of poverty. He who was the God of holiness put Himself in the place of the ungodly and made Himself answerable for their crime. He who was God of righteousness and Lawgiver of the universe came without sin and, “in the likeness of sinful flesh”, offered Himself as a sacrifice instead of the guilty, enduring their very punishment. He who was Lord of lords and King of kings became as one of His enemies, endured His own wrath due to them, drank the very cup which His own hand had filled for them as rebels, and died their very death by hanging on “the accursed tree”. “He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.”

May we not now say, “How amazing, how glorious a *fact* is this!” “Christ died for us when we were yet sinners!” How worthy is such a fact of being the very foundation of that scheme which is designed to bring infinite glory to God! To the worldly mind it seems of little moment, never to be thought

upon. But, to the believer it is one of unceasing wonder, of increasing astonishment. He can never master it; yet he can never be done with it. He feels the necessity that exists for an eternity, and for perfection, to enable him to approach its invisible summit or sound its unknown depths.

Christ as Prophet – Some Lessons¹

Thomas Boston

1. From the doctrine of Christ as Prophet we may infer the continual necessity of a standing ministry. Christ has gone into heaven, and will continue there until the time of the restitution of all things. But by His ministers, His ambassadors, He daily instructs us; for that purpose He has set them in the Church by a firm and lasting arrangement, which shall remain to the end of the world (Mt 28:16,20). This is a great and valuable privilege; we ought to prize it highly and be careful to make good use of it. This alone is sufficient to counterbalance the greatest outward affliction that people can meet in the world; therefore we have that promise: “Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers” (Is 30:20).

2. The most unrefined and ignorant may be taught, since Christ executes the office of a Teacher. He can teach the most stupid and give them an understanding; thus they may know the truths of the gospel. Therefore ignorance can be no excuse to gospel-hearers; Christ offers Himself to them as a Teacher. Let the most ignorant among you apply to Him, and He would teach you more than the most accomplished philosophers could ever attain by all the use they make of their natural understanding.

3. The weakest Christians need not be discouraged at the dullness and incapacity which they find in themselves, for Christ can easily reveal to babes what is hidden from the wise and prudent. The Psalmist says, “The testimonies of the Lord are sure, making wise the simple”. Yes, the Lord delights to choose such as you are, so that His grace may appear more conspicuous in your weakness (1 Cor 1:26,27).

Well then, weak but serious Christian, do not be discouraged because you are not as quick in grasping things as others around you. Many of your neighbours may know more in other things than you do, but you are capable of knowing as much as is necessary for the salvation of your soul, and shall certainly know this if Christ is your Teacher. And that is sufficient to make you happy for ever. Others may indeed far excel you in the knowledge of

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

other things, but if you know Jesus Christ, and the truth as it is in Jesus, one drop of your knowledge is more valuable and desirable than a whole sea of natural and political knowledge. One precious truth sucked from the breast of Christ by faith and prayer, is infinitely better than ten thousand dry notions, hewn out by torturing the understanding.

4. Prayer is a proper means for the increase of knowledge. Prayer is the golden key that unlocks this sacred treasure. When Daniel was to expound the secret contained in the King's dream, about which the Chaldean magicians had racked their brains to no purpose, he addressed God by prayer (Dan 2:17,18). And you see what success he had: the secret was revealed to him. Luther was wont to say that three things made a divine: meditation, temptation and prayer. And a holy man in England was wont to study upon his knees. Indeed those truths which are got by prayer leave an unusual sweetness on the heart. In the use of means you should have your eyes towards Christ, praying that He would open your understandings and enlighten your minds with saving knowledge. This was David's practice (see Ps 119:18,33,34).

5. Learn from this what reception you are to give to the Word. Do not be strangers to your Bible, but read it as Christ's word to you, with reverence, faith and love. Make conscience of attending the preaching of the Word, the dispensation of the sacraments, and catechising. Set yourselves to drink up the doctrine of Christ from Himself as your Teacher; if people believed that Christ was exercising His prophetic office among them in that way, they would not dare to treat these means of grace as they do.

6. See here the abomination of the Quakers and other enthusiasts who separate the Spirit from the Word. To these may be added those who take up principles which have no basis in the Word, on the credit of dreams, visions, voices and impressions. And much more those who do so on their own light fancies, without serious examination of them by the Word. They all act in direct opposition to Christ as the great Teacher sent from God; consequently the light that is in them is darkness.

7. See also the abomination of formal and legal professors of religion, who know nothing of religion but keeping the law. Being unacquainted with a due sense of their own emptiness and darkness in spiritual things and how to make use of Christ as a Prophet, they content themselves with the Word without the Spirit, and what they can hammer out of it on their own anvil – so separating the Word from the Spirit. Thus they live ignorant of the Spirit's light on the Word, and how He makes Scripture truths clear to them. This can only be had through the soul going out of itself and its own wisdom to Christ, in a way of believing and depending on Him for influences of light and knowledge. Ignorance is the ruin of many in our day.

8. Woe to them then that have the teaching of the Word without the Spirit. Are men not concerned about hearing so much without being illuminated by the Spirit in anything? Christ may be a Prophet to others, but He cannot be one to such people. Let them seriously consider that awful passage: "If our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor 4:3,4).

9. Receive Christ as a Prophet, and learn to make use of Him daily in this way. Renounce your own wit and wisdom, and receive instruction from the mouth of this divine Teacher, who teaches to profit. Be of a docile disposition, willing to be taught by God: for "the meek will He teach His way". And, for the Lord's sake, do not refuse to listen to the voice of this great Prophet; otherwise it will be your ruin. Consider the awful truth of this verse: "It shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people" (Acts 3:23). Hear Him then and "beware lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish" (Acts 13:40,41).

Growth in Grace¹

4. Practical Applications

J C Ryle

I leave the subject of growth in grace here. Far more might he said about it, if time permitted. But I have said enough, I hope, to convince my readers that the subject is one of vast importance. Let me wind up all with some practical applications.

(1) This book may fall into the hands of some who know nothing whatever about growth in grace. They have little or no concern about religion. A little proper Sabbath church-going makes up the sum and substance of their Christianity. They are without spiritual life and, of course, they cannot at present grow. Are you one of these people? If you are, you are in a pitiable condition.

Years are slipping away and time is flying. Graveyards are filling up and families are thinning. Death and judgement are getting nearer to us all. And yet you live like one asleep about your soul. What madness! What folly! What suicide can be worse than this?

¹The final part, with editing, of a chapter from Ryle's volume, *Holiness*. The previous part, last month, described "the means those who desire to grow in grace must use".

Awake before it is too late; awake, arise from the dead and live to God. Turn to Him who is sitting at the right hand of God, to be your Saviour and Friend. Turn to Christ, and cry mightily to Him about your soul. There is yet hope. He that called Lazarus from the grave has not changed. He that commanded the widow's son at Nain to arise from his bier can yet do miracles for your soul. Seek Him at once: seek Christ if you would not be lost for ever. Do not stand still talking and intending and wishing and hoping. Seek Christ so that you may live, and so that living you may grow.

(2) This book may fall into the hands of some who ought to know something of growth in grace, but at present know nothing at all. They have made little or no progress since they were first converted. They seem to have "settled on their lees" (Zep 1:12). They go on from year to year content with old grace, old experience, old knowledge, old faith, an old measure of attainment, old religious expressions, old set phrases. Like the Gibeonites, their bread is always mouldy, and their shoes are patched and clouted. They never appear to get on. Are you one of these people? If you are, you are living far below your privileges and responsibilities. It is high time to examine yourself.

If you have reason to hope that you are a true believer and yet do not grow in grace, there must be a fault somewhere, a serious fault. It cannot be the will of God that your soul should stand still. "He giveth more grace." He has "pleasure in the prosperity of His servant" (Jas 4:6; Ps 35:27). It cannot be for your own happiness or usefulness that your soul should stand still. Without growth you will never rejoice in the Lord. (Phil 4:4). Without growth you will never do good to others. Surely this lack of growth is a serious matter. It should raise in you great searchings of heart. There must be some "secret thing" (Job 15:11). There must be some cause.

Take the advice I give you. Resolve this very day that you will find out the reason why you stand still. Probe with a faithful and firm hand every corner of your soul. Search from one end of the camp to the other, till you find out the Achan who is weakening your hands. Begin with an application to the Lord Jesus Christ, the great Physician of souls, and ask Him to heal the secret ailment within you, whatever it may be. Begin as if you had never applied to Him before, and ask for grace to cut off the right hand and pluck out the right eye. But never, never be content if your soul does not grow. For the sake of your peace and your usefulness, and for the honour of your Maker's cause, resolve to find out the reason why.

(3) This book may fall into the hands of some who are really growing in grace, but are not aware of it and will not accept that it is so. Their very growth is the reason why they do not see their growth. Their continual in-

crease in humility prevents them feeling that they get on.² Like Moses, when he came down from the mount from communing with God, their faces shine. And yet, like Moses, they are not aware of it (Ex 34:29). Such Christians, I grant freely, are not common. But here and there such are to be found. Like angels' visits, they are few and far between. Happy is the neighbourhood where such growing Christians live! To meet them and see them and be in their company, is like meeting and seeing a bit of "heaven upon the earth".

Now what shall I say to such people? What can I say? What ought I to say? Shall I bid them awake to a consciousness of their growth and be pleased with it? I will do nothing of the kind. Shall I tell them to plume themselves on their own attainments and look at their own superiority to others? God forbid! I will do nothing of the kind. To tell them such things would do them no good. To tell them such things, above all, would be a useless waste of time. If there is any one feature about a growing soul which specially marks

²Christians may be growing when they think they do not grow. "There is that maketh himself poor, yet hath great riches" (Prov 13:7). The sight that Christians have of their defects in grace, and their thirst after greater measures of grace, makes them think they do not grow. He who covets a great estate because he has not so much as he desires thinks himself poor.

Thomas Watson

Souls may be rich in grace and yet not know it nor perceive it. The child is heir to a crown or a great estate, but knows it not. Moses' face did shine, and others saw it, but he perceived it not. So many a precious soul is rich in grace, and others see it and know it and bless God for it, and yet the poor soul perceives it not. Sometimes this arises from the soul's strong desires for spiritual riches. The strength of the soul's desires after spiritual riches doth often take away the very sense of growing spiritually rich. Many covetous men's desires are so strongly carried forth after earthly riches that, though they do grow rich, yet they cannot perceive it; they cannot believe it. It is just so with many a precious Christian: his desires after spiritual riches are so strong, that they take away the very sense of his growing rich in spiritual things.

Many Christians have much worth within them, but they see it not. It was a good man that said, "The Lord is in this place and I knew it not". Again, this arises sometimes from men neglecting to make up their accounts. Many men thrive and grow rich and yet, by neglecting to make up their accounts, they cannot tell whether they go forward or backward. It is so with many precious souls.

Again, this arises sometimes from the soul casting up of its accounts too frequently. If a man should cast up his accounts once a week, or once a month, he may not be able to discern that he grows rich, and yet he may grow rich. But let him compare one year with another, and he shall clearly see that he does grow rich.

Again, this sometimes arises from the soul's mistakes in making up its accounts. The soul many times mistakes: it is in a hurry, and then it puts down ten for a hundred, and a hundred for a thousand. Look, as hypocrites put down their counters for gold, their pence for pounds, and always value themselves above the market, so sincere souls often put down their pounds for pence, their thousands for hundreds, and still value themselves below the market.

Thomas Brooks

him, it is his deep sense of his own unworthiness. He never sees anything to be praised in himself. He only feels that he is an unprofitable servant and the chief of sinners. It is the righteous, in the picture of the Judgement Day, who say, "Lord, when saw we Thee an hungered, and fed Thee?" (Mt 25:37). Extremes do indeed meet strangely sometimes. The conscience-hardened sinner and the eminent saint are in one respect singularly alike. Neither of them fully realises his own condition. The one does not see his own sin, nor the other his own grace.

But shall I say nothing to growing Christians? Is there no word of counsel I can address to them? The sum and substance of all that I can say is to be found in two sentences: Go forward. Go on.

We can never have too much humility, too much faith in Christ, too much holiness, too much spirituality of mind, too much charity, too much zeal in doing good to others. Then let us be continually forgetting the things behind, and reaching forth unto the things before (Phil 3:13). The best of Christians in these matters is infinitely below the perfect pattern of his Lord. Whatever the world may say, we may be sure there is no danger of any of us becoming too good.

Let us cast to the winds as idle talk the common notion that it is possible to go too far in religion. This is a favourite lie of the devil, and one which he circulates with vast industry. No doubt there are enthusiasts and fanatics to be found who bring an evil report upon Christianity by their extravagances and follies. But if anyone means to say that a mortal man can be too humble, too charitable, too holy, or too diligent in doing good, he must either be an infidel or a fool. In serving pleasure and money it is easy to go too far. But in following the things which make up true religion and in serving Christ there can be no extreme.

Let us never measure our religion by that of others, and think we are doing enough if we have gone beyond our neighbours. This is another snare of the devil. Let us mind our own business. "What is that to thee?" said the Master on a certain occasion. "Follow thou Me" (Jn 21:22). Let us follow on, aiming at nothing short of perfection. Let us follow on, making Christ's life and character our only pattern and example. Let us follow on, remembering daily that at our best we are miserable sinners. Let us follow on, and never forget that it signifies nothing whether we are better than others or not. At our very best we are far worse than we ought to be. There will always be room for improvement in us. We shall be debtors to Christ's mercy and grace to the very last. Then let us leave off looking at others and comparing ourselves with others. We shall find enough to do if we look at our own hearts.

Last, but not least, if we know anything of growth in grace, and desire to

know more, let us not be surprised if we have to go through much trial and affliction in this world. I firmly believe it is the experience of nearly all the most eminent saints. Like their blessed Master they have been men of sorrows, acquainted with grief, and perfected through sufferings (Is 53:3, Heb 2:10). It is a striking saying of our Lord: "Every branch in Me that beareth fruit, [My Father] purgeth it, that it may bring forth more fruit" (Jn 15:2).

It is a melancholy fact that constant temporal prosperity, as a general rule, is injurious to a believer's soul. We cannot stand it. Sickness, losses, crosses, anxieties and disappointments seem absolutely needful to keep us humble, watchful and spiritually-minded. They are as needful as the pruning knife to the vine, and the refiner's furnace to the gold. They are not pleasant to flesh and blood. We do not like them and often do not see their meaning. "No chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward, it yieldeth the peaceable fruit of righteousness" (Heb 12:11). We shall find that all worked for our good when we reach heaven. Let these thoughts abide in our minds, if we love growth in grace. When days of darkness come upon us, let us not count it a strange thing. Rather let us remember that lessons are learned on such days which would never have been learned in sunshine. Let us say to ourselves: This also is for my profit, that I may be a partaker of God's holiness. It is sent in love. I am in God's best school. Correction is instruction. This is meant to make me grow.

I leave the subject of growth in grace here. I trust I have said enough to set some readers thinking about it. All things are growing older: the world is growing older; we ourselves are growing older. A few more summers, a few more winters, a few more sicknesses, a few more sorrows, a few more weddings, a few more funerals, a few more meetings, and a few more partings, and then what? Why, the grass will be growing over our graves!

Now would it not be well to look within, and put to our souls a simple question? In religion, in the things that concern our peace, in the great matter of personal holiness, are we making progress? *Do we grow?*

[God] is within hearing, however weak the cry. A sigh, a groan, if sincere, reaches His ears; nor will he be inattentive to the silent tear, if it comes from a broken heart; He will bottle it and keep it in remembrance; yea, these bitter waters shall ere long be turned into wine, when the marriage of the Lamb is come.

Everything is more tolerable to a true and living faith than sin.

There are two opposite principles in the regenerate soul . . . constantly acting in perfect contrariety to each other . . . In the same mind there is the wisdom of the flesh and the wisdom which is from above; in the same will, a delight in the law of God and also a lusting after sin; and in the same affections, the love of God and the love of other things, the fear of God and the fear of man.

Thomas Charles

Christ the Mediator¹

2a. Development of the Doctrine – Early Controversies

Rev A W MacColl

William Cunningham notes that most parties in the controversies over the person of Christ generally admit the true humanity of Christ.² Although the Gnostics³ in the second century had wrought great mischief in the Church by denying the humanity of Christ, and the Arians⁴ in the fourth century had also wrought much damage by denying His divinity, the early Church as a body had always believed in both the divinity and humanity of the Mediator.

The clarity and force of biblical teaching on these points was undeniable, as evidenced, for example, by Paul's statements in Hebrews 2:14: "For as much as the children are partakers of flesh and blood, He also Himself likewise took part of the same"; in Romans 8:3: "God sending His own Son in the likeness of sinful flesh, and for sin"; and John's warnings in his Epistles against those who denied that Christ had come in the flesh. Regarding His divinity, the Church could sincerely and consistently echo the confession of Thomas concerning Christ, "My Lord and my God" (Jn 20:28). The question to be dealt with, however, was how the early Church came to the correct way of *formulating* what it always believed regarding "the scriptural view of the constitution of Christ's person". Truth is often brought into clearer focus through controversy and that was certainly the case in regard to Christology, where refuting error signally helped to clarify the true position.

One early heretical opinion was that of Appollinarianism, "which taught that Christ had a true body and an animal soul, but that in Him the eternal Son, or Logos [the Word], took the place of a rational spirit".⁵ This view was, like Gnosticism, one that denied the true humanity of Christ. Appollinarians held that, instead of a human soul, the Mediator had either a super-angelic essence dwelling in a human body or that the divine nature of the

¹The first two sections of this paper, in the past two months, gave the Scripture basis for the doctrine.

² Cunningham, *Historical Theology*, Banner of Truth reprint, 1994, vol 1, p 307.

³Among other flagrant errors, the Gnostic heretics believed they alone were able to understand spiritual truth, and that physical matter was essentially sinful. They thus denied the reality of Christ's incarnation.

⁴Followers of Arius, a presbyter of Alexandria in the early fourth century AD, who denied that the Son was eternal and of the same divine essence with God the Father. They merely held that He was the first of God's creatures.

⁵A Cairns, *Dictionary of Theological Terms*, Ambassador-Emerald, 1998, p 32. "Animal" soul here refers to the activity of the soul which is influenced by physical matter, as opposed to the higher activities of reason, conscience and religion.

Logos dwelt within a human body. Appollinarianism was not only in error regarding the real humanity of Jesus, but it serves to emphasise the dangers which a three-fold understanding of human nature – as consisting of body, soul and spirit – may lead to.⁶

The constitution of the person of the Mediator was fully discussed in the fifth century in the Nestorian and Eutychian controversies, culminating in the Church pronouncements of the Council of Chalcedon in 451. Nestorians and Eutychians professed to hold to the decisions of the earlier Councils of Nice and Constantinople, refuting the Arians, and asserting the doctrine of the Trinity and the divinity of Christ. They professed both the humanity and the divinity of Christ but they held opposite views of how the human and the divine existed in Him.

Nestorians taught that not only did Christ have two natures, but that He had two consciousnesses, to the extent that He was, to all intents and purposes, two distinct persons. Now, although Nestorius himself would not have gone quite so far as to assert that Christ subsisted in two persons, his teaching was flawed in that it failed to emphasise the unity of the two natures in the one person of the Mediator. Louis Berkhof wrote, “Instead of blending the two natures into a single self-consciousness, Nestorianism places them alongside of each other with nothing more than a moral and sympathetic union between them.”⁷

Eutychians, on the other hand, professed to emphasise the unity of Christ’s person, but they did so to the extent that they confounded the two natures of Christ. They held that Christ has but one nature, a kind of composite between the divine and the human. Eutychianism was condemned by the Council of Chalcedon in AD 451, but it later appeared in the form of the Monophysite heresy. Monophysite simply means consisting of one nature. Monophysitism was essentially the same error as Eutychianism but it re-emerged in a particularly strong form in the heresy of Monothelitism. Monothelites asserted that Christ had only one will. This will was neither human, nor divine, but a composite – a third, unique will existing only in Christ.

Alan Cairns summarises the final decision on the matter arrived at by the Council of Constantinople: “The Council of Constantinople in 680 laid down the accepted biblical position: Christ has two natures, and therefore two wills, divine and human. The human is always subordinate to, and in total harmony

⁶This view that human nature consists of three parts – also called *trichotomy* – is not generally adopted by Reformed theologians, who hold that human nature consists of “a true body and a reasonable soul” and that the biblical terms *soul* and *spirit* refer to the same spiritual essence. See L Berkhof, *Systematic Theology*, Banner of Truth, 2000, pp 191-6, 306-7.

⁷Berkhof, *The History of Christian Doctrine*, Banner of Truth, 1997, p 105.

with, the divine. By its union with the divine will, the human did not cease to be human, but was so exalted as to be always in harmony with the divine.”⁸

The theological outcome of these controversies might be expressed in the words of the *Westminster Confession of Faith*: “Two whole, perfect and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, *without conversion, composition, or confusion*. Which person is very God, and very man, yet one Christ, the only Mediator between God and man”. This statement of the Westminster divines is based on that of the Council of Chalcedon and simultaneously secures the biblical, orthodox position while refuting the various heresies most comprehensively and successfully.

John Love's Early Years¹

5. Preacher of the Gospel

Roy Middleton

B*ecomes a probationer.* John Love finished his divinity course in May 1778. The students' association then concluded until the next term. Love's diary of 13 May 1778 reads, “The Lord gave me something of His presence at the Society this night. It met in order to be dismissed. And, through the remaining part of the evening, He was graciously with me” (2:26-27).² The year ended, however, on a solemn and sad note for James Baillie's students. Love's diary for the 21 April 1778 refers to a discourse he was preparing, to be delivered before the professor and the class: “I could make no progress in my discourse; but I heard of the Professor's being taken ill, so that I will not be required to deliver it to-morrow” (2:26-27). Just a week later Baillie was dead – he was just 55.

Having finished his divinity course, John Love returned to Paisley till he would apply for a licence to preach the gospel. On returning home he had a long conversation with his minister, James Morrison, which in Love's words, “edified, cheered and comforted”. He then writes in his diary, “I felt en-

⁸Cairns, *Dictionary of Theological Terms*, pp 232-3.

¹This is a further section of an abridgement of a new introduction to John Love's *Memorials*, which has now been republished, by Free Presbyterian Publications, and costs £35.50 for the two hardback volumes, running to around 1000 pages in total. The previous section, in November, described Love's last years as a student. References to the *Memorials* are placed in the body of the text, with volume and page numbers in brackets.

²It is not possible to determine how long this voluntary society continued after John Love left Glasgow. It appears to have been still in existence four years later in 1782, when Love sent an address to the “Brethren”. The address is in *Memorials*, vol 1, pp 457-460.

couraged, in my prospect of the work of the ministry, to think of laying the matter before the Lord, that He would give clearness in my going forward to it, so that I might venture to allow myself to be named to the Presbytery, as an applicant for licence by the month of August next. Felt an inclination towards ministerial work more stirred up in me than before. . . . Felt inclined to visit Mrs S, and had two passages of Scripture in my view, as very suitable to her case. Had a comfortable and refreshing meeting and conference with her. That part of a minister's work, which consists in supporting and comforting the saints when in dark exercises, appeared sweet and desirable to me" (2:258-9).

In the weeks that followed, John Love experienced a measure of spiritual perplexity which seems to have temporarily shaken his resolve to enter the ministry. After his spiritual anxieties were removed, his call to serve Christ as a minister was finally resolved. The chief means used by the Lord to clear his way was James Durham's *Commentary on Revelation*, which he had been reading since early June 1778. The details are in his diary insert for 12 June 1778: "I was stirred up, this morning, to bless the Lord for preserving in the Church the tract of Mr Durham on the 'Call to the Ministry', whereby I have thus, as it were, him to advise with, when such faithful, tender, conscientious ministers are nearly all gone. This makes me hope that the Lord intends to bless it for clearing my way to the ministry. I had designed to read it this day, and this confirms my purpose" (2:325-6).³

After Durham's tract had cleared his way, he applied to the Presbytery for licence. On 24 June 1778 he records that James Morrison wanted to see him: "He wishes me to hasten my trials, so that I may be licensed shortly after the meeting of Synod. O that I could get the matter put into the Lord's hands! He proposed that I should take some old discourses, but this I declined. He then proposed that I should choose subjects for myself: this also I declined. I desire that all may come from the Lord Himself, in His own appointed way, without my having any hand in the matter. . . . My inclination to the work of the ministry is more solid, spiritual and believing, than ever. Though I see myself to be far, very far from what I should be, yet I hope in the Lord for endless supplies of grace" (2:354-5).

The last biographical note supplied by the editor comes after Love's final diary insert printed in the *Memorials*; it is for Tuesday, 28 July 1778 and reads: "Mr Love was informed on this day that the Presbytery had appointed

³The tract of James Durham that he found so helpful occurs in his exposition of Revelation 1:20, "the seven stars are the angels of the seven churches" in Chapter 1, lecture 9 (on pp 66-77 of the Old Paths Publications reprint of James Durham, *A Commentary on the Book of Revelation*, 2000).

as the subjects of his trial discourses the second clause of John 15:4 ('Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me'), and the question, 'Are we justified by faith alone?' (2:454).

The Presbytery's choice of the doctrine of justification as the theological topic on which Love would have to deliver a trial discourse fitted in rather well with some of his recent studies. On the day after James Morrison asked to see him, and a month before the Presbytery set the subjects for his trials, he wrote a paper titled, "On the definition of justification". Love then went to Renfrew, just five miles from Paisley, mainly to visit his grandfather but also to see Colin Campbell, the minister of the Established Church there. Campbell persuaded Love to go with him on a pastoral visit to see a Mr H. In conversation, Love must have explained his morning activity of writing a paper on justification. At this point Mr H pressed the young student to read what Thomas Goodwin had written on justifying faith, and particularly on the gospel offer.⁴

During the month of June 1778 Love was occupied in writing short papers on different aspects of the doctrine of salvation. There are three papers on the evidences of regeneration, another on justification, this time focusing on the imputed righteousness of Christ as the sole title to everlasting life, and one on the connection between regeneration and justification.⁵ All these papers were written a month before his Presbytery's decision that he would deal with justification by faith alone.

Prior to his trials for licence John Love paid a visit to James Alice, an Antiburgher minister in Paisley. Alice warned Love to expect difficulties in the work of the ministry. It is an indication of the intellectual abilities of the Secession ministry that Alice advised Love to read Thomas Boston's Latin treatise on the accentual marks in the Hebrew text. Alice offered to let him read his copy of the book, "when I might feel inclined and ready for it" (2:400). John Love's trials to become a probationer in the Church of Scotland were successful and he was licensed by the Presbytery of Paisley on 24 December 1778, when he was just 21.

How John Love came to write the Memorials before the age of 21. Practically all the material that forms the two volumes of the *Memorials* was written before he was licensed by the Presbytery of Paisley. The reader is compelled to ask how a young man, converted for just three years, could write material revealing so firm a grasp of Reformed theology combined with such a depth of experimental religion. Before we seek to address that question, it

⁴The treatise referred to is in *The Works of Thomas Goodwin*, Edinburgh, 1864, vol 8.

⁵All these papers are preserved in *Memorials*, vol 2.

is useful to remember that others in the history of the Church have written similar material at a young age. The first edition of the *Institutes of the Christian Religion* was published when John Calvin was 27, and much of the material must have been written earlier. The vast body of writings of James Durham, to whom Love was indebted for clearing up his call to the ministry, was written by the age of the 36.

Looking specifically at the factors influencing John Love's ability to write the material in the *Memorials* we would suggest the following:

(1) Though his parents were unconverted when he was a child, he was brought up in a home where family worship was held morning and evening. By the age of 12 he had read the Bible through six times. Hence, from his earliest days he was familiar with the text of Scripture. Added to this, he learned *The Shorter Catechism* of the Westminster Divines from his earliest years and would, by this means, have had in his memory a systematic grasp of theology.

(2) Academically John Love was a prodigy. Though not unique, it was rather unusual for a boy to go to university at the age of 10. From a very early age he had a love of mathematics and was competent in both Greek and Latin and could therefore read the New Testament in its original language.

(3) Following his recovery from a lapse into Socinianism, and his subsequent conversion, he had a consuming concern for Calvinistic orthodoxy.

(4) Private prayer and meditation on the Scriptures formed a significant part of his life after his conversion. From the glimpse we have of this in his diary it seems that five to six hours of each day were given to prayer, Bible reading and meditation. Many of the papers in the *Memorials* are the fruit of these times of meditation on the Scriptures. One of the earliest accounts of Love states, "A favourite practice, which he continued to the end of his life, was to write short daily meditations, in a regular series, upon connected passages of Scripture".⁶

(5) His attendance at communion seasons and hearing outstanding ministers preach, along with fellowship with the godly in the west of Scotland, would have left an indelible impression on the young convert.

(6) However, by far the greatest influence was his vast reading in the last three years of his divinity course. He seems to have absorbed the best of the Reformed divines of the Reformation and post-Reformation era, along with the English Puritans and seventeenth and eighteenth-century Scottish experimental writers.

⁶*Biographical Dictionary of Eminent Scotsmen*, vol 5, p 385. The *Dictionary* account adds, "These, as well as his sermons, were written in shorthand and were therefore unintelligible until the key to his alphabet was found . . . otherwise [they] would not have seen the light."

Obituary¹

Mr Ken van Kralingen

Ken van Kralingen was born in Rotterdam, The Netherlands, on 15 February 1935. He was the youngest of seven children raised in a God-fearing home and was taught the Scriptures from his youth. He was indeed brought up “in the nurture and admonition of the Lord”. He grew up at a time when Holland was ravaged by the effects of German occupation during World War II and he experienced much hardship throughout his childhood and learned early in his life about the reality of death. He was naturally of a serious disposition and experienced periods of intense conviction of sin throughout his young years. In the environment in which he was raised, the free offer of the gospel was seldom conveyed in the preaching of the Word. He was greatly solemnised as a result of a childhood accident in which he received a severe electric shock. During this time he came to the stark realisation that if he was to be taken away from this world it would be to a lost eternity.

Mr van Kralingen married Lydia in 1958 and together they decided to emigrate to New Zealand in the hope of building a better life. Just prior to their departure, a niece brought a package of Free Presbyterian Church magazines kindly given by her school headmaster, who had heard of their intention to move to New Zealand. In the Lord’s providence this provided the first point of contact with the Church that was soon to become their spiritual home.

In 1959 Mr van Kralingen joined the fledging Auckland congregation of the Free Presbyterian Church of Scotland, which had recently commenced meetings for public worship. Rev William MacLean, minister of the Gisborne congregation, made regular visits to Auckland to provide supply. Mr van Kralingen was deeply impressed when he first heard Mr MacLean in prayer. He later expressed to Lydia his belief that the Holy Spirit was present at the prayer meeting that evening. From this point forward the van Kralingen family attended the services regularly.

Mr MacLean was much loved and appreciated by a generation of converts in Australia and New Zealand who had been blessed by his preaching. It was through the instrumentality of his preaching that Mr van Kralingen was brought to a saving knowledge of the way of salvation through the merits of the Saviour. He came to the realisation that he was an enemy of Christ by wicked works. Having searched for many years, he was now brought to the blessed understanding that in the free offer of the gospel there is an invitation

¹Contributed by members of the family.

to poor, lost and needy sinners to come to Christ alone for salvation. And he was enabled by divine grace to close in with His Saviour.

When speaking to others in later years, he would often reiterate his love for the freeness of the gospel offer and the blessedness of hearing preaching where this was prominent. He returned from the Gisborne communion, from which he dated his conversion, brimming with the love of Christ and the joy of the Holy Ghost. He immediately wished to share these experiences with his wife, who had been unable to attend this communion season. To see her husband so transported with spiritual joy brought her to the sobering realisation of her own spiritual state and her need of a Saviour. This was instrumental in leading her to the Saviour a number of years later.

Mr van Kralingen was among the first to be ordained to the office of the eldership in the Auckland congregation, on 19 March 1963. The other men were the late Mr Edwin Christensen and the late Mr Donald Beaton. The text at their ordination service was: "Be thou faithful unto death, and I will give thee a crown of life" (Rev 2:10). In 1968 the Auckland congregation was blessed with their first minister, Rev Donald Malcolm Macleod. He laboured in the congregation for a decade before the Lord called him to glory.

After this period, the congregation was vacant for 32 years. During this time, the elders of the congregation faithfully maintained services, punctuated by most welcome visits from church deputies as well as Revs E A Rayner and J A T van Dorp. Mr van Kralingen was thorough and prayerful in his preparation for reading sermons at public worship. He felt much of the gravity and responsibility of the office which he held and the responsibility entrusted to him by his Saviour to shepherd the flock. He was a faithful and stable influence, with much sanctified common sense. During the turbulent period of the APC split he remained steadfast in his adherence to the truths he held dearly. He was often heard saying, "There is no perfect Church on earth but show me, if you can, a Church that adheres more closely to the teachings of the Bible than the Free Presbyterian Church of Scotland".

Mr van Kralingen and his wife Lydia provided a hospitable home for a large number of Church deputies who visited the congregation during the decades prior to the arrival of Rev Jett Smith. It was cause for much thankfulness to him that the Lord had answered the many prayers which had been sent up for one of His servants to be sent to the Auckland congregation.

In the latter years of his life, Mr van Kralingen became the main carer of his disabled wife. He was devoted and selfless in his care for her. Three months before his death he was admitted to hospital with a life-threatening illness. He took this as a solemn warning that his days on this earth were numbered.

He took the morning service on the Sabbath before he passed to his eternal rest. The text of the sermon he read that morning was Luke 14:17: "And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready". We believe that he could say from personal experience: "For to me to live is Christ, and to die is gain" (Phil 1:21). He died suddenly the next morning, Monday, 18 November 2013.

The Kirk Session tribute stated: "The Auckland Congregation feel a sense of great loss at the passing of Mr van Kralingen. He was a highly esteemed and much loved elder of the congregation for 47 years. His many years of service in the Church were characterised by a humble, yet faithful, devotion to his Master, and also the witness of the Church, which he had come to love. The congregation and Presbytery to which he belonged miss his wise counsel and are keenly aware of the loss of a godly man whose life, walk and conversation was salt and light among us. We would humbly implore the Head of the Church to raise up others to take his place in the Church here below.

"'Mark the perfect man, and behold the upright: for the end of that man is peace' (Ps 37:37). 'Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men' (Ps 12:1)"

Meditating on Christ's Sufferings¹

John Love

1 I have these commands: "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Is 45:22). "This is His commandment, that we should believe on the name of His Son Jesus Christ" (1 Jn 3:23).

2. I have these promises: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life" (Jn 3:14, 15). "If ye shall ask any thing in My name, I will do it" (Jn 14:14). "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him" (Jn 14:21). "I will pour upon the house of David . . . the Spirit of grace and of supplications: and they shall look upon Me whom they have pierced" (Zec 12:10).

3. These effects will flow from the right contemplation of Christ's sufferings: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord" (2 Cor 3:18). "God forbid, that I should glory, save in the

¹Taken, with editing, from Love's *Memorials*, vol 1. It is dated 19 October 1776.

cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Gal 6:14).

*The Day of Worship*¹

A Review Article by *Matthew Vogan*

This is not simply one more book on the principle of keeping the Sabbath. That doctrine is well summarised in *The Shorter Catechism*, Question 61. Neither does the book primarily focus on practical issues relating to the Fourth Commandment. The author maintains that widespread rejection of Sabbath-keeping is a symptom of other major problems. Wrong attitudes towards the law of God and the world prevail. These must be addressed to prepare the way for accepting the biblical concept of Sabbath-keeping. In short, the Puritan, biblical Sabbath will never be adopted until Puritan attitudes to the Christian life are understood and accepted as scriptural.

The book seeks to address “the primary underlying issues behind the widespread neglect of the Sabbath Day” (p 2). It responds to those who “have dismissed this viewpoint out of hand, as unwarranted from Scripture, legalistic, and inconsistent with the gospel of our Lord Jesus Christ”. The book is about much more than the Sabbath itself. It addresses “significant issues such as the kind of obedience required by the gospel, the relation of the believer to an unbelieving world, the relationship between the law and the gospel, and the focus of our hope of eternal life” (p 4). The whole purpose of the book could be well summarised in the words of J C Ryle: “Vital religion never flourishes where the Sabbath is not well kept” (p 143).

The book begins by outlining the importance of Sabbath-keeping as emphasised in Scripture. As a creation ordinance it is as fundamental to society as marriage and work. The author emphasises how often the Sabbath is stressed in Scripture. In particular, it is often the litmus test of backsliding. It is “one of the greatest causes of the weakness of the Church and serves as a lightning rod that attracts the judgement of God to churches and nations” (p 8).

Yet “Reformed” Churches in the USA treat it as a peripheral issue. According to the author, there is a general acceptance amongst them that the Fourth Commandment remains binding. Yet they believe it is only breached by volunteering for secular employment on the Lord’s Day. It must be genuinely shocking to some to learn that in 1853 the General Assembly of the

¹*The Day of Worship: Reassessing the Christian Life in Light of the Sabbath*, by Ryan M McGraw, published by Reformation Heritage Books, paperback, 208 pages. Available from the Free Presbyterian Bookroom at £10.99.

Presbyterian Church in the USA declared: “A Church without the Sabbath is apostate” (quoted p 12). The author engages with and effectively counters R C Sproul’s “anti-Puritan” interpretation of the concluding verses of Isaiah 58 and shows that recreation is prohibited on the day as contrary to its spirit and purpose. The practical implications of “not finding thine own pleasure” or “speaking thine own words” on God’s holy day are drawn out for life in contemporary society.

It is no surprise that this view of Sabbath-keeping seems like a spiritual endurance test to the average Christian today. “Striving to keep the Sabbath Day holy may reveal that we are out of shape spiritually. Worldliness, or earthly mindedness may be the underlying cause” (p 65). Sabbath-keeping exposes the extent to which worldliness has gained upon us. In this section the author also refutes the idea that Sabbath-keeping is unnecessary because of the slogan: “All of life is worship”.

The author explores the theme of godly living and separation from the world. He emphasizes that the Westminster position on Sabbath-keeping cannot survive in a worldly church. He uses an apt, pithy turn of phrase to underline this point: “Sabbath-keeping either causes the church to flee from worldliness, or worldliness causes the church to abandon the Sabbath” (p 89). “Observing the Sabbath as a day of worship to the Lord must either begin killing the worldliness dwelling in the hearts of God’s people, or it will uncover it to an extent they have never known before.” No wonder it is “so painful to many, because it places a firm finger on a besetting sin that mars the entirety of their Christian lives” (p 91). “Keeping the Sabbath as a day of worship will either help prevent hypocrisy in religion or it will help expose it” (p 90). This should cause us all much searching self-examination.

Chapter 6 deals with the Reformed application of law as central to this question. He shows that it is scriptural to see the Commandments as both positive and negative in purpose. People can sin in thought, word and deed.

“Some General Practical Observations” are introduced in the next chapter. The chapter is comparatively brief and hints at miscellaneous issues such as preparing the night before the Sabbath, what best facilitates worship, and the priority of corporate worship. The allegation of legalism is addressed and the term accurately defined. He shows that it is either justification by the works of the law, sanctification by the works of the law, or adding to or taking from the law of God. It “cannot refer to the careful and particular keeping of God’s law” (p 126). Antinomianism (refusing to be under the law) is in fact “a subspecies of legalism” (p 137). Both regard the law as only a covenant of works. The gospel requires joyful obedience and love to the law of God, in dependence upon the Spirit of grace. If “a man spent one-seventh of his

life in a foreign culture . . . he could not return to his own country without weaving something foreign into all he said and did” (p 145). A Sabbath in communion with God is a day spent in heaven; the influence of this queen of days upon our lives ought to be evident.

There are two appendices. The first is B B Warfield’s excellent defence of the perpetuity of the Sabbath, rooted in Paul’s epistles and the words of Christ. In particular, he draws vital truths from the way in which Paul applies the rest of the Ten Commandments. The second appendix is Mr McGraw’s review of *Keeping the Sabbath Today?* by Jay E Adams. We were not familiar with this book, but the attitude to the law of God and the Old Testament revealed by Adams is deeply shocking. It is solemn to learn that one of the reasons that Adams wrote the book was to enable anti-Sabbatarians to take their ordination vows with “greater confidence”.

The Day of Worship is a robust yet accessible resource that can yield benefit. The chapters are concise and contain much in little. In some cases they are self-contained in their treatment of a subject. There is a direct style of engagement with the reader. It is more unique and hard-hitting than the title would suggest on face value.

There are, however, one or two areas that are a great disappointment. One of these relates to Sabbath public transport. The author is clear that it is contrary to the Fourth Commandment to engage others to work on our behalf. This is expressly forbidden within the Commandment itself: neither “thy manservant nor thy maidservant” (Ex 20:10). The author does not, however, apply this with consistency. “Is it not strange,” he asks, “when Christians do not hesitate to hire pilots and flight attendants to break the Sabbath for them?” (p 103). Only pages later we read that “though patronising the labour of others on the Sabbath is wrong, men’s consciences differ whether or not it is lawful to use public transportation on the Sabbath, provided that it is the only means of attending corporate worship” (p 109). The author recognises that there “is only one legitimate answer to such questions, yet the answers are not always easy to determine, and brethren must exercise charity and patience toward one another in these cases”.

Clearly, however, engaging such means on the Sabbath is “wrong on the part of the payee, because, without reference, implied or expressed, to what the Fourth Commandment prohibits, on the one hand, or allows, on the other, he, as a contracting party, carries forward into the business of the Lord’s Day the same mercenary aims, the same working conditions, and the same contract terms which he lawfully and necessarily employs on the six days during which, God says, ‘Thou shalt do all thy work’; and wrong on the part of the payer, because, as the other contracting party, by availing himself of

the service, and by paying the stipulated fare, he voluntarily, and for the most part, cheerfully accommodates himself to these aims and conditions and accepts these terms. Nor can any amount or species of motive serve to make it right.”²

It is sad that the author’s charity and patience is less extensive to those who seek to be consistent on this matter. He refers the fact that Professor John Murray was unable to pursue licensing in the Free Presbyterian Church of Scotland, since he wished to allow others to travel by public transport on the Sabbath. This was something that in conscience he could not himself do. The author then comments: “Sadly some will always lean toward an extra-biblical pharisaism” (p 23). This is a very strong, unsubstantiated charge indeed. The core of the matter is whether or not use of transport run for commercial gain on the Sabbath is a breach of the Fourth Commandment. It is worth noticing that notable ministers of the past such as J C Ryle, R Murray M’Cheyne, James Begg and John Kennedy were staunchly united against public transport on the Sabbath.

To shy away from the difficult applications of the Commandment will, in fact, undermine the consistency of our whole approach and encourage people to search for loopholes where they wish to find them. To leave this question open is foolish and dangerous. Would the author condone taking a Sabbath flight (run by a commercial airline) for the purposes of attending, or perhaps leading, corporate worship? If not, how can one condone the drivers, attendants, operators and owners of public transport run on the Sabbath who are employed by those who travel to corporate worship?

In a different context, the author quotes an apt remark by William Plumer: “He who is not prepared to stand in a minority of one, with a majority of millions against him, will not keep a good conscience respecting the Lord’s Day” (p 126). It may be of interest to learn that Samuel Miller led the 1836 General Assembly of the Presbyterian Church in the US in condemning Sabbath public transport as tending to “disgrace the church of God” and making those who used it to be “partakers in other men’s sins”.³ In 1855 the Presbyterian Board of Publication published the title, *Monitory Letters to Church Members*,⁴ which condemned Sabbath public transport as “a systematic violation of God’s holy day” (pp 51-55). Presbyterians also promoted strict laws in Pittsburgh in 1859 prohibiting Sabbath public transport.

To take refuge in the assertion that one would not travel by Sabbath

²“Statement in Reference to Churchgoing by Public Conveyances on the Sabbath”, Synod of the Free Presbyterian Church of Scotland, 1928.

³*The Religious Monitor and Evangelical Repository*, vol 13, 1836, p 91.

⁴Philadelphia, 1855.

public transport but could not condemn others for doing so is, as Rev Neil Cameron pointed out, a form of sophistry. “God’s Word says: ‘Thou shalt not suffer sin on thy neighbour’. The real meaning of such an argument is that the Synod should consent to allow their people to do that which they (these sophists) feel to be sin in their own conscience. If that be so, why do they say that they would not do it themselves? Such arguments are devoid of any real force in face of the terms of the Fourth Commandment, and integrity of conscience.”

We are pleased that the Bible version quoted throughout is the AV. McGraw is, however, critical at times of particular renderings adopted by that translation. One example is in Hebrews 4:11, where he believes *unbelief* should be disobedience (p 150). John Owen persuasively defends the AV translation of this word in his comments on Hebrews 3:18. A footnote on John 1:18 (p 152) suggests that the author does not have complete sympathy with the providentially-preserved Received Text underlying the AV. These are important points but this book can still prove profitable, if read with discernment. We hope that it will help to distinguish the precious (the glory of God through His appointed day of worship) from the vile (love of the world and hatred of God’s law). How desperately our generation needs what Thomas Watson calls “our spiritual harvest days”!

Notes and Comments

Gender Abortion Case

In December pro-life campaigner Aisling Hubert applied to the High Court in London for a Judicial Review against the Director of Public Prosecutions (DPP). She contended that the decision not to prosecute two doctors who appeared to have broken the 1967 Abortion Act was unlawful and “politically motivated”. However, sadly, the two judges considering the case, Lord Justice Burnett and Mr Justice Irwin, have refused to grant the Review.

The case stretches back to 2012, when *the Daily Telegraph* carried out covert investigations into abortion clinics in Manchester and Birmingham, using undercover reporters. Two doctors were secretly filmed offering abortions to “mothers” requesting terminations solely based on the sex of their unborn child. One woman said she wanted the abortion because her baby was a girl, but the doctor documented the “official” reason as being “she was too young”. The *Telegraph* decided to carry out the investigation of sex selection after concerns were voiced by doctors, academics and pro-life campaigners studying the gender-ratio statistics. There were indications that

there was “indirect quantitative evidence of prenatal sex selection against females performed by a minority of Indian women born in England and Wales”.

Police investigated the two female doctors involved and referred the case to the Crown Prosecution Service (CPS) to consider possible criminal charges. However, the CPS refused to proceed with a prosecution claiming that the abortion guidance for doctors is not clear enough. Its conclusion was: “The discretion afforded to a doctor in assessing the risk to the mental and physical health of a patient wanting an abortion is wide”.

After consulting legal and medical professionals over the DPP’s failure to prosecute, Miss Hubert decided to bring a private prosecution against the doctors concerned, using video evidence already in the public domain. She claimed that “a clear criminal offence has been committed here and is being brushed under the carpet. The law is clear: sex selection is not a ground for abortion”. She continued, “The 1967 Abortion Act has been abused for 40 years and sex selection of babies for abortion is just the latest way in which the wholly-inadequate rules are being manipulated by doctors. It is time that, as a civilised nation, we woke up to the way in which we are aborting tens of thousands of babies every year, simply to suit lifestyle choices”. Andrea Williams of *Christian Concern* added, “The DPP has refused to enforce the law and this sends the wrong message to the medical world”.

However the accused doctors themselves contacted the CPS, who subsequently blocked the private prosecution, stating that “it was not in the public interest” to continue, despite finding that there was “a realistic prospect of conviction”. It refused to release further video evidence which it held. Understandably the decision by the CPS has caused considerable concern in several quarters. Miss Hubert argues that the DPP acted illegally from “political motives”. UKIP MP Douglas Carswell is quoted as saying to a worried constituent: “I think you are right to be very concerned about the role of the CPS. The CPS likes to masquerade as objective, but in fact they make very subjective judgements, and I think those judgements are not always right.” Miss Hubert is additionally facing a costs order of £26 000 made against her by one of the doctors.

Concern was also expressed by Andrea Williams: “So far, justice has not been done. These doctors were breaking the law when they agreed to offer abortions on the basis of gender.” She continued, “Aisling Hubert has been trying to bring to account two doctors who were prepared to break the law and allow the abortion of baby girls. Her attempts to seek justice have been persistently and vociferously undermined by the CPS.”

Miss Hubert’s case was supported by the Christian Legal Centre. Her hope was that the DPP would be forced to reconsider the decision not to prosecute,

and that the cases would come, with full video evidence, before a jury. She added, "My aim is for these two doctors to be brought to justice and for the Judge then to ask the Attorney General to review the application of the Abortion Act and draw up tighter guidelines. . . . There was clear video evidence . . . yet the CPS refused to prosecute Every week CCTV footage is used by police and the CPS to convict criminals . . . yet in this case the DPP has refused to allow the courts to consider the evidence. . . . The failure of the DPP to take action gives the impression that we have abortion on demand . . . the law can only protect if it is enforced." We understand that Miss Hubert plans to appeal against the High Court's ruling.

Of course, abortion on demand is the reality. We do not just need tighter guidelines; we need the infamous Act repealed. Since 1967 millions of unborn babies have been murdered, and God not only holds the doctors accountable but also all who have participated in this infanticide. Indeed our whole nation is guilty of their blood. How we need to repent and pray, "Deliver me from blood guiltiness, O God, Thou God of my salvation" (Ps 51:14). *KHM*

"The True Meaning of Christmas"

"The New Testament does not oblige Christians to celebrate Christmas, or for that matter Easter. But the wisdom of the church throughout the ages suggests that if we do not celebrate the incarnation of Christ deliberately at some point in the year we may be in danger of doing it all too rarely and, perhaps, not all." So writes Rev Sinclair Ferguson in his new book *Child in the Manger: The True Meaning of Christmas*, published by Banner of Truth. We have not seen the book, but the quotation is given in *The Banner of Truth* magazine for December.

Contrary to Dr Ferguson, we think that the search for "the true meaning of Christmas" is misguided. The heart of the "Christmas celebration" consists, as far as we can see, in a break from work, a large meal with one's family, the sending of cards and the giving of presents, and (often) some comforting and superficial religion. The observance of Christmas was originally tied, as Dr Ferguson notes, to the pagan Roman festival of Saturnalia, and "Christmas" seems to have been set up as a Christian alternative and rival. Ever since, probably, there have been dismayed Christians trying to call irreligious revellers back to "the true meaning of Christmas".

The problem with this is that a man-made festival has exactly the content that men put into it, and no more. By contrast, the Sabbath, which is appointed by God, has a blessing bound up in it: "God blessed the Sabbath Day and sanctified it" (Gen 2:3). Those who are keeping the Sabbath can seek this special blessing for their souls, which is available on the Sabbath but not on

other days of the week. Similarly a special blessing is bound up with the observance of the Lord's Supper – the discerning of the Lord's body (1 Cor 11:29) – which is not to be found on other occasions. The observance of Christmas is not appointed by God, and therefore has no special blessing bound up in it, and no "true meaning" either.

We can seek a blessing, on any day of the year, from those parts of the Word of God which speak of the incarnation of the Saviour, but we will not increase that blessing by appointing a special day to "celebrate" Christ's incarnation. On the contrary, we will find that, by so doing, we have made a snare for ourselves and others, as the Christian Church has sadly discovered in all generations, with her continual unwarranted additions to God-appointed worship.

The introduction of one man-made element in religion opens the door to others, and it is no coincidence that the same page of the *Banner of Truth* magazine which advertises Dr Ferguson's book also advertises a book by another former Church of Scotland minister about the need to leave the Church of Scotland. The observance of Christmas was opposed by the Church of Scotland from the Reformation in 1560, but was re-introduced by the ritualistic movement in the later nineteenth century, and from there one can trace her steady downward path to the toleration of homosexuality in the early twenty-first century. One step of conformity to the world has led, under the guidance of Satan, to the next; and it will ever be so. The only safe way is never to enter that path in the first place. "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes" (Song 2:15). *DWBS*

The Paris Atrocity

We note with sadness the murder of 130 people in Paris by Muslim terrorists. The Lord is using Islam as a scourge to chastise Western Europe for her rejection of the Reformation and the Word of God. There is no sign of any repentance or recognition of the hand of God, either in France or Britain. Instead, there is a determination to continue in atheism and hedonism exactly as before. *DWBS*

Syrian Migrants Moving to Bute

The BBC News has reported on the impending arrival of 15 families of Syrian migrants on the island of Bute. Among other arrangements being made to welcome them was the provision of a church hall which they could use as a mosque. Our Reformation and Covenanting forefathers would have been deeply dismayed at the setting up of Islam in any part of Scotland. An Islamic colony on Bute might be short-lived, but it might expand over the decades until it dominates Bute, as has happened in several parts of England. *DWBS*

Church Information

Meetings of Presbytery (DV)

Australia & New Zealand: At Auckland, on Friday, January 29, at 9.30 am.

Southern: At Glasgow, on Tuesday, February 23, at 2 pm.

Western: At Lochcarron, on Tuesday, March 1, at 4 pm,
and at 7 pm for the ordination and induction of Rev Dmytro Levytskyy.

Outer Isles: At Stornoway, on Tuesday, March 8, at 11 am.

Northern: At Dingwall, on Tuesday, March 8, at 2 pm.

Bookroom Mailing List

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Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

Jewish & Foreign Missions Fund: Providence Strict Baptist Chapel, Irthingborough, £600; Anon, for Zimbabwe Mission, £5000; Ullapool Friends, for Thembiso Home, £50 per MMA; Anon, for Thembiso Home, £200; Anon, North Uist, for John Tallach Secondary School, £100 per Rev ABM; Collection at funeral of late Mrs P Beach, for Thembiso Home, £694 per John Fraser & Co.

Legacy Reserve Fund: Estate of late Mr Alexander Fraser, Bishopton, £205 000; Mr & Mrs M Cameron, £304.50.

Outreach Fund: Anon, for tracts, £20 per AMS.

Welfare of Youth Fund: R Risbridger, £10 per Rev DMD.

Congregational Treasurers acknowledge with sincere thanks the following donations:

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Edinburgh: Anon, £100 per DC; Friend, Cymru, £140.

Fort William: FMP, £300 per AMP; Anon, £40, £20.

Gairloch: *Communion Expenses:* Anon, £60 per JW.

Glasgow: Anon, for seat cushions, £500. *Bus Fund:* Anon, £10. *Communion Expenses:* Anon, £20. *Door Collection:* Mrs Gillies, £20. *Eastern Europe Fund:* Anon, £62, £62, £62.

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Inverness: Anon, for manse expenses, £75; N Pearce, Cymru, £140 per WC; A Reynolds, for the Lord's work amongst Roman Catholics and Muslims, £55. *Bus Fund:* Anon, £10, £10.

Ness: *Communion Expenses:* Anon, Northern Ireland, £40 per Rev AWM. *Sustentation Fund:* Anon, £100. *Where Most Needed:* Friend, £30.

North Harris: *Communion Expenses:* SMK, £120; CMK, £40; JFM, £60. *Sabbath School Outing Expenses:* Anon, £20, £10, £10.

North Tolsta: I Gunn, £150. *Communion Expenses:* Mrs MacLeod, 10 New Tolsta, £45; Friend of the Cause, £30; Mrs Hadden, £50; Anon, £50, £20.

Perth: A Reynolds, £15 per Rev DC.

Portree: CMP, £20, £20, £20 per Rev IDM. *Bus Fund:* Anon, £10.

Raasay: JA, for manse decorating, £70. *Communion Expenses:* JA, £300.

Uig: *Communion Expenses:* Anon, £100, £30, £20, £20, £100, £30, £20, £20.

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 pm; Thursday 7.30 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.

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:grifton@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:sydneyfpcchurch@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. Rev C Hembd, 14 Thomson St, Gisborne 4010; tel: 06 863 3140.

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 Rev D Levytsky; tel:00 38 048 785 19 24; e-mail: dlevytsky@gmail.com.

Zimbabwe

Bulawayo: Lobengula Township, PO Magwegwe, Bulawayo. Rev S Khumalo, F P Manse, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo; tel: 00263 9407131, 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.

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