

The Free Presbyterian Magazine

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

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

Contents

“What the Bible Says, God Says”	161
Preparation of the Gospel of Peace (2)	
A Sermon by Mackintosh Mackay	164
Lessons from God’s Election	
Thomas Boston.....	172
Musical Instruments in Worship	
3. The Evidence of the New Testament	
Rev K M Watkins	174
God’s Promises Are Sure	
C R Vaughan.....	179
Revival	
2. A Historical Survey	
Rev W A Weale	180
Declension in the Church of Scotland	
A Review Article on <i>A Sad Departure</i>	185
Protestant View	189
Notes and Comments	190
Church Information	192

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Communions

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

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

March: First Sabbath: Sydney; **Second:** Ness, Portree, Tarbert; **Third:** Halkirk, Kyle of Lochalsh; **Fourth:** Barnoldswick; 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, Kinlochbervie; **Third:** Edinburgh; **Fifth:** Chiedza.

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

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

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

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

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

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

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

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“What the Bible Says, God Says”

Archibald Alexander and Samuel Miller were the first professors appointed to Princeton Theological Seminary, an institution which first opened its doors in 1812. Charles Hodge, who was considerably younger, joined the faculty in 1822, having studied under the older men. After teaching in the Seminary for a remarkable 50 years – during which time Hodge taught 2700 students, most of whom entered the ministry – a large gathering came to Princeton to mark the occasion. When his time came to reply to the speeches, Hodge wanted to speak, not about himself, but about the Seminary. He spoke in particular about his senior colleagues, who, many years before, had been removed to a better world.

“Drs Alexander and Miller”, said Hodge, “were not speculative men. They were not given to new methods and new theories. They were content with the faith once delivered to the saints. I am not afraid to say that a new idea never originated in this Seminary.”¹ Much scorn has been poured on this last statement in more recent generations, but Hodge did not mean that, for instance, it was impossible to express a particular doctrine more clearly or to give a more satisfactory interpretation of some passage of Scripture. If his critics had paid more attention to the context in which that remark was made, they might have understood better what he meant. But they no doubt preferred to criticise from a position where original thinking is always to be favoured rather than a spirit of submission to the authority of God.

What was Hodge’s context? It is supplied by the words that follow, still referring to Alexander and Miller: “Their theological method was very simple. The Bible is the Word of God. . . . Then it follows that what the Bible says, God says. That ends the matter.” And although we may not be professors of theology, our attitude to religious ideas should be the same as theirs: What the Bible says, God says. What are we to think on any religious subject? We must go to the Bible, and whatever we find on that subject, we must receive it as God’s mind on the matter, and we are therefore to receive it as truth.

¹All quotations, apart from Bible verses, come from A A Hodge, *The Life of Charles Hodge*, Banner of Truth reprint, 2010, pp 555-6.

We are always to say, whatever part of the Bible we read and whatever doctrine we may consider, “Thy Word is truth” (Jn 17:17).

What are we to believe about *God*? Exactly what He has revealed about Himself in the Bible. If He had not revealed Himself, we could know very little about Him – though the Bible states that “the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they [those who suppress the truth] are without excuse” (Rom 1:20). Apart from God’s grace, people reject both what He makes known in creation about “His eternal power and Godhead” and the much more extensive revelation in the Bible. There He tells us that He created all things; He could do so because He is infinitely powerful and infinite also in wisdom.

But why did He create us, the earth and everything in it, even the whole universe? He did so for His own glory. He is “the high and lofty One that inhabiteth eternity, whose name is Holy” (Is 57:15), infinitely exalted above all His creatures – and that is something which fallen beings like us resent unless we are graciously subdued by God’s power and grace, so that we become willing to worship Him and serve Him, in the light of His Word. Obviously, there is much more to be said about the great God of eternity, but everything that has been said here is based on Scripture, and therefore on what God Himself has said. And for us, as for Alexander and Miller, that should end the matter. There should be no argument, no resistance. We should be conscious of our ignorance and we should respect totally the perfect wisdom of the One who has revealed so much to us in the Bible.

If we ask what we are to believe about *sin*, the answer must be along the same lines. We must receive the truths that God has revealed in the Bible – for what the Bible says is what God says. “It is an evil thing and bitter, that thou hast forsaken the Lord thy God” (Jer 2:19). And every sin involves turning away from God in some degree – turning away from what God has specified in His law. And His law is a reflection of His holy nature, which is why He demands: “Be ye holy; for I am holy” (1 Pet 1:16). And sin, the Bible says also, must be punished: “The soul that sinneth, it shall die” (Ezk 18:20) – especially, it will suffer eternal death, in a lost eternity.

Again, the Bible speaks about *salvation* from sin, and God is speaking through the Bible. So what He says has authority, total authority, for those who listen to, or read, the words of Scripture. Even when the message is brought through the ministers whom He has sent out to preach, they speak as God’s ambassadors. What they say (provided they remain faithful to the Scriptures) comes with real authority to those who listen.

The Bible tells us about Jesus having had laid upon Him the guilt of a vast

number of sinners and about Him enduring the punishment that was justly due to them when He suffered throughout His time in this world. This was especially so when He was brought to Calvary to meet the sword of divine justice, until He breathed out His soul into His Father’s hand. The Bible further tells us that, because divine justice was satisfied on behalf of all those whom the Saviour was representing, He rose from the grave and ascended to heaven, from where He distributes the benefits of salvation.

When we are told that “Christ Jesus came into the world to save sinners”, we ought to be conscious that *we* are sinners and that the salvation which Christ has wrought out is therefore suitable to us in our need. Because of the authority with which the gospel message comes to us, we have no right to reject it. When the Bible says to us, “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31), God is speaking to us. What responsibility all lie under who have heard the gospel!

Hodge makes a further important point: “We were taught by our venerable fathers [Alexander and Miller] to take the Bible in the sense in which it was plainly intended to be understood”. Accordingly all three men accepted the teachings of the Bible, whatever difficulties these teachings might involve. Since *the Bible* teaches that there is one God, but that there are three Persons in the one Godhead, they received the testimony God Himself has given in the Bible; they did not subject that testimony to their own limited minds with a view to deciding if a doctrine is reasonable or not (even if, when compared with others, they had powerful intellects). Rather they submitted their minds to what God had revealed. Similarly they willingly received the teaching of the Bible on the Person of Christ: that He has two natures in one Person. They were not like those who, to take a more modern example, refuse to accept the Bible’s condemnation of homosexuality, rejecting the sense in which the relevant passages were “plainly intended to be understood”. Let us remember that what the Bible says, God says. It ought to end the matter.

These men at Princeton knew, not only what they must believe, but how to apply the truths they believed. For instance, Hodge tells us that, if a student went depressed to Alexander, he was sure to be told: “Look not so much within. Look to Christ. Dwell on His person, on His work, on His promises, and devote yourself to His service, and you will soon find peace.” This advice assumes, of course, that the student was already converted. But the main part of that advice can be given to every sinner: to look to Christ by faith, to meditate on who He is and what He has done, and what He is undertaking to do for those who look to Him. And then, whatever their position in life, they are, through divine grace, directed to serve Him. That is the teaching of Scripture; that therefore is how God is directing *us* to live.

Preparation of the Gospel of Peace (2)¹

A Sermon by Mackintosh Mackay

Ephesians 6:15. *And your feet shod with the preparation of the gospel of peace.*

In already addressing you from these words, we endeavoured to bring before you the importance of the precept they contain. We attempted to explain the figure used, and to suggest the necessity of it being put into practice daily. We understand the gospel of peace to have special reference to the peace with God revealed in the gospel of Christ. Paul elsewhere calls it “the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them”. To have the feet shod with the preparation of this gospel implies that the knowledge and true belief of this must be carried into the actual conduct of our lives.

As a means towards this, we commended to your conscience that you habitually study the Word of God, in which His character is revealed and His will set before you; that you examine carefully and repeatedly the state of your hearts in the light of the doctrines, precepts and counsels of the Word of God; and that you contemplate habitually the prospects which that Word unfolds to you. Without serious attention to all this, the soul can never be prepared to run with patience the race set before it. It is through those means that the Spirit of God usually works in elevating the mind of the believer into a state of confidence in God and of love to Him, and of spiritual strength to overcome the obstacles and temptations which oppose the Christian’s way Zionward. These are the enemies of the soul – together with its own sinful inclinations, inherent in it by original sin, and strengthened by the wiles of the great adversary of God and men.

To specify the difficulties and trials which must be met in a course of life, such as the gospel of peace calls us to, would be a task for which no human ability is adequate, because no one can have practical knowledge of them all. Nor is the true Christian to be guided by any theoretical description of them. He must be guided by actually meeting them and feeling their nature and power. Nor will any description of them beforehand, of itself, strengthen his soul, to contend with them and overcome them, so much as having his soul

¹The second of two sermons on this text taken, with editing, from Mackay’s *Sermons on the Christian Warfare*. The first appeared last month; it is difficult to know where one head ends and another begins, but the preacher intimated the following: (1) the meaning of “the preparation of the gospel of peace”; (2) to show that the Apostle’s figure answers his purpose; (3) to appeal to the believer’s conscience and experience to show his need of this defence, and its preciousness and safety for those who, through grace, have it.

pervaded by the preparation of the gospel of peace – the knowledge and experience of the truth and excellence of its doctrines, offers and prospects.

Our observations were formerly confined to that view of this subject which refers especially to our relation with God. We must, however, remember that the gospel of Christ includes a preparation calculated also to furnish the mind with those right and healthy principles which must guide the Christian in his relations with other people. And we would now again seek to impress on each of you that mere maxims of morality, separated from the great doctrines of the gospel of peace, are totally inadequate for fulfilling the duties we owe to those around us, in all the relations and employments of life. Such maxims will scarcely afford, however rigidly maintained, peace of mind in this life. They will leave the heart, the seat of every affection and purpose, continually exposed to the power of selfishness and numerous evil passions. When indulged, they rob man of his internal peace, and destroy the peace and happiness of many others around him.

It is unnecessary to prove, to people acquainted with the gospel record, that love towards other people forms part of gospel duty and privilege. This must be obvious to all who have even an ordinary knowledge of the Word of God. A peaceful, benevolent attitude towards all is recommended in the gospel as essential to Christian character; unless it is cultivated, there can be no real Christianity. It is true that, on this ground, the gospel of peace has been charged by its enemies – most unfairly – with the shortcomings and errors of those who profess to believe it and to obey its precepts. And there is no denying the mournful fact that, among professing Christians, both as communities and individuals, much of a contrary temper has been displayed.

This surely arises, not from any deficiency in the gospel revelation; far less from any countenance given there to hostility or personal enmity or strife – all these are reprov'd in the gospel. Such blemishes in the character of those who profess it, and even of those who embrace it, arise from their coming short of the duty of our text. Their souls are imperfectly imbued with the truths it contains; they are too little occupied with the glorious prospects which it reveals. Nor must we forget that, while the gospel teaches the attitude towards all men that we speak of, it also teaches us to resist sin steadily and to show our disapproval of sin.

It is true that no small part of the outcry against the character and conduct of true Christians arises from unbelievers feeling their own sinfulness reprov'd by the true followers of Christ. And many outwardly profess the gospel who have never in reality believed its doctrines, and so are wholly ignorant of its power in the soul. They mingle with the true people of Christ, as the tares with the wheat, and cause two evils: a bad report of Christianity among those

who are its avowed enemies, and an appearance of strife among believers or those who profess to be so – when, in point of fact, the strife is between light and darkness, between Christ and Belial. While the true believer contends righteously against the evil measures pursued by others who profess to be Christians, but do not have the same spirit, he is criticised by the world for having enmity against their persons, and often against their interests, when he may only bear compassion towards them.

All this must be taken into account in forming a proper estimate of the attitudes and character of professing Christians. But taking the matter at its worst, such attitudes among those who profess the gospel can never protect from condemnation those who reject it and seek to use such differences as an excuse for refusing the Christian name themselves. This excuse for not embracing the truth is not only unfair but also unmanly. Look to the gospel and study it; by doing so you would act with common honesty. To vilify a person without hearing him in his defence is unfair and unmanly. At least give the gospel of Christ this benefit. If you demur, you can only be consistent in slighting it if you frankly confess what is the truth: that you dislike it entirely and do not wish to have anything to do with it.

If there are any here who deny the gospel, we charge you with moral cowardice on your own showing. Suppose we were to point out to you some great temporal prize, and show you a number of people who strive to gain it but seem to fail in the attempt; if you had no prospect of securing your comfort or independence in life but by attempting to face an enemy or contend with a rival, how you would spurn the man of paltry spirit who dared not do so! Yet we tell you, from the gospel of peace, of the prize of immortality and glory in heaven; we tell you of a renovation of soul into moral and holy beauty, which the gospel of peace offers to you – and you turn to us and say, We cannot see this exemplified in those who profess belief in the gospel; therefore we will not try the matter at all; it is needless. They have not attained it; so, of course, we need not try it.

Is this your boasted courage? Is this your manly bearing as one of God's moral creatures? We must not let you go with this remark, for you will not deny that you esteem the prize. You wish to die the death of the righteous. You wish to be secure from the wrath to come, and a guilty conscience gives you some fiery forebodings of it already. Yet you will not summon up the moral courage to look the matter in the face although you are conscious that a lack of will, of purpose, of resolution scares you away from doing so.

Nor can we leave you here without reminding you that a still darker feature of your moral weakness is the feeling that to study the Word of God would awaken your feelings of guilt, and would cause many lashings of conscience

to fall with wounding severity on your guilty spirit because of the deeds of ungodliness you have committed. Surely it is indeed a spirit of mental cowardice that, to avoid this present pain, you will not even look to the healing and purifying doctrines of the cross of Christ, nor seek the perfect remedy which the gospel of peace proposes. This is worse than folly, when we look to the eternal misery into which you are rushing, or to the immortal glory which you cast away from you.

O my friends, if you completely refuse to consider the gospel of peace, address for once your mind to the subject, using the rational powers which God, in His long-suffering, still grants to you. Reflect on where this course of conduct must lead! If there is an eternity, a heaven or a hell, surely it is your business to attend now to what God is saying to you. The very possibility that there may be such realities ought, in sober reason, to make you act more appropriately than to flee from God because you feel you deserve His wrath, or because you are afraid that His voice will address your soul. Think of your state if, in this condition, you shall meet God in judgement.

Come, we would entreat you, to the Word of God, with a purpose to learn what it says to your souls about mercy and peace – that what hitherto you would seek to persuade yourselves is false or doubtful is indeed real. You cannot yet persuade yourselves, notwithstanding your total unbelief and hardening of heart, that there is no such thing as the solemn realities of eternity, for there are times when you are forced, however unwillingly, to believe that, in some sense, there are such things. Humble yourselves therefore under the mighty hand of God, while it is yet called today. Come to Him confessing your sins and seeking to know His covenant of peace, and God will yet have mercy on you, for He will abundantly pardon.

But to return. We were advancing the idea that a peaceful and benevolent attitude was uniformly taught in the gospel, as an essential part of true Christian character. We would now observe that the text calls every believer in Christ to show kindness to their fellow creatures. The gospel of peace, which God has prepared and freely offers to sinners, is the only source for this attitude; only thus can it be truly sustained in the soul, and exemplified in conduct. We know well that there are individuals who naturally possess a more calm and benevolent attitude than others; some, as far as others can see, go through life free from strife, enmity and wrangling.

But when examined by the rule of God's Word, even they come far short of having their feet, in this respect, shod with the preparation of the gospel of peace. They still have their private dislikes and personal antipathies, prejudices and coldness. There may be deep indifference to the real interests of their fellow men, to the spirit of active benevolence which the gospel of peace

instils. I may imagine I wish my neighbour to be well and happy, when I would very much dislike to stretch out a helping hand to him in his time of need; if ever I did so, my strongest consideration might be: how little might I bestow and yet maintain my good name with him and others. I might look first, not to his needs, but to my own interests.

This is not the true benevolence of the gospel of peace. Christian benevolence proceeds on higher and purer considerations. God teaches the believer to know his unworthiness of the benefits He confers on him; he has constant experience of this unworthiness; it is not a mere theory with him. He feels his obligations to God's mercy in sparing and upholding him, and to that almighty, bountiful hand which multiplies his privileges and comforts. Much more, he feels his obligations to the everlasting love of God in Christ for the blessings of salvation to his needy, perishing soul, and he is made willing to show kindness to others as God has prospered him.

The true Christian's spirit of mind, in this respect, is not even to perform acts of charity when impressed by a scene of distress, suffering or need; it is that habit of mind which continually cherishes kindness to all – feeling himself indebted to God for all the mercies received from Him. It is a recognition that it is God, in Christ, offering you the benefits of salvation, that will originate and uphold this spirit of mind within you. Nor is it by any means confined to liberality in the good things of this life; it looks to the higher and more enduring interests of men. The believer's mind has been impressed with the unspeakable importance of the soul's salvation, the preciousness and glory of those blessings which constitute that salvation, and the destitution of men while ignorant of them. So he will strive to do to sinners around him all the good he can, by commending to their hearts the calling of God in Christ, and the graces and virtues of spiritual life.

Having the feet shod with the preparation of the gospel of peace is to bear this attitude into all the duties and business of this life, putting on continually this bond of charity, which attaches the true believer in love and kindness to others, in every relation in which he meets them, or in which they can either see his principles, or share in the influence of a godly example. It is this habitual feeling which will restrain the selfish and unholy passions of men, and which will produce, wherever it is manifested in some degree, peace and good will among those who are near you.

How can such a spirit be established in the individual but by learning lessons in his knowledge of God, as the author of salvation; and in looking to Christ Jesus, the perfect pattern of every virtue and grace manifested in this life, to leave us an example that we might follow His steps? "Let this mind be in you which was also in Christ Jesus." We must be partakers of His

spirit, before we can continually show forth its fruits in our habits and goings. And the diligent use of the doctrines of the gospel, in your spiritual affairs, will tend to produce this spirit in your souls. You will indeed meet many hindrances to its cultivation in the hardness of heart and in the unthankfulness and deceit of those whose good you wish to promote.

But in such cases, the true Christian knows the evil which reigns by nature in his own heart that all the perverseness, ingratitude and opposition of ungodly men will not surprise him; nor will they hinder the continued action of that comprehensive benevolence to which the gospel of peace obliges every believer. Further, believer, the experience of the grace of the gospel – having your feet shod with its preparation – will uphold this attitude of mind in prosecuting all your worldly interests. The royal law of charity, righteousness and peace, doing to all as you would wish all to do to you, can only be attained in the belief of the truth as it is in Jesus Christ. Worldly policy and wisdom may direct you to many of its acts, in certain circumstances of life, for it is in the interest of men to do so in this life, but the attitude from which it would invariably flow can only be learned in the school of Christ, under the powerful teaching of His Spirit.

It is when the believer meets injury, oppression and deceit in others that he will especially feel his need of living near God, in communion of soul, so that this attitude may be upheld, and that the passions of the natural mind which seek to return evil for evil may be subdued and the soul freed from their power. These are deeply established in the natural heart and nothing will put them away but the preparation of the gospel of peace – the reception of its glorious doctrines. It is easy to see that the world is polluted by miserable displays of unholy passions. Even when they do not break forth into open deeds of violence, how much grudging, envy, jealousy and evil surmising between man and man may be detected in the outwardly-quiet current of your lives! My brethren, these things ought not so to be.

Question your conscience on the subject. Are they not to be found with you? They do not come from above, but are earthly, sensual, devilish. How could they maintain an ascendancy over you, but as the evil and bitter fruit of living as strangers to God? If the soul had no other enemies within itself – no other obstacles to maintaining a godly life – than the power of such evil passions, it would be more than enough to make this warning necessary: strive more and more earnestly to have your feet shod with the preparation of the gospel of peace. It is only this which can restrain the working of such evil in your own minds and withhold you from putting it into action.

Do you not then need to strive to walk continually in the light of the knowledge of His glory? He freely forgives your sin, and has borne until now

with all your rebellion, of which you have been so deeply guilty; and His everlasting love, notwithstanding your ingratitude, continues to offer you all the blessedness of an eternity with Himself. Considering Christ, the great High Priest of your profession, is the antidote to these evils of soul; you are to wait on Him for His Spirit, to support you in every time of temptation and trial and in the varied provocations you may meet in your contact with the ungodly around you. Let your principles shine forth in your habits of life and, under God's blessing, this would do more to restrain the evil attitudes of others, and make them consider their ways, than all human means to better the world around you.

When the preparation of the gospel of peace is thus put on, as shoes on the feet, to uphold your soul in a right frame, worthy of your profession, it will manifest its power and beauty, in promoting peace within you and making even your enemies to be at peace with you. The evils seen in the conduct and character of others have little power to wound the internal peace of that mind which habitually has gospel motives and views; while the peace and comfort of the unbeliever, the worldly man, lie exposed to every inroad which the provocations, folly and perverseness of others may make on them.

The believer ought habitually to study how to promote peace and good will on earth. When he walks in the light of God's countenance, in the belief of the truth as it is in Christ Jesus, his inclinations of soul will be toward this. "Blessed are the peacemakers, for they shall be called the children of God." Does not the precept of our text remind you of your duty who profess the gospel of Christ: to promote this peace in all your relations. It ought to reign among all those who profess the same Lord and seek the same salvation. There is no one, however humble their sphere, but may promote such peace. You can surely cease inflaming the evil passions of sinners, in your relations with them. You can surely cease circulating those evil surmises, those angry remarks, and those censorious words which you may hear spoken.

You can do more: you can also reprove them, if not by correction, yet by showing your disapproval of such things. Justice may require you to be faithful to your brethren and neighbours, in giving those warnings which may deliver them from snares and loss. But let this, when unavoidable, be done in a spirit of Christian meekness and godly forbearance and wisdom. If one practical lesson more than another is to be derived from our text, it is that the tongue should be restrained. Behold how great a fire a small spark kindles. Never shall it be restrained and made subject to righteousness until the heart is purified; for from the abundance of the heart the mouth speaks.

Since the gospel of Christ reveals that you must give account to God for every word you speak, what need there is that, as you live and speak, you

should be conscious of His omniscient presence. But the constrained and unwilling yoke of obedience, which principles of worldly prudence will impose, is not what the Christian is called to bear. He must learn of Christ and seek His holy attitude of love, forbearance and good will to men. Then the peace of the gospel will reign in your heart towards others, and it will be your earnest desire to pursue it. There are numerous obstacles to cultivating this temper that will tend to obstruct your progress. Your natural tendencies to earthly things will, if allowed to reign over you, make you continually deny gospel rules in practice and overlook gospel motives.

Seek then to walk in God's light and to look to the inheritance to which the gospel calls you. With your minds set upon it, your conversation will be in heaven, and you will see God Himself, as manifested in Christ, as your exceeding great reward. You will desire conformity to Him in His imitable perfections; and you will desire it as your enjoyment and peace to exercise those graces which prepare the soul for enjoying His glorious eternal kingdom. Temptations will undoubtedly continue to assail you, but let your feet stand on the foundation of gospel principles. Then, acknowledging in your heart the truth and preciousness of the gospel's gracious call, you will feel strength ministered to your soul to resist temptation and overcome it, and to preserve a conscience at peace both with God and men. And let the encouragements which you are given in the gospel of peace strengthen you continually in doing and enduring the will of God.

God's faithful promises are numerous, clear and explicit, and you must continually consider them so that you may have spiritual courage in every season of danger. He promises to maintain your cause and work mightily for you – to grant you understanding, wisdom and guidance, according to your need. Remember He promises a heart to receive and regard His Word and a mind to consider Him continually. His almighty power in providence is on your side to establish your goings. Bear on your spirit unceasingly – strive earnestly to bear – the memory of the grace of God in Christ, His forgiveness of your trespasses, and His free and full offer of His choicest blessings to your soul throughout eternity. This will maintain you.

In all your trials and temptations to sin, in all provocations to wrath and enmity, call to mind your debt to the grace of Christ Jesus, and the example of His forgiving and forbearing spirit He has left you, that you might follow it. No cry to Him for help will pass unnoticed in His government of the world and His Church. He will consider your need and will supply it as the God of grace and truth, faithful in covenant. While those who do not know Him fall into snares and sorrows and wound their souls, He will maintain your goings in that peace of heart which is unspeakable and full of glory.

Lessons from God's Election¹

Thomas Boston

1 Behold here the freedom and glory of sovereign grace, which is the sole cause why God did not leave all mankind to perish in the state of sin and misery, as He left the fallen angels. He was no more obliged to the one than the other. Why did He choose any of the fallen race of men to grace and glory? It was His mere good pleasure to pitch on some and pass by others. He did not need any of them, and there would have been no spot either on His happiness or justice if He had passed them by, but out of His mere good pleasure He pitched His love on a select number in whom He will display the invincible efficacy of His sovereign grace, and thereby bring them to glory.

This proceeds from His absolute sovereignty. Justice or injustice does not come into consideration here. If He had pleased, He might have made everyone the object of His love; and if it had pleased Him, He might have chosen none, but left Adam and all his numerous offspring to sink eternally into the pit of perdition. It was within His supreme power to have left all mankind under His just punishment; and by the same right of dominion He may pick out some men from the common mass and lay aside others to bear the punishment of their crimes. There is no cause in the creature but all in God; it must be resolved into His sovereign will. So it is said: "He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom 9:15,16).

Yet God did not will without wisdom. He did not act by mere will without reason and understanding. Infinite wisdom is far from acting in that way. But the reason for God's proceedings is inscrutable to us, unless we could understand God as well as He understands Himself. The rays of His infinite wisdom are too bright and dazzling for our weak and shallow capacities. The Apostle acknowledges not only a wisdom in His ways of working, but riches of wisdom – not only that, but a depth and vastness in these riches of wisdom. Paul was wholly incapable of making an inventory of it. Hence he cries out: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgements, and His ways past finding out!" (Rom 11:33). Let us humbly adore the divine sovereignty. We should cast ourselves down at God's feet, fully resigning ourselves to His sovereign pleasure. This is more appropriate to a Christian than contentious attempts to measure God by our line.

2. This doctrine should stop people murmuring and should silence all their

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

pleading against God. What strivings there sometimes are in the hearts of men about God's absolute sovereignty in electing some and rejecting others! The Apostle insists much on this in Romans 9. Having quoted the Lord speaking thus by Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (v 15), he at once anticipates an objection, the strife of man with God about that saying: "Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will?" (v 19). This is man's plea against the sovereign will of God.

But what does the Lord say by the Apostle to such a pleader? We have Paul's reproof of him for an answer: "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (v 20). The Apostle brings in this argument as to man's eternal state: he must not strive with God about that; he must not say, Why does God find fault with man? God's absolute power is His reason why He disposes of you, or any other man, thus or thus. He will give you no account why it is so, but His own will to have it so. He may choose some for the glory of His rich, free and sovereign grace, and leave others to perish in their sins for the glory of His power and justice. This should stop men's mouths and make them sit down quietly under all God's dealings.

3. This is a reason for the elect of God to be humble and to admire. It shows them to what they owe the difference between them and others, even to free grace. Those who are passed by were as eligible as those that were chosen. Though God has dignified them and raised them up to be heirs of glory, yet they were by nature heirs of wrath and no better than others (Eph 2:3). Well may they say with David, in another case, "Who am I, O Lord God, and what is my father's house, that Thou hast brought me hitherto?" All were in the same corrupt mass, and nothing but free grace made the difference between those who were elected and those who were not.

4. The elect shall not persist in their infidelity and natural state, but shall all be effectually called and brought in to Christ. Whatever good things God has purposed for them shall surely be conferred on them and wrought in them, by the irresistible efficacy of His powerful grace. God's purpose shall stand and He will do all His pleasure.

5. People may know that they are elected. Hence that exhortation: "Give diligence to make your calling and election sure" (2 Pet 1:10). Though we cannot break in directly on the secrets of God, yet if we believe in the Lord Jesus Christ, receive Him as our only Saviour and submit to Him as our Lord and Sovereign, we may know that we are elected – as the elect, and they only, are brought to believe. Others may be elected, but they cannot know it till they actually believe.

6. The Lord will never cast off His elect people. He that chose them from eternity, while He saw no good in them, will not afterwards cast them off. God's decree of election is the best security they can have for life and salvation, and a foundation that standeth absolutely sure. Whatever faults and follies they may be guilty of, yet the Lord will never cast them off. They shall be kept by the power of God through faith unto salvation.

7. This doctrine may teach us to form our judgement aright concerning the success of the gospel. The gospel and the ministry of the gospel are designed to bring in God's chosen ones. It was never the case that all did believe, nor will it ever be so, but one thing is sure: all who are ordained to eternal life shall believe and obey the gospel (Rom 11:7).

Musical Instruments in Worship¹

3. The Evidence of the New Testament

Rev K M Watkins

The four Gospels and the Book of Acts often take us into the worship services of the Jewish synagogue. It was not possible for all Israel to go up to worship in the temple at Jerusalem every Sabbath. That was done three times a year in connection with the prescribed feasts. For the rest of the year, the Jews congregated for public worship in their local synagogues throughout the land. What happened in the synagogues is highly significant, because Christian worship grew, under divine direction, out of the synagogues, not the temple.

Unlike temple worship, with its elaborate ceremonies, what strikes the reader of the New Testament about synagogue worship is its plain and unadorned character. We read of solemn gatherings for prayer, Scripture reading and exposition. The synagogue knew of no separation into a holy and a most holy place, with a veil dividing the two. We look in vain for an ark, a mercy seat, and representations of cherubims with outstretched wings. We find no altar, and we see no animal sacrifices offered there.

Instead of the temple's brazen altar with its blood and fire, synagogue worshippers heard the Old Testament read, setting forth the significance of

¹In the previous article, we reviewed the use of instrumental music in Old Testament worship, and found that it was always connected with the typical and ceremonial elements of that dispensation's temporary ritual. We would therefore expect instruments to have no more place in the worship of the Christian Church than Levitical priests, animal sacrifices and the Jerusalem temple – all of which were abolished with the coming of Christ. Turning to the New Testament, we find this expectation confirmed.

the sacrifice of Christ. Instead of gazing on the gorgeous garments of the high priestly sons of Aaron, synagogue worshippers heard from the Word the descriptions of Christ's priestly work. Instead of seeing the high priest enter the most holy place once a year with sacrificial blood, those present at synagogue worship heard the Scripture prophecies of Christ entering into glory on the basis of the work that He would accomplish on earth.

Likewise, in the synagogues we meet with no Levitical choirs singing praise to the accompaniment of multiple instruments. Instead of listening to the tuned voices of divinely appointed professionals, synagogue worshippers would themselves have sung the praise of God, unadorned by the sound of instrumental accompaniment. Secular literature confirms this. "Instruments of music were not used in synagogues until modern times. Orthodox Jewish synagogues still do not use them because, as they still testify, this 'serves to distinguish the synagogue from the temple'."²

The New Testament evidence regarding synagogue worship gives no support then to the advocates of instrumental music in Christian worship. Synagogue services were not ceremonial and typical like those in the temple; they contained no priestly or sacrificial elements. Therefore they did not include the typical ceremony of playing musical instruments. They sang God's praise from the Psalms, but they sang without accompaniment. Like the synagogues, churches are to worship God "in spirit and in truth", without the burden of Old Testament ceremonies. Therefore churches are to have no instruments to accompany their singing of God's praise.

Of course, neither do the New Testament accounts give any indication that there was singing in synagogue worship. But the positive warrant for the unaccompanied singing of psalms in New Testament worship is not based on the accounts of synagogue worship. Rather, it is based on passages like those in Ephesians and Colossians (dealt with below) that expressly require it. There are no such texts to give any positive warrant for using musical instruments in the worship of the Christian Church. In matters of worship, silence speaks loudly. Musical instruments were not used in synagogue worship, neither before nor after Christ's work was accomplished. Therefore there is no justification for using them in Christian worship.

Christ "sung an hymn" with His apostles after instituting the Lord's Supper (see Mt 26:30). This is accepted to be the "Hallel", the six Psalms from 113 to 118, which the Jews ordinarily sang at the Passover. No mention is made

²G I Williamson, *Instrumental Music in Worship: Commanded or Not Commanded?*, downloaded on 29 January 2016 from <http://www.westminsterconfession.org/worship/instrumental-music-in-worship-commanded-or-not-commanded.php>. The quote is from Gilbert and Tarcov, *Your Neighbour Celebrates*, p 93.

of instruments being used at any point in that first sacramental celebration of Christ's death. Clearly, especially in the pressing circumstances of that night in which Christ was betrayed, the singing in that upper room was without accompaniment. It is strange that many include in their worship connected with the Lord's Supper an organ or piano which the Lord neither appointed nor Himself used. As there is no warrant in God's Word for using a musical instrument in Christian worship in general, so there is no warrant for using it in connection with the Lord's Table.

In Philippi's prison, "Paul and Silas prayed, and sang praises unto God" (Acts 16:25). They had been suddenly and violently arrested, whipped with many stripes, thrown into the deepest part of the prison and had their feet secured "fast in the stocks". It was now the darkness of midnight. Yet they were singing praise. These had to be some of the sweetest praises the Saviour ever received. Yet no one would suggest that they used musical instruments. The circumstances made that impossible. The lesson is clear: musical instruments are altogether unnecessary for Christian praise. Paul and Silas did not need them. Singing without accompaniment was natural to these two New Testament Christians. Even in a prison cell, they were perfectly at home praising the Lord, because singing without accompaniment was no strange thing.

There were serious problems in the church at Corinth. Paul's first epistle addressed many of them. In chapter 14, he emphasised that everything in worship must be done for edification, and that meant it must be understandable. Therefore he ruled out the use of unknown tongues unless they were interpreted into a language that the congregation could understand. The only sounds admissible in Christian worship are those which convey meaning to the human understanding. "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation" (1 Cor 14:26). Not a musical instrument, notice! No one in Corinth was bringing an instrument along to worship.

Paul uses the idea of instruments to illustrate his teaching. "Even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (vv 7,8). In certain contexts, such as an army preparing to enter battle, distinct previously agreed sounds blown by the army's trumpeter have meaning. Musical instruments used in general for accompanying New Testament praise cannot have that specific, meaningful significance. They are "things without life". Bringing them into the spiritual life of New Testament worship is an unwarrantable intrusion.

Theodore Beza, Calvin's successor at Geneva, applied the point: "If the

Apostle justly prohibits the use of unknown tongues in the church, much less would he have tolerated these artificial musical performances which are addressed to the ear alone, and seldom strike the understanding even of the performers themselves”.³

Paul told the Ephesians: Be “speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Eph 5:19). Because the Greek word translated “making melody”, *psallo*, is drawn from the idea of twanging a stringed instrument, some say this gives warrant for using instruments in New Testament worship. Such reasoning must be rejected. The word *psallo* was used in Greek literature in contexts where instruments were clearly not involved.⁴ In Scripture too, evidently instruments were not in view when Paul used the word twice to say, “I will *sing* with the spirit, and I will *sing* with the understanding also” (1 Cor 14:15). He was speaking about the words he would sing, not wordless instruments to accompany the singing.

Besides this, the Apostle requires this music to be made “in [or with] your heart”. This is not an instrument that can be held in the hands! It is to be a spiritual exercise within the soul. This is “not the music of the lyre, but the melody of the heart”, as it has been put.⁵ The believer’s soul must be like a well-tuned instrument as he praises his Lord and Saviour. The heart, tuned by grace, is the only instrument to be played in New Testament worship. Anyone having this must surely look on an unfeeling machine (which at best is all an instrument can be) as an unworthy accompaniment, and even as an unwelcome imposter, in the spiritual worship of the New Testament dispensation.

Paul’s teaching to the Colossians was the same: “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to

³Quoted in John Girardeau, *Instrumental Music in the Public Worship of the Church*, Richmond VA, 1888, p 166.

⁴“This attempt to fix the meaning of the word as implying playing instead of singing, as used by the New Testament writers, was thoroughly set aside by Dr Porteous, by a variety of evidence, one part of which is thus concluded: ‘From these quotations from the Greek fathers, the three first of whom flourished in the fourth century – men of great erudition, well skilled in the phraseology and language of Scripture, perfectly masters of the Greek tongue, which was then written and spoken with purity in the countries where they resided; men, too, who for conscience sake would not handle the Word of God deceitfully, it is evident that the Greek word *psallo* signified in their time singing with the voice alone’.” James Begg, *The Use of Organs*, quoted in John Girardeau, *Instrumental Music*, pp 116,117.

⁵“The contrast is between the heathen and the Christian practice, ‘Let your songs be not the drinking songs of heathen feasts, but psalms and hymns; and their accompaniment, *not the music of the lyre, but the melody of the heart*’ [Conybeare and Howson]” (Jamieson, Fausset and Brown’s *Commentary*, Hartford, nd, on Ephesians 5:19).

the Lord” (Col 3:16). When Christians sing psalms to the Lord, they are to sing, not with carnal instruments, but with the spiritual instrument of the heart moved by grace: “singing with grace in your hearts”. When they sing praise, “the word of Christ” is to dwell within their souls “in all wisdom”, not accompanied by some musical instrument, however skilfully it is played. The result is to be mutual “teaching and admonishing”, which can be achieved only by the intelligible words of the psalms they sing, not by the unintelligible sounds produced by a musical instrument.

Nowhere is the transition to new dispensation worship asserted more explicitly than in the Epistle to the Hebrews. There we read: “By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name” (Heb 13:15). Christians are not to offer blood sacrifices, but the bloodless sacrifice of praise. Equally, they are not to use mechanical instruments when they offer that praise, but only “the fruit of our lips” – the sound of their own unaccompanied voices. New Testament spiritual sacrifices of praise are not to be accompanied by mechanical instruments, as the Old Testament blood sacrifices were. The “therefore” refers to the context: in the light of the doing away of ceremonial elements like the altar, let Christians offer praise without the instruments that were always and only ceremonial and typical. Rather, let them use their lips alone. They live in the age of fulfilment. “By Him” – that is, by Christ who has come and fulfilled all the types and ceremonies, including musical instruments – they have access to bring spiritual sacrifices to God.

Peter supports this teaching. Christians are “a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Pet 2:5). Unlike the priesthood of the Old Testament, which depended on being part of the “house” or family of Aaron and was confined to the Levites, all Christians have been made priests spiritually, through the Holy Spirit’s work setting them apart to God by the mediation of Christ. Christians have sacrifices to offer, but these are not the physical sacrifices of animal blood offered during the Old Testament. Christian sacrifices are “spiritual”. Linked with the texts already mentioned, there is no room in Christian worship for mechanical instruments. Christians are to use only spiritual instruments in their praises. Using mechanical instruments in Christian worship is effectively a denial of one of the New Testament dispensation’s greatest privileges – its spirituality, contrasted with the “carnal ordinances” imposed on Old Testament believers.

James asks, “Is any merry?” His advice to such a person is clear: “Let him sing psalms” (Jas 5:13). During the Old Testament period, a chief purpose of playing instruments was to express joy. “With trumpets and sound of

cornet make a joyful noise before the Lord, the King" (Ps 98:6). But James does not tell the joyful New Testament believer to use an instrument. He tells him to sing – only to sing. Now that the New Testament fulness of joy has arrived, its joy is to be expressed with the voice, not typified with an instrument.

The Book of Revelation speaks of trumpets (1:10, 4:1, 8:13, 9:14), and harps (5:8, 14:2, 15:2). But it also speaks of what are obviously ceremonial aspects of worship such as an altar (6:9), incense (8:4), the ark (11:19) and the Lamb (5:6). The truth is, "none of these are to be taken literally"⁶ – not the altar, not the incense, not the ark, nor the lamb – not the trumpet, nor the harp either. The trumpet in 4:1 is said to be a "voice . . . as it were of a trumpet". Along with the harps in 5:8, there are "golden vials full of odours", which are said to be "the prayers of saints". The references to instruments in Revelation are symbolic. Never do they refer to the literal worship of the Christian Church on earth. The final book of the Bible uses the language of old covenant worship to describe both the spiritual worship of the new covenant Church and the celestial worship of heaven.

This review of the Biblical evidence shows clearly that the use of musical instruments in the worship of God was always confined to the ceremonial and sacrificial worship of the Old Testament. With the types fulfilled in the coming of Christ, musical instruments have no place in Christian worship. The New Testament gives no precept or example for using them.

Those who want to use musical instruments raise objections against this teaching of Scripture. We will seek to answer those next time, God willing.

God's Promises Are Sure¹

C R Vaughan

The promises of the covenant cover all the emergencies in the life of a saint. There are pledges of grace for life and for death, for the time of joy and the time of sorrow, for supplies suited to each day, for guidance, for control, for needed aid, for every contingency. But they are all empty of power; they are changed into mockeries of felt necessity unless the Spirit will shine within them. In the season of hot battle with some great trial of faith and patience, tempted believers are often sorely vexed with the promises; they are apparently so different from what they seemed to be, and seem to prove

⁶G I Williamson, *Instrumental Music in Worship: Commanded or Not Commanded?*.

¹An edited extract from Vaughan's work, *The Gifts of the Holy Spirit*. The author was an American Presbyterian minister who died in 1911.

so powerless when they are most needed; thus the temptation is strongly suggested to throw them away as practically useless.

To do this would be a fearful sin; it would be to charge God with folly and unfaithfulness; it would be to make Him a liar; it would be to charge Him with trifling with the hopes He has raised. The difficulty is in ourselves, not in Him; in our unbelief, not in His unfaithfulness; in our want of insight, not in His truth. What is needed is the inward illumination of the Comforter teaching us to see the truth as it is and as we ought to receive it. In all such trials of faith it is well to meet the temptation at the threshold, to say what is true: the fault is in ourselves. It is well to make up the issue squarely in our mind: these promises are true; they do mean something; they are full of a great and precious significance.

The reason why they seem to be otherwise is in me and in my sin, and I will not yield one inch to the suggestion that God is either false or trifling. I will trust Thy words, O spotless Christ! Help Thou mine unbelief, O Comforter of Thy people! Then in the happy moment when the gracious Spirit of truth assumes His office of Comforter and shines in our hearts and fills the darkened promises with His holy light, we shall be able to see, as well as to know, that the fault was in us, and that the promises were all the time full of a significance which deserved our confidence, and were inexpressibly rich in comfort.

Revival¹

2. A Historical Survey

Rev W A Weale

It is not our purpose to go to any extent into the history of the Roman Empire. Suffice it to say that, while the Christianising of the Empire under Constantine no doubt appeared a great blessing at the time, it proved otherwise, for all manner of heresies flooded into the Church and all manner of divisions took place and, with the rise of what became the Roman Catholic Church, all but destroyed it. The Lord, however, preserved a remnant throughout the long dark centuries until His time came to bring light into a darkness that was becoming ever more pronounced.

What has been termed the era of modern revivals began in the fourteenth century, and Henry Fish has divided it unto five periods which we may briefly summarise.

¹The first section of this Theological Conference paper gave a definition of revival and looked briefly at revivals in biblical times.

1. 1310-1560. The Lord had His witnesses during the long dark night of Popery, not least in the valleys of the Waldensians who faithfully kept the light of the gospel burning in the midst of great suffering. In the early fourteenth century there appear to have been great revivals, as Henry Fish points out. In Bohemia alone, “there were reckoned in 1315, no less than 80 000 witnesses for the religion of Jesus”.² In the same century, John Wycliffe, the Morning Star of the Reformation, heralded the dayspring and turned many to the Lord. Following him was John Hus, who was converted by Wycliffe’s writings, and Jerome of Prague, both of whom sealed their testimony at the stake.

In 1483 Martin Luther, under the hand of God, shook the papal throne to its foundations, and what followed was a time of revival or reformation that was to spread throughout a great part of the world. When one thinks of this era, one’s mind goes from Luther in Germany to Calvin in France and Zwingli in Switzerland and on to the Netherlands, Sweden, Denmark and Poland and, of course, to Scotland and to names such as Patrick Hamilton, George Wishart and John Knox, and to the great revival here. James Kirkton, writing of this time says, “In Scotland, the whole nation was converted by lump; and within ten years after Popery was dislodged in Scotland, there were not ten persons of quality to be found in it who did not profess the true reformed religion Lo! Here a nation born in a day”.³

2. 1600-1688. Within those dates fall the active lives of prominent Puritans such as Owen, Flavel, Baxter and Bunyan, to name but a few. Time and space only permit us to mention briefly the difficulties facing God’s servants in those days. There was the Act of Uniformity, passed in 1662 and remaining in its full force for over 25 years, by which some 2000 ministers were ejected from their pulpits. In 1664 the Conventicle Act was passed, and the next year the Five Mile Act, which sought to enforce conformity to the established Church of England. We simply mention those Acts in order to show the difficulties under which those great men, and others, laboured at that time. This period also saw the voyage of the Pilgrim Fathers to America.

Of particular significance here is the revival at the Kirk of Shotts on 21 June 1630, under the preaching of John Livingstone. “It was on the Monday after a Sabbath of Communion”, writes Alexander Smellie. “With some friends he had spent the night before in laying fast hold on the promise and the grace of heaven. When the midsummer morning broke, the preacher wanted to escape the responsibilities in front of him. Alone in the fields between eight and nine, he felt such misgivings, such a burden of unworthiness, such dread of the multitudes and the expectation of the people, that he was con-

²H Fish, *Handbook of Revivals*, Boston, 1874, p 8.

³Quoted in Iain H Murray, *The Puritan Hope*, Banner of Truth, 1971, pp 5,6.

sulting with himself to have stolen away; but he ‘durst not so far distrust God, and so went to sermon and had good assistance’.

“Good assistance indeed; for after he had spoken for an hour and a half on the text, ‘Then will I sprinkle clean water upon you, and ye shall be clean,’ and was thinking that now he must close, he was constrained by the Lord Himself to continue. ‘I was led about an hour’s time in a strain of exhortation and warning, with such liberty and melting of heart as I never had in public all my life.’ No fewer than 500 men and woman, some of them ladies of high estate, and others poor wastrels and beggars, traced the dawn of the undying life to John Livingstone’s words that day.”⁴

In 1625 there was a remarkable revival in Northern Ireland under a “band of faithful men, most of whom went over from Scotland”. Also at this time there was a revival in various parts of England, not least in Kidderminster under the ministry of Richard Baxter.

3. 1730-1750. Before coming to the revivals of this period, we may mention the sad state of things at this time. A quotation from J C Ryle highlights this: “These times were the darkest age that England has passed through in the last three hundred years. Anything more deplorable than the condition of the country as to religion, morality, and high principle it is very difficult to conceive. As to preaching the gospel, the distinguishing doctrines of Christianity, the atonement, the work and office of Christ and the Spirit were comparatively lost sight of. The vast majority of sermons were miserable moral essays entirely devoid of anything calculated to awaken, convert, satisfy or save souls”.⁵

In America the situation was no better; in 1740 Samuel Blair declared that “religion lay a dying and ready to expire its last breath of life”. When we add to this the fact that infidel works by men like Hobbes, Tindal and Shaftesbury were in wide circulation, one might be tempted to believe that revival was impossible in such a situation. It was, however, to such an unpromising state that revival came, and it is worth remarking that the blessing came almost simultaneously in America and Europe.

First, there was a revival in New Jersey in 1730 and in the three following years, under the labours of the Tennents, whose story is so well related in Archibald Alexander’s *The Log College*. Next, in 1734, there was a wonderful work in Northampton, Massachusetts, under Jonathan Edwards. Such revivals spread throughout various districts in the years following; this was the commencement of the Great Awakening, whose greatest power was felt after the arrival of George Whitefield in Philadelphia in November 1739. In the weeks and months following, thousands flocked from all parts to hear the

⁴Smellie, *Men of the Covenant*, Banner of Truth reprint, 1962, pp 121-2.

⁵Quoted in Fish, *Handbook of Revivals*, p 45.

Word, so that, in 75 days, Whitefield preached 175 sermons and was able to say, "Never did I see such a continuance of divine power in the congregations to which I have preached". It was estimated that at that time the population in all the American colonies was about 2 million and it was believed that the number of converts amounted to no less than 50 000.⁶

Much could be said about the thousands and tens of thousands that assembled to listen to George Whitefield after he returned home from America and also the response to the labours of Howell Harris both in England and Wales, but we conclude this period by referring to the blessings enjoyed in Scotland.

James Buchanan describes it in this way: "In 1742, many parishes in Scotland were visited with times of refreshing. The parish of Cambuslang, near Glasgow, then under the pastoral charge of Mr M'Culloch, was one of the first to be visited. After he had preached for about a year on the nature and necessity of regeneration, he was requested by about ninety heads of families to give them a weekly lecture. Prayer meetings were formed; and one after another, and at length fifty in the same day, came to him in distress of mind. After this, such was their thirst for the Word of God that he had to provide them a sermon almost daily; and before the arrival of Mr Whitefield, three hundred souls had been converted.

"When that eminent servant of God preached at the dispensation of the sacrament soon after, there were present about twenty-four ministers, and from thirty to forty thousand souls. Three thousand communicated at the tables, many of them from a great distance, who carried with them to their several homes a savour of good things; and not fewer than four hundred, belonging to the parish, were enrolled in the minister's lists as having been converted that year." Buchanan goes on to speak of blessing in the parish of Kilsyth, where James Robe was minister. During that same year "thirty, sometimes forty, were awakened in a week; in all there were about three hundred whose subsequent lives attested to the sincerity of their conversion".

4. 1790-1842. In speaking of the rapid decline in spiritual things between 1750 and 1790, historians mention the fearful inroads of "French infidelity", which had sapped the foundations of faith and hope in God and, combined with other internal influences, had made the hearts of the faithful fail them for fear".⁷ In answer to prayer, however, revival again came, so that the wilderness rejoiced and blossomed as the rose.

Space permits us to give only a brief overview of these revivals and the instruments used in them during this period. In Scotland the names of Robert

⁶Fish, *Handbook of Revivals*, p 53.

⁷Fish, *Handbook of Revivals*, pp 56,57.

and James Haldane stand out during the early part of this period, as does that of Alexander Stewart of Moulin in Perthshire, where a remarkable revival of true religion occurred in 1798. In the north of Wales the name of Thomas Charles of Bala is fondly remembered. Much could be written on the labours of such men as Edward Griffin and Asahel Nettleton in America. Nettleton writes, "During a period of four to five years, commencing in 1798, not less than one hundred and fifty churches in New England were favoured with the special effusions of the Holy Spirit; and thousands of souls, in the judgement of charity, were translated from the kingdom of Satan unto the kingdom of God's dear Son".⁸

For a flavour of those revivals in America, one could do no better than read W B Sprague's *Lectures on Revivals*, which, along with his nine lectures, contains an appendix of nearly 200 pages containing 20 letters from noted divines from whom the author requested insights on the subject of revival.

Later during this period, in 1812, a great revival occurred on the Isle of Arran under the ministry of Neil MacBride, where it is reckoned that between two to three hundred souls were converted. In the same year there was a great revival on the Isle of Skye, when several hundred were added to the Church. In 1824 a revival occurred in the parish of Uig in Lewis, under the ministry of Alexander MacLeod, when it is estimated that 9000 people flocked from all quarters to hear the Word. Seasons of revival continued more or less unabated throughout the period, in the countries mentioned and beyond. This was a time, however, that was marked by what is referred to as "revivalism", when men such as Charles Finney introduced much that was of man rather than of God.

5. 1857-1860. The revival which was experienced during this period, while brief in comparison to the others, was in many ways the most remarkable. It seems to have had its beginning in New York, where such men as William B Sprague and James W Alexander, son of Archibald Alexander, laboured. During the summer of 1857 James Alexander and his wife crossed the Atlantic for a holiday which it was hoped would benefit his poor health. On returning in October it was to find, in his own words, "as it were a pall of mourning over every house". The cause of this was the financial crash that affected the whole country.

A month before this, Jeremiah Lanphier, one of Alexander's members, had begun, as described by Iain Murray, "a noontime prayer meeting in the Lecture room of the North Reformed Dutch church in Lower Manhattan. The first week only six attended. The next week the number reached twenty and the following forty. During October the meetings, previously held weekly,

⁸Fish, *Handbook of Revivals*, p 60.

became daily. By the time the new year began, a second room had to be used simultaneously to accommodate the numbers and in February a third. By then a number of similar meetings had begun elsewhere in the city and so marked was the turning to prayer that the *Daily Tribute* of 10th February 1858 reported, ‘Soon the striking of the five bells at 12 o’clock will generally be known as ‘the hour of prayer’”.⁹ Much more could be said of this revival in America; Mr Murray tells us that, by June of 1858, “figures of fifty thousand conversions in New York and two hundred thousand across the North-east were in circulation”.

The revival was, however, not confined to America. “The times of refreshing from the presence of the Lord have at last dawned upon our land”, wrote C H Spurgeon at the end of 1859. Throughout the Sabbaths of that year – perhaps the greatest and most fruitful of his long ministry – he had preached in London to a congregation of some 8000 people, besides addressing, almost daily, vast multitudes in different places.

To the Highlands and Lowlands of Scotland, revival came also, and congregations throughout the land, from the cities to the most remote island villages, had their own encouraging stories to relate. The same was true of Ireland. In the introduction to Brownlow North’s *The Rich Man and Lazarus*, we are told of how, in the summer of 1859, the author crossed to Ireland and preached throughout the length and breadth of Ulster, addressing congregations of some 4000-5000 in the marketplace of Londonderry, 7000 in Portrush, 11 000 in Ballymena and 12 000 in Limavady. Such figures gives us some idea of the thirst for the Word of God at this time, as well as the extent of the revival.

Declension in the Church of Scotland¹

The author of *A Sad Departure* was for nearly 40 years the parish minister of Macduff in north-east Scotland. He was among the 40 or so ministers who left their Church because, by its decisions on homosexual issues, it had taken a particularly serious step away from submitting to the authority of Scripture. The title is consciously ambiguous: it refers, on the one hand, to the sadness felt by Mr Randall and others in leaving their Church and, on the other hand, the sadness felt over this further departure by the Church from upholding the law of God.

⁹I H Murray, *Revival and Revivalism*, Banner of Truth, 1994, p 342.

¹A review article on *A Sad Departure: Why We Could Not Stay in the Church of Scotland*, by David J Randall, published by the Banner of Truth Trust, paperback, 210 pages, £7.50.

The book gives a helpful account of what has gone wrong in recent years, beginning with the call from the Queen's Cross congregation in Aberdeen "to a minister who was living in a homosexual relationship with another man" (p 23). The local presbytery sustained the call, a decision that was upheld by the Church's General Assembly. The author avers that "the real problem is" that "liberally-minded people have been chiselling away at the biblical foundations of the Church for a long time". A footnote quotes, from *The Scots Confession*, the notes, or marks, of the true Church: "the preaching of the Word of God", "the administration of the sacraments" and "ecclesiastical discipline, uprightly ministered" (p 4). Many, many years have passed since the Church of Scotland could be described as having, in particular, the third of these marks.

The 2011 Assembly also set up a theological commission to produce a report on "ordination and induction to the ministry" in the light of homosexual issues. In Mr Randall's words, it "was in effect told which direction it should take – not so much *whether* but *how* to move forward to the revisionist position. The Commission was also given the task of preparing liturgies for the blessing of civil partnerships!" (p 28). This commission reported two years later. Mr Randall comments that this Assembly "set the Church's trajectory towards the acceptance of practising homosexuals". Perhaps the spirit influencing the majority of the Assembly may be summed up in the outrageous words of an elder: "We now know better than the Bible" (p 28). Even in 2006, while the Assembly was inclined to protect ministers who might "bless" two men or two women in a civil partnership, it was persuaded to send the decision down to presbyteries, and a very significant majority voted against the proposed protection.

The Commission appointed in 2011 reported two years later. Significantly, the Commission, which contained both "traditionalist" and "revisionist" members, stated, "Every single reference to homosexual acts in the entire Bible is negative and condemnatory, as everyone on the Theological Commission recognises" (p 57). It is obvious therefore that those pushing in the direction of an unscriptural morality, not just the elder quoted above, were consciously rejecting the authority of Scripture in its moral teachings. The decision of this 2013 Assembly was to "affirm the Church's historic and current doctrine and practice in relation to human sexuality", with a further clause contradicting the first: "nonetheless to permit those Kirk Sessions who wish to depart from that doctrine and practice to do so". The decision was, said the Principal Clerk of the Assembly, "a massive vote for the peace and unity of the Church" (p 30). Clearly, in his mind, and in the minds of many other Assembly members, a superficial unity was far more important

than adherence to the historic doctrine and practice of the Church in relation to moral issues.

The 2015 Assembly confirmed the permission granted by the Church of Scotland to its congregations to call a minister in a same-sex civil partnership and it approved of extending this permission to ministers in a same-sex “marriage”. It was after this Assembly concluded that a sizeable number of ministers, and others, left the Church of Scotland for various destinations, particularly the Free Church of Scotland.²

The author acknowledges that “within the evangelical constituency there has been a surprisingly strong lobby of stayers. Some have said that they will remain within the Church of Scotland no-matter-what”, referring for support to the late Rev William Still, whose ministry in Aberdeen extended from 1945 to 1997. He wrote, “I believe no one need leave the Kirk as long as its foundations remain, however far the generality have departed” (p 41).

The fact is, however, that the foundations were not unchanged even when Mr Still began his ministry. In 1910 the General Assembly of the Church of Scotland gave its final approval to a new formula to be signed by those taking office in the Church. The critical phrase was: “I believe the fundamental doctrines of the Christian Faith therein” – that is, in the *Westminster Confession*. Thus, instead of affirming that the *Confession* was the confession of one’s own faith, office-bearers were affirming belief in its fundamental doctrines; yet there was no definition of what these doctrines were. By thus loosening the Church’s relation to the *Confession*, the Church became powerless to deal with departures from the faith. Indeed the revision of the formula was intended to legalise departures which were already widespread, but the practical effects went far beyond what was intended; the decisions of the Church of Scotland Assembly described above are extreme examples of this. Even when fundamental doctrines have been denied, there was no realistic possibility of taking disciplinary action; nor is there any hope, humanly speaking, of bringing the Church back to its moorings.

The same result was achieved in both the Free Church and the United Presbyterian Church by passing Declaratory Acts (the bulk of both denominations were eventually absorbed into the Church of Scotland). These Acts allowed for, in particular, liberty of opinion “on such points in the *Confession* as do not enter into the substance of the Reformed Faith”. Those who left the Free Church in 1893, following the passing of its Declaratory Act, to form the Free Presbyterian Church of Scotland, preserved, in God’s goodness, a

² Some who promoted the use of hymns and instrumental music in public worship in the Free Church had as one objective to make it easier for those who might leave the Church of Scotland over the issues discussed in *A Sad Departure* to join their denomination.

structure within which it is still possible to uphold scriptural doctrine and practice, and to exercise discipline if scriptural standards are not adhered to.

A Sad Departure discusses the reasons expressed by those with a “traditionalist” view on moral issues, for leaving or not leaving the Church of Scotland. Perhaps one of the most significant references to the attitudes of some of those who claim to be Evangelical within the Church of Scotland comes in a reference to a congregation where “two elders were apparently living together in a homosexual relationship”. Yet the majority of elders would not support disciplinary action. The minister of the congregation was “advised by some senior evangelicals to just preach the Word and ‘leave this other stuff alone’” (pp 162-3). He left the Church because he was disturbed by the unwillingness to apply the Word to a practical situation.

A large part of the book is occupied with a discussion of the authority of Scripture and how it applies within the Church of Christ. The final chapter provides accounts of the particular circumstances of ministers who left the Church of Scotland and of their experiences as they came to the conclusion that it was their duty to leave. Inevitably perhaps, there is considerable overlap between the accounts; fewer might have been more effective.

To sum up, one feels thankful that some have left the Church of Scotland, which has descended to such a dire state spiritually. Yet one is left with the question why it took them such a long time to do so, although the author has endeavoured to describe the thinking of those who remained for so long – and of some who still remain. The book provides a useful description of the situation within the Church of Scotland, but it misses the fact that the seeds of its present unbelief were sown long before it became willing to condone homosexuals in the ministry of the Church.

There is no doubt of Scotland’s spiritual need. How much we need to cry to the Most High: “Oh that Thou wouldest rend the heavens, that Thou wouldest come down” (Is 64:1).

Until the soul is justified and sin pardoned, there can be no true peace of conscience. While the law remains unsatisfied for us, and denounces vengeance against us for our sins, what in the universe can give us peace? But when by faith the soul apprehends the atonement, and sees that it is commensurate to all the demands of the law, and that in the cross, justice is not only satisfied, but gloriously illustrated, it is at once relieved from the agony of guilt, and the peace of God which passeth understanding pervades the soul. The great secret of genuine peace is therefore living faith in the blood of Christ. But if you would preserve your conscience pure and enjoy peace, you must not only obtain forgiveness for the past, but must be very careful to sin no more in future. The law of God is exceeding broad, and if we would preserve peace of conscience, we must conform our actions to its precepts with assiduous and holy diligence.

Archibald Alexander

Protestant View

EU Referendum

We are faced with yet another referendum, the outcome of which may well have consequences for generations to come. The question of our political relationship with the other nations that comprise the present European Union is one which many of the Lord's people in Britain have always viewed with great apprehensiveness, given the political, social and religious influence of Romanism in many of these countries. A spirit of prayer is something we ought to seek before the current vote at the end of June, that the Lord would overrule the outcome for His own glory and the good of His cause. "The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will" (Prov 21.1).

It appears that the power of the Papacy in Europe is not as dominant over the political elites or the general population as it was in previous generations. That, no doubt, is merely an indication of the continued secularisation of Western society more than anything else. This is not to say, however, that Roman Catholic influence in the European Union is something to be discounted in considering which way we should cast our vote. Rome is ever seeking to extend her influence, and the whole project of further European integration is highly congenial to her outlook and aims – the papal claim to political as well as ecclesiastical supremacy can be best furthered through a Europe united around the Roman Catholic social model. The words of the nineteenth-century theologian James Bannerman are worth bearing in mind: "Popery has never failed, *where circumstances permitted the assumption*, to claim the temporal along with the spiritual authority, and to grasp the double sword of civil and priestly power".¹

Sadly, we in Britain have degenerated dreadfully, both spiritually and morally, in the period since joining the EEC. The spiritual state of the nation is not considered to be in the least relevant to politics by politicians on either side of the debate or by the vast majority of the population. We are certainly not suggesting that a vote to leave the EU would in itself arrest the fearful spiral of declension in the land. An outpouring of the Spirit of God alone would be sufficient to accomplish such a wonderful turnaround.

Nevertheless, we are sure that every faithful Protestant who has a desire for the advancement of Christ's cause, and for the spiritual and social welfare of our fellow countrymen, would desire to see Britain free from the limitations on our national sovereignty imposed by the Treaty of Rome – the founding document of the EU – along with the subsequent plethora of

¹J. Bannerman, *The Church of Christ*, Banner of Truth, Edinburgh, 2014 edn, p.245.

treaties and much unnecessary European legislation. Furthermore, we believe, as a matter of biblical principle, that Protestant nations ought not to enter into political union with Romanist nations (Jos 23:3-10). If Britain's rulers were once more brought to countenance the law of God and the truths of the gospel as the ruling principles of our national life, we would not be depending on our European neighbours for prosperity . *AWM*

Notes and Comments

Prison Preacher Silenced

A gardener, employed at a sex offenders' prison in Cambridgeshire, has been silenced for speaking to the prisoners about God's forgiveness. Barry Trayhorn, an ordained minister, worked as a gardener at HMP Littlehey. When given an opportunity to conduct prison services there, he spoke of the grace of God in forgiving those who repent. On a particular occasion he spoke on 1 Corinthians 6:9-11, where the sins of adultery, homosexuality, greed and drunkenness are highlighted. Mr Trayhorn emphasised, "As I led the service, I spoke about the wonder of God's love and the forgiveness that comes through Jesus to those who recognise their sin and repent. I said that I am the worst sinner I know". Several days afterwards, some prisoners made complaints; consequently he was banned from taking part in future services.

Over subsequent weeks, issues were raised about his gardening work, which ended in disciplinary proceedings. Mr Trayhorn says that, after the complaints over his preaching, he was "bombarded" by officials alleging bad behaviour. Matters became so difficult that he was signed off with a stress-related illness and he ultimately resigned from his job, stating that he had been harassed for his Christian faith and so could not return. Mr Trayhorn believes that the treatment meted out to him was directly related to the complaints about his preaching. He therefore went to an employment tribunal claiming that he was discriminated against on the grounds of his religion.

Last March, however, his appeal failed when an employment appeals tribunal ruled that there was no discrimination, but rather accused him of speaking about God's forgiveness in an "insensitive" way which "failed to have regard for the special nature of the congregation in the prison". The tribunal seemed to indicate that there was a problem, "because of the way his message was received".

Mr Trayhorn states, "This case is alarming on a number of fronts. The tribunal's reasoning was based on the effect that my message, which included the Bible verses, had on those who heard them, yet those who attend

chapel do so voluntarily . . . to learn what the Bible has to say. The congregation know that the Bible will be preached on, and therefore complaints should have been considered in the light of that.”

Of course we do not know how skilled Trayhorn was as a gardener, or what genuine questions there may have been over his work, but it looks as if the work problems began when he started to preach the gospel to the prisoners. He says, “The tribunal has effectively said that inmates will no longer be able to listen to sermons preached from the Bible which could change their behaviour for the better”. He warns, “The ever growing political correctness will soon be hitting pulpits and, if congregations do not like what they hear about sexuality, complaints will be made”.

Andrea Williams of Christian Concern concludes, “This is a chilling judgement and should alarm MPs and church leaders alike. What we are seeing, month by month, is a systematic marginalising of Christians in public life. It happens slowly, case by case, sector by sector, but before long no Christian, whether they be ordained like Mr Trayhorn, or simply an office worker, will be able to openly state what their deep, sincere convictions are without fear of being reported to their employer and called a bigot.”

It is a solemn time when those who so desperately need the gospel – as we sinners all do – follow those in Isaiah’s day “which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits” (Is 30:10). *KHM*

The “I” in “LGBTI”

Some readers may have wondered what the “I” stands for in the sadly-familiar acronym “LGBTI”. Recently the BBC and some leading members of the Scottish Parliament have been, as they would think, promoting the interests of the “Ts” (transgender persons, or people of one sex who wish to live as members of the opposite sex) and the “Is” (intersex persons, that is either hermaphrodites or people who do not wish to be identified as belonging to a particular sex).

One well-known “I” was a very distant relative by marriage of the present writer, her married name being Georgina Somerset. Physically she was somewhat abnormal (hermaphrodite), and genetically she was probably “mosaic XO/XY”; for the first 30 years of her life she was identified as a male under the name of George Turtle. She was a dentist, and an officer in the Royal Navy after the Second World War. In 1957 she had an operation and began to live as a woman, and in 1962 she was married to Christopher Somerset. From pictures on the internet, it can be seen that she made an unmanly naval officer, but an attractive if slightly masculine-looking woman.

A *News of the World* interview in about 1960 brought her fame, and she started to receive letters and visits from “Ts” from all over the world. She recorded in her autobiography: “It was not long before I realised that, as far as I could make out, all were, within a reasonable scale of variation, really physically normal people, and not like me at all. . . . It must, nevertheless, be said that most of all those I saw and heard from were basically sincere, nice people, who were so very happy for me and so very grateful that I was even prepared to listen to and understand their own troubles.” She continued living as a woman until her death, aged 90, in 2013.

This shows that the correct approach with “Is” is to try to determine their nearest sex and to help them to settle into that. Similarly, with “Ts” the aim should be to reconcile them to their God-given sex. This, however, will not be the purpose of the sodomites and their friends, either in the BBC or in the Scottish Parliament. Instead they are using the “Is” as a stalking-horse for furthering their subversion of the morals and fabric of society. If one had a child like George/Georgina Turtle, one would not consult sodomites as to what was best for that child. We are sorry for the “Is” in whom these people are taking an interest. It will not be for their temporal or for their eternal well-being.

DWBS

First woman minister in Skye

The Church of Scotland has just inducted a woman minister in Skye, the first woman minister on the island. The step shows an open disregard for the Word of God, in which the Apostle Paul says, “I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence” (1 Tim 2:12). The Apostle’s reasoning is based, not on customs in the Roman Empire, but on what happened with Adam and Eve at the Fall (vv 13-14), showing the permanent nature of this principle. There may be many incomers in Skye, and increasing irreligion, but the people responsible for this step cannot plead the same ignorance that there is in some other parts of the country. The fact that this is the first woman minister there should have made them think. However people may glory in these things now, it will not be a matter of glory at the Day of Judgement to have been the first to do something wrong.

DWBS

Church Information

College and Library Fund

By appointment of Synod, the first of two special collections for the College and Library Fund is due to be taken in congregations during June.

W Campbell, General Treasurer

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhl, 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). **Lairg:** 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 Barton 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:** Sabbath 2.30 pm, held in Free Church of Scotland Hall, 14 Jamaica Street, PA15 1XX. Sabbath 2.30 p.m.
- 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.
- Kinlochberrie:** 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, 5 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 A W MacColl; tel: 01851 810228.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449.

England

- Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Sandbach and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Rev K M Watkins, 252 Briercliffe 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. 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, Rossharon, Texas 77583; tel: 409 927 1564.

Australia

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

Sydney, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel. (02) 9627 3408; e-mail:sydneyfchurch@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. Sabbath 12 noon, 6 pm; Wednesday 6 pm. Rev D Levvysky; tel: 00 38 048 785 19 24; e-mail: dlevvysky@gmail.com; or contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua.

Zimbabwe

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

Ingwenya: Church and Secondary School. 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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