

The Free Presbyterian Magazine

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

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

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Communions

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

February: 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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The Sabbath – an Opportunity

It was a Sabbath and Jesus and His disciples were walking past ripe corn. The disciples were hungry and began to pluck some ears of corn and eat them. The Pharisees challenged them, claiming that they were doing what was “not lawful” on the Sabbath. With their legalistic outlook, the Pharisees were putting the disciples’ activity into the category of reaping, which would indeed be in breach of the Fourth Commandment if done for any reason but to satisfy present hunger. Jesus’ response was along the lines of indicating that His disciples’ actions came into the category of “works of necessity and mercy”, to quote a helpful phrase from *The Shorter Catechism* (ans 60). He then said, “The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath” (Mk 2:27,28).

In saying that the Sabbath was *made for man*, the Saviour was stressing that the Sabbath was given to mankind for their good. J C Ryle comments, “It was made for all mankind, not for the Jew only, but for the whole family of Adam. It was made for man’s benefit and happiness. It was for the good of his body, the good of his mind, and the good of his soul.”¹

The Sabbath was instituted at creation, for God “rested on the seventh day from all His work which He had made. And God blessed the seventh day, and *sanctified it*” (Gen 2:2, 3), setting it apart for holy things. So the Fourth Commandment directs us: “Remember the Sabbath day, *to keep it holy* . . .” (Ex 20:8). It was a day distinct from the others. On the first six days of the week, man was to work, even while sinless; God put Adam into the Garden of Eden to look after it (Gen 2:15); but on the seventh day he was to abstain from work as far as possible – for his good. It was an opportunity for Adam and Eve to rest from physical labour and devote themselves to spiritual things in a way that was not possible on other days.

Thus the Fourth Commandment goes on to state: “Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work” (Ex 20:9,10). Especially in the light of what Jesus said to the Pharisees, the prohibition of work was not

¹Ryle, *Expository Thoughts on Mark*, Banner of Truth reprint, 1985, p 41.

meant to be absolute, but we are to keep it to a minimum and maximise the spiritual opportunity the day provides. Professing Christians today are likely to go to the other extreme. Even in the 1850s, Ryle warned, "Let us be jealous over our own conduct in the matter of observing the Sabbath. There is little danger of the day being kept too strictly in the present age. There is far more danger of its being profaned and forgotten entirely."²

Apart from the work of the Holy Spirit in a soul, people can have no sense of the value of a well-kept Sabbath; nor can they prize the spiritual activities which we then have an opportunity to engage in to a much greater extent than on other days, laying aside our normal activities as far as possible. Instead people are apt to view a well-kept Sabbath as a day made unpleasant by unreasonable restrictions. But we should look on our Sabbaths as given to us by God for our good, as opportunities to learn about Him, to seek His favour and to worship Him, to an extent that may not be possible on other days. Yes, caring for a loved one who is seriously ill, for instance, may interfere with the opportunities a Sabbath might normally provide, as will looking after young children. But the Lord knows everyone's circumstances, and He can supply all their needs, spiritual as well as physical, even when their situation is difficult.

The next incident that Mark records is Christ healing, on a Sabbath, a man whose hand was dried up and therefore useless. Christ, of course, healed the man's arm, calling on him to stretch forth his hand. Christ did so in spite of the opposition of those around Him, emphasising that it was lawful "to do good" on the Sabbath. All Christ's healing miracles, while they were works of kindness to those who were suffering, were illustrations of spiritual healing. And those acts of physical healing on Sabbaths may well have been intended to encourage us to believe that the Sabbath is the particular day on which we may expect to see acts of spiritual healing. It is a special opportunity to stretch out the hands of our soul to receive Christ.

Among the Sabbath's opportunities are services of public worship, when the gospel is preached. So in "Capernaum . . . on the Sabbath day [Jesus] entered into the synagogue, and taught" (Mk 1:21,22). Today Christ teaches by His ambassadors, especially during Sabbath worship. There we may look for gospel calls to be made – such as, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Is 45:22). When the Holy Spirit blesses such calls, spiritual life and healing are given, so that sinners are made able to look to the Saviour by faith. Sabbath worship is also an opportunity for those who have experienced spiritual healing to find assurance that they are indeed spiritually alive and are now God's children. Again,

²Ryle, *Expository Thoughts on Mark*, p 42.

Sabbath worship is an opportunity for believers to “grow in grace, and in the knowledge of [their] Lord and Saviour Jesus Christ” (2 Pet 3:18) as they go on looking unto Jesus under the preaching of the Word.

If “the Sabbath was made for man”, as a blessing, then we are to look on it as one of the gifts purchased by Christ for the good of those who will trust in Him. Accordingly we must believe that He has authority over it; so He claims: “*Therefore* the Son of man is Lord also of the Sabbath”. Thus He was able to explain the doctrine of the Sabbath authoritatively to the Pharisees when the disciples were plucking the ears of corn. Also He had authority to change the Sabbath from the seventh day of the week to the first. While, in the Old Testament age, the weekly Sabbath pointed back to creation, in the New Testament age, it commemorates the rising of Christ from the dead, which took place on the first day of the week. So John speaks of being “in the Spirit on *the Lord’s day*” (Rev 1:10), the day over which the Lord Jesus has particular authority.

Paul no doubt preached on the various days of the week, but we are told that the first day of the week was the particular day when, in Troas, “the disciples came together to break bread”, at the Lord’s Supper, and it is particularly noted that “Paul preached unto them” on that day (Acts 20:7). The New Testament Sabbath was, for these followers of Christ, a welcome opportunity to have communion together and with their Lord and Saviour, at the Lord’s table – as well as a precious opportunity to receive instruction and spiritual blessing through the preaching of the Word.

The Lord Jesus’ words apply to Sabbath observance: “If ye love Me, keep My commandments” (Jn 14:15); those who love Him love His day. Nehemiah showed his love to the Sabbath by taking steps to prevent trading on the day. His attitude to the Sabbath paralleled his refusal to charge the people, as previous governors had done, to fund a lavish lifestyle: “But so did not I,” he could claim, “because of the fear of God” (Neh 5:15). He was referring to his holy reverence for God and His commandments. And Nehemiah kept the Sabbath because he feared God.

Nehemiah, we can be sure, experienced the fulfilment of the promise: “If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth” (Is 58:13,14). This promise is still valid. The Sabbath provides us with a real opportunity, not only to get good for our souls now, but to receive a blessing from God which will follow us throughout eternity.

Christ Weeping Over Jerusalem¹

A Sermon by R M M'Cheyne

Luke 19:41. *And when He was come near, He beheld the city, and wept over it.*

The first lesson which I learn from these words is that **Christ was truly man**. “When He was come near and beheld the city, He wept over it.” The whole Bible unites in declaring that Christ was *truly God*. In one place it tells us that He “was with God and . . . was God”; in another place that He “thought it not robbery to be equal with God”; in another place that He “is over all, God blessed for ever”. But in this passage it is just as plainly proved to us that He is *truly man*. It appears from this: *He wept*. It is altogether human to weep. There are no tears in heaven, for there God will “wipe away tears from off all faces”. And though there are tears in hell – for “there shall be weeping and gnashing of teeth” – yet these are the tears, not of pity, but of anguish and despair. The tear of pity belongs only to this life.

It also appears from this: *He wept at the sight of what He saw*. This is a sure mark of humanity. When you only *hear* of people being poor, then you feel but little compassion and show but little sympathy; but when you go and visit them – when you enter their wretched room and see how poorly it is furnished, when you see the straw bed, the sick mother, the pale, hungry children – then the eye affects the heart and compassion is sure to flow (and that is the reason why God bids you visit the fatherless and widows in their affliction). Just so it was with Paul at Athens; it was when he saw the whole city given over to idolatry that his spirit was stirred within him.

Just so it was with Jesus at this time. When he came near and beheld the city, He wept over it. He had come from Bethany and Bethphage, two villages on the other side of Mount Olivet. He was riding on an ass's colt, covered with the garments of His disciples. The whole multitude of His disciples were rejoicing and praising God for the wonders they had seen. When they looked to their meek and lowly Master, they cried, “Hosanna. Blessed is He that cometh in the name of the Lord”.

And when they looked on the city of their fathers stretched beneath their feet, they felt the psalm rising exultantly within them: “Jerusalem is builded as a city that is compact together . . . Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces.”

But Jesus – what was He doing? When Jesus beheld it, He wept over it. When He came to that part of the road down the Mount of Olives which

¹Another sermon taken, with editing, from *Revival Truth*.

commands the fullest view of Jerusalem, He wept over it. When He saw the beautiful city of God, the dwelling place of David and Solomon, the scene of so many types of Himself, the glorious temple with its enormous pile of white stone rising into the air, its brazen gates and golden roof where God had dwelt, where all the prophets had prophesied, where thousands of believers had worshipped – when He remembered how sinful they were; when He saw how they would, before long, crucify Him, despising and rejecting all His offers of mercy; when He saw the coming destruction of His people and the eternal vengeance which was to follow – Jesus wept. O believers, this is your Saviour!

How truly is your Immanuel your Elder Brother also; for you “have not an High Priest which cannot be touched with a feeling of [your] infirmities”, but was in all points tempted like as [you] are, yet without sin”. In time of pain, believer, you should remember that Jesus knows that feeling, and has compassion for you. In time of hunger and thirst and nakedness, believer, remember that Jesus knows that feeling and has compassion for you. In time of weeping, remember that Jesus wept and has compassion for you when the bursting tear starts forth and will not be restrained. In time of sorrow for your unconverted friends, remember Jesus felt that pain and has compassion for you. In all your afflictions He was afflicted.

Little children, tell Him all your little sorrows, for Jesus was once a little child, and has pity for them all. O grown believers, tell all your human griefs to Jesus, for He is truly man. “In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God”; and then, but not till then, “the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

The gospel contains the things which belong to a man’s peace. “If thou hadst known, even thou, at least in this thy day, *the things that belong unto thy peace.*” Peace of conscience can only be found by receiving this message. Worldly men have no true peace of conscience. It is quite true that many men, by continually sinning, have seared their conscience as with a hot iron, so that it is dead and past feeling.

Even the most worldly men have times when conscience smites them. With all their smiling face they often take withering glances at their past wickedness. Often when laughing and talking with sinful company, the recollection of some horrid sin, and the fear of God’s vengeance, strikes through their heart like an arrow. “There is no peace, saith my God, to the wicked.” Conscience is often awakened to awful power by the Spirit of God. When He reveals a man’s true condition to him, shows him that all his natural life has been spent in sin and opposition to God, that he has been earning much

wages – but the wages is death – what great confusion and trouble there is in the conscience then!

The most seared consciences are sometimes awakened to hideous power in a time of sickness, or on a death bed. Business and fascinating pleasures, that amused and occupied the mind, now cease to interest them; the companions of life's merry hours are now removed, or if admitted to the sick man's chamber, try in vain to raise a smile on his cheek. God makes him feel the bitterness which elicited that saying, "Miserable comforters are ye all". It is strange to see the worldliest of men – those that all their life loathed the company of Christ's messengers – beseeching their minister to pray by their bedside. "There is no peace, saith my God, to the wicked."

After death all seared consciences are awakened to a power that shall never end. The body returns to the dust as it was, and the spirit to God who gave it; then begins the gnawing of the worm that cannot die. The sinner can nevermore forget his sin; he can no more sleep, or enjoy pleasures, so as to forget his sad condition; "their worm dieth not, and their fire is not quenched". "There is no peace . . . to the wicked."

Now the message which we bring is one of *peace*. It tells you how to find peace from the smittings of conscience, peace from the awakening of the Spirit, peace on a death bed and peace in eternity. If God will open your heart to attend to the things which are spoken; if you would be persuaded to hear and to receive the Word, which tells you of Christ having died instead of lost sinners, then that would give you immediate peace. And peace of heart can be found only from receiving this message.

As long as man is unconverted, he can have no true peace of heart, because of the conflicting passions that are in his bosom. The grand passion in every natural heart is selfishness. It is seen in the child grasping and holding everything for itself. It is seen in the boy seeking nobody's pleasure but his own, always forgetting others and indulging himself. It is seen in grown men making haste to be rich, not caring what becomes of others if they are helped forward; not caring who may be without food if they have bread enough and to spare, and can only heap up wealth. Or, if they give something to the poor, it is that they may have the sweet luxury of thinking themselves benevolent or seeing their names in print.

Now if selfishness reigned alone, unconverted men would have some quietness in their bosoms; there would be the calm of an unholy bosom, receiving all but giving out nothing – like the Dead Sea. But when the other passions are much used as servants, they at length become masters, and they contest with selfishness for dominion over the heart. The love of money, the love of dress, the lust of the flesh, the lust of the eye, the pride of life acquire

such power that they overpower selfishness. The soul is led contrary to education, contrary to reason, contrary to self-interest. O brethren, how many of you feel that your life is just a history of this war of diverse lusts and passions? "There is no peace, saith my God, to the wicked."

But the message we bring tells of the Spirit, who makes a clean heart and renews a right spirit within. Come to Jesus and you will yet be seen sitting at His feet clothed and in your right mind. There is no peace like that of a pure heart that loves God and loves the Saviour. God is blessed and He is pure; He has no tumult of passions within. Would you not like to be made like God, to have Him dwelling in you? "O that thou hadst hearkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea."

Peace about the things of the world is also found in the gospel message. As long as a man is unconverted, he must share in the inordinate cares and anxieties of the world. One day he is lifted up to heaven by the prospect of success in business and is mightily elated with money-making. Again he is sunk into despondency by gloomy forebodings of failure, distress, poverty. At one time his family are in health, and he fears no danger and expects no distress. Again sickness comes, and death, to blast his fairest hopes. There is not a straw on the sea more at the mercy of winds and waves than is the peace of unconverted men at the mercy of every wind of providence that blows. Is that not the real truth, unconverted man?

It is only in Christ that a poor soul can come to rest even for this world. Christ is a complete refuge in every storm of providence. Is my soul united to Christ? Then God is my Father, and He will be sure to supply all my need. "Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn, and God feedeth them," and will He not feed me? "Consider the lilies how they grow; they toil not, they spin not, and yet . . . Solomon in all his glory was not arrayed like one of these." If then "God so clothe the grass, which is today in the field, and tomorrow is cast into the oven," will He not much more clothe me, His ransomed child?

O brethren, he is the richest man in all the world that feels in his heart that no storm can come near his dwelling, and that the Lord shall preserve his going out and coming in from this time forth and for evermore. Then do not turn away from our message; it belongs to your peace for time and for eternity. Do not say that it is sad tidings we bring you; do not say of us that we are men who turn the world upside down. Yes, we are; but it is to turn it on its right side, that it may once more be a pleasant vessel full of "the peace of God, which passeth all understanding".

The time is at hand (how near it may be to many of you!) when you shall

feel with agony that the message of Christ is the only message of peace; that the ministers of Christ are your truest friends, the peacemakers whom Christ calls blessed.

Christ longs after the salvation of the chief of sinners. “If thou hadst known, even thou.” Jerusalem was, in some respects, the wickedest city that ever was. It was very guilty, because it sinned against greater light than other cities. The temple of God was in the midst of it; the worship of God was constantly maintained in it. All that were godly in the land came up to worship there three times in a year; even godly foreigners, like the Ethiopian treasurer, came from afar to worship there. All the prophets were given messages to Jerusalem, and yet we learn from the prophets that iniquity abounded in Jerusalem. “How is the faithful city become an harlot? It was full of judgement; righteousness lodged in it, but now murderers.” The light which God brought into Jerusalem only made the wicked inhabitants love the darkness more.

Jerusalem was a very guilty city, because it persecuted the prophets. God sent many messengers to Jerusalem, but all were persecuted there. Christ told His disciples to begin the preaching of the gospel at Jerusalem, yet they were stoned there and put to death; so it seems to have been a proverb which Christ quoted: “It cannot be that a prophet perish out of Jerusalem”. And Stephen spoke the truth when he said, “Which of the prophets have not your fathers persecuted?”

But Jerusalem reached the highest guilt, because it rejected Christ. “He came unto His own, and His own received Him not.” This was the city over which Christ wept. It was nothing good in Jerusalem that moved His pity. He saw nothing but wickedness and coming misery. It was not the piteous cries of Jerusalem that moved His pity. Jerusalem was going on in its usual way, buying and selling and getting gain. It was the guilt of Jerusalem that moved His pity. He saw that the storm of God’s anger was over it, and its day of grace was past – that it would have the deepest place in hell; therefore He wept and sighed forth the broken wish, “If thou hadst known, even thou”.

Are there some here who have committed great sins? Are there some of you who can look back on deep stains and dark blots in your history? Are there not some who have sins that cry to heaven? Sins against honesty, sins against purity, sins against sobriety? He sees no beauty or goodness in you. He sees and hates your sins. And He sees your hell; therefore He says, “O that thou hadst known, even thou,” poor sinner, the message that belongs to thy peace.

Are there some of you who have sinned against great light – some who had godly parents, who taught you to read the Bible and to pray, who prayed

for you and with you; and have you despised all their words and prayers? Have you shut your ears and run into the vice and sin of the world? Some of you have had godly ministers who cared much for your souls, who watched over you and instructed you when you were young, who took great pains with you in admitting you to the sacrament of Baptism, who spoke to you by yourselves and in public preached very faithfully to you. Have you had this great blessing and yet trampled all under foot – broken through the good hopes of your minister, gone with wicked companions and plunged into sin? Then behold, Christ weeps over you still, saying, “If thou hadst known”; O that thou hadst known – even thou, poor sinner – “the things which belong unto thy peace!”

Are there some who feel that they have deliberately rejected Christ – that they have, like Jerusalem, crucified the Saviour and put Him to open shame? Have you put away the outstretched arms of Christ and would not have Him as a Saviour? Still see how He says, “If thou hadst known, even thou”. Ah, whatever you are – in whatever sin you lie, at whatever distance from God you now are – Christ is this day offering you salvation. He has the same heart in heaven that He had on earth. Awake then, poor godless, unconverted souls! Will you trample all this bleeding love under your feet? “If thou hadst known, even thou, the things which belong unto thy peace.”

Jerusalem had its day of grace, and so have we. “At least *in this thy day*, but now they are hid from thine eyes.” The day of grace is like the day of nature. It has its dawn, its morning, its full noon, its twilight and its midnight. Jerusalem had a long day of grace. That day was at its height during the three years that Christ taught in her streets, but soon the twilight came on, which ended in the blackest night, when these things were hid from her eyes. So it is with us.

Most people who are ever converted are converted in youth. Conviction of sin and conviction of righteousness are most easily wrought into the youthful mind. It is commonly observed that young people are readiest at learning languages; if the season of youth is allowed to slip, it will hardly be possible to learn them afterwards. Now, although conversion is altogether a supernatural work, yet it is also true of conversion that it is far oftener wrought in youth than afterwards. My young friends, this is your day of grace. Remember, it quickly passes; the twilight is at hand; the night comes when no man can believe. And how many of you are old and grey-headed, and yet unconverted! Let us pray that Christ, and the things that belong to your peace, will not yet be hid from your eyes!

A faithful ministry is a day of grace. Most people who are ever converted are converted under a faithful ministry. It is seldom that God blesses the

work of an unfaithful minister. Although conversion is wholly God's work and does not depend on the gifts and graces of any minister, yet it pleases God to work through His own instruments, whom He has chosen for Himself. A faithful ministry is a day of grace, and happy is that spot where it dawns. But that day has its twilight and its night. "Your fathers, where are they? And the prophets, do they live for ever?" "They were not suffered to continue by reason of death."

Only Christ has an unchangeable Priesthood. Often the burning and shining light is taken away. God takes away the candle as well as the candlestick. How often a barren, cold ministry follows on the back of the liveliest and most fruitful! How many of you have been under lively ministers, whose tongues are now silent in the grave? In this town and its neighbourhood, there are faithful men who preach the truth fully and faithfully. This then is your day. Turn to the Lord now, or else the ministers may be taken from you, and these things will be hid from your eyes!

When the Spirit strives, that is a day of grace. All that are converted are converted when the Spirit strives with them, but the Spirit will not always strive with men. When the heart is greatly moved under the reading of the Bible or under the preaching of the Word, there is little doubt but the Spirit is striving with that heart. When the mind is led seriously to look back at the life it has led, or when the heart shrinks from some sin, there cannot be a doubt that the Spirit is striving. But if this is resisted, then He goes away, sometimes never to return. "My Spirit shall not always strive." If you have any such awakenings in your heart, do not quench them. It is easy to quench the Spirit! Go back to the world and to the din of perpetual business, or plunge into sensual sin, and you will soon be rid of all awakenings! But remember Christ's word, even of such as you: "If thou hadst known".

I would conclude with a word to the unconverted and a word to believers.

Learn *the sureness of hell for the Christless!* Christ wept over Jerusalem. Do you think He would have wept if there had been no hell? If you were sick and did not know it, but the doctor came to see you and you saw him sigh and shake his head, and if you saw all your friends becoming anxious and beginning to sob aloud, would this not alarm you? O then, poor sinner, think for a moment. You are quite happy and careless, longing to be away from the house of God that you may laugh and have silly talk once more. But see Christ weeping! He now knows the whole of your case; He sees both worlds! Surely there must be a hell for such as you; else Christ would not have wept.

Let believers learn from this to *weep over perishing souls*. Go near and see their case, and then weep over it. This was the main feature in Christ's character. If you would be like Him, be like Him in this. Not only love the

world, as Christ did; not only be ready to suffer for them, as Christ was; not only pray for them, as Christ did; but weep over them, as Christ did. And do not join the world in its mirth, were it for no other reason but this. Would you deceive their souls? If you were to mingle with poor unconverted souls in their God-forgetting companies – where they dance, drink and are merry, singing their own songs and enjoying themselves in their accustomed manner – what could you expect to do for their conversion?

You should weep over them and seek their salvation, rather than put off your Christianity and join them in their worldliness, forgetfulness of God, carnal mirth, and giddy folly. If you would do them good, you must ask God's Holy Spirit to give you a heart to weep for them, rather than join with them in their sad ways of forgetting their guilt and danger. Only think of the Saviour's tears when He looked down upon the perishing, and surely that will scare you from ever again forgetting your relationship to Him. And that will make you cherish, for poor unconverted souls, the bleeding heart and weeping eye, and never more go along with them in their soul-intoxicating mirth and hell-forgetting pleasures. Save me from blood-guiltiness, O Lord!

Revival¹

3. Some Reflections

Rev W A Weale

1 • **The benefits of revival.** From what we have seen already, God has favoured the Church with seasons of revival from early in its history. There have been long periods in which there have been no revivals; the period between the Testaments and the centuries prior to the Reformation are examples of this – when God's cause was brought very low. These periods can be compared to seasons of poor fishing, when God's servants have had to say with Peter: "We have toiled all the night and have taken nothing".

When revival comes, however, this all changes and multitudes are caught in the gospel net. In looking at the benefits of revival we can do no better than quote James Buchanan: "A season of general awakening affords, both to believers and unbelievers, a new and very impressive proof of the reality and power of the Spirit's grace; it strengthens the faith and enlarges the hopes of God's people, it awakens those nominal professors who are at ease in Zion, and it alarms and arouses the consciences of the religious multitude. For when many are suddenly arrested by the power of the Spirit, and turned from the

¹The previous section of this paper presented at the 2015 Theological Conference gave a historical survey of revivals. This article concludes the series.

error of their ways, and made to break off their sins by repentance, and are seen flying to Christ like doves to the windows, the mind of every spectator must be impressed with a sense of the reality and importance of religion, and the most ungodly for a time will tremble.”²

In listing the benefits of revivals we may find it helpful to refer to Henry Fish’s chapter on “What We Owe to Revivals”. He points to five benefits: (1) *Society at large has been uplifted* by revivals. He refers, among other things to improvements in moral standards. (2) *Missionary movements* have come from revivals – especially in the period 1790-1842. To see how true this is we have only to think of the many men and women who have left our own shores and, under God, have been a blessing in far-off lands. (3) *An effective ministry* has come from revivals. How clearly this can be seen if we consider the testimonies of many of God’s servants, as well as the testimonies of those who witnessed a transformation in these men’s preaching at such times! (4) *Institutions of learning* have owed much to revivals. (5) *Strong churches* have come from revivals.

Many churches have indeed come unto being at such times and those already in existence have grown dramatically. But perhaps it is the effect that revivals have had on individual congregations that has been the greatest benefit. In Acts 2:41-47 we have an account of what followed the coming of the Holy Spirit on the Day of Pentecost and Peter’s sermon. There in Jerusalem we are told of fellowship, prayer, fear of God, kindness, hospitality, joy, bright witness and praising of God, all of which are what every child of God longs to know more of.

2. The dangers of revival. After what has been said on the benefits of revival, one might wonder how any of God’s people would be opposed to revival. Yet many were – claiming that revivals were “of the devil and a delusion”. In 1744, in a letter to Thomas Prince, Gilbert Tennent writes, “It is shocking to think that any should dare to oppose a work attended with such commanding evidence as has been among us”.

He then proceeds to quote from the *Narrative* of James Robe, minister of Kilsyth: “I seriously beg of any who are prejudiced against this dispensation of God’s extraordinary grace, and look upon it as a delusion, that they will show themselves so charitable, as to direct me and other ministers what we shall answer distressed persons of all ages who come to us crying bitterly that they are undone, because of unbelief and other sins: ‘What shall we do to be saved?’ And as a young girl of about twelve, who had been in distress for some time called upon me in the house where I was, and asked me with great sedateness, ‘What shall I do to get Christ?’ shall we tell them that they

²Buchanan, *The Office and Work of the Holy Spirit*, Edinburgh, 1856, pp 338-9.

are not Christless, and are not unconverted, when we evidently see many of them to be such?

“Shall we tell them that their fears of the wrath of God are all but delusion, and that it is not such a dreadful thing that they need to be much afraid of it? Shall we tell persons lamenting their cursing and swearing and Sabbath-breaking and other immoralities that it is the devil that now makes them see these evils to be offensive to God and destructive to their souls? Shall we tell them who, under the greatest uneasiness, enquire of us what they shall do to get an interest and faith in Jesus Christ, that Satan is deluding them when they have, or show, any concern this way? In fine, shall we pray and recommend it to them to pray to God to deliver them from such delusions? It would be worse than devilish to treat the Lord’s sighing and groaning prisoners at this rate; and yet such treatment is a natural consequence of reckoning this the work of the devil and a delusion.”

That being said, revivals do have their dangers. We mention two of these.

There is the danger of *spurious conversions*. In the parable of the sower, the seed was sown on four different soils, and three of them did not bring forth fruit. There was the seed sown by the wayside, the seed sown on stony ground and the seed sown among thorns. In the last two cases there was some reception of the seed, but it all came to nothing. If one applies this to those on whom an impression is made but nothing more, for they go back like Pliable after his time in Bunyan’s “slough of despond”, we find that they are in a worse state than ever.

The second danger is that of “*revivalism*”. That is the idea, as brought out so well by Iain Murray in *Revival and Revivalism*, that revivals can be brought about, partly at least, by the instrumentality of man. This was the view taken by such men as Charles Finney, who wrote books on how to start a revival. He saw revivals as the work of man co-operating with God, like a farmer cultivating a field. Finney and his disciples, despite what they claimed to the contrary, were anti-Calvinists and this, as Mr Murray points out, was at the source of their teaching. They acknowledged that man was fallen, but they argued that he had free will and so was able to “decide for Christ”. If he was dealt with in a certain way, he could be persuaded to do so.

The poison here, while it ultimately goes back to the broken covenant of works and looking to what can no longer deliver man, has to be traced to the Arminianism of John Wesley. It was to have disastrous consequences for later revivals in America as well as in Britain. One has only to think of Moody and Sankey in the late nineteenth century and the more recent “Lewis Revival” under Duncan Campbell, as well as the present-day Keswick meetings, to appreciate the danger here. If one has the power to believe

(which is quite different from the *responsibility* to believe) then, with some psychological and emotional pressure, people may be persuaded to come forward *en masse*.

3. Our duty in relation to revivals. After reflecting on the fact that revivals are of God and cannot be brought about by any human efforts or methods, the question may arise in our minds: Do we therefore sit back and just hope that revival – which is clearly something to be desired – will come? We emphatically answer, No. Just as we would never tell an unsaved person that, as he cannot save himself, he must just sit back and hope that God in His mercy will meet with him, but rather that he has duties that he must attend to, so it is with revival. What then is our duty in relation to revival? We would note four things here:

(1.) *We should expect revival.* God's way of working has, from the beginning, included revivals, as is seen in the history of the Church. But apart from that we have promises in the Bible of blessings in the Church until the end of time. We sing in the Psalms of the Lord appearing in His glory when He builds up Zion, and we have the prophecies of Isaiah and others, including those of the Lord Himself, that can only refer to the New Testament age. We read, in Daniel's interpretation of Nebuchadnezzar's dream, of the stone that became a great mountain and filled the earth; and we have the parables of the mustard seed and the leaven as told by the Lord. Surely then we have every reason to be optimistic and expect revivals as long as the world lasts.

(2.) *We should pray earnestly for a revival.* We noticed the prayer meetings in New York in 1857-58, and how it was "when Zion travailed" that children, as promised, were "brought forth". It has indeed been observed that, before many of the great revivals came, people were burdened to cry unto the Lord for His Spirit to be poured forth. This is, after all, what the Word of God teaches us: after promises of restoration and the blessing of a new heart and spirit were given, the Lord concludes with these words: "Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them" (Ezk 36:37).

(3.) *We must seek repentance for those sins that hinder revival.* Here is something that involves all God's children. They are all sinners and have much corruption remaining within them and have therefore the duty and privilege of examining themselves in the mirror of God's Word. And, by His grace, they are to "lay aside every weight, and the sin which doth so easily beset us, and . . . run with patience the race that is set before us".

(4.) *We are to witness and work towards a revival.* The Lord Jesus told His disciples that they were a "city . . . set on a hill" that could not be

hidden, and “light” in a dark world, and the duty to act in such ways remains still. We who profess to be the Lord’s are, by our words and deeds, to show forth the praises of the Lord, so as to be witnesses to those in darkness until the Lord’s time to favour Zion comes, as He has promised.

4. Conclusion. From what has been said in this paper, one thing at least is clear: we today stand greatly in need of revival. It is a solemn fact that, since just a little beyond the mid-nineteenth century, there has not been a revival of any great significance in our nation, or indeed in any of the Western countries. It is also an indisputable fact that, since the 1960s, there has been a rapid decline in the religious and moral state of the UK, so that today we stand in a condition as deplorable as it has ever been. Surely then we should be crying out to the Lord and giving Him no rest until He fulfils His promise to “establish . . . and make Jerusalem a praise in the earth”.

We conclude this paper with an extract from a letter by Daniel Dana to W B Sprague, written in March 1832. Dana, after referring to the state of things in America at that time, writes: “If anything is to be found on earth which has much of heaven in it, it is a genuine revival of religion. But in this imperfect state, nothing can pass through human hands entirely unsoiled. It is a delightful thought that He who loved the Church and gave Himself for it will finally present it to Himself, a glorious Church, without spot or wrinkle. It is my prevailing hope and belief that the great things which God has already done for His American Israel are precursors of still greater things. May He cleanse our Zion ‘by the spirit of judgement and by the spirit of burning’. May He ‘purify the sons of Levi . . . that they may offer unto the Lord an offering in righteousness’. May our beloved land, and may the whole earth, soon behold the glory of the Lord, and rejoice in His salvation.”

Encouragement for Believers¹

Thomas Boston

1 Consider that the heaviest thing in your lot comes out of a Friend’s hand. Even in the worst of times this is good news to Zion: “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that sayeth unto Zion, Thy God reigneth” (Is 52:7). Whoever the instruments of our affliction may be, and whoever may lay his hand heavily on us, we only meet with what comes from the Lord’s fingers. “The Father . . . hath com-

¹Taken, with editing, from Boston’s *Works*, vol 2. He is here expounding the duties required in the Tenth Commandment and encouraging believers to be contented with their lot.

mitted all judgement unto the Son” (Jn 5:22). And will we not venture our outward condition in His hand, on which we venture ourselves for eternity? A tongue, far less a hand, cannot move against us but by Him (2 Sam 16).

2. Consider how unsuitable you are to carve out your lives for yourselves; and “should it be according to thy mind?” (Job 34:33). How weak you are to discern your true interest! Could you venture to pilot yourselves through the rocks and sandbanks in the world? No, you dare not, if you know yourselves. Why then will you not resign yourselves to a wise providence? But, you say, it is only in some things we would have it so. But Christ will be a helmsman for you through the whole, or not at all. He will not share the government with you; and there is no reason why He should, for you are weak and do not see far off. There is many a pleasant green path in the world that leads into the lion’s den and many a rugged way that leads into a paradise. You see the nearer end of the way, but not the far end; He sees it.

3. Have you not already lived to see your hopes and fears both baffled by a wise providence? As for the hopes you have taken up by the choice of your own wilful will, have you not been sometimes made to let the knife drop with shame, after you have cut your fingers in carving for yourself – like Lot not daring to stay in all the plain, though some time before he built his own nest in the heart of it? And for your fears about the conduct of providence, have you not seen how God has drawn you, for your good, against your will and that it was good you were crossed in such a matter, and that such a project of yours was baffled? Seeing then that we are such bunglers at carving our lot, it is reasonable we give up the knife as Jacob did in Joseph’s case.

4. Consider that there is much in the ordering of your lot which is infinitely more than you yourself are master of.

(1.) Believe that the seven eyes of infinite wisdom are about your lot (Zec 3:9). Now in the multitude of counsellors there is safety. No work in the world is by chance; your condition is not the result of some random work; it is not a work huddled up in haste. The scheme was drawn up from eternity and lay before the Lord without any need of alteration. Everything in your condition, however recently it happened, was in the womb of the wise decree from eternity.

(2.) Believe that there is a soft hand of grace and goodness about it (Rom 8:28). A gracious providence brings it out of the womb of the decree. Why should we not then embrace it and welcome it into the world. There is a stream of grace that goes through all the dispensations of providence to the Lord’s people. Now, when infinite wisdom tempered with grace and goodwill, orders our lot, is it not reasonable for us to be fully content with it? Hence I infer:

[1.] Whatever your condition is, it is for God's honour, for it is ordered by Him who does all for that end and cannot fail of His purpose. Though you do not *see* why it is so, you may *believe* that it is so, upon this ground: providence runs much underground, so that weak man cannot see how the means answer the end; but God sees it, and that is enough. This is a contenting consideration to a gracious soul, that will be pleased with what may glorify God (Phil 1:20).

[2.] Your condition is good for you (Rom 8:28). That may be good which is not pleasant; it may bring profit although it brings no pleasure. God loves to work by contraries, to bring health to the soul out of sickness of the body, to enrich His people by poverty, to do them good by crossing their desires, and blow them to their harbour by winds from the opposite direction.

[3.] Indeed it is best for you. If you are a child of God, your present lot in the world is the best you could now have. Infinite wisdom sees it is so, and grace and good-will make it so. All God's works are perfect in their kind (Deut 32:4). Will vain man come after God and tell Him how to mend His work? If it was not most fit for His own holy ends, it is not perfect. Indeed if you are not in Christ, those things in your lot which you are discontented with – your crosses and afflictions – are best for you; for if anything in your lot will bring you to God, it will be this.

5. Consider that those things in your lot which you are so ready to be discontented with are truly necessary for you (Lam 3:33). If you could do without them, you would not get them; for God takes no pleasure merely in making His creatures miserable. If your lot is afflicted, know that strong diseases must have strong remedies; do not blame the physician for that, but the disease. The wilful child would live without the rod, but the parent sees it necessary to chastise him. If God withdraws anything from you, it is only to starve a lust that would feed on it; if He lays on you what you do not wish, it is only to bear down a lust that otherwise would carry you headlong. Give providence a fair hearing; it will answer for itself. Why then should people be displeased with their mercies, and be angry with their blessings?

6. Consider that great things in one's lot have a great burden with them. A man will get a softer bed in a palace than in a cottage, but the poor man will readily sleep more soundly in his cottage than the king in his palace. People look to the great things which others have beyond what they have, but they do not consider the burden that goes along with them. They who lack the one lack the other too, and therefore have reason to be content.

(1.) Where there is a great trust, there is a great reckoning (Lk 12:48). You see others have much that you lack; do not grudge it; they have the more to reckon for. God keeps an account of all the mercies He bestows on

all men, and they that have most now have most to account for when the Lord shall seek an account of His servants. Look well to yourself, and be content. I fear it will be found that, little though you have, it is more than you can guide well.

(2.) Great things in the world are great snares and bring great dangers along with them (Mk 10:23). They who walk low are not so prominent as those who walk on high, but the latter are most apt to fall. How fond we are of the world even when it frowns on us! What would become of us if it did nothing but smile? It is hard to carry a full cup evenly. Affliction is often timely ballast to a light heart that prosperity would give too much sail to, till it should sink.

7. Consider, if you are a child of God, that what you possess you have without cost (Rom 8:32). And therefore, though it is little, it is better to you than the abundance of many others, which will bring a dear reckoning at last. The children of the family may fare more coarsely than strangers, but there is a great difference: the strangers have a reckoning for it when they go away; but the children have nothing to pay.

(1.) Remember you forfeited all in Adam; it is a mercy that you have anything at all. I know of nothing but sin and death that we can lay claim to as our own property (Lam 3:39). He that deserves hell has no reason to complain while he is out of it.

(2.) Anything which you have a covenant right to now is through Christ; it is the purchase of His blood. So that makes it precious, as the price of blood; and that should make us content with it, seeing we have it freely through Him.

8. Consider the vanity of all things below the sun (Ecc 1:2). A just estimation of worldly things would make us content with very little. But a blind judgement first sets an exorbitant price on earthly things, and raises the value of them; and then people think they can never get enough of them. But low thoughts of them would clip the wings of our affection to them, and a little of them would content us (Prov 23:5). Riches make themselves wings, and fly away. There is a wing of chance, casualties and losses; and though by your wisdom you could clip all these wings, yet there is a wing of death and mortality that will carry them away.

9. Consider the preciousness and excellence of heavenly things (Col 3:2). More heavenly-mindedness would make us less anxious about these things. If we are in danger of losing these, it is madness to be taken up about trifles and concerned with earthly losses. Will he whose life is in danger go up and down making a moan for a sore finger? And if they are secure, it is horrid ingratitude to be discontented with our lot here. Would a man that has a ship

loaded with goods coming ashore vex himself for losing a pin out of his sleeve, or a penny out of his pocket? Heaven will make up all our losses, and hell will make men forget their greatest crosses in the world.

10. Consider much of death and eternity. For, as little as any of us have, we have perhaps as much as will serve our turn here. Our time is uncertain. It is folly to vex ourselves because we do not have all the conveniences that we would desire in a house that we have no lease of but may have to remove from it tomorrow.

Musical Instruments in Worship

4. Objections Answered

Rev K M Watkins

Musical instruments were introduced and used in the worship of God only as and when God Himself appointed them. As the Old Testament's ceremonial system grew more elaborate, especially with the building of the temple in Jerusalem, so did the instrumental accompaniment to God's praise. But when Christ came and finished His work, the whole ceremonial system was abolished, including the use of musical instruments. Accordingly, the New Testament makes no provision for their use in the worship of the Christian Church.

However, many churches today include instruments in their worship. They seek to justify their practice by raising objections against the teaching of Scripture outlined so far. This article seeks to answer those objections.

1. Some people *appeal to the Psalms as a warrant for using instruments*. Is it not arbitrary, they say, to sing Old Testament Psalms and reject the musical instruments often mentioned in the same Psalms? "Praise the Lord with harp: sing unto Him with the psaltery and an instrument of ten strings" (33:2). "Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery" (81:2). "Sing unto the Lord with the harp; with the harp, and the voice of a psalm" (98:5). Even some who rarely or never use the Psalms in their praise are ready to resort to such verses to justify using instruments.

The answer to this is clear. The Psalms, written during the age of types and ceremonies, naturally employ typical and ceremonial language. Some mention Jerusalem and the temple: "I will pay my vows unto the Lord now in the presence of all His people, in the courts of the Lord's house, in the midst of thee, O Jerusalem" (116:18-19). Some speak of animal sacrifices and the altar: "Then shalt Thou be pleased with the sacrifices of righteousness,

with burnt offering and whole burnt offering: then shall they offer bullocks upon Thine altar” (51:19). Some refer to the feasts: “Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day” (81:3).

All these things have been abolished in the New Testament. The Christian Church is not to base her worship on the temple in Jerusalem, offer blood sacrifices on an altar, or keep the Jewish feasts. Although mentioned in the Psalms, these ceremonies were temporary, being withdrawn when Christ completed His work. Musical instruments are precisely the same. Even though mentioned in the Psalms, their physical use in worship was connected with the temple in Jerusalem and the priestly sacrifices; so they too were brought to an end in Christ.

Psalms 150 is a favourite for those who advocate instruments in Christian worship. However, the Hallelujah psalms which close the Psalter are full of symbolism. Psalm 148 would have sun, moon, stars, fire, hail, snow, wind, mountains, trees, animals and birds, all praising the Lord! Psalm 150 itself would have everything that breathes joining in the praise (v6). Clearly, this final Psalm’s list of trumpet, psaltery, harp, timbrel, stringed instruments, organs and cymbals should not be pressed too literally.

In any case, if Psalm 150 is a blueprint for Christian worship, then a single organ or piano would not suffice. Instruments would have to be multiplied: not one organ but “organs”, in the plural, along with all the rest. That would make music groups, or even whole orchestras, more Scriptural than a single organ or piano! Likewise, it would require dancing as well as instrument-playing, for the same Psalm says, “Praise Him with the timbrel and dance” (v4). Clearly, appealing to such a Psalm to justify the use of instrumental accompaniment in New Testament praise would prove far too much for many of its advocates.

2. Some assert that *musical instruments improve the worship of the New Testament Church*. To them, the singing of God’s praise sounds better when accompanied with instruments than unaccompanied.

The first and altogether sufficient answer to this is that it is irrelevant what men think sounds good. In worship, the only sound that pleases God comes from worship that He has appointed. For Christian worship, that is the whole congregation singing with the unaccompanied human voice – for that is the only “instrument” that He tells us to use in the the New Testament age (Eph 5:19, Col 3:16).

In effect, those who voice this objection are setting their own personal taste against the revealed will of God. They want musical accompaniment because in their opinion it improves the worship, regardless of the fact that the Lord has not required it in His Word. “What then, is the improvement?

It resolves itself into this – many like it, and therefore they must have it.”²

3. Some argue that *a mechanical device, such as an organ or piano, is necessary for orderly, tuneful singing, especially in larger congregations.*

In reply to this, if musical instruments really were necessary for the human voice to sing in an orderly manner, surely the God of order, who is “not the author of confusion” (1 Cor 14:33), would have thought of that and authorised their use. But also, it is false to say that congregations, even large ones, cannot sing appropriately without the help of a musical instrument. At the annual Mbumba Zending meeting in Holland, a congregation of some 5000 people sing unaccompanied without any problem at all. Back in the days when thousands gathered in the open air to communion seasons in Scotland, there were a number of precentors scattered through the large congregation. Where there’s a will, there’s a way. If any Christian congregation cannot sing suitably yet, the solution is for them to learn to do it, not to resort to a method unauthorised by God.

4. Some say that *the sound of the organ or some other instrumental accompaniment helps them to worship, by putting them into a spiritual frame.* It sets the mood, they say, for singing God’s praise with the right attitude.

This is mystical and therefore invalid. Inanimate noise cannot in and of itself produce worship that is “in spirit and in truth” (Jn 4:23). The best way to set the mood for singing the psalm in an appropriate way is for the one leading the worship to read the words before they are sung. It has rightly been said, “Devotional feelings cannot be produced but by conveying spiritual devotional thoughts to the soul, and those are not producible by the pipes of an organ”.³

5. Some point to *the absence in the New Testament of an express statement to the effect that musical instruments are not to be used in Christian worship.* It is argued that if Christians were not to use instruments, surely they would have been expressly told this. Usually, this point is raised only by those for whom instrumental music is a vital element of their worship.

We accept that the New Testament contains no express statement abolishing musical instruments in worship. But it is far from silent about abolishing the ceremonial system of worship that prevailed in the Old Testament. Musical instruments were part and parcel of that system; so when the system went, they went too, along with all its constituent elements.

6. Some argue that *musical instruments are a mere circumstance of worship rather than a real element of worship itself,* and therefore they can be used

²John M’Donald, *Instrumental Music in Religious Worship*, in James Kerr & John M’Donald, *The Voice of His Praise*, James Begg Society reprint, 1999, p 24.

³John M’Donald, *Instrumental Music in Religious Worship*, in *The Voice of His Praise*, p 24.

or not used as the Church sees fit, according to the common activities of men all over the world when they sing.

In reply, we agree with the *Westminster Confession* when it acknowledges that there are such circumstances: “There are some circumstances concerning the worship of God . . . common to human actions and societies, which are to be ordered by the light of nature, and Christian prudence, according to the general rules of the Word, which are always to be observed” (1:6).

However, God Himself did not treat instruments as mere circumstances surrounding worship, but as elements of substance in it. They had no place in Old Testament worship until He put them in it by His express command. When their presence increased in connection with temple worship, again it was only by His express appointment. In other words, God exercised total control over the matter; He did not leave it to His worshippers to bring in instruments “by the light of nature”. In exercising that control over instruments in His worship, God never put them into New Testament worship.

In addition, to class something as a mere circumstance rather than a substantial element of worship, it must be common to human society and also necessary. Appointing a suitable time and place to meet for public worship is a circumstance of worship, because without that no gathering of people could be possible, and is done for all orderly public meetings. But accompanying singing with instruments is not necessary: it may be done, but it does not need to be done.

7. Some point to *musical instruments as symbols of joy*. Therefore they say that, in the Christian dispensation, which affords more joy to believers than under the Old Testament, instruments should have a part in worship, and indeed a more prominent part.

It is true that instruments were used in temple worship to represent spiritual joy, at least in part. “With trumpets and sound of cornet make a joyful noise before the Lord, the King” (Ps 98:6). As part of ceremonial worship, musical instruments were types of that gospel joy, the increase of which was reserved for the New Testament dispensation. But that is not the same as saying that joy should still be expressed in the Old Testament way.

Musical instruments were part of the system of “carnal ordinances” (Heb 9:10). A carnal, or fleshly, joy can come from the sound of musical instruments. This is not the same as the spiritual joy experienced by a sincere Christian enjoying fellowship with his Saviour. Instruments, along with all the rites and ceremonies of the Old Testament, were “imposed on them until the time of reformation” (Heb 9:10). Christians are free of that yoke. It is part of their greater privileges and freedoms that they worship without instruments.

In the New Testament dispensation, Christians have the joy itself, not the symbols of it. Only two symbols have been appointed for New Testament worship: the sacraments of baptism and the Lord's Supper. It is not for the Church to add others. The gospel day has arrived; let Christians rejoice and be glad in it, by singing praise from their hearts, not by imitating it by using mechanical devices that were just a picture of it, and always meant to pass away. "Is any merry?" asks James in his Epistle (5:13). The reply could not be more characteristic of New Testament worship: "Let him sing psalms" – not play instruments!

8. Some say that *it does not matter, and that musical instruments in Christian worship should not be made an issue*. For the sake of unity, it is argued, let the issue just be dropped.

For one thing, it is at best only a specious form of unity that can be achieved by ignoring differences in worship. It is *disunity*, and a breach of Christian unity, when one church worships one way, and another church worships another way. True Christian unity is unachievable without Biblical uniformity in doctrine, worship and government. All must agree on musical instruments. Either all must accept them, or all must reject them. Until then, there is a Scriptural duty to contend for the truth.

This last objection also fails to comprehend the importance to the Lord of the regulative principle of worship. For the honour of the Head of the Church, pure worship must be contended for most earnestly. It matters to Christ; therefore it should matter to us. Nadab and Abihu found to their cost that the Lord takes it very seriously when people intrude things into His worship "which He commanded them not" (Lev 10:1). Musical instruments in the worship of the Christian Church are an equivalent to that strange fire. It is no love to fellow professing Christians to fail to warn them.

To conclude, when these objections are seen for what they are, none of them can overthrow or undermine the position that there is no Scriptural warrant for the use of musical instruments in New Testament worship. The Christian Church should never use them and we should never involve ourselves in their use.

True Christians are sanctified wholly, in their whole man, though they are not sanctified thoroughly. They are sanctified in every part, though they are not sanctified in the highest degree. Their whole spirit is sanctified, that is, the higher faculties of the soul, namely, the understanding and the will. Their understandings are enlightened by the Spirit unto a spiritual discerning both of good and evil, beyond what any natural man does or can attain unto. Their wills are bowed, or rather rectified and made straight, being inclined unto God and His law.

Thomas Vincent

*Scottish Theology*¹

A Review Article by *Matthew Vogan*

This “splendid work . . . should be read by all exercised Christians”. Rev Murdoch Campbell (whose own books were largely devotional) wrote this assessment of *Scottish Theology* around the time it was first published. It might seem strange to emphasise that all exercised believers should read this type of book. At first glance, the book may seem to be only about Church history and theology and not of universal interest. This would, however, be a clear case of mistakenly judging a book by its cover or title.

Interweaving biography, history, doctrine and instruction in a compelling way, it is a remarkable book full of spiritual and human interest. At each crucial stage it pauses to relate the unique understanding of the Scriptures attained in Scotland without losing the momentum of the narrative. This book helps us to understand the extent to which the truth prevailed in Scotland and the height from which we have fallen as a nation. Dr Macleod highlights the sanctified intellect of the Scottish theologians, in which piety and learning were married together. He compares John Maclaurin of Luss and Jonathan Edwards, for instance: “In both of them massive intellect went hand in hand with heart godliness of the most pervasive, controlling and winsome character” (p 201).

While aspects of biography and history make the book easier to read than a doctrinal volume, this does not mean that it is an “easy read”. It was first delivered as lectures to divinity students and certain terms are assumed. The publishers have, however, sought to make some references clear in footnotes and also to translate Latin phrases. Yet the book will repay the time and effort spent in seeking to explore such teaching. Dr Macleod had a vast knowledge of the subject and introduces names that even the earnest student of Church history will discover for the first time. It is said that he had a photographic memory and the reader certainly benefits from a lifetime of warm acquaintance with the best books. The tone of the book is not detached and academic and it still retains the natural flow of an oral presentation. An attractive turn of phrase frequently conveys a great deal in few words.

It is based on a series of lectures delivered at Westminster Theological Seminary in 1939. At that time Dr Macleod was Principal of the Free Church of Scotland College, although he had been ordained to the ministry in the Free Presbyterian Church. This edition is a highly attractive reprint with a new foreword, and an appendix containing an unpublished lecture he gave.

¹*Scottish Theology: in Relation to Church History*, by John Macleod, published by the Banner of Truth Trust, hardback, 400 pages, £16.00, obtainable from the F P Bookroom.

The publishers are greatly to be commended for giving such a vital volume a new lease of life.

Mr Campbell wrote at a time when many could perhaps be expected to know much more about the abundant illumination our forefathers received in the truth. His recommendation of the book to exercised Christians remains appropriate, however. This is no slight on any who may struggle with some aspects of the book. Rather it indicates that exercised Christians will be exercised about the truth in a spiritual way. They desire to learn from what the Spirit of God taught the Church in the past. Thus our attitude should be one of humble attentiveness, not proud self-sufficiency. The following are some areas about which we ought to be exercised, where this book will prove helpful. It does not deal with these matters exhaustively; instead it shows the benefit of understanding truth in the light of Church history.

1. *Exercised about the whole counsel of God.* Scottish theology was concerned with the full breadth of revealed truth. It did not seek to confine what ought to be confessed or taught to a bare minimum. It adopted fully the whole doctrine of the *Westminster Confession* as “the mature utterance of the teaching of the Reformation age” (p 358). A minimal statement of faith fails to testify to the whole counsel of God. The *Confession* by contrast, summarises a wide range of subjects. These are the key aspects of revealed truth and the Church needs to make a declaration on what we should believe about these subjects. We must also make it our own personal faith.

“The history of the Christian Church is, from one side, the record of the treatment that the truth has met with through the ages.” It helps us understand the truth with greater accuracy and clarity. In particular, we can see how the faith once delivered to the saints has been contended for against error. “The history of Christian doctrine will supply a key to many of the statements of our standard documents and enable the student to appreciate the exact significance of terms that have become technical and classical and as such are virtually indispensable for the statement and understanding of formulated doctrine” (pp 358-9).

Such a book cannot enter into the way that every area of confessed truth has been discussed and defended in the past. Rather, it indicates the benefit of a historical understanding in relation to doctrine. It touches on key areas of truth such as: the gospel, justification, the new birth, sanctification, the law of God, assurance and the authority of Scripture.

2. *Exercised about the faithful preaching of the gospel.* Dr Macleod focuses on the controversy surrounding the *Marrow of Modern Divinity*. This was the response to a kind of preaching where “the note of warning for the unbelieving and the impenitent did not get its own place, and no more did

the wooing note that sought to win the sinner to the obedience of faith". It had a practical impact because "the eye of the hearer was directed to the hidden man of the heart to the obscuring of the call to look out and away from self to the Saviour. . . . It is in the fullness of the Saviour that there is a supply for all the sinner's need, and the hearer of the gospel has to learn to put forth the faith, that goes out to Christ, for all that will meet his need, and that looks away from everyone else as a source of help and hope" (pp 148-9). The latter emphasis of a freely-offered Christ was recovered with a full vitality by men like Thomas Boston.

There was a Scriptural balance in the emphasis on law and gospel, salvation and holiness. Rabbi Duncan's commendation of Thomas Halyburton is appropriate here. He "neither understates nor overstates the value of the law to the gospel or the necessity of the gospel to the law". An Act of Assembly in 1736 concerning preaching also underlines this. Dr Macleod quotes this at length because it admirably expresses an emphasis on Christ-centred holiness. One telling phrase instructs preachers "that they make gospel subjects their main theme and study, and press, with all earnestness, the practice of moral duties in a gospel manner" (pp 178-9).

Sadly, later defections in the Secession Church introduced an unbiblical universal atonement into the preaching of the gospel. This only served to make the gospel offer less, not more, free. Though the Amyraldian view was resisted by faithful men, it was "responsible for the collapse of the Confessional orthodoxy which had for ages" prevailed in Scotland (pp 62-63).

3. *Exercised about the authority of Scripture.* "Taking their place at the footstool of their Lord and His Apostles, our Reformers handled the Scriptures of the Old Testament with the same reverence and submission with which both Christ and His Apostles treated them." "It was on the divine Word that they built, and their teaching owed all the authority that it claimed to the written Word which was its warrant." Dr Macleod shows how the authority of Scripture was implemented in every area of the life of the Church through the regulative principle. The Reformers believed that Christ has given in Scripture "not only a correct but a comprehensive and sufficient pattern and model" (p 9). "Such a principle to regulate the practice and worship of the church is one that gives the Lord the credit of His own bounty" (p 10). This was established at the Reformation and had to be maintained in every generation.

Dr Macleod laments the way that the foundational authority of Scripture was brought into question in the Victorian era and undermined the doctrinal attainments of the past. Thus "the purely Scottish tradition came to be regarded in the light of a provincial peculiarity. The young bloods in the ministry

let go of the faith of their fathers” (p 327). He refers to such all-too-familiar trends as the “New Light” tendency (see below). It was responsible for reversing the attainments of the Reformation in fully honouring God’s Word.

4. *Exercised about the need for assurance.* The subject of assurance emerges on various occasions during the course of the book. It is touched on in a way that highlights both the importance and the careful balance given to this doctrine in the past. The relevant chapter in the *Westminster Confession* reflects such wisdom. It is important to see it as “a blessing that may be enjoyed and that is to be much desired” (p 32). Dr Macleod spends time illustrating how personally real this was to men like Donald Cargill as well as discussing the potential for misunderstanding when distinguishing believing assurance and felt assurance.

5. *Exercised about the kingship of Christ.* The regulative authority of Scripture is Christ’s kingly rule. The doctrine of Christ’s sole Headship over the Church therefore became a unique point of witness for the Scottish Church. In different ways and at different times, this has been challenged by political rulers and others. This was “the word of their Lord’s patience for witnesses in all ranks of society who loved not their lives to the death. They believed it to be the truth of God that their Lord is the Head of His own Church, and to preserve this truth and pass it down to later ages intact they were willing to lay down their lives for it” (p 50).

We have a duty to prize, peruse and preserve such a precious truth which has been bequeathed to us at such great price. The state still seeks to encroach upon the spiritual independence of the Church, but sadly it is a backsliding professing Church that is trampling most upon the crown rights of Christ today.

6. *Exercised about the declension of the Church.* Where did the backsliding and apostasy in the professing Church in Scotland originate? Many might identify the Victorian times, when it became most manifest in the larger Churches. Dr Macleod traces it all the way back to the Reformed Presbyterian Church in the eighteenth century. The error did not take hold there in the same way as in other Churches and the innovators left to form a new body.

The slogan used to present defection from the truth as an advance was “New Light”, which they claimed they were receiving from Scripture. This is relevant to our own times, when such ideas are afflicting the professing Church to a far greater extent. While we may get a better grasp of Scripture, believers can be assured that “any further truth which as light will break forth from the Word will have no quarrel with the truth and the proportion of what they have already come to know” (p 250).

It is appropriate that the chapter should be entitled “New Light and what

it has done". It introduced defection in relation to the infallibility of Scripture, the sovereignty of divine grace and the state's duty to the Church. This did not just bring about the Declaratory Act and its drive to jettison the *Westminster Confession*. A carnal principle was working like leaven through the visible Church; today this has become virtually triumphant. It is the assumption that the will and wisdom of the flesh is of greater authority than the Word of God. In practice, this prevails with many that profess to be Evangelical and Reformed.

This is why (to take only the most notorious example) homosexuals are permitted in the ministry of the Church of Scotland today. It is only a further point along the course that was set many generations ago. Dr Macleod calls the Declaratory Act era "the ebb-tide". Sadly, his comments on the Free Church Declaratory Act tend to invite a false view of its operative effect, in contrast to his earlier more incisive analysis. He follows the ebbing tide to the Church of Scotland Articles Declaratory of 1921, which consolidated and invited further defection. He criticises the rise of the influence of Karl Barth's theology, liberalism masquerading as Reformed doctrine. We need to read this book if we are exercised about the decline of the visible Church in Scotland. It will help us to understand the nature of the Church's declension and the steps of defection.

7. *Exercised about the future of the Church*. This is also a book for those who are exercised about the generations to come. They look to the future with both concern and hope. We have a responsibility to pass on the heritage of truth to which this book witnesses. Principal John Macleod had lived through the era that eclipsed the glory in our land but he had a confident expectation that the same truths would witness future glory. He had "the hope that, with a resurgence of evangelical godliness in days of reviving, [the faith and witness of the Reformed Church] will have an ample vindication, so that its future will in glory and in power surpass the brightest days of its past" (p xii).

Every star adds a lustre to the sky; every convert is a member added to Christ's body and a jewel adorning His crown. Though Christ's glory cannot be increased, as He is God, yet as He is Mediator it may. The more there are saved, the more Christ is exalted. Why else should the angels rejoice at the conversion of a sinner, but because Christ's glory now shines the more (Luke 15:10)?

They who fear danger more than sin will commit sin to avoid danger.

It is not our holding God, but His holding us, that preserves us. A little boat tied fast to a rock is safe, and so are we when we are tied to "the rock of ages".

The man who has gunpowder in his house fears lest it should catch fire. Sin in the heart is like gunpowder; it may make us fear lest a spark of temptation should fall on us and blow us up.

Thomas Watson

Protestant View

Thomas Becket's Elbow Bone

The Saviour warned about the hypocrisy of the Pharisees, who were outwardly like garnished sepulchres but inwardly were full of dead men's bones. When we hear of the veneration of a fragment of an elbow bone purportedly belonging to the twelfth-century Archbishop of Canterbury, Thomas Becket, we ought to realise that the Roman Catholic Church remains essentially unchanged from what it was in the darkness and superstition of the middle ages. The fragment was the centrepiece of a pilgrimage which began in Hungary – where it is normally kept – and was taken to London and Canterbury. Rome would like to regain the Archbishopric of Canterbury (and the control of the Church of England that goes with it) for herself, and events of this nature only help to further her aims.

AWM

Notes and Comments

Church of Scotland General Assembly 2016

The General Assembly of the Church of Scotland was held in May. Much of the business related to the “social gospel”, into which the Church has largely degenerated. The Church has now been ordaining women elders for 50 years. The Assembly unanimously endorsed the Columba Declaration with the Church of England (this Declaration seems to be of little consequence). The Assembly voted overwhelmingly to support staying in the European Union. The Assembly voted by 339 to 215 to allow ministers and deacons to be in sodomite marriages (a Church of Scotland deacon is more like an Anglican deacon than an ordinary Presbyterian one and is halfway to being a minister). The decision “does not compromise the Church's traditional view of marriage as a union between one man and one woman”. A report on “the Christian understanding of marriage” is due to be presented to next year's Assembly.

The Moderator's sermon in St Giles' on Sabbath, May 22, was supposedly on the doctrine of the Trinity. His opening words were: “In the name of God, Father, Son and Holy Spirit, Amen. Of the many high and holy days in the Christian calendar – Christmas, Good Friday, Easter, Ascension or Pentecost – Trinity Sunday is the odd one out. . . .” The very short sermon soon departed from the subject of the Trinity. On Sabbath afternoon, the Church ran a “Heart and Soul festival, featuring a diverse programme of music and entertainment

... at the Ross Bandstand in West Princes Street Gardens”. Church councils, congregations, presbyteries and service groups “hosted booths, shared their stories, and offered youth and children’s activities”. The event closed with “an uplifting open-air service at 5pm”.

It all makes sad reading. “Broad is the way that leadeth to destruction, and many there be which go in thereat” (Mt 7:13). *DWBS*

University Expels Christian Student

In June we wrote of a prison gardener from Cambridgeshire, who felt forced to resign from his job after being accused of speaking to prisoners about God’s forgiveness in what was alleged to be an “insensitive” way. He claims that “because of the way his message was received” he was harassed out of his employment – even although the prisoners had attended his preaching voluntarily. In May’s *Magazine* we considered the Government’s sacking of a Kent magistrate after he spoke of his Christian views on same-sex adopters in a BBC interview. Clearly, in these cases, prejudice against Christianity by our “new liberal” society has been expressed in a very marked manner. However, a more recent case sees this intolerance rise to an even greater height. Because of his Christian beliefs, Felix Ngole, a second year Master’s student at Sheffield University, will not even be allowed to complete his studies in his chosen field, far less take up employment as a social worker.

He had posted comments on his personal social media page highlighting the case of Kim Davis, a marriage clerk from Kentucky, who had conscientiously objected to issuing marriage certificates to same-sex couples – and had gone to prison for her convictions. Ngole expressed concern for her, supporting her release from prison, and then discussed the Bible’s teaching on marriage and sexual ethics on his Facebook site.

Shortly afterwards, he received a message from university officials advising him that his “private” postings were being investigated. He was then summoned to meet them. After several meetings, the Fitness to Practise Committee in the Faculty of Social Sciences told him that he was being removed from his course. He was to be “excluded from further study on a programme leading to a professional qualification” and would “no longer be recognised as a university student”. They believed that he “may have caused offence to some individuals” and had “transgressed boundaries which are not deemed appropriate for someone entering the social work profession”. His conduct would have an effect on his “ability to carry out a role as a social worker”, the Committee concluded.

The decision to expel Mr Ngole means that he cannot continue his studies at the University of Sheffield, nor pursue the career of his choice, even

although nobody had formally accused him of causing offence. Commenting on the University's decision, he said, "Like every other student at university, I use social media to communicate and express personal views. In my Facebook posts in question, I simply expressed support for the biblical view of marriage and sexuality. However, I was reported to the University for these views and they unilaterally decided to end my course. In so doing, they ended my training for my chosen vocation in life. I shall be seeking further legal action as my case raises all sorts of legal questions as to whether Christians can any longer hold traditional biblical and moral beliefs and still enter mainstream professions such as social work, medicine, teaching and law in this country."

Mr Ngole did appeal against the decision to the University's Appeals Office but was turned down and told that submitting the posts in question on social media was "inappropriate" in light of the professional conduct required by the Health and Care Professions Council. The response from the Appeals Office claimed that Mr Ngole had not "offered any insight or reflection" on the "potential impact" of his postings, or on "how the social work profession may be perceived by the public, based on what he had posted". The Appeals Committee ruled that his expulsion was "proportionate".

A spokesperson for the Christian Legal Centre, which intends to take Ngole's case further, said, "The University's decision reflects a worrying trend throughout Higher Education institutions, which is to censor any view that may be deemed 'offensive'. Mr Ngole has worked with those who identify as homosexual in the past and has always treated them with respect, never discriminating against them. There is no evidence that Felix's biblical views would have negatively impacted his work. We have become used to registrars, nurses, teachers, magistrates and counsellors being disciplined in their jobs for acting according to conscience, but this is the very first time a Christian student has been stopped even before he enters his chosen vocation to help others – simply for holding traditional Christian views on marriage and sexuality. This case raises fundamental issues, which is why taking further action is vital."

The seriousness of our position was succinctly noted in a letter to the *June Evangelical Times*. The writer states, "I find it difficult to see, for instance, where a Christian social worker could expect to be happily employed by a local authority, which will have a clear expectation that unbiblical behaviours be reinforced or facilitated, in specific cases, and where there is zero tolerance for conscientious objection". And this, of course, applies to many other sectors of employment.

Our young (and older) people will need great wisdom when choosing a

career and then pursuing it in this secular society. However, the Saviour is the same in every age. He is in ultimate control and still says to sinners who trust in Him: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (Jn 16:33). KHM

Reflections on a Boxing Champion's Life and Death

The world has recently been paying its homage to the late Muhammad Ali, former heavyweight boxing champion. Whatever skill and bravery is required, it is no claim to greatness to be the best at bludgeoning one's fellow men into unconsciousness. Prize-fighting will always remain a brutish and wicked sport. At the peak of his fame, Ali made the dreadful boast that he was more famous than Jesus, but not long afterwards he began to show symptoms of the onset of Parkinson's disease, from which he suffered so visibly and debilitatingly until his recent death.

Christ warned that those who live by violence will die by violence (Mt 26:52), and that warning seems tragically applicable in this case, where Ali himself sustained so much damage through the very contests in which he made his name. The solemn fact is that when Cassius Clay changed his name to Muhammad Ali and embraced the extremist ideology of the black Muslim movement in the United States, he openly denied Christianity and, consequently, Christ Himself. "If we deny Him, He also will deny us; if we believe not, yet He abideth faithful: He cannot deny Himself" (2 Tim 2:12-13). *AWM*

Church Information

Induction

The Northern Presbytery is to meet in Halkirk Free Presbyterian church on Friday, August 12, at 7 pm, DV, for the induction of Rev W A Weale to the Halkirk congregation.

Acknowledgement of Donations

Congregational Treasurers acknowledge with sincere thanks the following donations:

Duirinish & Bracadale: Anon, "In memory of my parents", for Vatten Church, £300 per Rev IDM.
Glasgow: *Eastern Europe Fund:* Anon, £62.

Ness: Anon, "In loving memory of our dear mother Margaret MacLean", £500.

North Tolsta: Kenneth MacLeod, £50; Anon, £10. *Communion Expenses:* Friend of the Cause, £30; LMA, £100; Anon, £40; Mrs MacLeod, 10 New Tolsta, £40.

Portree: *Sustentation Fund:* Anon, "In memory of the late Mr Norman Thomson", £1000. *TBS:* Anon, for Bible distribution, £60.

Shieldaig: *Communion Expenses:* KMS, £100; Anon, £100, £100. *Door Collection:* Anon, £200.

Stornoway: *Wellington Earthquake Strengthening Fund:* Anon, £50.

South Harris: Family of late Mrs M MacLennan, £150. *Communion Expenses:* Anon, £20.

Uig: Estate of late Mrs Peggy Ann MacIver, £16 097.48.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale Duirinish-Strath:** **Struan:** Sabbath 12 noon. **Vatten:** Sabbath 6pm. Thursday 7 pm (alternately in Struan and Vatten, fortnightly). Contact Rev I D MacDonald; tel: 0147861 2110.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, 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.
- Kinlochervie:** 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 BA, 252 Brierclyffe 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

Sancta Fe, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Contact Mr Joseph Smith, 5222 Kendal Glen Court, Rosharon, Texas 77583; tel: 409 927 1564.

Australia

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

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

New Zealand

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

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

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

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

Singapore

Singapore: Sabbath: 9.30am and 5.30 pm; Beacon International College, 70 Martaban Road, Singapore 328667 (entrance is opposite 37/39 Mandalay Road); Wednesday: 7.45 pm, Lion Building B, #02-11, 12 Arumugam Road, Singapore 409958. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822; tel: (65) 6383 4466, fax: 6383 4477, e-mail: byong1@singnet.com.sg.

Ukraine

Odessa: F P Mission Station, 3 Pestelya Street, 65031. Sabbath 12 noon, 6 pm; Wednesday 6 pm. Rev D Levytyskyi; tel: 00 38 048 785 19 24; e-mail: dlevytysky@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.

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

Mbuma: Church and Hospital. Rev N Sibanda. Postal Address: Mbuma 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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Andrew Bonar: Diary and Life edited by Marjory Bonar		
Banner of Truth, 2013 [1893], hbk, 436pp	£16.50	£12.99
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Christ as Revealed in the Old Testament by S F Paul Gospel Standard Trust Publications, 2006, pbk, 206pp	£5.00	£4.00
The Reformers & the Theology of the Reformation by William Cunningham Banner of Truth, 2000 [1862], hbk, 624 pp	£17.00	£13.49
The Saviour by John Kennedy Reformation Press, 1992 [1885], pbk, 115 pp	£4.00	£3.20

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