

the monthly record

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LOVE NOT LEGALISM

THE FUTURE IS AN UNKNOWN COUNTRY

CALVINIST EVANGELIST EXTRAORDINAIRE

SALVATION POEMS

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Cover: Douglas and Julia Campbell with Mari, Ovayo and Beth (or is it Beth, Ovayo and Mari?), South Africa (see page 17)

Photograph credits: Both the cover photograph and the photograph of the Editor on this page are courtesy of Rev Ernest Brown.

COMMUNION DATES

February

- 5th Oban; Inverness-Free North; Kilwinning; Thurso; Urray
- 19th Stornoway; Helmsdale & Kinbrace; Kirkcaldy
- 26th Harris; Shawbost; Kyle; Glenurquhart; Rosskeen; Fortrose; Dundee; Coatbridge; Buccleuch and Greyfriars

Free Church Website – www.freechurch.org

- ◆ *The Monthly Record* online (pdf)
- ◆ Regular news updates
- ◆ 2005 Year Book online—regular updates
- ◆ Members Handbook
- ◆ Links to congregational websites
- ◆ Online Christian Library
- ◆ Today's Issues—David Robertson
- ◆ Book of the Month—Iain D Campbell

Inevitably at this time of year we find our minds turning to the past and/or the future. Whether our minds turn more to the past or the future may say a lot about our intrinsic mentality. Are we nostalgic for the past? Are we optimistic for the future? Do thoughts of the past cause us pain? Does the future fill us with dread? Even just asking ourselves these questions may drag up hurtful memories or awaken unfulfilled longings.

What did 2005 hold for you? Or the years long gone? What will 2006 hold for you, and the years for which you may yet be spared? The past we know, even if we do not understand it. The future is an unknown country.

Apart from the fact that it is impossible for us as human beings not to think about the past and the future (we probably alone as living creatures in this world have a concept of time and history), it is Biblical to do so. "These things I remember ... Put your hope in God, for I will yet praise him" (Psalm 42:4,5).

What did 2005 hold for us as a Church? I've just been looking back over the issues of *The Monthly Record* for the year, and while not giving us an exhaustive record of all that was important in the life of the Free Church, they do give us some idea of what God has done for us.

There was the encouraging success of the '40 Days for £40,000' to pray and to raise money for the opening of *An Caladh Centre* in Benbecula.

There were reports of several inductions (some in congregations which had lost their ministers in the secession of 2000): Carloway, Glenurquhart & Fort Augustus, Paisley, Resolis & Urquhart, Partick, Ayr and Bracadale.

There were reports of the natural catastrophes, disasters and human cruelty in the Tsunami aftermath, London Bombings, Hurricane Katrina and the Pakistan Earthquake. But even in the midst of such tragedy, God's people were still at work bringing aid, bringing hope.

There was news of several exciting new appointments in the Church: a Youth Worker for the Western Isles Presbytery, and a Youth Work Coordinator and a Communications Officer for the whole Church. It is significant that women were appointed to all these posts, indicative that the Church is prepared to recognise and use women's gifts and talents in line with the New Testament.

In March there was mention of L'Abri being founded 50 years ago by Francis and Edith Schaeffer. What a legacy! What a cause of thankfulness to God!

Throughout the year there were mentions of the fascinating (if controversial) theory of the influence of Gaelic Psalm-singing on black gospel music in America, and the memorable visit of singers from the Alabaman church to Back in Lewis.

There were reports of growth in the new church in St Andrews; of new missionaries, the Wilsons, going out to help in South Africa; of meetings throughout Scotland on Vision for 2010 and a strategy for the future; of a successful Festival of Psalms in Dundee; of another successful programme of Youth Camps; of a refurbished Hall being re-opened in Nairn and the new Badenoch church and manse building being opened

in Kingussie; of Rev Iver Martin, Stornoway, preaching for the Queen; and of yet another successful fund-raising venture of the WFM—the launch of a new recipe book.

On the FCC Court Case front there was the good news of their action being dismissed, followed by the discouraging (if predictable) news that they were appealing. Then there were hopes raised by the ICRC telling them that they could only be considered for membership if they dropped their court action, but at the time of writing nothing yet has come of that.

At a personal level, 2005 was a special year for me in being elected Moderator of the General Assembly. Seemingly someone (who has done their homework) claims that my brother (Professor Donald M MacDonald) and I are the first brothers to be Moderators of the Free Church Assembly since Andrew and Horatius Bonar in the 19th century! Now, although my brother has written some Psalm tunes and I have written a couple of books, I don't think we're in quite the same league as the Bonars!

But it was a special privilege to chair the meetings of the General Assembly, to represent the Church at the Orthodox Presbyterian Church Assembly in the USA, and to visit our missionaries and at least part of the Free Church in Southern Africa.

As the year nears its end at the time of writing, children everywhere (and many not so young) are eagerly awaiting the release of *The Lion, the Witch and the Wardrobe*, the Disney film of the much loved C S Lewis children's book, the first of the Chronicles of Narnia. Whether or not the film will be as great a success as the book will no doubt be apparent by the time you read this. But the sheer fact that at the beginning of the 21st century the film industry is bringing the works of Christian writers to the screen is a reminder to us that we do not know what the faithful use of our gifts may bring forth in the future.

J R R Tolkien could have had no idea, when he penned the line "In a hole in the ground there lived a hobbit", the influence his writings would eventually have. Nor could C S Lewis have foreseen the future effect of his work, when he wrote the opening words of *The Lion, the Witch and the Wardrobe*, "Once there were four children whose names were Peter, Susan, Edmund and Lucy."

In many ways they seemed the most unlikely pair to have had such a huge influence on the imaginations of successive generations of young people. They were bookish, academic and old-fashioned and would have seemed boring, dull and conventional to many of the young people of the time.

However, they were true to their vision, and as Christians they endeavoured to use the gifts and interests God had given them to create something worthwhile and with integrity.

We don't know what the future holds; but we know the One who holds the future. We are called to do our best for him in the present and leave the future to him. There is work to be done now, gifts to be used, love to be shown—all of which may seem boring or unpopular at the time, but which will sow seeds that in God's own time will produce the harvest he intends.

Love not Legalism

Celebrating the Lord's day in the 21st Century

This article was originally part of the Public Questions Committee Report to the 2005 General Assembly

To quote J.R.R. Tolkien: "But now the world is changing once again. A new hour comes."¹ Or in the film directed by Peter Jackson: "The world is changed . . . and some things that should not have been forgotten were lost."²

For many in the Free Church of Scotland these statements are powerful echoes of our own sentiments. Many have lived through changes of seismic proportions in both church and state. Society pays only lip service at best to the beliefs of our forefathers, and the practice of biblical Christianity appears radically different from a previous age.

Nowhere is this more obvious than with regard to the Lord's day. Legislation protecting a day of rest has been eroded throughout the last few decades. Within the church the Lord's people in many denominations openly declare that the Sabbath need not be kept in accordance with the teaching contained in the Westminster Confession of Faith or the Shorter Catechism. An older generation within the denomination may believe the Lord's day is not observed as it ought to be.

It is not our intention to review the exegetical material for or against our position.³ Suffice it to say that we believe the principle of a holy day dedicated to God and for the benefit of man has been established at creation. This Sabbath principle was encapsulated in the Ten Commandments, none of which have been abrogated. Christ proclaimed himself Lord of the Sabbath. The early church made it their practice to meet on the day of the Lord's resurrection for worship, the breaking of bread, charitable collections and fellowship etc. (Acts 20:7, 1 Cor. 16:2). The Lord rose and appeared to the disciples on the first day of the week and the apostle John was in the Spirit on the Lord's day (Rev. 1:10). In historical records from the early church it is obvious that the first day of the week was a special day.

It is the Committee's desire to encourage our people to regain a fresh enthusiasm for the celebration of the Lord's day.

As has been said above, the world has changed. And practice has changed *within the church* as well as without: if the truth be

told, there are few of us who would want to take things back to where they were several generations ago. We are inheritors of a tradition that has left us a mixed legacy. We have much for which to thank God and our forebears because the Lord's day is precious to us. However, every minister will have heard (and maybe experienced) horror stories of how Sabbatarianism was enforced in the past. Our communities still retain in their memories an impression of a restrictive and often legalistic application of the Mosaic law and are resistant to coming back under such a yoke. For many, mistakenly, it was all the church stood for.

The sanctity of the Lord's day has, in John Murray's words, "been conspicuously defective in respect of the joy that the day as the memorial of the resurrection should evoke".⁴

It is felt by some that the traditional restrictive code is a denial of a gospel that in the New Testament is easily transported across cultures.

There has been a failure to give priority in our preaching to the exposition of theological issues regarding the Lord's day, which belies the level of importance we say it has for our people (one whole day in seven).

We do not want to go back to any errors or to the alleged gloom of the past or pass on to our youth a negative concept of the day. Instead we desire and must ensure that the Lord's day is the best day in the week for his people, including their children.

The Lord reminded us that "all the Law and the Prophets hang on these two commandments 'Love the Lord your God with all your heart and with all your soul and with all your mind' and 'Love your neighbour as yourself.'" Matt 22:37-40.

Let us consider how we can best keep this day by consideration of how we may love God, love our neighbour, love ourselves.

Love God

It goes without saying that every born-again Christian loves the Lord. The Scriptures are quite clear that if a person does

not love the Lord then a curse rests upon him. (1 Cor. 16:22). We do not say that those who disagree with us on this issue fail to love the Lord. What we are asking is how would the Lord have us love him? Are there directions in Scripture regarding the Lord's day?

Public Worship

In both the Old Testament and the New we see that the day was used for joyful corporate worship.

Brian Edwards notes from Numbers 28:9-10 that on the Sabbath the Israelites doubled their worship (in terms of sacrifices rather than of time perhaps). In the New Testament the early church gathered often before dawn for corporate worship and then later for a fellowship meal. Justin Martyr (c. AD 155) describes a service which included prayers, the Lord's Supper and Baptism, readings followed by preaching, more prayer, and collection for the poor. Tertullian comments "In Sunday worship Christians avoid every trace of gloom and put aside business which might interfere with prayer".⁵

We join together with other believers to worship and adore him. We not only want to offer our praises but we want to hear from him as we sit under the exposition of the Word.

Private Worship

In recognising his Lordship and accepting that he would have us keep this day holy we submit the timetable of our lives to him. We plan our week so that we can spend time in corporate and private worship and fellowship. By God's grace and with his help we can, in the language of Isaiah 58:13, call this day "a delight" and we can honour the Lord's holy day by not going our own way or doing as we please or speaking idle words. In short it is a day which allows time for spiritual refreshment, for seeking communion with the Triune God.

The question must be asked—is this the aim of the Lord's people in our denomination, or have we become strangers to such terminology and such experiences? We may want to avoid a mystical piety, but are we experiencing the triumphant joy that is filled with "the raptures of adoration and praise" as Prof. John Murray describes it? And if we are not, could this be one explanation of the spiritual malaise and sense of powerlessness which so many complain of? It could be said that, though other denominations do not adhere to the Lord's day as we, they spend more time seeking communion with God and have a greater sense of joy in the Lord than many of our people. He has given us the time and the promises if we would but seek him.

Love our Neighbour

As Christian people we easily succumb to the philosophy of "live and let live" which prevails around us.

But Jesus did not espouse that principle. He stood up to the traditional and pharisaic methods of Sabbath-keeping, deliberately offending the Pharisees. He asserted in Matthew 12 that it was lawful to do good on the Sabbath. If a sheep was worth rescuing, then how much more important to rescue human beings. The work of healing must not be suspended because it is the Lord's day. We are thankful that the Sabbath was made for man and not man for the Sabbath.⁶

Evangelism for the purposes of spiritual healing is also a primary task of Christians on the Lord's day. The Spirit was poured out on the Lord's Day (Pentecost) and Peter immediately

engaged in the first open-air evangelistic sermon. Sadly a tradition has developed in *some* quarters that evangelism on the Sabbath can only be done by preachers and that others must evangelise on other days. This cannot be a biblical tradition. Joseph A. Pipa, writing from a slightly different culture from our own, speaks positively of getting involved in church-planned activities such as "witnessing in public places, rescue missions, prison ministries, nursing home visits, or visiting people who are ill or lonely". Also his own congregation engaged in door-to-door evangelism.⁷

There is now increasing pressure from a society where faith and religion have been marginalised. Our faith, we are told, must not influence our public decision-making or affect our neighbours. But the Christian must not be so naïve. Our behaviour will impact on our neighbours and we must be concerned for their welfare.

We must do our utmost to ensure that the citizens of this country have the right to a day off and especially the Lord's Day off. It is good *for them*. Professor Verna Wright comments on "the wisdom of this seven day cycle of work and rest. . . . Just as the body requires its twenty-four hour cycle, so the one in seven rest day fits perfectly the needs of the body and mind in modern man."⁸

Increasingly people are under pressure to work on Sundays in shops, restaurants, bars, nightclubs, sports arenas, petrol stations, airports, ferries and so on. Whilst we recognise that there are exceptional circumstances in everyone's life, Christians using such facilities must recognise that by doing so they encourage these facilities to be kept open and staffed accordingly. We may therefore implicitly be failing to fulfil the command to love our neighbour.

Christians who plan their holidays (or business trips) with flights etc. leaving on the Lord's Day, for instance, encourage a whole plethora of business and entertainment venues to remain open, thereby reducing the possibility of the Lord's Day being a special holy day for many. The same goes for attending or participating in professional sporting activities. (It is doubtful whether participation in any competitive sport on the Lord's day encourages or fulfils the aim to love God, our neighbour or ourselves).

It is for the sake of the world around us as well as for the Christian community that there is value in legislation preventing certain activities on the Lord's Day. Other countries have retained legislation for social purposes which the UK has abandoned. Road haulage is forbidden in many parts of the Continent on the Lord's Day. "A modern nation like Germany, and others across Europe, have found little hardship in closing all shops from midday on Saturday."⁹

Whilst we would heed the warnings not to confuse Pharisaic strictness with correctness, and to refrain from censoriousness,¹⁰ is it not time for local church leaders to raise their voices in the media on behalf of what is left of our heritage and our people's rights?

Loving our Neighbour in the Home

It is also important to preserve and pass on good biblical attitudes in the home. Every parent knows how difficult this is, but it is crucially important that our children learn that this is a special day that we dedicate voluntarily to God, in obedience to his law. If the Lord's Day is burdensome to us our children

will soon pick up the latent hypocrisy in our lifestyle and act accordingly. But how to use the time wisely is the question. We can only make some suggestions:

Hospitality: Children benefit immensely from observing how Christians outside their own home “operate” in times of fellowship. Also when hospitality is given (and reciprocated, we hope) the children receive an opportunity to develop their own interpersonal skills in conversation and in relating to others. (Experience suggests that fellowship also prevents the development of an excessively legalistic supervision by parents).

Learning: Sunday afternoons usually allow time for nurturing the children in the key doctrines of the faith and also for exploring the personal application of the truth. Some parents enjoy the singing of praises with their children, teaching new tunes and hymns/songs including, perhaps, some from other traditions. Often there is time for the children to read Christian books and magazines etc and parents must learn to invest generously, according to their income, in providing such resources. There are also interesting computer packages/internet resources/DVDs/videos with a Christian content for young and older people.

Rest and Relaxation: We must let children be children. It is not right to ask children to deny the creation order. Created with the energy of youth there must be a measure of freedom to let off steam without abandoning the principle of seeking the things of God. Let us remember that in the past children and adults may have walked for miles to and from church. Equally, as they grow older there should be sufficient rest to be able to participate meaningfully in the evening service of worship.

Change of Atmosphere: It is possible to change the whole atmosphere in the home by discouraging the usual games and methods of passing the time. Hours in front of television or Playstation or hi-fi are not good on any day of the week but on the Lord’s Day can be seriously detrimental to a sacred atmosphere.

We must use every endeavour to bring blessing to our families, and as parents we need much wisdom to use every opportunity for our children’s spiritual advantage. The importance of how we ask our children to spend one day in seven should be a major concern in a denomination that experienced a near 50% decline in young people over a quarter of a century.¹¹ It is a key area to get right. We need grace to be obedient. The words of Paul in Gal. 6:7 are surely apt here: “Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.”

Love for Self

Experience teaches us that observing the Lord’s Day is of immense benefit to us physically, psychologically and spiritually. Far from being a day full of restrictions, it is a day which encourages real freedom, a freedom that is based on union with Christ and the experience of forgiveness of sin. But also freedom from the cares of employment, the worry of finance, the guilt of chores/DIY not completed, etc. etc. In short, freedom from the treadmill that has become the pattern of life in the 21st century. It may take real effort to banish the thoughts of the things that trouble us during the week but it must be done, or this day too will become a day of care and anxiety. A day of the kind of rest envisaged is good physiologically, as Professor Verna Wright states (above).

Spiritually it is also a day that holds out great promises for us. Consider Isaiah 58:13-14: *If you keep your feet from breaking the Sabbath and from doing as you please on my holy day, if you call the Sabbath a delight and the LORD’S holy day honourable, and if you honour it by not going your own way and not doing as you please or speaking idle words, then you will find your joy in the LORD, and I will cause you to ride on the heights of the land and to feast on the inheritance of your father Jacob. The mouth of the LORD has spoken.*

If Joseph A. Pipa is right and the context of Isaiah 58:13-14 gives it a specifically New Testament application, then the promises of verse 14 are to be enjoyed by the individual Christian and the Christian church. As we keep his day we are to find our joy in the Lord, win victories over our spiritual enemies (ride the heights) and prosper in the blessings of salvation.

The Lord’s Day is a high day for the Christian. A day for worship and reflection on all the blessings that there are in Christ, a day for fellowship with God’s family and with our own families, a day for evangelism and acts of compassion.

It would be a tragedy to lose this sacred day in our generation. Therefore let us ensure that we ourselves enjoy it and pass on all the benefits of the Lord’s Day to a succeeding generation.

References

¹ J.R.R. Tolkien, *The Fellowship of the Ring* (first part of the Lord of the Rings), Unwin paperbacks 4th edition 1981 p 325.

² *The Fellowship of the Ring*. Directed by Peter Jackson.

³ For more detail see *The Lord’s Day* by F.A.J. Macdonald in *Hold Fast Your Confession* ed. Donald Macleod, Knox Press 1978. Also see *From Sabbath to Lord’s Day* ed. D.A. Carson, Zondervan 1982 for opposing position. There are many other books and articles available including *The Ten Commandments for Today*, Brian Edwards, Day One Publication 1996, *The Lord’s Day*, Joseph A. Pipa, Christian Focus 1997.

⁴ *Collected Writings* Vol 1 p 228. Murray goes on to note that people confuse joy with jollity and jollification. The joy of which we are speaking now is a solemn holy joy and as such is a triumphant joy, filled with the raptures of adoration and praise. It stands in contrast with cold hypocritical formalism and with secular jollity.

⁵ Brian Edwards pp 129-130.

⁶ Mark 2 v 27.

⁷ Pipa p 180.

⁸ Quoted in Brian Edwards p 121 Prof. Verna Wright, Professor of Rheumatology in Leeds University and a consultant adviser to the Department of Health and Social Security

⁹ Brian Edwards p 154

¹⁰ F.A.J. Macdonald, *Hold Fast your Confession*, p 132.

¹¹ 2004 Free Church of Scotland General Assembly, (Sustentation Committee report, Donnie I. Macleod) Between 1976–2003 there was a decline of 46% in the 0-16 age group—a decline greater than the demographic pattern of the country would lead us to expect.

Asahel Nettleton

Calvinist evangelist extraordinaire



Malcolm Maclean, Free Church minister in Scalpay

Asahel Nettleton lived from 1783 to 1844. Today he is largely forgotten, but in the nineteenth century he was not, as is evidenced by the biography of him that was written by an American pastor Bennett Tyler and published in Britain with a foreword by Andrew Bonar. The reason why he was, and is, significant is that he was probably the last effective Calvinist evangelist that America has seen (in Scotland there were Calvinistic evangelists in the nineteenth century such as John MacDonald, Brownlow North and Duncan Matheson).

Nettleton was associated with what is called the Second Great Awakening, a period of revivals which lasted from about 1792 to 1830 in America (revivals were also experienced elsewhere during this period). The First Great Awakening had occurred earlier in the eighteenth century, through the evangelism of George Whitefield, Jonathan Edwards and the Wesleys, as well as others (in Britain, this period is usually called 'The Evangelical Revival'). Nettleton was involved in sixty different periods of awakening, with one of them alone, in New York, resulting in the conversion of 2,000 people.

This period of history was significant. America was at the beginning of its existence as an independent nation; this in itself is an interesting aspect of God's favour in his giving periods of spiritual blessing to that country at its birth. For another point of view, the radical philosopher Tom Paine published his book *The Age of Reason* in 1794, a volume that strengthened the movement called the Enlightenment. It could be that part of God's response to this was to send revivals.

Nettleton's later labours overlapped with the beginning of those of Charles Finney. Finney was Pelagian in his theology and his beliefs and practices were the forerunners of much that has been characteristic of evangelicalism since then. Nettleton had to distance himself from both the evangelistic methods and message of Finney. It is one of the ironies of church history that today Finney is regarded as an expert on revival whereas many of his contemporaries regarded him as the destroyer of revivals. It was Finney who introduced many of the features of revivalism such as the altar call and the anxious seat. Nettleton never gave an altar call, had many converts, with few backsliders. Finney used all these techniques, had many more professions than Nettleton, but sadly thousands of them proved false, a fact which Finney and his colleagues admitted. The trouble is that not enough of Nettleton's contemporaries stood with him in his dispute with Finney.

Nettleton—his life

Asahel Nettleton was born into a farming family in Connecticut, a state in New England, the second of a family of six children. He had a strict upbringing, being taught the ten commandments and the Shorter Catechism. There is no evidence that his family were true Christians when he was growing up through his childhood and teenage years. It seems that Asahel was the brightest of the children because he was the only one who received more than the basic training in the district school.

During these years of adolescence Nettleton involved himself in the limited social life of a rural village community. He did not take part in any gross sin, and he enjoyed parties and dances when they occurred. Although he had been taught that God would punish sinners, he did not take his own need seriously and did not believe he would be punished for the few offences he had committed. Occasionally during his teenage years, he would think of God and eternity, and the joy he received from these activities would evaporate. But his conversion did not occur until he was almost out of his teenage years.

His conversion was preceded by a distressing period of conviction of sin. It is not possible to identify a particular date, for the change was gradual, covering a period of about ten months, and he professed publicly his faith in 1802 when he was nineteen. The community in which he lived had been affected by the Second Great Awakening, so he was converted during a period of revival. Further, during that period the community had been ravaged by an epidemic of yellow fever and among the victims were Nettleton's father and younger brother. It is not difficult to conclude that these early providential providences—conviction of sin, reality of conversion, possibility of revival, suddenness of death—made a distinct impression on his character as God used them to mould the spirit of his future servant.

Nettleton then studied at Yale under Timothy Dwight, the grandson of Jonathan Edwards. Although the College had Christian roots, spiritual interests did not mark the student body when Nettleton arrived. Dwight was one of the leading theologians of the time and had been there for a decade when Nettleton enrolled in 1805. Despite Dwight's efforts to improve the spiritual tone of the school, Nettleton was the only one in his class that professed religion. At the College, Nettleton showed little interest in secular subjects, preferring instead to consider spiritual interests. Thornbury says of Nettleton at

this period: 'This young man was serious about his faith. He gave abundant evidence of an unquenchable thirst for God. He took great delight in spiritual exercises. The Bible was his favourite book, the Sabbath his favourite day, and the chapel his favourite place.'

From one perspective Nettleton was very ordinary. He came from a rural family background, he put in a very average college career, and he had a very plain appearance. Yet he became one of God's giants. He originally intended serving the Lord overseas as a missionary, but for several reasons this intention was not realised. The main reason was that God used his preaching for a long period of time in New England.

Between 1812 and 1820 Nettleton reaped a great harvest of souls. A contemporary, the Baptist theologian Francis Wayland, said of Nettleton: 'I suppose no minister of his time was the means of so many conversions. . . . He could sway an audience as the trees of a forest are moved by a mighty wind.' It is calculated that over 30,000 were converted under his preaching—a remarkable number given that Nettleton ministered mainly in Connecticut and the surrounding states.

In 1822 Nettleton was laid aside for two years after contracting typhus fever. He used this period to put together a compilation of hymns. After he began preaching again, his

Charles Finney: Lived from 1792 to 1875. A revivalist evangelist, he laid the emphasis on human decision in salvation rather than on divine sovereignty.

Pelagian: Pelagius (c.400 AD) was a British monk who held that a person's salvation is dependent on his own choice, not on God's grace.

labours were less strenuous but God continued to use him. He made a preaching tour of Britain in 1831. In 1832 he became an occasional lecturer on evangelism at a theological college and continued to preach as his strength allowed. He died in 1844. As death approached, he told his friend Bennett Tyler that he had no worries at the prospect of death and said, 'It is so sweet to trust in the Lord.'

Nettleton never married and for a long period of his life he did not have a home of his own, although he did after 1822. Being a bachelor he was free from the restraints that family life causes and so was able to spend most of his early years as an evangelist travelling around the countryside, staying in one place for a period of time before moving on to the next place.

An example of his methods is seen in what occurred in Salisbury, Connecticut in 1815 and 1816. About 300 were converted. During this revival, religion became the common topic of conversation in the town. 'Whenever Mr. Nettleton was seen to enter a house, almost the whole neighbourhood would immediately assemble to hear from his lips the Word of Life. Husbandmen would leave their fields, mechanics their shops, and females their domestic concerns, to inquire the way to eternal life.' Twenty-seven years later, a resident described Nettleton's time there: 'This favoured servant of Christ came, with no trumpet sounded before him, in the meekness of his Master, and the Lord was with him in very deed.'

Nettleton—his message and methods

Nettleton was a Calvinist and made no attempt to conceal it. His sermons are full of references to election and human inability, to the necessity of the work of the Holy Spirit, as well as to the person and work of Christ.

His sermons were directed towards the minds of his hearers and not primarily to their emotions and wills. Nettleton was strongly opposed to oratory or mere appeals to imagination or emotions. Sinners had to understand their need of a Saviour and the way of salvation before they would believe in him. Of course, in addressing the minds of his hearers he was able to apply his doctrines in a way that affected their imaginations, emotions and wills. Nettleton pressed the consequences of their condition to the consciences of his hearers. They knew why they were under God's wrath, and they were not only informed of their need of Christ, they were persuaded of it. The quest for salvation became a heartfelt search for deliverance from the condemnation they were under.

Thornbury notes that one of the features of Nettleton's ministry was that he was able to bring the realities of the eternal world home to the souls of people. When he talked about the heinousness of sin, they felt its sting. When he portrayed the sufferings of Christ, they felt the trauma of Calvary. When he proclaimed the holy character of God, they trembled at the vision. When he thundered forth the judgements of hell, they were moved to escape from the wrath to come. Nettleton in his preaching stressed the responsibility of the sinner to immediately submit to God in repentance and faith. This was an important aspect of Nettleton's preaching.

Nettleton did not see it as his responsibility to tell people they were converted because they had a strong sense of peace, experience of joy or conviction of sin. He knew these things could be temporary. Instead he stressed the individual's responsibility to ensure that his or her response was genuine. He was prepared to tell his hearers what evidences they should be looking for. In one sermon, for example, he mentions five evidences: (1) the true Christian loves God, (2) believes in Christ, (3) has evangelical repentance (a broken heart because of his sin), (4) loves the duties of religion, and (5) loves his fellow believers. But it was his hearers' responsibility to assess themselves.

The consequence was that there were very few backsliders among his converts. Tyler describes the results of Nettleton's labours: 'These revivals were not temporary excitements, which like a tornado, sweep through a community, and leave desolations behind them; but they were like showers of rain, which refresh the dry and thirsty earth. . . . These fruits were permanent. By them churches were not only enlarged, but beautiful and strengthened; and a benign influence was exerted upon the community around.' It is possible from church records to see what happened to those who professed faith under Nettleton's preaching. Well over 90% of them remained true, which is a staggering figure.

Ron Davies summarises Nettleton's methods: 'Nettleton, though an itinerant, never went to a church without the express invitation of the local minister. He laid great emphasis on persistent prayer as a necessary preparation to his evangelistic preaching; he normally used the regular services of the church, visited enquirers in their own homes to counsel them, and invited interested or awakened people to "inquiry meetings".'

These were usually held at a set time in the week, when he gave detailed instruction on the faith to the whole group, and followed it up by speaking to each enquirer personally. He urged on each person the necessity of conversion and faith, but advised them to go home quietly, and pray in the silence of their own rooms. More than once, when he felt that too much attention was being paid to him, and not to the Lord and spiritual matters, he left the congregation and town unannounced in the middle of a mission.'

Lessons to learn

The first point of application from Nettleton's life is that God raises up individuals whom he uses as evangelists. I would suggest that the raising up of such individuals should be a matter of prayer by us. An evangelist is not the same kind of person as a pastor. A pastor does preach the gospel, but he is usually confined to one place. An evangelist, on the other hand, travels around. It is important for such men to be raised up by God because they will become tools in his hand for blessing. An evangelist, by definition, implies that souls will be saved.

Secondly, we don't need to be ashamed of holding biblical truths that identify us as Calvinists. Andrew Bonar, commenting on this feature, said: 'Whitefield, and Edwards, and Nettleton, never found themselves nor those they addressed, hindered by these great truths; they were helped by them, not hindered.' Being a Calvinist is not a barrier to church growth, as the ministry of Nettleton clearly shows.

A third lesson is the absolute necessity of prayer by Christians. Nettleton's ministry illustrates the importance of corporate prayer. It was his practice to only evangelise where a congregation had engaged in special prayer for some time. I think this is a question we need to face seriously.

A fourth lesson from Nettleton's life is his humility. As a young man he had read this maxim: 'Do all the good you can in the world, and *make as little noise about it as possible*.' This outlook was to govern his whole life, even when he was known as a popular preacher. Tyler observes that Nettleton 'was modest and unassuming, and always sensible that the success which attended his labours was not owing to any goodness in himself, but to the sovereign grace of God.' Nettleton once said this as the best safeguard he had against spiritual pride: 'I know of nothing better than to keep my eye on my great sinfulness.' He was filled with grief if he heard someone praising him for the effects of his labours.

The main lesson from God's use of Asahel Nettleton is that revival is a sovereign work of God. There was nothing outstanding about Nettleton as far as his natural talents were concerned. He did have a devoted spiritual life, although he himself would have been the last to say so. But it was not his devotion that caused the revival. I sometimes suspect that we imagine that if we get our spiritual levels right, then God will send revival blessing; in other words, we persuade God to act because of the quality of our lives. The reality is that revival is a sovereign work of God. We cannot arrange it.

Asahel Nettleton was not perfect; he had his defects. But what he also had was a vision of a majestic God who had provided salvation for sinners, an awareness of his calling to preach this salvation faithfully, and had the joy of being used by God to bring sinners into his kingdom. May God raise up many more like him.

Carl Trueman inaugurated as Professor of Historical Theology and Church History



On a bright and warm November morning, Carl Trueman was inaugurated as Professor of Historical Theology and Church History at Westminster Theological Seminary.

Members of faculty participating in the inauguration processed into the Rust Auditorium in the Van Til Hall to the accompaniment of jazz music played by Dr Bill Edgar (Professor of Apologetics) and his band, and following words of welcome by Professor Al Groves, the service proper began with the *a cappella* singing of Psalm 100, and also included two solo pieces by the renowned jazz composer and vocalist Ruth Naomi Rush (www.contourecords.com).

Carl was introduced by Dr Ligon Duncan, senior minister of First Presbyterian Church, Jackson, MS, and was later addressed (along with Dr Scott Oliphint) by Dr Edgar.

In his inaugural address, entitled "Rage, Rage Against the Dying of the Day" (coined from Dylan Thomas' poem "Do not go gentle into that good night"), Carl emphasised the responsibility of church historians to subject trends and movements within society and the church to rigorous critical and historical analysis, and illustrated his thesis by applying such an analysis to what he called the "mere Christianity" of post-modern/ post-conservative evangelicalism (as represented, for example, by Steve Chalke and Alan Man's *The Lost Message of Jesus*). The audience wasn't surprised to hear quotations from and allusions to such diverse sources as Dylan Thomas, Karl Marx, Bob Dylan—and even to the National Rifle Association ("It's not doctrine that kills people. It's people!").

The day concluded with a reception hosted in the home of Dr Edgar and his wife Barbara.

Dr. Trueman is known to many within the Free Church. In addition to being a member and elder of the Free Church, he is a graduate of St. Catharine's College, Cambridge University (M.A., 1988) and the University of Aberdeen (Ph.D., 1991). Editor of the theological journal *Themelios*, he is the author of several books, including *Luther's Legacy*; *The Claims of Truth: John Owen's Trinitarian Theology*; and *The Wages of Spin*. A former senior lecturer in church history at Aberdeen, he joined the Westminster faculty in 2001.

IDG

Salvation

Roddie M. Rankin

Solomon's wisdom is that we should listen in God's presence and let our words be few. The following few words of poetry were written as a meditation on four glorious themes of our salvation in Jesus Christ. If nothing else they show how poor our best words are to express what God has done for us.

Calling

Blazing flat,
Six storeys up.
Jump without choice,
Land without falling.
Skip away,
Safely caught.



Justification

Once,
Sediment of surf
In a draining, briny ooze.
Sifted, settled, crystal still.
Quartz,
Granules wedged;
Atoms locked cheek to cheek;
Poise of micron precision.
A symphony in grit;
Tranquil mosaic of the Great Ocean.
Out to the horizon smooth.

When you set off the beach is firm.
Further along your feet begin to sink.
If you look back you'll see
That your tracks are exposed.
The sand remembers.
Every dislocated grain accuses.

Now imagine a footfall so light
That immensity can walk and leave no trace;
A skill so exquisite that blanks from the sand
In painstaking toil, your passage—
Resets the particles of pristine memory.

Now believe. The past is crossed.
From beyond
Review virgin sand,
Poise restored.
A wonder by the Ocean washed.



Adoption

(1)

Look up and see as I saw you.
See
How he struts?
His light is borrowed:
Bright only compared to night.
A satellite.
Gathered dust, he contrives
To overlook his place,
Often trespassing the day,
Thinking he can outshine,
When even his nocturnal show
Is fickle.
Do not be fooled by how confidently
He wears his crisp halo; Below
He gives to prowling vice its chance.
His beaming best is but false piety,
Worn to conceal his dark side.
And stamped in every pockmark of his face,
A violent past which no cosmetic masks.
Looking down on turquoise life,
His own grey seas are sterile,
Frozen, still.
Silent, he sinks in lonely doom.

See, see
How new creation
Was my only choice
To bring forth family,
My child.

(2)

Day blinding radiance, mystic aurora dance;
Blazing eye of desert, life awakening kiss;
Captivating centre; orchestrating pulse.
Ordaining hours, straddling ages.
Hearth of favour, consuming fire.
Heart of incandescent passion, corona veiled.
You rent the clouds and woke me with your gentle rays,
My Father.



Sanctification

Loitering,
Tethered by desires at the tiered fountain.
A favoured spot,
Yielding with so little effort;
Even the winters were mild.
Vibrant, laden, festooned, lacing the air.
Balm to accustomed taste.
Always been, surely always being.
Dominion for my whims,
Sequestered from the Estate.

Until,
I shook off the drowsiness of the place;
Saw the pallor; felt the cankered heart.
Opiate enchantment waned,
Sweet became rank,
Romance shock,
Although nothing changed but the eyes.

Suddenly,
The turf heavy hill subsides,
I tumble, screaming,
Rest, heaped on a tunnel floor,
Scramble to be free and clamber out,
But a hand clamps my wrist and choice.
Tenacious will over my will,
Down smooth steps,
Light waning from the eyes,
Down, down out of knowledge,
Darkness as the space between the stars.

Now releases.
Fumbling.
Down.
Crawling.
Blind as shuffled chance.
Down.
The will goads.
Black on black,
I see disturbing shadows of the hand,
Reach a floor
And cross, or am I circling?
Trickles echo from indefinite vaults.
Which way is on, where the stairs?

Nothing remained but a cry.
It was then the kindly hand took me,
A few steps forward through dust,
Blinking into the sickly light
By the tiered fountain.
It was choked, stagnant.
I looked around and traced
A hard path
Up outcropped rock
Where thyme hid in cracks,
And turned away to follow it,
No hand compelling.

Back Bible Study Conference

The photograph shows the minister of Back, Dr Iain D Campbell, flanked by the speakers, Rev Gareth Burke (left) and Rev Mostyn Roberts.



Our annual Bible Study Conference took place from 18th to 20th November, and once again we had an uplifting time of worship and of solid Bible teaching.

Our main speakers were Rev Mostyn Roberts and Rev Gareth Burke. Mostyn is minister of the Welwyn Evangelical Church in Hertfordshire and also teaches theology at London Theological Seminary. His subject was 'The Two Men of Romans 5:12-21', and made an exposition of that passage in three sessions—two at the conference and one at Back Free Church.

Gareth is a former student of the Free Church College, and is currently pastor of Stranmillis Evangelical Presbyterian Church in Belfast. His topic was 'The Second Coming', which he covered in four sessions.

The final session was an informal fellowship on the Sunday night, at which the speakers gave a word of personal testimony and spoke about their own work. Calum Martin, Tong, spoke about the launch of the new Salm and Soul CD, and we sang a Gaelic Psalm, which Kerry Macleod, winner of the Under 19 precenting competition at the National Mod, precented. Thomas Freeman, who had travelled from Alabama for the launch of the Salm and Soul CD also said—and sang!—a few words,

The conference was well attended again this year, and we enjoyed favourable weather. The Community Centre in Tong proved an ideal venue for the conference, which allowed people not only to enjoy the best of Reformed preaching, but also the best

of local fare; fellowship round a cup of tea is a great way to continue discussion of the preaching!

The Conference also saw the official launch of the new Gaelic CD 'Air Fonn French' and the minister's book *On the First Day of the Week*. Rev George Macaskill, Chairman of the local LDOS branch, spoke about the book and recommended it. Many CDs and books were sold at the Conference—thanks to Emily and Esther for looking after the bookstalls.

Thanks also to all those who participated in the running of the conference, making tea, looking after children, and clearing up afterwards. God's presence and blessing were very evident, and we pray that much fruit will follow.

IDC

Free Church theology on the web



The Free Church College's part-time courses are now available on the Internet.

This follows the installation of new, state of the art equipment. All the feedback so far indicates that the sound quality is excellent and the picture first-class.

The new facility allows subscribers to watch the lectures live (or almost live:

there is a 30-second delay). It also makes it possible to keep the lectures on the web-site after delivery, so that students can access them as often as they wish until, after a month or so, they are replaced by the most recent set.

The service includes full information about the course, written handouts for all the lectures and details of the various assignments.

Full instructions for registration can be found at www.freechurchvideo.co.uk

The service is free to all who have paid their fees for the part-time course in either Stornoway or Edinburgh. The College doesn't see the web as a substitute for personal attendance, with all its opportunities for fellowship and interaction with other Christians, but the additional on-line facility will provide those who attend the course with an exciting and convenient way to re-visit the lectures and consolidate what they've learned.

The main benefit of the web, however, will be to those who live too far from Edinburgh or Stornoway to attend the course personally. They can now access the lectures on their own desktops, literally anywhere in the world.

The fee is the same as is currently charged for the Saturday courses: £200 a year. Full-time students, senior citizens and the unemployed pay £60. For under-18s, it's free!

As for technical details, users will need Broadband, Windows Media Player 10, and Internet Explorer. The Media Player can be downloaded free. Mac-users should be able to use the Safari browser or Firefox.

Further information about the new facility can be obtained from Professor John A Macleod at jamacleod@freescotcoll.ac.uk

Questions about the course itself should be addressed to College Secretary, Anne MacLeod, at amacleod@freescotcoll.ac.uk

SALM & SOUL

Calum Martin, Tong in the Isle of Lewis, is pictured right with the three CDs produced to help Bethesda Hospice with their £100,000 extension. The latest, Salm & Soul, was launched in the new An Lanntair Arts Centre in Stornoway, where there was a packed house. Calum is a well known musician and teacher.



Thomas Freeman from Alabama, the singer with the Paul Robeson voice, was one of the guests artists at the launch of 'Salm and Soul', a new bilingual CD in aid of funds for the Bethesda Hospice and Care Home in Stornoway. The launch took place on November 22nd featuring a host of talent singing Psalms and gospel music, traditional Gaelic songs and piping.

Thomas was one of the members of the black Presbyterian Church Choir from Alabama when they visited Lewis earlier this year and also performed at the Celtic Connections concert in Glasgow, where the tracks for the CD were recorded.

The melodic beauty of his solo bass singing was much appreciated when he also sang at

Back School in Lewis. The Alabaman choir use the same traditional Gaelic style of singing by giving out the line. Yale professor Will Ruff believes there is a link between Black Gospel music and Gaelic Psalm singing which he has described as the DNA of all Afro-American music.

The new CD, with almost 70 minutes of music features 9 Gaelic Psalms and 6 items by the Alabama choir and four bonus tracks.

The first two Gaelic CDs, Sing Psalms Vol I and II, have raised £70,000 pounds and it is hoped that this third and final CD will raise sufficient funding to take the total to £100,000. A planning application has now been approved for the £1 million extension of Bethesda which will provide 21 single ensuite

rooms to comply with new legislation.

Salm 23 to Bethesda, a new Psalm tune written by music teacher Calum Martin of Tong—the man behind the idea of producing the CD's to raise funds for the hospice—is one of the tracks.

The CD was launched by Dr Margaret Bennett, a well-known folklorist and lecturer at the Royal Scottish Academy of Music and Drama, and a former pupil of the Nicolson Institute. The new CD is dedicated to her son the late Dr Martyn Bennett, an outstanding musician and friend of Bethesda Hospice, who donated part of the proceeds from his last CD 'Grit' to the hospice.

Guest artists included world class piper Fred Morrison from Uist (Martyn's favourite piper), traditional singer Mary Smith, singer and broadcaster Kristine Kennedy. Calum Martin and his daughter Isobel Ann—who won the traditional medal at this year's Royal National Mod in Stornoway—also sang together.

The first CD bonus track features Calum and Isobel Ann singing 'Oran Do Mhartainn' (Song for Martyn) with additional accompaniment by Malcolm Jones of Runrig and Fraser Fifield on saxophone. The third and fourth bonus tracks feature Martyn himself playing the pipes when he was aged 16. This is a fitting coda to the whole 'Salm and Soul' project.

Like the two previous CDs, 'Salm and Soul' goes out under the Runrig label, Ridge Records, and will cost £12.99. The CDs (and cassettes costing £6.99) are available at the Bethesda shop, and other local outlets as well as online through the Bethesda website: www.bethesdahospice.co.uk/salm3

New Badenoch Church

On the morning of Saturday 26th November 2005, the Moderator, Rev Alex J MacDonald, opened the new Free Church building in Kingussie. He preached on the text Matthew 16:18, "On this rock I will build my church and the gates of Hell will not overcome it."

A good congregation had gathered from a' the airts to fill the new church and join with their friends in the local congregation on this happy occasion.

Prior to the service Emma Stark, one of the young girls of the congregation, presented the Moderator with a pulpit Bible, which he received on behalf of the congregation. And following the service, he invited another of the local girls, Connie MacKinnon, to cut the cake specially gifted by Walkers of Aberlour for the occasion.

Before an excellent snack lunch was served, the gathering was addressed by Rev D K MacLeod, former minister of the congregation, Rev Angus MacRae, Dingwall, on behalf of the Presbytery of Inverness, Lochaber and Ross, and Mr Morris MacLeod, who made presentations to Mr Angus MacDonald, Resident Lay Preacher, and his wife Sheila. All paid tribute to this very special



couple without whom there would be no new building in Kingussie, which comprises both church and manse in a single attractive building. All too expressed thanks to Almighty God who has brought the congregation through troubled times to a new day of opportunity.

After Angus MacDonald expressed thanks to all who had helped in the project and on the day, Mr John Murray, Downvale concluded with a few inimitable remarks and with prayer.

Discovering Biblical Equality:

complementarity without hierarchy
 Ronald W. Pierce and Rebecca Merrill
 Groothuis, with Gordon D. Fee.
 Apollos (Inter-Varsity Press).
 528 pp. PB.

At a time when our own denomination is revisiting the question of propriety within worship—specifically the role of women therein—this book provides us with an invaluable resource: a collection of essays, by evangelical scholars, on the biblical evidence for thoroughgoing egalitarianism (the idea that gender distinctions ought not to prohibit women from occupying roles associated with authority or leadership). As such, it is helpful on two levels. First, and perhaps most importantly, it reminds us that the fault-line between those who believe that certain roles within the church ought to be restricted to males and those who reject this view may not be reduced simplistically to that between evangelical and liberal: here are conservative evangelical authors (including the great I. Howard Marshall), adamant that Scripture is the only rule of faith and life, arguing that women ought to be granted the same right to occupy leadership positions as men. We may not agree with them (though some may) but we cannot afford the luxury of branding them liberals. Secondly, the book provides us with a concise and accessible articulation of the arguments adduced by egalitarians and is, therefore, an essential dialogue partner as we seek to work through the biblical evidence regarding worship and authority (and, I should add, domestic roles).

The book comprises five main sections. The first contains three articles on the involvement of women in ministry through the centuries and a discussion of the development of the contemporary debate regarding gender equality. The second examines some of the key narratives and passages in Old and New Testaments concerning the role of women and the headship/submission idea. The third section comprises six articles on “logical and theological perspectives” and draws together broader theological and thematic discussion. The fourth section addresses the questions of hermeneutics (how we gain access to the meaning of a text) and of cultural background. The fifth section then explores the questions surrounding how “biblical equality” is to be practised.

As with any edited volume, the essays are of mixed quality; most are very good,

though one or two of the historical and logical papers are weaker. Perhaps the most significant criticism regards the order of articles. The discussion of hermeneutics and culture, which is fundamentally important to the whole endeavour, is found towards the end of the book, a fact which weakens the more specifically biblical articles. It would surely have been wiser to open with a discussion of the hermeneutical principles at stake and then move to more narrowly focused discussion.

Despite this criticism, the book brings home a vital point: the discussion concerning the role of women is not a self-contained issue but must be treated within the context of biblical theology and its various trajectories (a point well made by Howard Marshall’s article on Col 3:18-19 and Eph 5:21-23). Moreover, we should recognise that it is, in reality, a discussion about the nature of “authority” within the church and about how such authority is depicted within the New Testament. We may want to discuss the question of women in “the ministry,” but we need to be ready for the possibility that our notion of what that ministry is—and the authority we see vested in it—may well be traditional, rather than biblical.

This is, then, a book that many of us will disagree with and argue with, but it is not a book that we can ignore. It ought to occupy a significant place in our discussions of propriety in worship, where its evangelical credentials ought to be acknowledged. It is also to be hoped that the scandal concerning Judy Brown, one of the contributors to the first edition (her article has now been removed from the book), will not be used as a cheap way of villainising the position taken by the book as a whole. This is an important collection of articles; it ought to be treated with the respect it deserves.

*Grant Macaskill
 St. Andrews*

The Greatest is Charity

The Life of Andrew Reed, Preacher and Philanthropist
 Ian J. Shaw
 Evangelical Press
 432 pages. HB. £18.95

It is not often that a serious work of a professional church historian can be recommended to the general Christian public. This is one of the happy exceptions. Ian Shaw presents his biography in an engaging narrative style, while his endnotes will satisfy the interests of those wishing to

look further into the many themes on which he touches.

Though Andrew Reed (1787–1862) became widely acclaimed in his own day, he has now largely been forgotten among evangelical Christians. He deserves to be better known, not least for the way he combined pastoral and practical care for the many needy people he found in London. To Free Church folk he will be of special interest because he had Calvinistic convictions and had a particular interest in revival. A trip to America made him familiar with the new measures associated with Charles Finney. He was sceptical of these and thought the appeal of the gospel would be enhanced in the wider community not by special meetings with emotional appeals, but rather by determined and consistent attempts to help the poor. He was to experience revival directly for some months in his own congregation in 1839.

It will also be of interest in our circles that as a Congregationalist minister Reed was one of the Dissenters who suffered the scorn and sometimes the direct opposition of the Anglican establishment. Yet in espousing the cause of the poor and the helpless, he was often able to transcend denominational boundaries. In other respects too he was to prove an effective bridge builder. Though himself from humble origins and directly ministering to an artisan class of people in the east end of London, he was able to enlist the patronage of the capital’s aristocratic and financial sectors. He could powerfully address the consciences of the capital’s richer classes and induce them to give in support of the poor.

A man of extraordinary administrative ability who regularly inspected the buildings of his various institutions as they were being erected, Reed was the guiding influence in five major projects during his lifetime. His first three were orphanages, while the last two were bold, pioneering initiatives—first for children who suffered from acute learning disabilities and then for those who were discharged from hospitals as incurable. In effect, he anticipated by a century the emergence of the hospice movement. It is a testimony to the usefulness of these projects and to the thoroughness with which Reed prepared the ground that four out of these five projects continue to this day, albeit in a slightly changed format.

Yet, Reed never forgot that his first calling was as a minister of the gospel. For fifty years he acted as a minister of Wycliffe Chapel, and throughout this period the church saw

Donald John Macdonald, Elder, Burghead



It was with a deep sense of sadness and loss that the congregation of Burghead Free Church learned of the death of their esteemed elder, Donald John Macdonald.

Donald John was born on the Island of Scarp, Harris. He was the son of Donald, a crofter and fisherman, and Christy Ann. His early years were spent working on the croft with his father. Later he joined the Royal Navy and then the Merchant Navy and was in active service during the Second World War.

Donald John spent most of his adult life as a shepherd on several estates. It was while in Castle Douglas that he met Nora, from Burghead, who was nursing in Ayr. They were later married and their union blessed with the birth of four children, Christabelle, Ralph, Marion and Moray. No tribute to Donald John's memory would be complete without mention being made of the fact that he was a deeply spiritual man. No one could be long in his company without drawing that conclusion. His interest in spiritual things sprang, not from a head knowledge of them, but from a heart experience of Christ. He loved his Lord; he loved the Lord's cause; he loved the Lord's people.

Donald John served as an elder in Aberfeldy and Glenlyon Free Church, and, latterly, proved himself indispensable to the Burghead congregation. While working in Glenlyon regular services were held in his home. Donald lived a full, useful and interesting life. He was well known and well liked.

We commend his sorrowing family to the God of all grace and comfort.

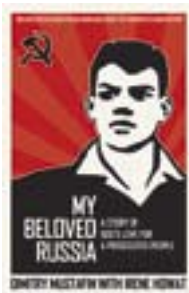
J.C. Abernethy

a steady stream of conversions. For Reed there was no tension between ministering the gospel and charitable work, though Shaw does pinpoint times when Reed was under strain simply through the number and scale of the projects on which he had embarked. In fact, Reed believed charitable activity helped to guard against spiritual depression and excessive introspection. "The best and surest nourisher of life," he declared, "was action, action—holy and benevolent action! Exercise is at once the cure and preventative of a thousand religious ailments."

Reed may have been remarkable in the range of spiritual gifts he possessed, but he stands as a model for all believers of today in his practical, Christian compassion. I hope the book will be widely read, and Reed's example treasured and imitated.

*Graham Keith
Ayr*

My Beloved Russia
Dimitry Mustafin with
Irene Howat
Christian Focus
192 pages. PB.



Readers of the Monthly Record will already be familiar with this book through the taster articles in the October and November editions last year. Without doubt, therefore,

you will already have rushed out and purchased it! If not, why not?

It really is a thrilling story, well told with the help of Irene Howat. As Dimitry recounts his own personal history, you begin to understand the troubles that the Russian people have gone through from Communist times to the present.

Here is told a story that you do not hear on television or in the newspapers—the story of how Christians like Dimitry are reaching out to their own people, reaching out to those in need who are often neglected by the authorities. Through his work with Gideons International and other means, he has contacted and helped all sorts of people, from prisoners to orphans, from scientists to business people.

There are many stories here that will bring tears to your eyes—tears of sorrow over tragedies, but also tears of joy over lives transformed by love.

One characteristic that shines through is Dimitry's courage. Even although there is now supposed to be religious freedom in Russia, many of his fellow scientists are strongly atheistic. So it took no little courage to make plain on the occasion of his award of Doctor of Chemical Science that he was a Christian who believed the Bible. "I am not afraid of the future... because the Lord is my Shepherd, and even bad things turn to good in his hands."

All is told with great love and good humour.

The Editor

LETTER

Thanks from Bracadale

We would like to take this opportunity of acknowledging the huge amount of support and loyalty shown to this congregation over the past six years.

This has been a challenging time for all of us in many different ways, however the strength of our wider church community has been such that we have emerged stronger and in good spirit.

We would first like to say what a great privilege it has been to have Rev Farquhar Renwick preside over us as Interim Moderator. We would like to thank him for his unswerving support and for the level of care he provided which, at times, seemed

above and beyond what would normally be expected.

Our thanks also go to Mr Renwick's congregation and his family in allowing him to provide the degree of help required.

Over this time, we benefited greatly from the support of supply ministers and elders who have given up their time to travel from all parts of Scotland to assist us; we have appreciated your encouragement and fellowship. Thank You.

Psalm 115:12: "The LORD hath been mindful of us; he will bless us; he will bless the house of Israel; he will bless the house of Aaron."

Donna Macleod
on behalf of the
Bracadale Congregation
Isle of Skye

The Elizabeth Mackenzie Primary Library

Donnie MacAulay reports on the inauguration of the new Primary Library in San Andres

The staff and pupils of Colegio San Andres were delighted that Miss Betty Mackenzie was able to travel to Peru in October and to formally inaugurate the new Primary Library which bears her name. In her comments before unveiling the plaque Miss Betty commented that Libraries were currently in vogue in Peru, and that she remembered when her library consisted of a small classroom corner with some readers for Primary classes. Now Primary had their own well equipped area and she hoped that some of the things she knew took place in Libraries in Edinburgh such as visiting authors reading parts of their stories and having pupils role-playing characters, could be implemented here. She



hoped also that the Library would play a role in developing the habit of reading for pleasure, as well as being a source of information, and closed by asking the Lord's blessing on all the users of the Library.

The Library has been in operation since March 2004, and currently has around 6,000 books, the great majority of which are in English and have been donated through the School Book appeal to Free Church congregations. Donations have come from Canada, USA, Scotland, England and Australia, and since the original appeal was made at the end of 2003, books still keep arriving nearly two years later. By visiting the Gallery section of the Library pages in the School Web site (www.sanandres.edu.pe) many photos of current activity can be seen. We are very grateful for the support we have received and extend our thanks to all who contributed once again.



Donnie MacAulay with Elizabeth MacKenzie at the unveiling of the plaque

Jenny Wilson brings us

A snapshot from Dumisani

We thought that you might like a snapshot of a day in the life of Dumisani Theological Institute.

The door to the main administrative building is opened early in the morning, usually by the Principal, Ronnie Christie. Over the next few minutes the other lecturers, Norman Reid, Thys Lourens and Alistair Wilson arrive, along with the administrative staff. Hombikazi and Pinda deal with general office administration; Eric deals mainly with printing; while Nomapelo works in the Library.

The doors to the other two buildings are opened ready for the students to descend. The second building contains the classroom and students' common room and the third has the library and study centre.

Throughout the day there is a constant stream of people arriving for classes, to buy Xhosa Bibles and other Xhosa and English literature such as Bible reading notes, Sunday school materials, tracts and booklets of biblical teaching on a variety of subjects. This is a very important part of Dumisani's work.

If Jenny and Morag and going through to East London to 'aid the South African economy' they will often take a couple of boxes of Xhosa literature through to sell in bookshops or churches.

The students are kept busy as they learn many new skills from how to use the library and computers to spelling and grammar in English not forgetting preaching classes and theology.

Sometimes there are special meetings on such as a Bible Women's meeting, a presbytery meeting or the assembly. A few weeks ago there was even a wedding in the Institute's classroom facility.

The college is finally closed at around seven p.m. after the last lecture of the day. Part-time students often work during the day and so some of the lectures are run in the evenings.



News from the Missions Board

The following are some of the matters that came before the Missions Board when they met in November

Missionaries home in 2006

Tim and Marjorie Donachie are due on furlough at the start of the year. They are expected to arrive on 13th January and will be in this country until 11th May. They will be based in Edinburgh for the first two months. Tim hopes to be able to do some deputation during February and March.



Tim and Marjorie Donachie

David and Olwen Ford are expected home shortly before Christmas on a private visit. It will also be an opportunity for David to have some medical checks following his recent illness.

Donnie and Julia Smith plan to be in Scotland from the end of March until shortly after the General Assembly. As Moderator-Designate, Donnie's time will be limited leading up to the Assembly but it is hoped to arrange a few regional deputation meetings.



Douglas and Julia Campbell and the girls hope to arrive in the summer for six months furlough. On their way home in June they plan to stop off in Australia where they will do deputation in some of the PCEA churches.

Anyone wanting information on deputation programmes or wanting to arrange meetings should contact the Board Secretary, Calum Ferguson at the Free Church Offices.



Moving the Colegio

For many years now, efforts have been made to find an alternative site for the Colegio San Andres. It is recognised that the present site is not now in the best area for a school and also provides no room for expansion. A few months ago a good offer was received for the current building as well as an option on an alternative site. However the site in question was zoned for industrial use and efforts to have it re-zoned proved fruitless. Although this particular effort to relocate has failed, the Board are encouraging the headmaster, Donnie MacAulay, in his efforts to effect a move to a new site which is seen as essential to the development of the school.

India: Reformed Presbyterian Fellowship Conference

In January 2005 the first Conference of the Reformed Presbyterian Fellowship of India met in Nagarcoil in South India. This was attended by 80 delegates from churches throughout India included five from the Free Church of Central India, who are one of the founding members. This January, the second



Members of the Free Church of Central India Presbytery

conference is due to be held in Kalimpong in West Bengal. The theme of the conference is "Church Planting in India". Rev David John reports that the FCCI hope to send delegates from each of their four congregations in Lakhnadon, Chhapara, Premnagar and Vijainagar.

Short-Term Workers

The Missions Board received excellent reports on those involved in short-term work in Peru during 2005. Mairi-Catherine Martin from Stornoway had served in Moyobamba for 5 months and Gavin McCabe from Govanhill had spent some time working in the Colegio during the summer. A number of young people have inquired about openings for short-term work during 2006.

Mary Sutherland

With Mary Sutherland's passing on 20th October 2005 the Church has lost one of the stalwarts of the WFM—or WFMA as it was when she was closely involved.

It was in the 1960s that Mary first joined the Committee. The functions of the Association were very important to her and in 1976 she took on the role of Secretary. She carried out her duties with quiet and consistent efficiency. When she resigned from the Committee in 1987, the President commended her for her enthusiastic and energetic service. During Mary's time on the Committee the idea of supporting a specific project was launched. In recent years she must have been greatly encouraged to know how successful this idea was proving.

Mary was warm-hearted, kind and non-judgemental and very patient with inexperienced members of Committee. Her successor as secretary, Anne Mackay, says how much she personally valued the trust which Mary placed in her, letting her get on with the task but also being supportive.

Mary had a heart for missions. She wrote letters to every missionary and was always ready to welcome them into her home. She was very involved with the WFMA in Perth Free Church and when her husband, John, retired and they moved to the north that involvement was transferred to the group in Urray.

In Perthshire, while being the busy wife of the Principal of Lawers School of Agriculture, and Mum to David and Marjory, Mary was also 'mother' to all the boys who were studying there. In addition she was acting matron there for a time. Mary also had time to look out for the many young folks who, away from home, were working in the Perth area and going along to the Free Church there. Many enjoyed her warm hospitality and wonderful cooking.



For Mary, support for missions did not stop with WFMA. She was very supportive of the Leprosy Mission and of Christian Witness to Israel and, soon after the Inverness and North Mission Support Group was started, Mary joined the Committee. She was tireless in her work with that group and brought to the Committee much experience and wise counsel.

Although Missions was her passion, Mary did not confine her gifts there. She was very involved with the Red Cross, being Commandant of the Comrie Branch and then President of the Perth and Scone area where, before she left Perth, she was made an honorary life member. In the North she joined up with the Friends of Urray House and for a time was Secretary of that group.

All who knew Mary were affected by her illness but she was very courageous and for a long time it did not stop her attending events. Someone who knew her well described her as "a lovely lady—a woman of great faith who acquiesced in all the difficulties that came with her illness. She had a good sense of humour and lively personality."

Although we feel a great sense of loss, we cannot grudge her the Life Abundant which is now hers in the presence of the Saviour she loved and served so faithfully. We sympathise with John and with David and Marjory as they adjust to life without a dearly loved wife and mother.

Sandra Pepper

We are delighted to hear from Sandra Pepper of her engagement in the summer to Edward Ramirez, brother of Alonzo Ramirez, pastor in Cajamarca. They plan to marry this January.



Edward has been working in the Jazmines congregation in Lima. Sandra writes: *'At present the plan is to continue working at the Jazmines congregation as long as we are needed. Edward wants to finish his pastoral studies and our desire is to be used of the Lord wherever He sees fit in the future, whether that be in Jazmines or in a new work. We would also covet your prayers as we enter a new phase of our lives.'*

We are grateful to Sandra for her past missionary service in the Los Olivos School in Lima. We do wish Sandra and Edward every blessing in their new life together and in their future service together for the Lord.

Don't throw out your old Christmas Cards!

They can be used by the folks in South Africa. In fact Birthday cards and other greetings cards are equally suitable. Texts in the Xhosa language, on self adhesive labels, are available for sticking on to the cards.

Instructions for sending them are included with the sheet of texts.

They can be obtained from:

Mrs Helen MacInnes, Torwood, 16 Greenside Avenue, Rosemarkie IV10 8XA

The costs which include postage are as follows:

1 sheet—37p, 5 sheets—£1.20, 10 sheets—£2.10, 15 sheets—£3.00, 20 sheets—£3.85 and 40 sheets—£7.90.

Scottish people continue to make a difference in Pakistan



Muzaffarabad city centre (Credit: Islamic Relief)



Shona MacPherson

'It was nice to see how far things have come since the needs assessment on 14 October 2005. At that point people were still in shock, but on this visit I saw resilience and determination to rebuild lives.

'We had distributed tin sheeting and tools to 300 households in a village called Sudeen Gali the previous week. It was great to see that they had actually used the tools to salvage the materials from their ruined homes and they were making shelters with these and the iron sheeting. People were so grateful for the small items we had given them and showed us tremendous hospitality.'

Shona reports that 'there is a huge challenge ahead as the winter sets in and we still have about 7000 shelter kits to deliver. A new challenge that has come up is that there are reports of diarrhoea in some of the camps in Mussafabad.'

*For Further information contact:
Peter Chirnside,
Tearfund, 29 Canal Street, Glasgow.
Tel: 0141 332 3621
Mobile: 07748 156 912
Email: peter.chirnside@tearfund.org*

The crisis after the earthquake in Asia continues to escalate in Kashmir and the NWFP. The snows are coming and the need for the provision of a 'warm room' is critical. There is only a short time left before these communities are closed off by the snow, and that may leave thousands of families without adequate shelter and resources to survive the winter.

Jonathan Appleby, a Water Engineer from Inverness, and a senior volunteer with Tearfund, responded to the call for help and is now working amongst the villages in the Bagh region of Pakistan.

'On Monday we crossed a section where the whole mountainside had fallen away into a gorge, and the

army had just managed to reopen a line across the face, suitable for a 4wd with low ratio and diff lock. One tremor and the whole lot will move again. As soon as rain or snow comes we will only be able to access these areas by helicopter, but for now the sun is still shining.'

Tearfund's Disaster Management Team has been distributing tool kits so communities can salvage materials from their destroyed homes. These materials can then be used for building new houses. Shona MacPherson, also from Inverness, has worked with Tearfund in several countries and has been in Pakistan leading the team's work. She writes about a visit to see how the kits have been used:

Missionary Conference

About 100 people attended the Missionary Conference of the Glasgow and Argyll Presbytery on 29th October in Downvale Free Church. The speakers were Calum Ferguson (International Missions Board), Carolyn Kemp (OMF UK Ethnic Ministries Team), Bill Baird of CARE Scotland and Adam, our guest speaker from Central Asia. Here are the reflections of one conference member.

Often, when going to missionary conferences, I find myself looking forward to meeting friends, learning interesting snippets about life in various mission fields, sampling some home baking and hopefully being challenged and excited by the talks. Seldom, however, is there such a challenge as that presented at the Presbytery of Glasgow and Argyll's Missionary Conference on October 29th.

First, Calum Ferguson unfolded the work of the International Missions Board and their plans for the future. It was exciting to hear of the opportunities which are arising in Muslim countries, particularly in light of the rest of the conference.

The first seminar I attended covered the suffering of the persecuted Christians of East Asia, showing how they are being forced to examine their response in a "theology of suffering". In

the second seminar, the persecution faced by Muslim converts to Christianity in some Islamic countries was vividly described.

Together with the third seminar, on living as Christians in the increasingly secular West (which I am assured was also excellent), they posed a three-fold challenge: how far are we prepared to go for our Lord, what would our response be to such persecution, and how can we support Christians who are suffering?

The afternoon speaker, a former Muslim from an Islamic country, then told the story of how he came to know the Lord and his subsequent experiences. It was a powerful testimony, but perhaps most powerful was the truth he expressed both verbally and non-verbally—that whatever we may go through for Christ's sake, it is worth it.

Caitriana Nicolson

Bliadhna mhath ùr dhuibh

Is e seo an dara pàirt de shearmoin a' Mhòid leis an t-Urramach I. D. Caimbeul. Leugh sinn anns an iris mu dheireadh gu robh briathran Chrìosd maireannach, gràsmbhor agus sìorraidh. Chunnaic sinn cuideachd gum bu spiorad agus beatha iad.

Thuir Crìosd aig toiseach a' mhinistrealachd gum bu bheannaichte an dream air an robh acras agus tart na còrach, is e sin an fheadhainn a bha ag iarraidh nan nithean a bha air an cuir an cèill le Crìosd na bhriathran agus na shoisgeul. B'iadsan an fheadhainn a bha gu bhith air an lìonadh agus air an sàsachadh leis, an fheadhainn a bha gu bhith beò air fhèrrinn.

Nuair a bha Crìosd air a dhearbhadh anns an fhàsach, fhuair E misneachd agus neart bho bhriathran an t-Seann Tiomnaidh.

“Chan ann le aran a-mhàin a bheathaichear duine ach leis gach uile fhacal a thig o bheul Dhè.”

Chan e a-mhàin gu bheil briathran ann an seo a tha làn gràis, agus briathran a mhaireas nuair a thèid an saoghal a-mach à bith, ach tha briathran ann an seo a tha comasach air cridhe an duine a shàsachadh agus beatha duine a lìonadh. Nach bu mhath dhuinn aig toiseach bliadhna eile a bhith a' toirt àite don smuain sin? Nach biodh seo gu ar buannachd?

Nuair a bha na deisciobail eile ga thrèigsinn, thionndaidh Crìosd ris an dà fhear dheug le ceist, “An àill leibhse falbh cuideachd?”

B'e Peadar a fhreagair, “A Thighearna, cò dh'ionnsaigh eile an tèid sinn? Agadsa tha briathran na beatha maireannaich.”

Ged nach robh am mòrshluagh den bheachd-sa, sheas Peadar gu làidir air taobh Chrìosd le aideachadh a bha a' sealltainn an aithne a bh'aig Air mar Shlànaighear, agus mar Fhear-saoraidh, agus mar Fhear a bha tur eadar-dhealaichte bho dhuine sam bith eile.

Nuair a thrèig càch E, dhlùthaich Peadar Ris, agus fhuair e nithean na bhriathran a dh'fhàg E a'leantainn Chrìosd.

An dùil dè a lorg e na bhriathran? Lorg e an toiseach aithne air fhèin mar neach a bha a' cur feum air teagaisg an t-Slànaigheir. Fhuair e eòlas air fhèin mar neach a bha uireasbhuidheach, bochd agus feumach-neach a dh'fheumadh a bhith ag èisteachd ri Crìosd ma bha beatha spioradail gu bhith aige.

Dh'aithnich Peadar fheum agus chuir seo fèin-fhoghainteachd air falbh bhuaithe. Dh'fhàg seo e an eisimeil a Mhaighistir, ag èisteachd ri a bhriathran.



Image Credit: http://resweb.illu.edu/rford/SFOL/studentpages/amy_s_web.html

Seo a-nis mar a bhruidhinn fear à Siabost air a' Cheist ann an Nis ann an 1933. Nach iongantach am feum a th'ann am briathran nuair a tha daoine dìcheallach gu leòr an sgrìobhadh, agus nuair a tha iadsan aig fois, tha sinne a' leughadh na dh'fhàg iad. Nach bochd gu bheil sinn cho leisg gu spioradail.

'Is e creutairean a tha seo a tha ag iarraidh a bhith iriosal agus iad a'glaothaich, “Cùm m'imeachd suas a Dhè.” Tha Esan gan còmhnaidh agus tha dìon A Ghràidh orra, agus is e an iarrtas gum faighte Annsan iad, gun am fireantachd fhèin a bhith aca. Tha fios aca nach eil ann ach an aon slighe, agus tha iad an crochadh ris airson a h-uile sochair a th'aca. Ged a tha iad lag, gidheadh tha an neart ann an Crìosd Fhèin. Tha eagal orra romhpa fhèin, oir fhuair iad aithne air nàmhaid a tha nam broilleach fhèin, agus tha eagal orra gun tuit iad là-eigin ann an làmhan Shauil.’

SEANFHACAIL
MA THA A'GHAOTH AIR
CHALL, IARR A DEAS I.
IS MINIG A
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FACAL BEAG MÒRAN
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PRAYER DIARY

"The Lord himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid; do not be discouraged." Deut 31:8

- SUN. 1 Pray today for all our Free Church congregations as we gather on this first day of a new year to worship. Pray earnestly for the Lord to revive us again, beginning with ourselves.
- MON. 2 Thank the Lord for the many good Daily Bible Reading Notes available, and pray that all who start them with good intentions at the beginning of the year may keep on and be blessed daily.
- TUES. 3 Dunoon and Strachur congregation, though small, are in good heart and would value our prayers for their outreach programme and tract distribution.
- WED. 4 Pray for our small congregations in rural situations as many gather tonight for prayer. As they too are engraved on the palms of the Lord's hands, may they feel safe and encouraged.
- THUR. 5 The film of the book by C.S.Lewis "The Lion, the Witch and the Wardrobe" was released in December. Pray for each one who will go to see it, that its Christian message may come through and that the Lord might use it to save some.
- FRI. 6 As the culture of binge drinking among young people gets more of a hold on them, pray for any young people of your own or in your church. Ask the Lord to keep them strong to resist going with the crowd, and may they find joy in Him.
- SAT. 7 Many students attend St. Peter's Dundee every week and prayer would be appreciated for them. Pray that any questions they may have may be addressed there.
- SUN. 8 As the small congregation of Greenock worships today, let us join them at the throne of grace. They give thanks that those who were ill are better, and ask prayer for church and town.
- MON. 9 May the Lord bless the Free Churches and others in our cities which are used as Night Shelters for the homeless. Each person is given a 2 course meal before settling down for the night. Jesus said, "I was hungry and you fed me".
- TUES. 10 Pray for the congregation of Plockton and Kyle and for their minister Rev Roddie Rankin who is still unwell and having medical investigations. Ask that the Lord would heal him and that minister and people might not become discouraged.
- WED. 11 Pray for those who make our laws, both in Scotland and in Westminster. May they turn to the Lord for his wisdom.
- THUR. 12 Downvale congregation has seen some encouragements recently and is planning some outreaches too. Pray for them.
- FRI. 13 Tonight is the start of the new session of 'The Klub'—a junior and a senior club for young people from the three Edinburgh congregations. Pray for a good time for leaders and members
- SAT. 14 The College Course meets today in Edinburgh and in Stornoway by video link. Remember them all.
- SUN. 15 There are several congregations still without a minister. Pray for them and ask that the people may pull together until they are settled with the pastor of God's choice.
- MON. 16 There will be a Committee Meeting today of the Inverness and North Missions Support Group. Pray for them that the programme they plan will be blessed at home and abroad.

TUES. 17 Several of our ministers, young and not so young, are having time off because of illness. Pray for them, asking that the Lord would heal them, and bless their time of being laid aside to draw them closer to Himself.

WED. 18 Pray for all the staff in the Free Church Offices as they open the books for a new year. Ask the Lord to provide wisdom and finance for all that needs to be done.

THUR. 19 Prayers have been answered in Lochgilphead in that there were two new members, an increase in attendance recently, and a Sunday School has begun. Now let's praise the Lord!

FRI. 20 Falkirk church are again hosting "Lectures in the Faith—Studies in Isaiah", taken by Princ. Donald Macleod. Pray that this will be a blessing to all tonight.

SAT. 21 Today a Day Conference for young people in Lewis and Harris is to be held. Pray that this will be a great day for speakers and young people, where they will find answers to problems and fellowship with each other and the Lord.

If you have any request for prayer or praise for the March Prayer Diary please send now to Elizabeth Graham (tel) 0131 336 4071 or e-mail: w.d.graham@btinternet.com

SUN. 22 Livingston congregation are to hold their communion services this weekend. Pray that this will be an occasion of great blessing and encouragement to minister and people.

MON. 23 Three Women's Away Days were held last year in various centres for women from different areas of the church. Thank the Lord for encouraging attendances and enriching spiritual fellowship and teaching.

TUES. 24 Much of the organisational work of the Youth Camps has to be done by now or before. Pray for the Camps Supervisor, Mr Sandy Finlay, and the Camps Administrator, Mhairi MacKintosh, as they take on this responsibility for the Lord.

WED. 25 As the camp brochures come out pray that sufficient team members for camps might commit themselves in good time as so much 'red tape' has now to be gone through for each one.

THUR. 26 Pray that attempts to introduce legal euthanasia in both the Scottish and U.K. Parliaments will fail. Ask that people would acknowledge that there is a God to whom we all have to answer

FRI. 27 Castletown Youth Games Night will be held tonight. Pray for a time of fun and a chance to present the Gospel too.

SAT. 28 The London City congregation ministers in the centre of London with all its problems and opportunities. Pray for Rev David Strain, and the Afrikaans members and associate minister, Rev Kruger de Kock.

SUN. 29 Cobham Presbyterian Church is also trying to reach out to those in their community with the Gospel, by means of a leaflet prepared for distribution in the area. Pray that many will find their way to church and be blessed.

MON. 30 Pray for wisdom for the Christian Institute in its campaign to uphold Christian values in our country. Maybe we can support them in other ways?

TUES. 31 Pray for the Free Church Continuing. Pray for the whole situation asking that the matter may yet be resolved without any more Court action.

Free Church Spring Conference

4-7 April 2006
at Aviemore Inn, Aviemore, Scotland

Speakers and Topics:

Rev Neil MacMillan, Kirkcaldy Free Church of Scotland
Topic: Building the Kingdom of God

Neil MacMillan is currently the minister of Kirkcaldy Free Church where he has been based for 12 years. Married to Louise, they have 4 children, Ceit, Sophie, Jessica and Douglas.

Pastor Geoff Thomas, Alfred Place Baptist Church, Aberystwyth
Topic: Serving God in the World

Geoff Thomas studied for 3 years at Westminster Seminary, Philadelphia before beginning his ministry in 1965 at Alfred Place Baptist Church where he remains the pastor today. He is the author of books on Daniel, Philip and the Great Revival in Samaria, Preaching and the life of Ernest Reisinger.

Missionary Speakers:

Rev Duncan and Mrs Christine Peters

Duncan is from North Yorkshire and has been working for the Free Church of Scotland's Asian Outreach in Glasgow for over 7 years. He has also worked in South Asia for 3 years. He is married to Christine and they have two children, Johanna and Nathan.

Booking Form

Conference assembles for dinner on Friday evening and disperses early Sunday evening. There will be a crèche facility available. Anyone who may wish to stay until Monday can book this through the Booking Secretary and pay the extra cost direct to the Aviemore Inn. Full payment will be required by 1 March 2006 to secure a place at the conference (also applies to day visitors please). In a change to previous practice the hotel now requires payment in advance to secure the conference and room bookings.

The Conference fees are as follows:

Adults	£109 for 2 nights (Single Occupancy £144)
Children 5-16 years	£35
under 5 years	Free
Rate for day visitors	£25 (including lunch, dinner and coffee)

Name

Address

Post Code Telephone

Cot required yes/no*

If possible I wish to share a room with

If not intending to be present for the full time of arrival state first meal or bed required.

I would appreciate a lift * to/from the conference if possible.

I would be able to offer a lift * to/from the conference.

*Delete as appropriate.

Special Dietary Requirements

I would be willing to help with the crèche

Book early to avoid disappointment! By email or by sending the completed booking form and full payment, not later than 1 March 2006 to the Booking Secretary:
Janice Ballantyne, 3 Eracht Road, Inverness IV2 4RE
Telephone: 01463 237875 Mobile 07768 913864
Email joejan.ballantyne@btinternet.com

CONGREGATIONAL REMITTANCES

Amounts received by Central Office towards Congregational Target Figures.
The first figure is the total for 2005 and the second is the total for November.

NORTHERN

	Total 2005	Nov
Assynt	5,427	196
Eddrachillis	56	56
Clyne	12,737	3,363
Creich	10,370	582
Dornoch	20,064	2,302
Fearn	13,623	1,727
Golspie	15,254	2,518
Helmsdale	13,700	1,200
Lairg	6,126	1,664
Lybster	5,339	1,578
Olrig, Watten & Bower	14,747	1,168
Rogart	2,648	745
Rosskeen	58,400	8,644
Tain	28,222	2,240
Tarbat	0	0
Thurso & Reay	20,115	3,115
Tongue	1,977	1,248
Farr	1,805	300
Strathy & Halladale	1,458	447
Wick & Keiss	7,554	746
Total	239,565	33,841

GLASGOW & ARGYLL

	Total 2005	Nov
Arran	5,179	2,006
Ayr	24,002	3,705
Bishopbriggs	17,009	3,503
Campbeltown, Tarbert & Islay	17,785	1,143
Coatbridge	17,878	2,229
Cumbernauld	17,758	2,621
Dumbarton	13,877	2,741
Dumfries	15,861	2,211
Dunblane	17,366	1,365
East Kilbride	12,521	1,905
<i>Glasgow</i>		
—Dowanvale	84,463	14,356
—Govanhill	19,485	4,623
—Partick	26,609	3,415
—St Vincent St	45,570	9,588
—Shettleston	0	0
Greenock	526	111
Dunoon	1,177	299
Strachur	612	0
Kilwinning & Saltcoats	14,328	3,420
Lennoxtown	19,240	4,553
Lochgilthead & Lochfyneside	16,722	2,598
Mull	5,955	586
Coll	506	58
Oban	16,505	2,421
Paisley	8,142	1,587
Total	419,077	71,044

INVERNESS, LOCHABER & ROSS

	Total 2005	Nov
Acharacle & Strontian	1,632	282
Ardnamurchan	3,408	289
Burghead	20,820	4,235
Dingwall & Strathpeffer	37,625	6,279
Duthil Dores	10,439	1,416
Elgin & Forres	15,988	5,026
Fortrose	25,872	4,200
Fort William	11,543	1,964
Glenurquhart & Fort Augustus	10,500	3,000
<i>Inverness</i>		
—Free North	106,454	18,224
—Greyfriars		
Stratherrick	45,023	7,111
Kilmallie	22,501	4,651
Kilmorack & Strathglass	0	0
Kiltarlity & Kirkehill	6,600	0
Kiltearn	0	0
Kingussie	7,792	1,022
Knockbain	31,649	6,508
Maryburgh	14,928	1,528
Killearnan	12,428	1,689
Nairn, Croy & Ardersier	330	30
Resolis	6,343	1,530
Urquhart	16,310	1,174
Smithton-Culloden	70,212	6,872
Urray & Strathconon	38,536	4,707
Total	516,933	81,736

WESTERN ISLES

	Total 2005	Nov
Back	89,500	7,040
Barvas	38,121	5,248
Callanish	39,871	7,101
Carloway	29,369	5,456
Cross	52,849	8,643
Harris	15,642	4,829
Kinloch	42,333	7,631
Knock	48,966	8,021
Lochs	43,589	6,290
North Tolsta	21,849	3,404
North Uist, Grimsay & Berneray	15,950	1,776
Park	24,425	3,286
Point	26,352	4,045
Scalpay	18,654	2,038
Shawbost	28,610	2,250
South Uist & Benbecula	14,116	1,875
Stornoway	246,055	34,443
Total	796,250	113,376

EDINBURGH & PERTH

	Total 2005	Nov
Aberdeen	89,455	13,438
Dundee	28,234	3,038
<i>Edinburgh</i>		
—Buccleuch	62,839	10,839
—St Columba	19,936	4,874
Falkirk	28,661	4,144
Kirkcaldy	16,815	1,807
Leith	26,136	4,271
Livingston	19,674	2,419
<i>London</i>		
—City Presbyterian	42,519	11,508
—Cobham	10,526	2,842
Perth & Pitlochry	23,479	3,407
St. Andrews	3,181	302
Total	371,455	62,888

SKYE & WESTER ROSS

	Total 2005	Nov
Bracadale	13,526	2,885
Coigach	6,574	1,310
Duirinish	20,352	5,207
Gairloch & Kinlochewe	11,966	1,637
Kilmuir & Stenscholl	20,480	4,858
Lochalsh, Glenshiel & Glenelg	9,220	1,698
Lochbroom	22,574	3,511
Lochcarron	23,628	3,346
Plockton & Kyle	22,191	3,581
Poolewe & Aultbea	34,825	7,844
Portree	26,505	4,857
Raasay	2,143	249
Sleat & Strath	15,037	1,522
Snizort	6,289	2,058
Total	235,311	44,562

Private Donations etc.

Livonia	723	0
Evangel. Presb. Church	17,337	0
Private Donations	19,191	2,976
Total	37,251	2,976

GRAND TOTALS

	Total	Nov
2005	2,617,197	410,423
2004	2,569,179	379,108
% increase		1.87%

Youth Conference 2006

THE DEATH OF GOD

Speaker:
Gary Aston
Youth Worker
Pontefract

31st March - 3rd April
Gartmore House
Aberfoyle

5th years and over

Bookings:
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Free Church Youth Camps

Latest update on camps and dates

VENUES	ACTIVITY	DATES	AGES
BOYS			
KNOCKBAIN	GOLF	18 April	P7-S6
ARDGOUR	MULTI	15-22 July	P6-P7
BADAGUISH Snr	FOOTBALL	20-27 July	S2-S4
DUNBAR Jnr	FOOTBALL	15-22 July	P6-S1
GIRLS			
WHITHAUGH	MULTI ACTIVITY	15-22 July	P6-P7
HAWICK	PONY TREKKING	1-8 July	P7-S2
HAWICK	MULTI ACTIVITY	22-29 July	P7-S2
MIXED			
BLAITHWAITE	MULTI ACTIVITY	22-29 July	S2-S4
OSWESTRY JNR	MULTI ACTIVITY	6-14 July	S1-S3
OSWESTRY SNR	MULTI ACTIVITY	6-14 July	S4+
KILRAVOCK	GAELIC	22-29 July	P6-S2
OSWESTRY JNR	MULTI ACTIVITY	14-22 July	S1-S3
NORTH UIST	WATER SPORTS	22-29 July	S2-S4
WEST HIGHLAND WAY	WALKING CAMP	13-22 July	S3+
HEIDELBERG, Germany	MULTI ACTIVITY	27 July- 5 Aug	S4 to age 20
KILRAVOCK	MULTI ACTIVITY	1-8 July	P5-P7

Free Church of Scotland Youth Camps, Smithton/Culloden Free Church, Murray Road,
Smithton, Inverness IV2 7YU 01463 790977
E-MAIL: camps@freechurchofscotland.org.uk

New venue!

Free Church Holiday

3rd to 10th July
2006

Carronvale House
Conference &
Recreation Centre
Larbert

Further details
and booking form
in next month's
Monthly Record

Host & Hostess:
Douglas & Katie
MacKeddie
Tel. 01349861281