

# The Free Presbyterian Magazine

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

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

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## Communions

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

**February: Second Sabbath:** Dingwall; **Third:** Stornoway; Carterton; **Fourth:** Zenka.

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

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

**May: First Sabbath:** Aberdeen, Donsa, Grafton, Leverburgh, London; **Second:** Achmore; **Third:** Edinburgh, Kinloch-bervie; **Fifth:** Chiedza.

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

**July: First Sabbath:** Beauly; **Second:** Bonar Bridge, Staffin, Vancouver; **Third:** Applecross, Auckland, Fort William; **Fourth:** Cameron, Glendale.

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

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

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

**December: Third Sabbath:** Bulawayo, Santa Fe.

# The Free Presbyterian Magazine

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## A Time for Review

As one year passes away and another takes its place, we should consider this as a particularly appropriate point in time to review our spiritual condition. At the end of its accounting year, the leaders of a business will, no doubt, consider its financial health and commercial prospects; so we as individuals may use the turn of a calendar year as a special opportunity to consider our spiritual health and prospects. At such a time, when we ought to be conscious that we are now a full 12 months closer to eternity than at the previous New Year, we might first give special consideration to such questions as these: Have I found Christ? Am I on the way to heaven?

We should always be conscious of the shortness and the uncertainty of time. We should always have before our minds the fact that we will not be in this world for long. So we should “seek . . . the Lord while He may be found” (Is 55:6), during that short window of opportunity God is allowing us, which He may bring to an end at any moment, perhaps unexpectedly.

We are further directed in Scripture: “Give diligence to make your calling and election sure” (2 Pet 1:10). The order is important: we are first to examine ourselves to see if we have been effectually *called*, if God has called us into His kingdom in such a way that we have been made able and willing to enter in by faith in Christ. Only if the call of the gospel has been made effective for us, can we possibly determine if we were *elected*; only those who, by God’s grace, have actually been brought to Christ can conclude that they were chosen by God from all eternity. Effectual calling reveals election. And if, as we review our spiritual condition, questions remain about whether we have been effectually called or not, where does that leave us? It leaves us before Christ, who is still calling us: “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Mt 11:28).

Another, related question is: Am I living a godly life? Not only, Am I converted? but further, Am I living in consistent obedience to God’s commands, not only outwardly, but also in my thoughts and my motivation? Paul is an example for us here, when he told Felix: “Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men” (Acts

24:16). He was striving – taking pains – to act uprightly in all his relationships with others, and especially with God. Yet he knew that, in spite of his sincere striving, he was imperfect. If that was true of Paul, it is true of all believers. How are they to react to imperfections, when these are all sinful? They are to come before God with the prayer: “Wash me thoroughly from mine iniquity, and cleanse me from my sin” (Ps 51:2). When they do so, they are asking for two things: that the guilt of all their sins would be removed, and that the power of sin would be taken away through the work of the Holy Spirit in their hearts. And they are to ask the Lord to keep them from sinning, both outwardly and inwardly.

In reviewing our spiritual condition, we might further ask, Am I properly concerned about Christ’s cause in this world? In one sense, we need not be concerned, for He is in control of everything, and He rules over His Church and everything connected with it. But His people should be very disturbed about the weakness of the Christian Church today, which is clear when we consider how many parts of it are condoning, and even promoting, heresy and unscriptural practices. It should be no surprise that the world opposes the truths of God’s Word, yet one is shocked by the extent to which recent generations have rewritten morality – for instance, in forcefully opposing God’s standard for marriage – as between a man and a woman (see Mt 19:5) – and in the various other ways in which the distinction between male and female is being blurred. And while it is still generally considered a serious matter to mistreat or kill a child, hundreds of thousands of unborn children are killed in Great Britain every year (over 218 000 in 2018).

God’s glory is to be seen whenever the Holy Spirit works in the heart of individual sinners, so that they believe in Christ for salvation and begin to live holy lives. God’s glory was seen more clearly on the Day of Pentecost, when 3000 souls trusted in the Saviour; it was again remarkably obvious in many places during the Reformation when numbers of sinners were born again and the Church was purified to a significant degree; and in every true revival, when large numbers begin to follow the Good Shepherd. Correspondingly God’s glory in this world is hidden when error, unbelief and idolatry sweep over the Church, and the Holy Spirit is restrained, so that few sinners are brought into the kingdom of God. And when such a state of affairs has continued for several generations, as has been largely true in Britain and other countries, do we not have much cause to mourn over the spiritual desolations around us? Even when we realise that God is in control and that *He* is bringing judgement on the Church for its unfaithfulness and on countries for their departures from Him and His statutes, we must join Eli’s daughter-in-law in mourning that “the glory is departed” (1 Sam 4:21).

How should God's children react to this dire situation? Whatever else may be their duty, they are all called to pray. In many ways we may feel we are in the same position as Jehoshaphat when the forces of Moab and other tribes came to fight against him. He felt completely inadequate, but he came boldly to the throne of grace. He acknowledged God's power and authority as he asked, "O Lord God of our fathers, art not Thou God in heaven? And rulest not Thou over all the kingdoms of the heathen? And in Thine hand is there not power and might, so that none is able to withstand Thee?" He confessed, "We have no might against this great company that cometh against us; neither know we what to do:" his enemies were too strong for any army that he could muster. Yet he did not despair; believingly he added, "But our eyes are upon Thee" (2 Chr 20:6,12).

So God's children today must acknowledge that Satan is too strong for those who desire to be faithful to God's revelation in Scripture. Those who are doing Satan's work in the professing Church and outside it are also too strong for them. And those parts of the visible Church which, in any degree, have the same desire to be faithful, must recognise that they are weak in comparison with those who oppose the truth. Yet the answer cannot be to despair. Not while it remains true that nothing is too hard for Him (Jer 32:17); not while the gospel is "the power of God unto salvation" (Rom 1:16); and not while He is able to answer prayer as He did Jehoshaphat's cry.

Satan, though he may use his great power and subtlety to the utmost to oppose God's revelation of true religion and right morality, will never wipe out the Church of God from this world and he will never prevent the fulfilment of God's purposes. God may for a time – indeed for a long time – allow Satan to exercise great power over individuals and nations, and over their thinking and actions, but he will never gain the final victory. Satan is a defeated foe, for Christ obtained the victory at Calvary. And for a prolonged period of time on the battlefield of this world, He will yet show that He is infinitely stronger than Satan – when "the kingdoms of this world [will] become the kingdoms of our Lord, and of His Christ" (Rev 11:15).

"The suddenness and unexpectedness of the German Reformation" has been noted, and "the Reformation in Scotland was equally sudden and unexpected when it came in 1559; and the same thing happened a third time at the Second Reformation in 1637".<sup>1</sup> Should this not encourage God's children today to pray earnestly for another reformation, and for such a reformation to take place soon and quickly, however weak the Church now is and however dismal the outlook? Nothing is too hard for the Lord.

<sup>1</sup>Douglas W B Somerset, "Martin Luther and His Influence on Scotland" in *Scotland's Debt to Martin Luther*, Scottish Reformation Society, 2018, p 23.

# The Priest upon His Throne<sup>1</sup>

A Sermon by Rev Alexander McPherson

*Zechariah 6:12,13. And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the Man whose name is The Branch; and He shall grow up out of His place, and He shall build the temple of the Lord: even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both.*

The symbolic visions given in Zechariah, chapters 1-6, were given to people who needed them. The returned exiles soon realised that the rebuilt temple would be nothing like the old. The work was halted for 13 years and, when it was resumed, there was little heart for it among the people. So Haggai and Zechariah were sent to stir them up. Zechariah's first four chapters were for the encouragement of the godly. The house would be finished and made glorious by the Messiah (Zec 4:9, Hag 2:7). Chapter 5 was a warning to the worldly, and in chapter 6 there is a return to the subject of the temple and the Messiah.

Some Jews had come from Babylon bringing offerings to help with the temple. Zechariah was to go and take part of the precious metals, make crowns, and set them on Joshua's head, saying, as he did so, the words of our text. The act was symbolic, the words prophetic. At the first return from Babylon, Joshua was the high priest, and Zerubbabel, a prince of David's line, was the civil leader and representative of the kingly office. Now, in what Zechariah did here, there is a prediction that the Messiah would be both a priest and a king. That held out great hope for needy sinners. It holds out hope to us in our day of small things.

**1. This description of Christ.** From the first, the prophecies of Christ had related to a man. He was to be a descendant of Eve, Abraham, Judah and David. When Christ did come, His humanity was no surprise to the Jews. It was His deity that perplexed them and His mission as He described it, in contrast to their preconceptions. So this command to "behold the Man" presented no difficulty.

The name "Branch" did. It was a familiar enough name, for Jeremiah had used it twice when speaking of Christ (23:5,6; 33:15,16). What did the name mean though? A still earlier prophecy by Isaiah explains it: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Is 11:1-5,10). So, long before the throne of David decayed, God's

<sup>1</sup>Notes prepared by Mr McPherson for preaching. He was latterly the minister of the Perth congregation.

messenger foretold its being cut down to the roots and, from that unpromising condition, the Messiah would spring up as a Branch that would grow up to earth-shadowing majesty and grace.

Encouragement here for the poor, cast-down Jews in their day of small things! It is ever on such a day that the Lord begins to work. Let the temple, inferior though it will be, be built, and its courts will be honoured by the Branch, who will proceed to build a greater temple still. Just as this temple was anything but grand at its first appearance, so the Messiah will be lowly at His first appearance. And in both cases great things will follow.

Are God's people discouraged today? Do they see the Church contracted and weak? Let them ask whether there have been precedents. Of course, there have been. We have just referred to two, and there are many others in both Old and New Testament times. Ask then if all the predictions of Christ's coming have been fulfilled. And are there not other prophecies about our New Testament era still to be fulfilled? Yes, our poor day is but one episode in the whole era. Take heart and take heed to what our text says.

**2. The offices Christ discharges.** Not only was the person of the Messiah a matter of interest to Israel, but also the offices He would discharge. In prophetic Scripture, three offices were linked with His name. He was to be a *Prophet* like Moses (Deut 18:18,19); He was to be the *Priest* of Psalm 110 and the *King* of Psalm 2, in the line of David. Now, priests and kings could also prophesy (in particular, they could teach), but never had the offices of priest and king been combined. Uzziah and Saul had tried, disastrously. But this prophecy says that in Christ they are combined – “a priest upon His throne”.

We cannot tell how much of this fact was understood in Zechariah's day, but we know that the Jews of Christ's time, including the disciples, failed to grasp it and connect it with His sufferings and glory (as Priest and King). When Paul came to explain Christ more fully to Hebrew Christians, he directed their minds back beyond Moses and their national religion to Melchizedek and showed that he was a wonderful type of Christ and was a priest *and* king.

What Zechariah foretold came true. Christ was and is a Priest. Men know that they need a priest; that is why priests are found in all ages and places. Men are conscious of sin and the distance it has put between themselves and God. So they have used mediators, human priests, to sacrifice and intercede, to represent them in worship and to be channels of divine blessing.

In Old Testament times this was done in some cases at God's command, and in many more cases in defiance of Him in false worship. In these New Testament times, many heathen still use priests, and Romanism has made use

of this idea. But God has declared that Christ is now the only Priest, who by one sacrifice for sins for ever has redeemed God's elect. For them He finished transgression, made an end of sins, and brought in everlasting righteousness (Dan 9:24). Christ, the Branch, is a Priest, a Great High Priest, the only true, efficient Priest.

You need this Priest. Has He absolved you from all your sins? Have you gone to Him guilty, defiled, helpless and lost? Or are you putting off going? Or do you feel that there is no need? Remember that, if we say we have no sin, we make God a liar (1 Jn 1:10). There is but one Priest; beware of unbelief and of hardening your heart.

But Christ is also our King, a Priest on a throne, a crowned Priest, a Priest with a sceptre. Because He has atoned for sins, He "is set on the right hand of the throne of the Majesty in the heavens" (Heb 8:1). There He rules the universe. In His providence He orders events so that the individuals He redeemed will be effectually called, sanctified and kept. He rules the nations for the sake of His Church, and that includes days of small things. As Priest He intercedes for His people and as King He blesses them. Well may they say, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom 8:33,34). Is He your priestly King?

In this combination of offices, the Saviour has all the power He needs to give effect to the scheme of redemption ("the counsel of peace"). Through faith in Him, His people are justified and at peace with God. Thus He has made peace on their behalf and has given them peace and will give them peace for ever. Is He doing this for you? If not, what will become of you?

**3. The work Christ is doing.** Twice we are told: "He shall build the temple of the Lord". It is not a temple of stone; He stated that such a temple would be thrown down and implied that it would never be rebuilt. No, His temple would have men for the stones, built upon Himself, the chief cornerstone. "Upon this rock will I build My Church." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Remember that this was said to disheartened men engaged in rebuilding a ruined temple. They were thus encouraged to think that, whatever deficiencies there might be in their own work, the Messiah's work would more than make up for them.

In fact there would be no comparison. Christ's building, being spiritual, would be real and eternal. The spiritual sanctuary would make a real dwelling place for God; and while He was adored and praised by many hearts, these hearts would be rested and satisfied as is no other way.



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Christ has been, and is, building. He is making sinners willing to have Him as their Saviour, to be taught, redeemed and ruled by Him. The moment they close in with Him, they become part of the holy temple. Have you closed in with Him? Do you know “the Man whose name is the Branch”, who though He was rich, became poor and a curse and lifeless and lay in a grave, to atone for sins and gain an eternal throne? I do not ask whether you know about Him, but whether you know Him as Saviour and love Him as the King of glory. To lack this knowledge will result in Him denying knowledge of you.

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# Thoughts on Sanctification<sup>1</sup>

## 4. Justification and Sanctification

*Rev Roderick Macleod*

*The Shorter Catechism* answer which deals with the misery of a life, a death and an endless eternity without sanctification is one of the most solemn statements we shall ever read or hear: “What is the misery of that estate whereinto man fell? All mankind by their fall lost communion with God, are under His wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever” (Q & A 19).

The consequences of making a mistake in this matter are tragic. The blessed happiness of a glorious eternity with Christ will be lost; and the tragic loss of one’s soul in a state of eternal fury against Almighty God, while He inflicts divine vengeance, which is perfectly just, unutterably awful and certainly warrantable.

One of the commonest soul-ruining mistakes made by fallen mankind is for someone to think that he is justified (has been declared righteous), because he is “not as other men are” (Lk 18:11). In other words, if left to ourselves, we will assume that, in order to be justified, one must be sanctified. The biblical doctrine is that one must be first justified, in order to be sanctified thereafter. The salvation of which justification is a part does not at once remove the carnal mind or prevent the carnal mind acting according to its own nature, but it terminates the unopposed tyranny of the carnal mind over the soul, and brings an end to the dominion of that desperately wicked principle which is “enmity against God”, which “is not subject to the law of God, neither indeed can be” (Rom 8:7).

Though sanctification and justification are inseparably united, they are

<sup>1</sup>Based on some of the material presented to the 2018 Theological Conference. This is the final article. Last month’s article considered sanctification “in the light of the last things”.

different things. If, as John Brown of Haddington said, “the surety-righteousness of Christ imputed is the matter of our justification: [and if] the grace of God infused, stirred up by God and acted by us, is the matter of our sanctification”; then we affirm that, while they cannot be separated, they must be distinguished. If, on the one hand, justification is a judicial act, declaring one to be in possession of a *perfect* righteousness on account of the imputed righteousness of Christ; and if, on the other hand, sanctification is not at once perfect and one can be more sanctified or less sanctified, then we must allow that justification and sanctification are different concepts. Yet while they differ, they are never separate; both deal with sin. But they deal with different aspects of sin.

The *Shorter Catechism* answer which deals with “the sinfulness of that estate whereinto man fell” (Ans 18) teaches us to think of two aspects of the sinfulness of our sins. We should distinguish the “corruption of [our] whole nature, which is commonly called original sin”, from “all actual transgressions which proceed from it”. The first refers to the unholiness of our sinful natures; the second refers to sins that we have done and the guilt of them. Justification deals with the guilt of all our sins, both original and actual. The sacrifice of Christ is the “fountain opened for sin and uncleanness”. Sanctification deals with the corruption of our whole nature: not the guilt of its sinfulness but the very existence of it, as a fountain of all moral uncleanness in us. By sanctification the corruption of our whole nature is addressed, and finally every hateful brat that it ever spawned, in fellowship with hell, will become extinct. Justification is instantaneous; it is perfect at once. Sanctification involves a long and bitter war, a crucifying of the old man with its affections and lusts. So we affirm that justification and sanctification are different things.

Nothing can change the fact that we have been deeply involved in sinning against the High and Holy One. We cannot change that fact. In justification, God removes the guilt of original sin and of actual transgression. Though His people, as others, are ripe for hell, the Son of God falls from His right to take holy, just vengeance upon them, and falls in with the Father in electing to receive the dreadful strokes of the sword of vengeance and make satisfaction to divine justice for their sins. The believer can sing with Isaiah: “O Lord, I will praise thee, though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me” (Is 12:1).

Though they have done nothing to deserve it and much to provoke Him, He revokes the sentences passed upon them. Though in them, that is in their flesh, there dwells no good thing, He freely blots out, as a thick cloud, the transgressions of those who have fled to Christ for refuge and, as a cloud,

their sins, and He declares the ground of their condemnation to be removed. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgements, and His ways past finding out!" (Rom 11:33). Happy is that man who accepts the terms of this blood-bought peace with God and casts himself into the extended arms of the mercy of God in a free, gracious sentence of justification.

This doctrine of a free pardon for past and future sins does not leave converts free to sin with impunity. No, they sin, but they do not sin freely. From the moment of their conversion they have a new, holy nature so that the soul does not sin without opposition. Some Antinomians may say that they are justified, though they continue to make a trade of sin. But a sinner's justification is evidenced in his sanctification.

We have viewed justification and sanctification as different concepts, not as separate concepts. God has joined them together in the scheme of salvation. The truly justified sinner rejoices in a free justification, but he mourns for the corruption of his whole nature and he hungers and thirsts for holiness, desiring to bear fruit to the glory of God: "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples" (Jn 15:8). Those who possess the smallest measure of spiritual fruit that evidences their justification, the Lord Jesus calls "the excellent, in whom is all My delight" (Ps 16:3). He says of His near relation to them: "Unto Me happily the lines in pleasant places fell, / Yea, the inheritance I got in beauty doth excel" (Ps 16:6, metrical). Zephaniah speaks of God's delight in them in the most uncommon terms: not only, "The Lord thy God in the midst of thee is mighty; He will save," but "He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing" (Zeph 3:17). The Holy Spirit calls this spiritual fruit "the beauties of holiness from the womb of the morning" (Ps 110:3).

Here is an abridgement of John Brown of Haddington's comparison between justification and sanctification: In justification, the love of God and the righteousness of Christ are manifested to us. In sanctification, our love to God and our grateful obedience appear. In justification, God in His love removes the guilt of sin, as a crime; in sanctification, as a medicine – He removes the filth and power of it, as it is a mortal disease. Justification delivers us from the curse of the law and a broken covenant: Sanctification conforms us to the law as a rule of life. Justification delivers us from the avenging wrath of God, and accepts us in the Beloved. Sanctification conforms us to His image. Justification frees us from all liability to the punishment of hell and entitles us to the happiness of heaven. Sanctification frees us from the pollution and slavery of our lusts and prepares us for heaven.

Is there any need for such distinctions? Yes, error has made them most

necessary. Should anyone reverse, confuse or confound the nature of justification and of sanctification, he will fall into serious error. And if it does not result in his everlasting ruin, it will result in his being unable to interpret his experience, and he will walk all his days in the bondage of legal doubts about his state for eternity.

*The Larger Catechism* asks, “Wherein do justification and sanctification differ?” and it answers, “Although sanctification be inseparably joined with justification, yet they differ, in that God in justification imputeth the righteousness of Christ; in sanctification His Spirit infuseth grace, and enableth to the exercise thereof; in the former, sin is pardoned; in the other, it is subdued: the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation; the other is neither equal in all, nor in this life perfect in any, but growing up to perfection” (Q & A 77). To think that one is justified because he is holy is a common, subtle heresy.

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## Encouraging Those Who Fear God<sup>1</sup>

*John Bunyan*

**A**nother encouragement for those that are blessed with this blessed grace of fear is this: this fear does not fail to do this work<sup>2</sup> for the soul, if it is truly there, no matter how small in measure. A little of this leaven “leaveneth the whole lump”. True, a little will not do, or help the soul to do, those worthy exploits in the heart or life as well as a bigger measure thereof will; nor indeed can a little of any grace do what a bigger measure will; but a little will preserve the soul from final apostasy and deliver it into the arms of the Son of God at the final judgement.

Wherefore, when God says, “I will put My fear in their hearts”, He does not say, I will put so much of it there, such a quantity, or such a degree; but, I will put My fear there. I do not say this in the least to tempt the godly man to be content with the least degree of the fear of God in his heart. True, men should be glad that God has put even the least degree of this grace into their souls, but they should not be content with that; they should earnestly covet more, pray for more, and use all lawful means – that is, all the means that God has appointed – that they may get more.

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<sup>1</sup>An edited extract from Bunyan’s book, *The Fear of God*, which was recently republished by the Banner of Truth Trust. See the review on page 279 of the September 2019 issue of this *Magazine*.

<sup>2</sup>Bunyan seems to be referring to the work of opposing sin.

There are, as I have said already, several degrees of this grace of fear, and it is our wisdom to grow in it, as in all the other graces of the Spirit. The reasons why, I have shown you, and also the way to grow in it; but the least measure of it will do as I said: it will keep the soul from final apostasy. There are, as I have shown you, those that greatly fear the Lord, that fear exceedingly, or that fear Him more than many of their brethren do; but those who are small in this grace are saved, as well as those that are great in it: “He will bless”, or save, “them that fear the Lord, both small and great”.

The fear of the Lord is the pulse of the soul; and as some pulses beat stronger and some weaker, so is this grace of fear in the soul. They that beat best are a sign of best life, but they that beat worst show that life is present. As long as the pulse beats, we do not count that the man is dead, though weak; and where this fear is, it preserves him to everlasting life. There are pulses that are intermittent: they beat for a little time, and stop a little time, and then beat again; true, these are dangerous pulses, but yet they too are a sign of life. This fear of God also is sometimes like this intermittent pulse; there are times when it does not work, and then it works again. David had an intermittent pulse; Peter had an intermittent pulse, as also many other saints of God. I call that an intermittent pulse, with reference to the fear we speak of, when there is some obstruction by the working of corruptions in the soul – I say, some obstruction from, and hindrance of, the continual motion of this fear of God. Yet none of these are signs of death, but of life – though they vary, and some of them are signs of weakness. “I will put My fear in their hearts, that they shall not depart from Me.”

*Question.* But you may say, How shall I know that I fear God?

*Answer.* If I should say that desires – true, sincere desires to fear Him – are fear itself, I should not say amiss (Neh 1:11). For although a desire to be or do something does not make a man to be what he desires to be in temporal or natural things – for a sick, or poor, or imprisoned man may desire to be well, to be rich, or to be at liberty, and yet continue as they are, sick, poor, or in prison – yet in spiritual things, a man’s desire to be good, to believe, to love, to hope and fear God flows from the nature of grace itself.

I said therefore that in temporal things a man could not properly be said to be what he was not; yet a man, even in natural or temporal things, shows his love to that thing that he desires, whether it is health, riches, or liberty. And in spiritual things, sincere desires, from love to this or that grace of God, flow from the root of the grace itself – “Thy servants, who desire to fear Thy name”. Hence again it is said concerning desires, true desires: “The desire of a man is his kindness” (Prov 19:22). For a man shows his heart, his love, his affections and his delights in his desires; and since the grace of the

fear of God is a grace so pleasant in the sight of God, and of so sanctifying a nature in the soul where it is, a true, sincere desire to be blessed with that grace must needs flow from some of this grace which is in the soul already.

True desires are lower than higher acts of grace, but God will not overlook desires: “But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city”. Mark, they desire a country, and they will have a city. At this low place of sincere desires, God will meet the soul and will tell him that He has accepted his desires, that his desires are his kindness and they flow from grace itself. “He will fulfil the desire of them that fear Him.” Therefore desires are not rejected by God, but they would be if they did not flow from a principle of grace already in the soul. Therefore desires, sincere desires to fear God, flow from grace already in the soul. Therefore, since you fear God, and it is evident by your desires that you do so, you are happy now in this your fear, and shall be happy for ever hereafter in the enjoyment of what God has laid up in another world for them that fear Him.

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## Saving Faith: the Marrow Standpoint<sup>1</sup>

### 1. The Marrow Controversy

*Rev Keith M Watkins*

“Faith in Jesus Christ is a saving grace, whereby we receive and rest upon Him alone for salvation, as He is offered to us in the gospel.” This definition of saving faith from *The Shorter Catechism*<sup>2</sup> seems plain enough, but the Marrow Controversy in the Church of Scotland 300 years ago showed that there can be real disputes about faith as well as other things. What exactly is it to receive and rest on Christ for salvation? Does faith necessarily include some form of assurance or not? Exactly how is Christ offered in the gospel? What gives sinners the right to exercise faith in Christ?

*The Marrow of Modern Divinity* was a book written in 1645 by an Englishman called Edward Fisher. By “modern divinity” was meant the system of true, evangelical doctrine recovered since the Reformation in the previous century, and much of the book’s wording was drawn intentionally from the writings of Reformers and Puritans. Its format was an imaginary discussion between four men: a faithful gospel minister called Evangelista, a legalist called Nomista, an antinomian called Antinomista, and a young Christian called Neophytus. For the benefit of eager Neophytus, Evangelista exposes

<sup>1</sup>The first part of a paper given at the 2019 Theological Conference.

<sup>2</sup>Answer to question 86.

and corrects the errors of both legalism and antinomianism. In doing so, he brings out the very essence of Scripture's gospel of God's free grace.

Half a century later, Thomas Boston, then minister of Simprin, in the Scottish Borders, came across the book in the home of one of his parishioners, and found in it the truth of the gospel. The book spread to like-minded ministers, including James Hog, and Ralph and Ebenezer Erskine, who warmed to its emphases. Marrow distinctives were being preached very clearly by these "Marrowmen", as they came to be called. The majority in the Church did not like it. With a warm zeal, the Marrowmen were offering Christ to sinners without exception, and that was diametrically opposed to the barren chill of Moderatism that had entered many a Church of Scotland pulpit. Conflict was inevitable, and the Assembly moved to outlaw the book and its distinctive doctrines, and to discipline some who adhered to it. In little more than a decade, a number of Marrowmen seceded from the established Church.

It is true that some statements in *The Marrow* could have been phrased more clearly. Ebenezer Erskine himself admitted that "there were several unguarded expressions in it".<sup>3</sup> When Boston republished it in 1726, he added many pages of explanatory footnotes, partly to clarify the way some words and phrases were being used. But *The Marrow* set forth the gospel of the Bible, so the Marrowmen could not cease to defend the doctrine of the book, and to write and preach in accordance with its distinctives. They were of the same spirit as the Apostles before them: "We cannot but speak the things which we have seen and heard" (Acts 4:20).

A number of points were in dispute during the controversy, but the focus of this paper is on saving faith. The words of our title reflect a statement in a 1926 article by Rev Donald Beaton, in which he described two books as "excellent treatises dealing with the subject of saving faith from the Marrow standpoint".<sup>4</sup> One of those books forms the basis for this paper: John Colquhoun's *A View of Saving Faith from the Sacred Records*, originally published in 1824.<sup>5</sup> Mr Beaton described it as "the most lucid summary of the Marrow doctrine of faith we have come across".<sup>6</sup> Colquhoun was Church of Scotland minister in South Leith, Edinburgh, throughout his 46-year ministry, from 1781 until 1827. He traced his conversion to *The Shorter*

<sup>3</sup>Letter to Mr Gillespie, minister at Strathmiglo, dated 18 September 1721, in John Brown (of Whitburn), *Gospel Truth Accurately Stated and Illustrated*, Glasgow, 1831, p 125.

<sup>4</sup>Donald Beaton, "The 'Marrow of Modern Divinity' and the Marrow Controversy", *Records of the Scottish Church History Society*, 1926, pp 112-134. The words are found on page 133.

<sup>5</sup>All unreferenced page numbers refer to the edition of this book published by Free Presbyterian Publications in 2010.

<sup>6</sup>Beaton, "The Marrow", p 126.

*Catechism's* answer on effectual calling. He subsequently walked a 50-mile round trip to obtain a copy of Boston's *Fourfold State*, and ever afterwards his theological outlook was that of "a thoroughgoing Marrowman".<sup>7</sup>

Colquhoun begins his book by stating: "Saving faith is of inexpressible importance, and of indispensable necessity" (p v). After an introductory chapter on "faith in general", he proceeds to a comprehensive treatment of the subject. He deals with faith's grounds, its objects, its warrant, its acts, its assurance, its adjuncts and fruits, and how it is different from counterfeit faith; (this paper looks at the first four of these). Then he answers objections. Each chapter is concluded with helpful "reflections" to apply the truth.

**1. The grounds of saving faith.** Saving faith trusts Christ as He is revealed in Scripture. But on what grounds does faith place its confidence in the Bible? There are six things it is not grounded on. Saving faith is supernatural and needs a divine testimony, so it cannot be grounded on (1) the external arguments that the Bible is the Word of God, for they are based on human reasoning; nor (2) upon the testimony of any man or Church; nor (3) on the miracles done by Scripture's penmen, as we can know of them only because of Scripture; nor (4) on any apparent suitability of Scripture's teaching to the thinking of the natural man; nor (5) on any particular text of Scripture testifying to the truth of the whole; nor (6) on the Holy Spirit's enabling us to receive the Scriptures as true. Rather, "the ground . . . on which a man thus assents to the Scriptures and to every truth in them, is the *truth* and *authority* of God speaking in them, evidencing themselves to his faith . . . by their own *light* and *power*" (p 59).

**2. The objects of saving faith.** If someone has saving faith, what exactly is it that they believe in? Colquhoun lists four objects of saving faith.

The first object, which Colquhoun calls the *general* object of saving faith, "is the whole Word of God contained in the Scriptures" (p 81). Saving faith believes the whole Bible, but its main focus is on law and gospel. It believes "the whole doctrine of the law as a covenant of works" (p 82), in its precepts and threatenings. It especially believes "the doctrines, promises, offers and invitations of the glorious *gospel*" (p 84).

The second object, the *immediate, personal* object of saving faith, is the Lord Jesus Christ, as *God-man and Mediator*" (p 86). Faith embraces Him as the eternal Son of God, the Saviour of the world and the "anointed One, solemnly invested with His priestly, prophetic and kingly offices" (p 89). His priestly office takes priority: "Saving faith, in the order of nature, first looks to Him as a Priest, for justification and reconciliation with God, and

<sup>7</sup>John Macleod, *Scottish Theology in relation to Church History since the Reformation*, Edinburgh, 1943, p 219.



then to Him as a Prophet and a King, for illuminating and sanctifying grace” (p 89). John 14:6 shows this: it was “as if He had said, I am the way as a *Priest* . . . the truth as a *Prophet* . . . and the life as a *King*” (pp 92,93). The order in which Christ executes the offices is different. That follows 1 Corinthians 1:30, which is “as if . . . Christ is made of God to us wisdom as a *Prophet*, righteousness as a *Priest*, sanctification as a *King*, and redemption as vested with *all* these offices” (p 93).

The terms justifying and saving faith are distinguished: “Faith, as it is saving, is a sinner’s reception of the Saviour in *all* His saving offices; but as it is justifying, it is his trusting in Him only as a *Priest*, who hath put away sin by the sacrifice of Himself” (p 90). Justifying faith is “not faith of a different kind from saving faith; but it is saving faith itself, under a particular consideration of it. In so far as saving faith . . . is a cordial reliance on [the righteousness of Christ] *only*, for all my title to justification before God and to eternal life, it is justifying faith” (p 101).

The third object, the “*ultimate, personal* object of saving faith”, is “God in Christ, as a God of mercy, grace and love, and as reconciling sinners to Himself” (p 93). Although Christ is the “*immediate* personal object of saving faith” (p 86), the “*ultimate* personal object of saving faith” is “God in Christ, as a God of mercy, grace and love, and as reconciling sinners to Himself” (p 93). Saving faith does not “terminate” on Christ, “but extends to God in Him” (p 94), for “the very same act of faith which has Him as God for its object, has at the same time for its object the other Persons of the adorable Trinity, seeing they are all one God” (p 94). However, saving faith does not look to God “as an absolute God, a God out of Christ; for, as such, He is a consuming fire to sinners” (p 94). It is to God reconciled in Christ that it looks.

The fourth object, “the *ultimate, real* object”, is “the *Surety-righteousness* of Jesus Christ” (p 95). “The believer accepts and trusts in Christ for salvation, in order to rely on His righteousness for a *title* to salvation” (p 95). “Consisting of His perfect holiness of human nature, perfect obedience of life and complete satisfaction for sin” (p 96), this righteousness has infinite meritorious value, being fulfilled by God in human nature. A precious distinction is made: “If the first Adam had continued upright, his title to eternal life would have arisen, not from the value of his obedience, but from the promise of the covenant made with him; whereas the righteousness of the second Adam is strictly speaking meritorious. Its intrinsic value being infinite, it entitles to eternal life according to the strictest rules of remunerative justice” (pp 96,97).

Faith is the *instrument*, not the *condition*, of justification. A person “is justified *by* faith, though *not for* his faith. He is justified by the instrumentality of faith; but not by the *act* of faith as an act of obedience to the law”

(p 101). Therefore “faith cannot strictly speaking be the condition of justification; because a condition may be pleaded as a valuable consideration in law” (p 102). The Lord Jesus Christ, and He alone, has fulfilled all the conditions of the covenant of grace.

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## Light and Darkness<sup>1</sup>

*Rev Donald MacLean*

Once more I take the opportunity of writing you at the close of one year and our entry into another. In doing so, I not only wish to extend to you all my best wishes for the new year, but also to bring to our remembrance our great need of realising that “days should speak and multitude of years should teach wisdom” (Job 32:7). We need constantly to lay to heart that, as our years pass, we draw nearer the end of our journey in this world and must prepare to enter eternity. Are our *days* speaking their language to us and is the *multitude of our years* teaching us wisdom? Or are we spending our appointed time with our minds filled with the world, its treasures and pleasures, while the thought of the unsearchable riches of Christ is very far from us?

“Is there not an appointed time to man on the earth? Are not his days also like the days of an hireling [hired labourer]?” (Job 7:1). By nature, we are hirelings in the service of sin and Satan, for the Saviour declared, “Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin” (Jn 8:34). We, accordingly, need that deliverance of which He spoke: “If the Son therefore shall make you free, ye shall be free indeed” (v 36). If, in the mercy of the Lord, we come to possess this liberty, then indeed we will have that “wisdom that is from above”, which “is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy” (Jas 3:17).

In the Scriptures we read of a “day of salvation”. “For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold now is the accepted time; behold now is the day of salvation” (2 Cor 6:2). Salvation is compared to a day, as sin and its wages are compared to the night. Christ is the Sun of righteousness, who arose with healing in His wings; so Zacharias, the father of John the Baptist, declared that “the Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death and to guide our feet into the way of peace” (Lk 1:78,79).

<sup>1</sup>The pastoral letter that Mr MacLean wrote to his Portree congregation at the beginning of 1955, printed here with some editing.

Sin is called darkness because it is opposed to God, who is light, and in Him there is no darkness at all. The darkness of disobedience is opposed to God's claims upon us; the darkness of the enmity of the carnal mind is opposed to God's love; the darkness of our corruption is opposed to God's holiness. If thus left to continue in our sins, we are rapidly preparing for the darkness of the wages of sin, which is death – it is the blackness of darkness for ever. So the Apostle Paul, when speaking of those who had experienced the day of salvation, says, "Ye were sometimes darkness, but now are ye light *in the Lord*" (Eph 5:8).

"In the Lord." How full this expression is of most solemn and precious meaning! It refers to a Person, and to the union between that Person and sinners in Ephesus, whereby they were saved in Him with an everlasting salvation. The Person referred to is the Lord Jesus Christ, the Light of the World and the Lord our God, who is a sun and shield, and who will give grace and glory. As to His Person He is the Son of God, the brightness of the Father's glory and the express image of His Person. In the fullness of the time He took upon Him our nature, without sin, and willingly and lovingly bore the sins of His people upon the tree, thus making an end of sin and bringing in an everlasting righteousness.

It is in this Person and His work, of obedience and suffering unto death, that the glory of God shines "in the face of Jesus Christ". In Him truth met with mercy, and righteousness and peace kissed mutually. In Him God is just and the justifier of the ungodly who believe in Jesus. In Him God is revealed as the Father of mercies and the God of all comfort. In Him, as the Joseph of the New Testament, are the storehouses of grace and glory – the unsearchable riches of Christ.

In the gospel, this glorious One is set before us and we are invited to come to Him that we may be saved. But sin is darkness and it does not draw near the light but rather flees before it. So we, being sinners, do not approach Christ for this salvation, although our need of it is greater than we can ever express. We love the darkness because our deeds are evil; and we will not come to the light lest our deeds be reproved. Even for such great sinners, however, there is in this salvation what will fully meet their case. Christ has the Holy Spirit in His fullness to give saving light to the soul and to effect a change of nature. It is in the new birth that the soul becomes united to Christ and so is in Him. Let us seek to be quite clear on this point. Nothing but the new nature in the soul will embrace Christ in the everlasting gospel, and all other forms of union to Christ are but external; they will perish at death.

In particular, may we get a hearty soul-aversion of modern forms of evangelism! When they seem to unite the soul to Christ, it is by a man-made

faith, and they are leading multitudes to eternal ruin, while assuring them that they are going to heaven! By the light of the Holy Spirit's teaching, a sinner comes to learn his sinfulness and, being enlightened in the knowledge of Christ, is enabled to receive Him. So he becomes united to Christ and is saved. May it be our constant prayer as pastor and people: "O send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles" (Ps 43:3). Then we, as a congregation, would have a "day of salvation".

The Scriptures tell us where light is to be found on the public witness of the Church of God in the world. At the present time there is a season of great darkness in the professing Church – it is night. We need guidance therefore as to where the true light shines, and the Word of God gives us that direction in the following verse: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Is 8:20). To preserve this light and testimony, our fathers separated from the then Free Church in 1893, and if separation was needed then, it is abundantly plain that it is needed now. Let us pray therefore that the banner of truth would be upheld in a cloudy and dark time.

To all who are sick and afflicted, and to the bereaved, I extend my deepest sympathy, and pray that the Lord would sanctify His varied dispensations to us all.

With my best wishes for time and for eternity.

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## Things to Be Pondered<sup>1</sup>

*John Kennedy*

1. *That I was once "without God in the world".* Then I did think sometimes that I had a God; but "the living God" I neither sought nor knew. This I learned when Jehovah, as Lawgiver and Judge, presented and pressed His claims. The God who then addressed me was new to me. At first I thought Him to be a "hard Master", and I rose rebelliously against Him; and even when I was compelled to allow that He was righteous, I could not venture to approach Him. When I knew Him as the God of salvation, I recognised Him as the same God who spoke to me from Sinai, but now I could not refrain from drawing near, assured that He was Jehovah, and in the same measure hoping that He would be gracious (Eph 2:10, Mt 25:24, Ps 51:4, Ps 130:3,4).

<sup>1</sup>Reprinted with editing from Kennedy's *Life*, but this piece appeared originally in the *Free Church Monthly Record*, with the sub-title, "A Course of Twelve Lessons, Which I Have Begun to Learn, and Should Not Cease to Remember".

2. *That during the years of my ignorance I loved to sleep, because I disliked the care and the work to which the Lord was calling me.* When He first awakened me, I cried for “a little more sleep”. I feared to ask to be allowed to sleep always, and I thought it hard that He would not give me “a little more”. I then asked for “a little more slumber”; but this too was sternly refused. I then requested at the least “a little more folding of the hands to sleep”, but though I twice abated my request, I asked in vain. At last I stretched out my hands, but it was to work, and not to Christ. I rose from the sluggard’s bed to toil for self. But sin revived when I began to work. “The commandment” which aroused me stirred up sin, and revived sin proved stronger than awakened me. So it slew me, and I died (Prov 24:33, Rom 7:9).

3. *That I was as impotent before the calls of the gospel as before the claims of the law,* and that my faith, as surely as my Saviour, must be from God. The operation of the Holy Ghost in applying was as necessary to me as the acting of the Father in providing redemption and the work of the Son in purchasing it (Jn 6:44, Eph 2:8).

4. *That it was both vain and forbidden to search for Christ except in “the word of the truth of the gospel”*, and that there was, to me, no warrant for faith in Jesus but the testimony of God, regarding Him, to men as sinners. This I learned after vainly seeking a vision of Christ’s glory, and traces of His Spirit’s work in my soul, in evidence of His good will to me (Jn 5:39).

5. *That the Person of Christ as “the Word made flesh” was the only foundation on which I might rest my soul,* and that the merit of His precious blood was the only ground, even in Him the Daysman, on which I could present myself to God as a suppliant for mercy. Having strained to the utmost the power of flesh and blood to acquire a satisfying view of His merit in the light of His personal glory, I was left in wearied weakness, utterly benighted, before the sovereign grace of the Father in heaven. And when at last I reached Christ, and found rest in Him, it was because I was called, as was Lazarus, out of the grave. “Come forth”, was the effectual call of the Son of God; and from among the dead I came – unconsciously quickened, but consciously lost – to Him who is “all in all” (Mt 16:17,18, Acts 20:28, Eph 1:7).

6. *That given grace requires more grace.* More grace, is the cry of the new heart in the quickened soul, as surely as it is the promise of God in the gospel. I thought I could keep the treasure I got when I found the Messiah, but I soon learned that He must rather keep me. I needed grace to make use of the grace which I had received. I leaned on my first experience, and my dead weight soon smothered all its joy and fervour. Fool as I was, I put Christ’s gift in the place of Christ Himself; He withheld His giving, and I fainted under a sense of poverty. I required to come back as a beggar again to the

storehouse of grace, but I felt I could not come unless the Father drew me. I thought it hard to be compelled yet to beg, but harder still that I could not even do the begging without help from God (Jas 4:6, Jn 6:45, Is 40:29).

7. *That it is possible to sleep, but impossible to be happy, with an idol in the heart.* The Lord may allow me to go to the sluggard's bed for a time, but when I am awake, His anger against idolatry will cast a scaring shadow on my heart, and my flesh may be furrowed by the rod till I resolutely cast the accursed thing away (Song 5:2, Jos 7, Hos 2:15).

8. *That assurance which is not weakened by unwatchfulness is not worth having,* and that while true assurance is never enjoyed on the bed of sloth, it is never the mere reward of toil. The wise course, in order to recover it when it is lost, is to seek reviving grace in order to renewed believing, that fruits may be produced to certify my calling and election. But, even if these are certified, I am still dependent on the Spirit's grace to ascertain them, and so to seal the fruits which evidence them as to satisfy my conscience (2 Pet 1:5-11).

9. *That the poverty which results from sloth always has pride and unbelief as its companions,* brings a most real dearth upon my soul, and is worse than weakness in the work of God. But the healthiest tone of spirit and the best preparation for work or trial is willing, conscious and trustful dependence on the grace that is in Christ (Prov 24:32,33, 2 Cor 12:9,10).

10. *That the more I know, the better I like Christ as a Master,* and the less I think of myself as a servant. If I had ceased to serve when I ceased to be satisfied with my performances, I would have stopped working long ago; and the tasted bitterness of my iniquity in holy things makes the Master's grace all the sweeter when I come to Him for cleansing and for help.

11. *That it is extremely difficult to combine the reverence and the boldness of the child* in my state of feeling in drawing nigh to God. If I lose the one I become a presumptuous fool, and if I lose the other I become a cowering slave. The child's way is a narrow one between presumption on the one hand and unbelief on the other, and he can walk in it only as the everlasting arms sustain and draw him (Heb 10:19-22, 12:28,29).

12. *That the only death I can venture to die is death deprived of its sting on Calvary,* which is a gate of entrance to Zion. It is death made harmless by the cross of Christ, and made useful as a messenger to bring me to His presence. I can venture to die when I am assured that, as I part with my body for a season, I shall part with my sin for ever.

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The words of Solomon will be found true as long as the world stands: "If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov 2:4,5). No man ever followed that advice and missed the way to heaven.

J C Ryle

# Obeying God Rather than Man<sup>1</sup>

*Rev I D MacDonald and A H Ross*

Archibald Campbell, Marquis of Argyle, one of the eminent Covenanter martyrs, famously said before his execution: “These times are like to be either sinning or suffering times. Those that sin will suffer worse than I do – eternal suffering. When I am singing, they will be howling.” In his day, those who followed Christ were backed into a corner when they had to choose whether to sin or to suffer, with no third way out. Whenever the state passes laws contrary to the Word of God and then obliges the citizens of the land to obey that law or face a penalty, the Christian is faced with the same choice. He must choose to suffer rather than to sin.

Some of the recent legislation passed by the Scottish Government places many Christians in just that position. For example, the recent ban on smacking (The Children (Equal Protection from Assault) (Scotland) Bill, passed on 3 October 2019) is contrary to the Word of God, which, while of course forbidding all cruelty and abusive punishment, does direct parents to discipline their children, including by smacking. Also the proposed changes to the RSHP (Relationships, Sexual Health & Parenthood) Statutory Guidance issued by the Scottish Government may oblige many teachers in state schools to teach most decidedly unchristian and indeed unnatural and vile material. The whole political and social environment in society at large, and in many workplaces and schools in particular, is becoming increasingly unchristian and anti-Christian. It does not require any great discernment to see the hand of the evil one in gathering his forces together against the Church and the individual Christian, so that the daughter of Zion is left as a “besieged city”.

If the Church in Scotland is beginning again to pass through the furnace of affliction, there will be great need for wisdom and grace to enable her to stand faithfully on the side of Christ. It is true that at present any suffering because of refusing to obey these laws may not be as drastic as it was in the days of the Covenanters, when the penalty was often death. Yet the loss of income, damaged career prospects, fines and potential prison sentences, criminal records, and threats to have our children taken from us into the custody of the state would not be easy to endure. In truth, even the strongest believer is so weak in himself that he will find it impossible in face of these present difficulties to stand in his own strength. He will discover that Christ’s words apply to him: “Without Me ye can do nothing”. One means of strengthening for believers, in the face of such temptation, is the clear knowledge of the

<sup>1</sup>This article was written for the Religion and Morals Committee on the Christian duty to obey God rather than man.

direction provided by the Word of God as to our duty: “What saith the Lord?” Thus must the Church enquire as to our duty when man’s laws are contrary to God’s.

Here the trumpet ought not to give an uncertain sound. The times call for decision and clarity, while the temptation under looming persecution is ever to find ways to justify a course of sinful compromise. The direction of Scripture on our duty in this matter is found in a nutshell, in the answer given by Peter and John when commanded to cease to speak or to teach in the name of Jesus: “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard” (Acts 4:19,20). Perhaps even more succinct is the direction provided in the later answer which Peter and the other apostles gave when reminded of their failure to obey that command not to teach in the name of Jesus of Nazareth: “We ought to obey God rather than men” (Acts 5:29).

Earlier in Scripture we find the same principle acted out by the people of God in varied walks of life. What did the Hebrew midwives say when the state legislated in Egypt that they were to kill the male children in their official duties of attending Hebrew woman in labour? They said, in effect, “We ought to obey God rather men”. They spoke by their actions: “But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive” (Ex 1:17). They were wise as serpents, as well as harmless as doves, in their answer to Pharaoh’s question: “Why have ye done this thing, and have saved the men children alive?” (Ex 1:18). How encouraging is the Lord’s approval of their actions: “Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that He made them houses” (Ex 1:20,21).

These midwives were what we may call “everyday people” going about their calling in life, but we find examples also of those who were high in positions of power and influence in society following in their footsteps. Shadrach, Meshach and Abednego had been promoted to senior posts in government, over the affairs of the province of Babylon, where the Jews were now in captivity. When Nebuchadnezzar made his golden image and decreed that all should fall down and worship it or be cast into the midst of a burning fiery furnace, he was most certainly legislating contrary to the Word of God, which says, “Thou shalt have no other gods before Me”. The three friends did not hesitate as to their duty. In effect they were saying, “We ought to obey God rather than men”. When accused of not obeying this law, and after a reminder of the penalty for disobedience, they replied to the King, “We are



not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up” (Dan 3:16-18).

It has been observed that it may have been a temptation to these men to say, Well, we will bow down to the idol but we will not worship it in our hearts. Rutherford puts it like this, “Would not policy have said to the three children, ‘Bow, bend your knee before the golden image, and think upon the God of Abraham, Isaac and Jacob; that so ye may put by an ill hour, and the harm of the fiery furnace’. Nay, but such counsel as this would have come from hell. Men are surest when they stay on Christ’s side, and are always strongest when they stand with Him.”<sup>2</sup> When these men were given grace to stand faithfully, they discovered that the Son of God was with them in the furnace, and that He was able indeed to deliver them and to bless them afterwards. In our day, the state and society at large are increasingly demanding that the Christian joins with them in bowing down to the golden image of toleration and political correctness. If the Christian refuses to condone sins such as sodomy, and false religions such as Islam, then he fails to bow down to the golden image and may expect to suffer for it. Our duty is clear, “we ought to obey God rather than man”.

Daniel himself, it seems, was not present that day, but the hour of fiery trial met him at a later stage in his life. He had been promoted to be the first in command over the whole kingdom, under Darius, King of the Medes and Persians. In order to attack Daniel, those who were envious of his success persuaded the King to pass legislation “that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions” (Dan 6:7). What was Daniel’s response? His response was a clear and resounding echo of these words, “we ought to obey God rather than men”. If he failed to pray openly before his window as he did before, it would have been a practical compliance with the sinful legislation. His temptation would have been to pray in a more secret place, or only in his heart and not in the outward form of kneeling upon his knees. He likewise was given grace to stand, and with his three friends, he discovered that the God whom he served was able to deliver and rescue, and to bestow blessings upon him in his providence afterwards.

These instances teach us clearly what our duty is when are backed into a corner and have to choose either to sin or suffer. They also reveal to us that when man’s laws are contrary to God’s laws, we are under no obligation to

<sup>2</sup>Samuel Rutherford, *Communion Sermons*, Blue Banner reprint, 1986, p 16.

keep them, but ought rather to obey God and not man. May we each one be seeking grace to stand faithfully on Christ's side whatever the cost, remembering that while some are delivered from suffering, others like the Marquis of Argyle are not. Did he lose by being "faithful unto death"? Let his own experience in face of death answer this question. On the morning of the day he was executed, he was so overpowered with a felt outpouring of the Holy Spirit, that he broke out in rapture and said, "I thought to have concealed the Lord's goodness but it will not do. I am now ordering my affairs, and God is sealing my charter to a better inheritance, and is just now saying to me, 'Son, be of good cheer, thy sins are forgiven thee'."<sup>3</sup>

## Obituary

### Mr Alexander MacLean

A great blank was made in the ranks of the eldership of the Church, and in the Dingwall and Beaully congregation especially, when Mr Alexander MacLean, Dingwall, passed away last May. Mr MacLean served as an elder for almost 42 years and by God's grace carried out his duties consistently and conscientiously during that long time.

He was born in 1948 and brought up in Ardindrean, Lochbroom. The family belonged to our Ullapool congregation, at that time under the ministry of Rev D N MacLeod. It seems that Ally, as he was familiarly known, had some serious thoughts about his soul while he attended Dingwall Academy. The minister of the Dingwall congregation, Rev D A Macfarlane, and his wife, showed much hospitality to him and other Academy pupils who lived in hostels or lodgings and came to the church services. He never forgot the kindness of Mr Macfarlane and always spoke fondly of him. He also felt indebted to those school teachers who gave Bible lessons during the lunch interval and conducted evening worship in the hostel. Although fond of sport, he began to realise there was something more important – the "one thing needful".

Having finished his secondary education, he began work in a Dingwall bank and then transferred to its Ullapool branch. It appears that, during his time working in Dingwall and Ullapool, he became an earnest seeker of salvation. He was effectually brought to see his need of, and to trust in, Christ as the Saviour of sinners. In 1967, at the age of 19, he was led to make a public profession of faith in Christ in the Ullapool congregation.

In his banking career he moved from Ullapool to Perth in 1974 and settled

<sup>3</sup>John Howie, *The Scots Worthies*, Edinburgh and London, 1870, p 254.

in our congregation there (the then combined Perth, Dundee and Stirling extension congregation). He was ordained to the eldership there in June 1977. On becoming the accountant, and thereafter manager, of the Pitlochry branch of his bank he moved to that town with his wife Catherine and their family of one son and a daughter, later increased by the addition of another daughter. His conducting of services in the congregation from time to time was helpful to successive ministers of the congregation. However, a period of trying ill-health interrupted both his daily work and Church duties for some time.

He retired from banking in 2000 and felt inclined to move north but was unsure of what his duty was, although a certain Scripture portion seemed to indicate such a move. The question was resolved for him when his minister, Rev A McPherson, was led to preach on that very text. Being thus directed, Ally moved north to Dingwall and took up retirement work as the maintenance man at Ballifeary Care Home in Inverness. At that time, and especially later, as the clerk of the Ballifeary Care Home Committee, he gave greatly-valued assistance in the running of the Home.

In late 2000, he was inducted to the eldership of the Dingwall and Beaully congregation and was then appointed Clerk of the Kirk Session and of the Deacons' Court. He gave much appreciated help by, among many other things, regularly conducting services, when he clearly presented Christ as the only Saviour of perishing sinners. Three other congregations, Halkirk, Dornoch and Aberdeen, of which he was an assessor elder (he was also clerk of the Halkirk Kirk Session and Deacons' Court), were grateful for his ready and knowledgeable help. He also served on the Church's Overseas Committee, Jewish and Foreign Mission Committee, Finance Committee and its Welfare of Youth Committee, where he showed keen interest in the spiritual welfare of young people.

Whatever task was assigned to him, he carried it out faithfully, with cheerful willingness and with quiet and steady efficiency. In attending to his duties as an office-bearer he was always punctual, practical and orderly, whether at Synod, Presbytery or congregational level, and acted with foresight, prudence and discretion. It was often evident that he was motivated by love to the cause of Christ.

Along with the late Rev H M Cartwright, he spoke on behalf of the Church before the Scottish Parliament's petitions committee in 2006, in support of the Synod's petition that the nation return to observing the Christian Sabbath. In 2017, he had to endure considerable hostile publicity when, as the Church's religious representative on the Education Committee of Highland Council, he courageously spoke in a committee meeting against the proposed introduction of LGBT material to the education curriculum.

Less than a year before his end he developed serious health problems. While undergoing treatment he displayed much Christian fortitude and resignation to the Divine will. Although on occasions during his terminal illness, he suffered temptations, the Lord gave him relief from His Word, and so in approaching death he could say, as he discovered in earlier life: “For in my straits I am revived by this Thy word alone” (Ps 119:50, metrical). During one of his times in hospital he was much taken up with, and comforted by, the text, “For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren” (Rom 8:29). He continued to have a keen interest in the cause of Christ, and with regard to his office-bearer responsibilities to the Church he carefully set his “house in order”.

Always a lover of the means of grace he was able, although very weak, to attend a Sabbath morning service almost two weeks before he died, but a few days later his condition suddenly worsened and, on May 4, aged 70, he entered, we believe, the eternal rest reserved in heaven for the godly.

We sympathise with his sorrowing widow and family, including his grandchildren, and pray that they would continue to be comforted in their loss, and that the whole family would be blessed with the “good hope through grace” which he had. “Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (Rev 14:13).

(Rev) *N M Ross*

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## Statement of Church Differences (1)<sup>1</sup>

The Synod Statement of Differences was originally published in 1933, with a substantial revision in 1962. This present Statement is a further revision of the 1962 document to address the current ecclesiastical situation in Scotland. Some historical matters dealt with more fully in the earlier editions have been abridged in the present Statement. Interested readers are directed to those earlier editions for further detail on these points.

For the instruction of our people, the Synod desires to direct their attention to the following differences between the Free Presbyterian Church of Scotland and the other eight Presbyterian Churches in Scotland, namely: the Church of Scotland, the Reformed Presbyterian Church of Scotland, the United Free Church of Scotland, the Free Church of Scotland, the Free Church of Scotland

<sup>1</sup>This is the first section of a document whose full title is: “Synod Statement of Differences Between the Free Presbyterian Church of Scotland and the Other Presbyterian Churches in Scotland, Brought Up to Date (2019)”.

(Continuing), the Associated Presbyterian Churches, the Free Presbyterian Church of Ulster, and the International Presbyterian Church.

These differences may be set forth under three general divisions: 1. Constitutional, 2. Doctrinal, and 3. Practical.

### **1. Constitutional Differences.**

To the casual observer the constitutional differences may appear as scarcely worth any consideration. Yet the historical circumstances underlying these differences may go far to explain the reason for the separate existence of the various denominations, and to indicate their ecclesiastical policy and outlook. We would therefore call attention to the following constitutional differences between the various Presbyterian denominations, and in doing so would emphasise the fact that these are not the only constitutional differences but the main differences.

**1. *The Church of Scotland.*** The present Church of Scotland is the result of the union of the Established Church and the majority of the United Free Church of Scotland in 1929. In the Articles Declaratory of 1921, the Church of Scotland claims to be “in historical continuity with the Church of Scotland which was reformed in 1560, whose liberties were ratified in 1592, and for whose security provision was made in the Treaty of Union of 1707. The continuity and identity of the Church of Scotland are not prejudiced by the adoption of these Articles.”

This extraordinary claim, however, has little basis in reality. In 1843, at the Disruption, the Free Church of Scotland asserted, with good reason, that she was the Church of Scotland free; and although that claim was not recognised by Parliament nor by any legal tribunal, yet the righteousness of it was not invalidated; nor have the historic facts on which it was based (as set forth in the Claim, Declaration, and Protest of 1842) been disproved. The commitment of the Church of Scotland to *The Westminster Confession of Faith* was weakened by the Act of Parliament (1905), which gave permission to the General Assembly to introduce a new formula, and was effectively broken by the Articles Declaratory of 1921. These nine articles now constitute the minimal creed of the Church of Scotland, and they have proved sufficiently flexible to accommodate almost every error and heresy.

The claim made by this body to be “the true Church of Scotland”, while sanctioned by law, is rejected by most other Presbyterian Churches in Scotland, including the Free Presbyterian Church of Scotland.

**2. *The Reformed Presbyterian Church of Scotland.*** This Church derives its name from the Reformed Presbytery, set up in 1743. Ecclesiastically the Reformed Presbyterians are the descendants of the United Societies, who were the followers of Richard Cameron and James Renwick, and some of

whom remained separate from the Church of Scotland at the Glorious Revolution of 1689. They refused to acknowledge the Revolution Settlement of 1690, holding that the attainments of the Second Reformation were ignored by that Settlement.

Historically, therefore, Reformed Presbyterians refused to swear allegiance to, or take part in, the civil government of this country. Communicant members were not allowed to vote in Parliamentary elections. This, however, ceased to be a matter of discipline in 1960. The Reformed Presbyterians also made adherence to the National Covenant and the Solemn League and Covenant a term of Christian communion; that is, it was binding on all their communicants, but this requirement was dropped in 1932. The Reformed Presbyterian Church retains *The Westminster Confession of Faith* which she professes to hold as her principal subordinate standard. In 2011, her detailed Testimony of 1837-8 was placed “in abeyance” and a new constitution was adopted. The main distinctive of this is the continued rejection of the Revolution Settlement of 1690. The Reformed Presbyterian Church of Scotland belongs to the Reformed Presbyterian Global Alliance and, in particular, is heavily influenced by the larger Reformed Presbyterian Church of Ireland which has adopted a declaratory statement permitting members to contract, and ministers to perform, marriage with a deceased wife’s sister.

**3. *The United Free Church of Scotland.*** This Church consists of the continuing section of the United Free Church which refused to enter the union of 1929 with the Church of Scotland. Generally, it has been a theologically liberal body, and was the first Scottish denomination to ordain a woman to the ministry, in 1935. The relation of this Church to *The Westminster Confession of Faith* is of a very doubtful nature, receiving it, as she does, under the Declaratory Acts of the United Presbyterian Church (1879) and of the Free Church (1892). Her own statement is that she “holds as her Subordinate Standard *The Westminster Confession of Faith*; by her Declaratory Acts she recognises liberty of judgement on points of doctrine which do not enter into the substance of the Faith; and she further claims the right, as duty may require, to interpret, add to, modify, or change her Subordinate Standards and Formulas, under the promised guidance of the Holy Spirit, and with a sense of direct responsibility to her Lord.”

#### **4. *The Free Church of Scotland.***

**4.1 *The Disruption Free Church of Scotland.*** The original Free Church came into existence at the Disruption of 1843, claiming to be the Church of Scotland free. At first it bore a clear testimony on the side of evangelical truth, and in 1851 it clearly defined its relation to the attainments of the Second Reformation in the Act passed in that year entitled “Act and Declaration

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anent the Publication of the Subordinate Standards and other Authoritative Documents of the Free Church of Scotland”.

It is stated there that the several formularies, *Confession of Faith*, *Catechisms*, *Directory for Public Worship* and *Form of Church Government* agreed upon by the Westminster Assembly – “as ratified, with certain explanations by divers Acts of Assembly in the years 1645, 1646 and particularly in 1647, this Church continues till this day to acknowledge as her subordinate standards of doctrine, worship, and government; with this difference, however, as regards the authority ascribed to them, that while the *Confession of Faith* contains the creed to which, as to a confession of his own faith, every office-bearer in the Church must testify in solemn form his personal adherence – and while the *Catechisms*, *Larger* and *Shorter*, are sanctioned as directories for catechising – *The Directory for Public Worship*, *The Form of Church Government*, and *The Directory for Family Worship*, are of the nature of regulations, rather than of tests – to be enforced by the Church like her other laws, but not to be imposed by subscription upon her ministers and elders. These documents, then, together with a practical application of the doctrine of the *Confession*, in *The Sum of Saving Knowledge*, a valuable treatise, which, though without any express Act of Assembly, has for ages had its place among them – have, ever since the era of the Second Reformation, constituted the authorised and authoritative symbolic books of the Church of Scotland.”

While acknowledging that the fathers of the Second Reformation were fallible in their many proceedings, yet the 1851 Act holds that “the work itself was the work of God”. In regard to the Revolution Settlement, the following deliverance is worthy of attention:

“That the Revolution Settlement by which the liberties of the Church were secured, under the reign of William and Mary, was in all respects satisfactory has never been maintained by this Church. Thus, for instance, in the civil sanction then given to Presbytery, the Parliament of 1690, overlooking altogether the higher attainments of the Second Reformation, went back at once to the Act of 1592, and based its legislation upon that Act alone, as being the original charter of the Presbyterian Establishment. Accordingly, it left unrepealed the infamous ‘Act Recissory’ of King Charles, by which all that the Church had done, and all that the State had done for her, in the interval between 1638 and the Restoration, had been stigmatised as treasonable and rebellious. Thus the Revolution Settlement failed in adequately acknowledging the Lord’s work done formerly in the land; and it was, besides, in several matters of practical legislation, very generally considered by our fathers at the time to be defective and unsatisfactory.”

At the same time, adds the Act, "it would be in a high degree ungrateful to overlook the signal and seasonable benefits which the Revolution Settlement really did confer upon the Church as well as upon the nation". The Free Church, therefore, claimed to be the true Church of Scotland alike with respect to the attainments of the First and Second Reformations, and though she did find the Revolution Settlement defective, yet, unlike the Reformed Presbyterians, she accepted the same.

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## Book Review

*John Kid and John King, The Story of Two Covenanting Martyrs*, by Maurice Grant, published by the Scottish Reformation Society in their Scots Worthies Series, paperback, 80 pages, £5.95, obtainable from the F P Bookroom. The two men described in this short book have been largely lost in the mists of history. But it is good that their story has been recorded in this form and that they have not been totally forgotten. Mr Grant is an able author who has previously written full-length biographies of three of the more prominent Covenanters: Donald Cargill, Richard Cameron and James Renwick.

In that age when the most faithful ministers in Scotland had, in 1662, been put out of their churches, Kid and King were among those who, if they were to preach at all, had to preach in the fields, or on remote moorlands. Neither of these men was involved in the Battle of Bothwell Bridge, in 1679, but they had been associated with those who were. Accordingly, because they were ministers, they were targeted by the Government, arrested, tried and put to death in Edinburgh just a few months after the battle.

Some extracts are given in the book from the only two sermons by Kid that were ever published. The first of them includes the following: "What a desirable thing it is to have your hearts in heaven, to be heavenly as God is, to see Him face to face, and to see Him as He is. That soul that abides near God will ever be judging itself; it will ever be laying hold upon God by faith. Each moment he will admit of no beloved but Jesus Christ. . . . Let sin, every lust and abomination that makes you unlike Him be mortified and killed; seek to get them all thrust to the door and to have sin slain, that you may live, die and rise again, as He did. A soul that is so, nothing will satisfy but more of God's ordinances; prayer and preaching will be empty if Christ be not there."

In his final words on the scaffold, before he sealed his testimony with his death, King told his weeping friends: "Weep not for me, but for yourselves, for the sad days that are coming if the wicked get their designs. I pray God



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you may be kept steadfast. Now I am going to die, and all must die and be judged. You and I must stand before the impartial Judge; great and small will be equal in that day. . . . The Lord's blessing be with you all."

For much of their lives, both men had trodden a difficult pathway, but God upheld them, and He did not leave them when they had to face death. This shows, once again, how God's grace is always sufficient for His children. "Both men," says the author, "had they wished it, could have chosen a life of comparative ease by conforming to the courses of the times; but they chose rather to remain loyal to their commission, and to the Reformed testimony they held dear." This nicely-produced book is well worth reading.

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## Protestant View

### Prince Charles and Cardinal Newman

It is sad to note the attendance of Prince Charles at the so-called canonisation of Cardinal Newman in the Vatican in October 2019. The "kindly light" that Cardinal Newman followed when he left Protestantism and joined the Church of Rome was a delusive one, kindled by one who "himself is transformed into an angel of light" (2 Cor 11:14), and it took Newman to perdition, we fear. The "miracles" attributed to Newman's intercession were bogus, and the intercession itself non-existent. His canonisation in the Vatican was a medieval charade performed by a man whom many Roman Catholics regard as "the Pope of deceit and lies". Yet Prince Charles was misguided enough, and forgetful enough of British history, to be there; and to his attendance at the canonisation, he added a naive article on Cardinal Newman which appeared in a number of Roman Catholic publications. Truly Romanism is a "strong delusion" (2 Th 2:11). *DWBS*

### "Like Christ"?

Eamon Murphy, the Archbishop of Armagh, the most senior Romanist clergyman in Ireland, has drawn attention to the persecution of Christians across the world and has spoken of his thankfulness "for the freedom of worship and religion that we enjoy on this island" (referring, of course, to Ireland as a whole). He added that "to be like Christ in an increasingly secularised world means being different, counter-cultural, and not easily swayed by the prevailing attitudes and opinions around us".

That is certainly true for those who, by grace, are following Christ by a living faith and have the sanctifying presence of the Holy Spirit in their hearts and lives, but it is simply impossible for those who follow the doctrines and

practices of Roman Catholicism, for the Church of Rome is not the Church of Christ but rather that of Antichrist. As for religious freedom, it is good that more attention is being drawn to the persecution of professing Christians around the world, but the Archbishop belongs to a body which probably has persecuted more of the Lord's true people than any other organisation or ideology in history. His comments, therefore, will be empty for those who have suffered, or whose families have suffered, as a result of Romanist persecution in its various manifestations.

The role of the Roman Catholic Church in encouraging and shielding terrorists in both parts of the island of Ireland, for example, is yet to be fully revealed. But it will be no little part of the shame and infamy that awaits the woman in whom "was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev 18:24).

AWM

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## Church Information

### Mr Jacob Geuze

Mr Geuze an elder in the Gisborne congregation for many years, passed away on December 5. We would convey our sympathy to the family and wish that other men would be raised up as office-bearers in the congregation.

### Meetings of Presbytery (DV)

**Outer Isles:** At Stornoway, on Tuesday, January 7, at 11 am.

**Asia Pacific:** At Auckland, on Friday, January 24, at 9 am.

**Southern:** At Glasgow, on Wednesday, February 26, at 3 pm.

**Zimbabwe:** At Bulawayo, on Tuesday, March 10, at 11 am.

**Western:** At Lochcarron, on Tuesday, March 10, at 11 am.

**Northern:** At Dingwall, on Tuesday, March 10, at 2 pm.

### Acknowledgement of Donations

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

*Eastern Europe Fund:* Anon, for the work in Ukraine, Ps 60:4, £100.

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

**Perth:** R & DF, £60 per AMM; CM-C, £250 per RM.

**Fort William:** Anon, £20 per MM.

**Glasgow:** Anon, £200, £20, £30; KM, £80 per FRD. *Bus Fund:* Anon, £20, £20, £10, £20, £10, £20, £20, £10, £20, £20, £20. *Car Fund:* Anon, £10. *Eastern Europe Fund:* Anon, £70, £70, £70, £20, £70, £73, £70, £75, £60, £72, £73, £20, £70, £80, £72, £72, £70. *Outreach Fund:* Anon, £20, £10, £50, £15. *TBS:* Anon, £20. *Vehicle Fund:* Anon, £20, £20, £10, £10.

**Greenock:** *Bus Fund:* Anon, £10. *Jewish & Foreign Missions Fund:* Anon, £60, £20, £40, £30. *TBS:* Anon, £10, £30, £40.

**North Tolsta:** Anon, In memory of beloved parents, sisters and brother, MacIver, 8 Lochside, £100.

## FREE PRESBYTERIAN PLACES OF WORSHIP

### Scotland

**Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.

**Bracadale Duirinish-Strath:** **Struan:** Sabbath 12 noon. **Glendale** and **Vatten:** Sabbath 6pm, alternately. Thursday 7 pm, rotating between Struan, Vatten and Glendale. Contact Rev I D MacDonald; tel: 01478 612110.

**Dingwall:** Church, Hill Street, IV15 9JP: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev A W MacColl MA PhD, 10 Achany Road, Dingwall, IV15 9JB; tel: 01349 866546.

**Dornoch:** Sabbath 11.30 am. Manse tel: 01862 810615. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; no F P services; **Rogart:** Church; no F P services. Contact Mr J Campbell; tel: 01863 766296.

**Edinburgh:** 63 Gilmore Place, EH3 9NU, Sabbath 11 am, 6 pm; Thursday 7.30 pm. Rev D Campbell MA, 35B Barrton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227, e-mail: dcampbell1560@gmail.com.

**Farr** (by Daviot): Sabbath 12 noon. **Tomatin:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon. (Each of these services is held once in three weeks as intimated). **Farr:** Thursday 7.30 pm (as intimated). Contact Mr M J Schouten; tel: 01463 221776.

**Fort William:** Monzie Square, Sabbath 11 am, 6 pm as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.

**Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.

**Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev R MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.

**Greenock:** Sabbath 2.30 pm, held in Free Church of Scotland hall, 14 Jamaica Street, PA15 1XX. Sabbath 2.30 pm. Contact Rev R MacLeod; tel: 0141 954 3759.

**Halkirk:** Sabbath 11.30 am; Thursday 7.30 pm. Rev WA Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. **Thurso:** Duncan Street; Sabbath 5 pm; **Strathly:** Sabbath: 6 pm (first and third Sabbaths of month).

**Harris (North):** **Tarbert:** Sabbath 12 noon, 6 pm. **Tarbert** and **Stockinish:** Tuesday 7.30 pm alternately. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.

**Harris (South):** **Leverburgh:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. **Sheilebost:** as intimated. Rev KM Watkins BA, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271.

**Inverness:** Chapel Street, IV1 1NA; Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.

**Kinlochbervie:** Sabbath 6 pm; **Scourie:** Sabbath 11:30 am, Tuesday 7 pm (as intimated). Contact Dr A Ross; tel 01971 502099.

**Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.

**Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7.30 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.

**Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.

**Lochinver:** Church. No F P services at present. Manse.

**Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Manse tel: 01851 810228. Contact Rev K M Watkins; tel: 01859 520271.

**North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Manse tel: 01851 890325. Contact Rev J R Tallach; tel: 01851 702501.

**North Uist:** **Bayhead:** Sabbath 12 noon, 6 pm; Thursday 7.30 pm (fortnightly). Manse tel: 01876 510233. Contact: Rev J B Jardine; tel: 01859 502253.

**Oban:** Church and Manse. No F P services at present.

**Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact Rev D Campbell; tel: 0131 312 8227.

**Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Rev I D MacDonald BA, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.

**Raasay:** Sabbath 12 noon, 6 pm. Contact Rev I D MacDonald; tel: 01478 612110.

**Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.

**Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. F P Manse, Clachan, Staffin, IV51 9HY tel: 01470 562243.

**Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.

**Tain:** Church. **Fearn:** Church. No F P services. See Dornoch and Bonar.

**Uig (Lewis) Miavaig:** Sabbath 12 noon, 6 pm; Wednesday 12 noon. Manse tel: 01851 672251. Contact Rev K M Watkins; tel: 01859 520271.

**Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449.

### England

**Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Sandbach and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 2 Emerald Drive, Sandbach, CW11 4ND; tel: 01270 761673.

**Broadstairs:** Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.

**London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7.15 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU; tel: 0208 309 1623.

### Northern Ireland

**Larne:** Station Road. No F P services. Contact Rev R Macleod; tel: 0141 954 3759.

### Canada

**Chesley**, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 10.30 am, 7.30 pm; Tuesday 8 pm. Contact: Mr David Kuiper; tel: 519 363 0367; or Mr Gilbert Zekveld; tel: 519 363 5899. Manse tel: 519 363 2502.

**Vancouver**: Burnaby Community Room, 3605 Gilmore Way, Burnaby, BC, V5G 4X5. Sabbath 9.30 am, 6.30 pm, Wednesday 7.30 pm. Contact: Mr Douglas Spratt, tel: 604 990 4051, or Mr David Kuiper; tel: 519 363 0367. E-mail: info@fpchurchvancouver.ca.

### USA

**Santa Fe**, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 5 pm; Wednesday 7.30 pm. Contact Mr Joseph Smith; tel: 409 927 1564.

### Australia

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

**Sydney**, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6 pm; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel: (02) 9627 3408; e-mail: sydneyfpchurch@aapt.net.au.

### New Zealand

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

**Carterton**: 124 High Street North, Carterton. Sabbath 11 am, 4 pm; Wednesday 7.30 pm. Contact: Mr Hank Optland, P O Box 150, Carterton, 5743; tel: 02 7432 5625.

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

**Tauranga**: 45 Cliff Road. Sabbath 11 am, 6 pm; Thursday 6.30 pm (but on first Thursday of month place will be as intimated locally). Contact: Rev J D Smith; tel: 09 282 4195.

### Singapore

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

### Ukraine

**Odessa**: F P Mission Station, 3 Pestelya Street, 65031. Sabbath 12 noon, 6 pm; Wednesday 6 pm. Rev D Levytskyi; tel: 00 38 048 785 19 24; e-mail: dlevytskyi@gmail.com; or contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua.

### Zimbabwe

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

**Ingwenya**: Church and Secondary School. Postal Address: Ingwenya Mission, Private Bag T5445, Bulawayo.

**Mbuma**: Church and Hospital. Rev N Sibanda. Postal Address: Mbuma Mission Hospital, Private Bag T5406, Bulawayo.

**New Canaan**: Church.

**Zenka**: Church.

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