

The Free Presbyterian Magazine

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

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

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Communions

January: First Sabbath: Nkayi; **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, Fiffh; 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, Kinlochbervie; **Third:** Edinburgh; **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.

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

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.

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The Call of a Father

God's children are warned not to be "unequally yoked together with unbelievers" (2 Cor 6:14). This refers them back to the Old Testament command: "Thou shalt not plough with an ox and an ass together" (Deut 22:10). It would be unreasonable and unkind to the ass to yoke these two very different animals together, one much stronger than the other. So it is unwise, and it is likely to cause damage to the spiritual well-being of the believer, to be in too close a relationship with anyone who rejects the authority of God's Word.

Paul asks, by way of showing the unreasonableness of the unequal yoking of two people: "What part hath he that believeth with an infidel?" (2 Cor 6:15). An obvious example of such a yoking together would be in marriage. How can someone who respects the authority of God speaking in Scripture enter into that closest of human relationships with someone who rejects that authority, who wants to live life as he or she sees fit – between, in other words, someone who fears God and someone who totally lacks that holy respect for Him and His commandments? But, as Charles Hodge points out in his *Commentary on 2 Corinthians*, marriage "is only one application of the principle here laid down . . . that intimate associations ought not to be formed by the people of God with those who are not His people. . . . It is to be remembered that it is the union of incongruous elements, of the devout and undevout, of the spiritual and the worldly, of the children of God and the children of the evil one, that the Apostle exhorts Christians to avoid." Believers and unbelievers have fundamentally different desires, and major difficulties will arise if they are yoked too closely together.

Of course, there is no suggestion in the Scriptures that believers are to cut themselves off from all contact with unbelievers; as Paul himself states in a slightly different context: "Then must ye needs go out of the world" (1 Cor 5:10). The point is that such contact should not be unnecessarily close. Certainly when one partner in a marriage, but not the other, is brought into God's kingdom there may be difficulties for both of them, but that is no argument for separation.

Among the other questions Paul asks to justify his warning against unequal yoking is: “What concord hath Christ with Belial?” The Greek word translated *concord* has given English the word *symphony*, which Hodge explains as “harmony of voice”. He then asks, “How discordant or opposite are Christ and Belial?” *Belial* is a Hebrew word which he explains as “worthlessness, then wickedness. Hence the wicked are called ‘sons of Belial’, that is *worthless*. . . . Christ is God manifest in the flesh; Satan is the prince of darkness. How can they or their followers agree?”

For someone who hears the warning against being unequally yoked with unbelievers and then the subsequent call, “Come out from among them, and be ye separate, saith the Lord”, the difficulties in doing so may loom very large. But not only is the call wise and right – for it is made by the infinitely wise and righteous God – it is also given in kindness. This is clear when we see that the call is immediately followed by the promise: “I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty”. God is promising those who recognise the danger of entering into an unequal yoke, and heed His warning, that He will care for them like a human father cares for his children; only He will do so in perfect wisdom, perfect kindness and perfect faithfulness. He will never break His promises; He will never act towards His children in any way that is not absolutely consistent with His attributes of wisdom, goodness and truth – and every statement He has made about Himself.

A human father understands, at least to some extent, the weaknesses of his children and sympathises with them. God too understands His children’s weaknesses, but He understands them perfectly: “Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust” (Ps 103:13,14). So, when one of God’s children, not thinking the matter through scripturally, is attracted to an unequal yoke, the Lord understands the situation. He knows what has to be done; He can apply the Word, by the power of the Holy Spirit, to this mistaken child, give this person an obedient spirit and bring him or her to a better mind – to be willing not to become unequally yoked with an unbeliever.

The Lord may see that His children require to be chastised, to bring them to a greater hatred for sin, so that they will be more willing to walk in all the paths of new obedience. He knows that “no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby” (Heb 12:11). God uses chastisement wisely and effectively, in His pity for His children, as an instrument to subdue rebellion and worldliness, which are so damaging to their spiritual well-being, and to bring them closer to Himself.

See how Samuel Rutherford acknowledges God's fatherly care of him: "I am but a shortsighted creature, and my candle casteth not light afar off. He knoweth all that is done to me; how that when I had but one joy, and no more, and one green flower that I esteemed to be my garland, He came in one hour and dried up my flower at the root, and took away mine only eye, and my one and only crown and garland. What can I say? Surely my guiltiness has been remembered before Him, and He was seeking to take down my sails, and to land the flower of my delights, and to let it lie on the coast, like an old broken ship that is no more for the sea. But I praise Him for this waled [chosen] stroke. I welcome this furnace; God's wisdom made choice of it for me, and it must be best, because it was His choice."¹

Here was a man who understood the Lord's gracious dealings with His children, and with himself as a child of that heavenly Father – even when he was in exile in far-away Aberdeen and unable to carry out the delightful duty to which the Lord had called him: to preach the gospel of the grace of God in his beloved Anwoth. Rutherford trusted in Him to do what was best. Recognising, in particular, his sin and guilt, he trusted in the Lord to deal with him in the way that would most effectively subdue his sin and he well knew how much he needed that subduing.

How much God's children today need to recognise such things! We should not underestimate the skill with which Satan tried to entangle God's children, and others, in previous generations so that he might lead them away from the paths of new obedience. Yet modern technology has provided Satan with many new opportunities to lead believers astray and induce them to be unequally yoked with unbelievers. A few decades ago radio and television were probably the main means of bringing ungodly thinking to bear on the outlook of professing Christians; now social media, and the internet generally, may be most influential. At the very least, these are great wasters of time, distracting people from what would be much more beneficial to them spiritually. There is a real danger that believers will yoke themselves unequally to those who reject God's revelation in the Bible and make every effort to spread ungodly principles.

We should be clear that the God who directs us not to allow ourselves to be influenced by ungodly thinking is a good God; He is One who undertakes to care as a Father for all who, by His grace, put their trust in Him for time and for eternity. He looks on them with a pitying eye and He is able to deliver them from all the ungodly influences of our time. His care for them will never end; He says to each of His children, whatever their circumstances, "I will never leave thee, nor forsake thee" (Heb 13:5).

¹*Letters of Samuel Rutherford*, Banner of Truth reprint, 1984, p 362.

Manasseh the Outrageous Rebel¹

A Sermon by C H Spurgeon

2 Chronicles 33:12,13 *And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.*

We do not find many accounts of conversion in the Old Testament. But I suppose that if the priests had been inspired to write what they heard, they would have told of many instances of deep conviction in connection with the sin offerings and trespass offerings. They probably saw many people who henceforth led a new life and ceased from the sin they had confessed over the head of the sacrifice. They must have seen much conviction, confession and conversion, but we have no records. Thus the story of the wicked king who humbled himself greatly before God is valuable. Every part reflects glory on God's amazing grace and compels us to exclaim, Who is a God like unto Thee, passing by transgression, iniquity and sin?

We will look, (1) at Manasseh's circumstances, then (2) consider him as a great sinner and afterwards (3) view him as a remarkable convert.

I. Let us notice his *circumstances*; because a man's sin may be heightened by his position, or his position may suggest some alleviating considerations. Now Manasseh was the child of an eminently-godly father: a king who, with all his mistakes, was sound in heart towards God. Hezekiah "wrought that which was good, and right, and truth before the Lord his God". He was mighty in prayer and so found deliverance from great peril after the invasion of Sennacherib. His life was so precious that the Lord spared him for another 15 years, in answer to his cries. It is a great thing for a youth to have a godly father to train his tender mind. We cannot say with certainty that Manasseh's mother was godly, but let us hope, as her name was Hephzibah – "My delight is in her" – that she too was delightful for piety; if so, Manasseh had the special favour of having two parents who would train him up in the way he should go. Such a start in life renders his sin more heinous.

We mention next that he was born to his father after his life had been lengthened. He was an heir born after the father had expected to die childless; therefore it is not at all unlikely that he was a spoiled child. If so, he was in special danger. Such children are apt to be allowed their own way, and a youth's own way is sure to be wrong. In such cases, fathers are apt to be like Eli, whose sons made themselves vile, and he restrained them not. Even

¹Abridged from the collection of Spurgeon's sermons, *Seven Wonders of Grace*.

though at 12 Manasseh's character was not fully developed, it may have been warped by early days of indulgence. Parents, take note of this.

I do not know a greater trial for a family than for its head to be taken away while the children are young, just when the guiding and restraining power of the father is needed. It is sad to see it removed. Too often in such a case young people have broken away from all restraint. Manasseh, the prince born under such favourable circumstances for producing a gracious character, was much to be pitied when his father was called away, and he was left amid flatterers and idolaters.

Manasseh was placed in a giddy position as a child, for he mounted the throne at 12 years of age. A child on a throne is out of its natural place. Such high places are not for boys. Now and then such a child turns out a Josiah, but the probabilities are very much against that. "Woe unto thee, O land, when thy king is a child." It is ill for a child to sway a sceptre, but "it is good for a man that he bear the yoke in his youth." A fierce fire of temptation blazes around a youthful throne. Hezekiah had set up the worship of God everywhere and had done his best to root out idolatry, yet the idolatrous party was far from extinct, and the common people were sadly careless.

Isaiah describes the condition of the land: "Israel doth not know, My people doth not consider". The nation was not steadfast like King Hezekiah: it worshipped Jehovah when compelled by royal authority, but it was ready to turn aside to its idols. The idolatrous party indulged the vices of the boy king and undermined any esteem he had of the orthodox worshippers of God. When he was old enough, he became the head of the idolatrous party, throwing his whole soul into it and, with all the force of his authority, laboured to stamp out the pure worship of the Most High and to set up those debasing idolatries which his father Hezekiah had so much abhorred.

If I should address anyone who finds himself, too early for his good, set free from the restraint of parents and placed in a position of influence over others, I plead with him to flee to the Lord for help, or his ruin will be certain. The Lord can teach the young men wisdom, the babes knowledge and discretion. Look to the Bible and to God, or you will make shipwreck of your life. You have responsibilities too heavy for you to carry alone; because your burdens are heavier, seek more power from on high; because your restraints are fewer, put yourself under the restraints of divine love.

2. I have mournfully to describe Manasseh as *a great sinner*. In 2 Chronicles 33 you will get a view of this atrocious offender: He "did that which was evil in the sight of the Lord". Take his 55-year reign as a whole, and notwithstanding the repentance of his later years, this is a true estimate of it all. He was a son of David, but he was the very reverse of that king, who was always

faithful to the one God of Israel. David's blood was in his veins but David's ways were not in his heart.

His life is even more intensely black, for it is said that "he did evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel". How deplorable that someone who was cradled in piety could not be satisfied until the very scum of society, which God had thrown away with detestation, should be his models. Yet we have known young men to be doubly perverse – possessed, as it were, by the devil. We are all depraved, but in some that depravity is seen in an extraordinary love of everything irreligious. I have in my mind's eye – and it makes my heart melt – sons of men who were always happy to aid me in the Lord's work, but now these sons find their most congenial company among the drunken and profane, the debauched and gamblers. This is the unhappiest thing that can occur to us parents. You who have buried your little children and have wept so bitterly may far prefer that sorrow to having your sons and daughters live to plunge into glaring sin.

Next, Manasseh undid what his father had done. "He built again the high places which Hezekiah his father had broken down." I have known many a man who has no respect for God, yet has such regard for his father's memory that he would not scoff at what his father held sacred. But this man had no such reverence. He gloried in building up what his father had thrown down and in throwing down what his father had built up. This is a great evil. And are you doing what you know would have broken your father's heart? Would your conduct have brought your mother to her grave? Are you fighting against the Lord God of your father? May the Lord in mercy restrain your guilty hand lest the curse of Absalom come upon you. Do not turn aside from your father's God; follow in your mother's godly footsteps.

Manasseh sinned in a great variety of ways, for he seemed to meddle with all forms of idolatry. He was not satisfied with one false god, or one set of idolatrous rites, but he reared up altars for Baalim, made groves, and worshipped the host of heaven. He adored Moloch, and passed his children through the fire. He revived the cast-off gods of the Canaanites, whom God had destroyed for their sins. There are men who must transgress with greediness. They never seem content unless they are fighting against the Lord with all their might and are pulling down His wrath upon their heads.

Some of Manasseh's sins were peculiarly foul. The worship of Baalim and Ashtaroth was associated with such abominations that one is sorry to have known of them. Such worship must have unutterably defiled the mind of the worshipper and rendered him fit for vice of the most degrading kind. Worse still that a king of Judah and a son of Hezekiah should ordain orgies

which polluted the mind beyond conception. It was not enough for him to adore the sun when it shone, but he must worship the idols of the Philistines, of Egypt, Assyria and Tyre. Instead of the holy worship of Jehovah, the worship of devils was ordained by the King's authority.

Manasseh went to the utmost in evil and defied the Lord to His face, for "he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall My name be for ever. And he built altars for all the host of heaven in the two courts of the house of the Lord." O the infinite patience of the Most High that He bore with such an insult! Must His courts be desecrated with the image of jealousy? Must altars to the hosts of heaven be set up where only the Lord of hosts should be adored? Yet Manasseh dared to do this, carrying rebellion against the Lord to its utmost extent.

Another proof of his habitual sinfulness is found in his treatment of his children: he was not satisfied with sinning himself, his offspring must be handed over to the evil one. "He caused his children to pass through the fire." Moloch is said to have been represented by a great hollow image made of brass, which was filled with fire till the flames came pouring forth from its mouth. Some, like Manasseh, passed their children between its burning arms, so that they were consumed alive. It was a cruel consecration of the poor infants to the monstrous demon Moloch.

Manasseh is not alone, for many fathers and mothers seem bent on ruining their children's souls. What shall I say of the man who teaches his boy to drink and compels him to learn profanity from his father's lips? How much better is the woman who teaches her daughter worldliness, love of finery, gaiety and vain company? Do not many train their boys to be greedy and their girls to be lovers of pleasure? Surely the passing of children through the fire to Bacchus, to Mammon, to Venus, to the very devil himself, is common enough still, and who shall estimate the enormity of the crime?

Nor is this all. Manasseh went to extremes in personal, deliberate sin, for it is said that for himself he "observed times" – that is, "lucky" and "unlucky" days. And he "used enchantments" – those devices by which men think they can produce certain events or foretell them. "He used witchcraft, and dealt with a familiar spirit, and with wizards." It does not matter whether these things were deceits by which he was duped, or real dealings with demons – the sin is the same because, in his intention, intercourse was carried on that is abominable in the sight of the Most High and is to be abhorred by every believer. Whether true or pretended, attempts at witchcraft and communion with spirits mark a mind far gone astray from God. Remember that such people cannot enter heaven, for "without are dogs, and sorcerers," who are declared to be shut out of the holy city.

Manasseh could never have enough of these detestable pursuits. He who would not believe in God could freely believe in lying wonders. How sad to see a mind capable of thought and reason bowed down at the feet of witches and mutterers of spells! How horrible to see a man making a league with death and a covenant with hell! Still such a man may yet be recovered out of the snare of the devil by almighty grace. Friend, if you have wandered into infamous wickedness you do not need to despair, for Jesus lives to save the vilest of the vile.

Manasseh repeated these sins; after one forbidden idol had been enshrined he set up another yet more foul, and after building altars in the courts of the temple he “set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever”. Thus he piled up his transgressions.

All this while, both by his influence and authority, he made the nation blaspheme. The whole land followed its king, except a remnant according to the election of grace; all these bore all the fury of Manasseh’s wrath. The nation was prone to idolatry and willingly went with the court. A few wept and sighed in secret but had no power to alter the sad state of things, for the king was too strong for them. Do I speak to anyone whose life leads others astray? Are you in a position of influence? Are you a parent, whose children will inevitably copy you? You have the power to sin a hundred times at once, for you make others commit the sin in which you indulge. Think of this and beware. Why should you destroy others as well as yourself? Do not be guilty of the blood of your neighbours. Do not murder your children’s souls.

Nor was this all; he persecuted the people of God furiously: “Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another” (2 Ki 21:16). He was so zealous in carrying out his idolatries that he could not endure the sight of a man who would not bow before his images. We cannot vouch for the tradition that he put the prophet Isaiah to death by having him sawn in sunder, but it is not at all improbable. Persecution is one of the most heinous of sins and greatly provokes the Most High, for He has said of His people: “He that toucheth you toucheth the apple of His eye”. Manasseh’s was a heaven-provoking crime. The Apostle mentions “trials of cruel mockings”. We have known people use towards brothers and sisters, and even children, such threats, taunts and modes of abuse that they have made their lives bitter as with heavy bondage. This is a very serious offence against God. You cannot anger a man more than by ill-using his little ones, and he who insults and grieves God’s children will find that the Lord will avenge His own elect though He bear long with them.

One more touch finishes this dark picture: “The Lord spake to Manasseh, and to his people, but they would not hearken”. Manasseh refused warning. He did not sin without being rebuked. He would not bow before the loving admonition of the Most High. This makes his sin exceedingly sinful, for “he, that being often reprovèd hardeneth his neck, shall suddenly be destroyed, and that without remedy”. Without rebuke, a man’s sin may be far less than it is after rejecting God’s admonitions. To stifle conscience and refuse loving warning is to incur fearful guilt.

Such was this Manasseh: the very chief of sinners. I feel certain that there is not a grosser sinner among those I address than he was; I might almost say there never lived a worse, and yet he was saved by divine grace! Never dare to doubt the possibility of being forgiven. If such a wretch as Manasseh was brought to repentance, surely no one need despair.

3. Listen to what almighty grace did for Manasseh; he was *a remarkable convert*. His afflictions were an instrument at the start of his conversion. The King of Assyria came against him and he was unable to resist; the royal idolater found his idols fail him. He was “taken among the thorns” – led in chains to Babylon. The Assyrians were a fierce people; Manasseh having provoked them, felt all the degradation, scorn and cruelty which anger could invent. He who had trusted idols was a slave to an idolatrous people; he who had shed blood very much was now in jeopardy of having his own shed. He was a prodigal in a far country, where he fain would have filled his belly with the husks that the swine did eat, and no man gave unto him. How vain now to cry to Baal! Magic with its lying wonders could not release him; no, nor witches with their enchantments.

But in his extremity, infinite mercy visited him, and his soul found vent for misery in prayer. “He besought the Lord God of his fathers.” I admire the historian’s words. Manasseh dishonoured his father as well as his God, but now he thought of his godly ancestors and their holy faith. He thought, meditated, considered, reviewed his life and loathed himself; he remembered how his father prospered by Jehovah’s aid. He cried unto the Lord. O friend, will you also not cry to the God whom you have offended? Will you not say, “God be merciful to me a sinner”?

But notice what went with his prayer. If you would have mercy from God you must be like him: “he humbled himself greatly”. He had been a great man before; he was high and mighty. Manasseh, who would have his own way and dared to defy the Lord to His face; but now he lay low as a penitent and begged as a sinner. Would he not now use the language of his forefather David: “Have mercy upon me, O God . . . blot out my transgressions”? What a broken prayer Manasseh’s must have been, and what groans and sobs and

sighs were heard by the great Father of spirits, as Manasseh sought His face in the gloomy cells of Babylon! Let this be your frame of mind, O sinner. Be ashamed at your sin and folly. Confess it with mourning and abhor yourself on account of it. May the Holy Spirit bring you to this mind!

The Lord heard Manasseh. Glory be to infinite grace! Bloodstained hands were lifted to heaven, and yet the Lord accepted the prayer. A heart that had been the palace of Satan, a proud rebellious heart humbled itself before God, and the Lord pardoned the penitent. As a testimony to His infinite mercy, He moved the king of Assyria to take Manasseh out of prison and restore him to his throne. The Lord does great marvels, and shows great mercy to the very chief of sinners. O that this might persuade some to test this gracious God! Manasseh did not have such a clear revelation as you; you have heard of God in Christ Jesus reconciling the world unto Himself, not imputing their trespasses unto them. Let the wounds of Jesus encourage you; let His intercession for sinners cheer you. God is ready to pardon. Come even now and seek His face, you vilest among men.

Now, can you picture Manasseh going back from Babylon? The believers in Jerusalem have had a little respite while he has been a captive. Perhaps they even ventured to the temple and restored the worship of Jehovah. What dread seizes the minds of the timid among the godly! The righteous plead with God that He would not give over His people like sheep to the slaughter.

But perhaps some of them watched him and, when he passed by a shrine of Baal, they noticed he did not bow. And what was their joy when they heard his proclamation that, from henceforth, Judah should only worship Jehovah. What triumph the saints felt when the king sent men to the temple to pull down the carved image and take down the altar which defiled the house of the Lord. Loud was the psalm of delight when they saw the king offering peace offerings and thank offerings to Jehovah, and knew that henceforth there was to be no Baal worship, no obscene symbols, for all these things were swept away. Then they blessed the Lord with all their hearts, singing, "In Judah is God known: His name is great in Israel. . . . There brake He the arrows of the bow, the shield, and the sword, and the battle." O that such songs might be sung in the church of Christ because of some of you!

Manasseh did his best to undo what he had done, for those who are really converted show it in a practical way. Restitution must be made for wrong done, or repentance is a sham. We must labour to remedy all the evil we have done, or our penitence is only skin deep. That conversion which does not turn the life is no conversion at all, but the Lord had turned Manasseh and he was turned indeed. Glory be to God for His mighty work in this royal sinner's case, for the unbounded grace and omnipotent power which changed

such a wretch, so that the fierce destroyer became a reformer in the house of the Lord. Can He not do the like with you? Can He not turn you also from the power of Satan unto God?

Two things remain. First, adore divine grace. Never limit its power, but believe it is able to convert the most abandoned; believe it can save you. Since the Lord Jesus ever lives to intercede for those who come unto God by Him, He is able to save them to the uttermost. You cannot have too large ideas of divine grace, for where sin abounded, grace much more abounds.

Second, never turn God's grace into an excuse for continuing in sin. Though we have seen how grace gave Manasseh's case a good ending, yet, all in all, it is sad. Manasseh's life was wasted. Although he sought to mend matters, he could not fully undo what he had done. The people were nothing like as eager to follow the right as they were the wrong; it was not easy for the masses to turn round suddenly, and so the people sacrificed on the high places, though only to Jehovah, and their hearts still went after their idols. The polluting idolatries had degraded the people, and there was no drawing them back. Indeed, their sin was so great that God resolved that the sin of Judah under Manasseh should never be forgiven, and it never was.

A respite was given, for Josiah reigned for a little time, but it was God's purpose that the sin should never be put away. "Surely at the commandment of the Lord came this upon Judah, to remove them out of His sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the Lord would not pardon." (2 Ki 24:3,4). So, though a man may be pardoned, he may have been the occasion of sin in others which will never be blotted out. Will any of you venture upon such a hazardous business? Even if you knew that your own house would be saved, would you burn other men's houses? Would you wish to be the cause of other men's ruin even if you were sure that in the end you would repent? No, lay hold on Jesus and eternal life now, that you may not have a misspent life to mourn over.

It is an awful thing to have led a life which, on the whole, is rather a curse to others than a blessing. I tell you what divine grace can do, but do not continue in sin. You have sinned enough already. Pray God to make you lead a life which, from this moment on, shall glow with God's grace. How much better to live like Josiah than Manasseh! Seek for mercy, all of you. Do not neglect it because of its greatness, but hasten to receive it. Since we all need mercy more than I can imagine, let us cry for it at once in hearty earnest. Let us come to the fountain which is opened for the house of David and for the inhabitants of Jerusalem, and wash there. Let us, by faith in Jesus' blood, wash and be clean. The Lord make us do so, for Jesus' sake.

Saving Faith: the Marrow Standpoint¹

2. The Free Offer of the Gospel

Rev Keith M Watkins

Having dealt with the grounds and objects of saving faith, John Colquhoun's book on the subject² turns to its warrant.

3. The warrant for saving faith. Unsurprisingly, he deals at length with this "fundamental and delightful subject" (p 108), given that it was a key point at dispute in the Marrow Controversy. "By the warrant to believe in Jesus Christ is meant that part of the Divine record which confers a *right* on sinners of mankind who hear the gospel to trust in Him for all His salvation, and by trusting in Him to *take possession* of Him and of His righteousness and salvation" (p 107). Sinners need such a warrant; otherwise they would be in the position of fallen angels, who have no such right to trust in Christ for salvation. A warrant confers "a *right* or authority on one to do or to take what otherwise he should have no right to do or take" (p 107).

Colquhoun's chapter on the warrant is divided into three sections: the implicit or indirect warrant, the direct and formal warrant, and further inducements and encouragements. Under the first, "the implicit or indirect warrant" (p 109), Colquhoun gathers four teachings from Scripture, which, while they do not constitute the direct warrant itself, yet are true only because there is such a warrant.

Firstly, the gospel is "good tidings of great joy *to all people*" (p 109) and proclaims God's goodwill towards men, as men. "God, as a God of love, grace and mercy, loves men in general, as the work of His own hands, with a love of benevolence" (p 109). The kindness and love of God our Saviour towards man is to be preached "to every descendant of Adam without exception" (p 110), every one of whom is therefore warranted "to believe it to be good tidings to him in particular" (p 110).

Secondly, by taking human nature into union with His divine Person, the incarnate Son of God has become Kinsman-redeemer to "the family of Adam" (p 110). As Immanuel, He is "now God in our nature" and thus "not a God against us, but a God with us, or on our side and for us" (p 111). This may encourage every human being to say to Him as Ruth did to Boaz: "Spread Thy skirt over me, for Thou art a near kinsman".

Thirdly, Christ is declared to be "the Saviour of the world" (1 Jn 4:14). "He stands related, as a Saviour by office, to the world of mankind indefinitely,

¹This is the second part of a paper given at the 2019 Theological Conference.

²John Colquhoun, *A View of Saving Faith from the Sacred Records*, Free Presbyterian Publications reprint, 2010, to which all unreferenced page numbers refer.

so that any man in the world may warrantably employ Him in that character” (p 111). He is *actually* a Saviour only to those who believe, but *officially* He is Saviour to the whole world, just as a doctor is *officially* assigned to a particular district, giving everyone in that area a right to make use of him, whether they do or not.

Fourthly, those for whom Christ died are not listed individually by name in the Bible, but are described by characteristics applicable to all men: “sinners, ungodly, unjust, without strength, enemies, condemned in law, rebellious, lost, dead in trespasses and sins, foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another” (p 113). Anyone then may reason, for example from 1 Timothy 1:15: Christ came into the world to save sinners, and I am a sinner, “May not I then accept the faithful saying?” (p 114).

Colquhoun proceeds to consider “the direct and formal warrant” (p 115) for saving faith. By this he means those parts of God’s Word which expressly publish the sinner’s right to come to Christ for salvation. This has four parts too: the gracious offers, invitations, promises and commandment of the gospel. The first of these, the gospel offer, is what *The Shorter Catechism* refers to as the warrant for faith. In effectual calling we “embrace Jesus Christ” as He is “freely offered to us in the gospel” (Ans 31). In saving faith we “receive and rest upon Him alone for salvation, as He is offered to us in the gospel” (Ans 86).

This brings us to the heart of Marrow theology. Colquhoun does not use the Marrow terminology of “a deed of gift and grant”, or “Go tell every man without exception that here is good news for him: Christ is dead for him”. But he does teach unmistakably what was intended by those words that caused so much contention during the Marrow Controversy.

The offer of Christ is a gift made by God the Father, by Christ Himself, by the Holy Spirit. It is also made through ministers preaching the gospel (pp 115, 116). From the Marrow standpoint, the free offer is not God offering to make a gift of Christ and salvation, but the proclamation of a gift that He has already made. It is “styled a *gift*, or a giving of Christ, to sinners of mankind indiscriminately – not a giving of Him in *possession* upon believing, but a giving of Him in *offer* before, or in order to believing” (p 116).

Scripture texts are quoted one after the other, in which Colquhoun argues that Christ is given in this way to sinners of mankind in general, not exclusively to the elect. “Unto us a child is born, unto us a Son is *given*” (Is 9:6). “I will *give* Thee for a covenant of the people, for a light of the Gentiles” (Is 42:6). “I will also *give* Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth” (Is 49:6). In these texts, the gift is

not limited to those who actually receive it, but those to whom it is made are described as “the people, the Gentiles, the blind, the prisoners, they who sit in darkness and they who are lost. These are descriptions of the children of Adam in common, considered as sinful and miserable . . . and to them as such, the compassionate Saviour is given in *offer*” (p 117).

Accordingly, Colquhoun expounds John 3:16 as follows: “God so loved the fallen, the sinful, the lost world, that He *gave* His only begotten Son, to fulfil a perfect righteousness, and so to merit everlasting salvation: and He *still gives* Him, with His righteousness and salvation, in the blessed gospel, to the same lost world, in order to render it warrantable for sinners of mankind in common to believe in Him” (p 117). This offer is for everyone, for “the particular persons to whom God gives His Son are not named. This may be regarded as a *blank*, to be filled up with the names of such as, upon the warrant of this unlimited offer, trust in the Lord Jesus for all His salvation” (p 117). Colquhoun’s interpretation of this famous text could not be clearer: “The word ‘*whosoever*’ affords a warrant for *every* sinner of the human race to believe in the Son of God for eternal life. For if whosoever believes in Him shall have everlasting life, then doubtless, if *any* sinner believe in Him, *that sinner* shall have eternal life” (p 117).

In John 6, Christ “said to them all” (p 118) in the Capernaum synagogue that day, “My Father *giveth you* the true bread from heaven” (v 32). Noting that “the raining of the manna about the tents of Israel is in verse 31 styled a *giving* of it before it was tasted”, Colquhoun applies this to the offer of Christ, which “is called a *giving* of Him *before* He be received and believed on. It is a giving of Him and His righteousness, though not in actual possession, yet in *right to take* possession” (p 118).

On 1 John 5:11, “This is the record, that God hath *given to us* eternal life; and this life is in His Son”, Colquhoun says: “This is the record, or *testimony*, by the disbelieving of which, sinners become guilty of making God a liar. . . . The giving here mentioned is not a bestowing or giving in possession, but a giving in offer – such a giving by way of tender to sinners in common to whom the record comes, that every individual of them is bound to believe that it is an offer to him in particular. That . . . is evident from the immediately preceding verse, which represents the horrible sin of unbelief as consisting in the not believing of that record: ‘He that believeth not God hath made Him a liar; because he believeth not the record which God gave of His Son’. Unbelief . . . does not consist in not believing that He gives in possession eternal life to actual believers, for the greatest unbelievers and even devils themselves believe that, but it consists in not believing that God has given in *offer* eternal life to *us*, even to *us*” (pp 118,119).

Colquhoun finds the gospel offer, considered as a gift already made, in the words, “I am the Lord thy God”, contained in the preface to the Ten Commandments. God is saying: “I make . . . a present grant of Myself and of all that I am and all that I have to thee. I am thy redeeming God in *offer*, and therefore thy God in *right* to trust in Me, and by trusting to take possession of Me” (p 120). “This is a present and a particular offer which Messiah makes of Himself, and of God in Him, to every member of the visible Church, and even to every sinner who reads or hears the gospel; and it is a revealed and authentic warrant afforded to every sinner of the human race, to whom the commandments of the Divine law are directed, to receive Christ and God in Christ, as his Redeemer, his Sanctifier and his Portion” (p 120).

The offer of Christ is first, *authentic* – being a Divine grant it comes with authority that can and must be trusted. Second, it is *free* – it is an absolutely free gift. Even the faith which receives the gift can in no sense be considered payment; faith is only the instrument by which the free gift is received. Third, it is *full* – it offers a whole Christ in all His offices for righteousness and salvation. Fourth, it is *present* – it is “always at hand” (p 121). “At the instant [a sinner] is reading or hearing or thinking of the unlimited offer, he ought to consider it as a present grant of Christ to him and as a warrant . . . to receive the Saviour now” (p 122). So “hearers of the gospel shall never have a better warrant for trusting in Christ than they have at present” (p 122). Fifth, it is *particular* – “The individual sinner . . . is bound to believe that Christ is offered as particularly to him as if there were not a sinner in the world besides himself” (p 122). Colquhoun quotes Revelation 22:17: “Who-soever will, let *him* take the water of life freely”.³

Statement of Church Differences (2)¹

Four Churches – the Free Presbyterian Church of Scotland, the Free Church of Scotland, the Free Church of Scotland (Continuing), and the Associated Presbyterian Churches – all claim to be the rightful heir of the Disruption Free Church.

³The remaining three parts of the direct and formal warrant for saving faith will be dealt with in the next article, God willing.

¹This is a further 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)”. The first section dealt with constitutional differences between the Free Presbyterian Church and the Church of Scotland, the Reformed, Presbyterian Church of Scotland, the United Free Church of Scotland and explained the position of the Disruption Free Church of Scotland.

4.2 The present Free Church of Scotland. The body presently called the Free Church of Scotland came into separate existence in 1900 at the union between the majority in the old Free Church of Scotland and the United Presbyterian Church of Scotland. Had there been no union, there would have been no body taking up the position of the present Free Church. This was conceded by Mr Salvesen (afterwards Lord Salvesen), one of the Free Church counsel, in answer to questions put to him by the Appeal Judges while the 1904 case was being heard in the House of Lords. Mr Salvesen said: "I think they (that is, the United Free Church) would have to rescind the union, because our view is that the union necessarily involves the abandonment of the principles of the Free Church; but if they rescinded the union and came back to the Church, of course they would be entitled to participate with the pursuers".²

In other words, the Free Church counsel admitted in so many words that according to the case presented by the Free Church to the Law Lords, if it had not been for the union, no claim could be made for the property, and that the majority with the minority would have remained in possession of the property and been recognised as the legal Free Church of Scotland. There is, therefore, the greatest difference between the constitutional standing of the two Churches – Free Presbyterian and Free. The former came into separate existence in response to the passing of the Declaratory Act; the latter owes its being, as presently constituted, only to the 1900 union.

The 1900 Free Church of Scotland began its existence with the 1892 Declaratory Act on its statute books, and it hesitated to rescind that Act for several years lest, by so doing, it might invalidate its claim to the Church property. The "Constitutionalists" who had opposed the Declaratory Act prior to 1892 but who continued in the old Free Church, and who subsequently formed the new Free Church in 1900, argued that the Declaratory Act was *ultra vires* [beyond (its) powers], and that the Assembly had no power to pass such legislation. They therefore regarded the Act as "inoperative".

The Declaratory Act undoubtedly was *ultra vires*, but it was certainly not inoperative, as was witnessed by the Assembly's order that the protests against the Act that the Presbyteries of Inverness and Dornoch had engrossed in their records were to be deleted. As far as the admitting of unsound men to the ministry was concerned, the Act was in full operation in the old Free Church from 1892 onwards. Furthermore, the Declaratory Act had been sent down to the Presbyteries under the Barrier Act of 1697, and had been approved by the majority of them, and had therefore become a "binding rule and constitution" of the Church. Other Constitutionalists argued that the Questions and

²R L Orr, *The Free Church of Scotland Appeals*, Edinburgh, 1904, p 315.

Formula used at the ordination and induction of office-bearers were unchanged. But the Declaratory Act, while it may not have changed the words of the Questions and Formula, changed the sense, which is the vital point. When a modernist probationer or minister signed the Formula after 1892, he did so with the liberty conferred upon him by the Declaratory Act, and this was understood to be the case by all concerned.

Office-bearers in the present Free Church profess unqualified subscription to *The Westminster Confession of Faith*, but some of the teaching of the *Westminster Confession* – for example, that the Papacy is the Man of Sin, that God is impassible [cannot suffer], and that the earth was created in six days – is openly denied and opposed in the Church. In 2010 the Free Church allowed the use of hymns and musical instruments in her public worship, notwithstanding the fact that all her ministers to that date had solemnly affirmed that they owned “the purity of worship presently authorised and practised in this Church” and would to the utmost of their power “assert, maintain, and defend” it – and that “present practice” had been explicitly defined in 1932 as being “to avoid the use in public worship of uninspired materials of praise as also of instrumental music”.

5. The Free Church of Scotland (Continuing). This Church came into separate existence in 2000 as a result of a case of discipline in the Free Church of Scotland. A minority regarded the majority as acting unconstitutionally over the matter, and when they themselves were disciplined for maintaining this position, they separated and reconstituted themselves as the Free Church of Scotland (Continuing). Their constitution is that of the Free Church of Scotland at their separation in 2000, and is therefore subject to the various criticisms already levelled. In addition, in 2013, the Free Church of Scotland (Continuing) adopted a “Right of Continued Protest” which allows parties to defy decisions of the supreme court indefinitely and without danger of discipline, if they consider those decisions to be unlawful.

The document defining this right is not part of the constitution of the Free Church of Scotland (Continuing) but is, nevertheless, used in the examining of students for the ministry. Among other things, it contains the erroneous statement that Rev. Donald Macfarlane’s “separation from the [Free] Church did not become effective until his signing of a formal Deed of Separation on 14 August 1893”. Mr Macfarlane’s view was that he separated when he protested on 25 May 1893, and his subsequent conduct bore this out. The 2013 document’s claim that a “Right of Continued Protest” has been the historic position of Scottish Presbyterianism was not sustained by the Scottish courts during legal cases between the Free Church and the Free Church (Continuing) in 2007 and 2008.

6. The Free Presbyterian Church of Scotland. The Free Presbyterian Church of Scotland came into separate existence in 1893, owing to the passing of the 1892 Declaratory Act by the Disruption Free Church of Scotland. In her Deed of Separation, the Free Presbyterian Church of Scotland asserts:

That by passing the Declaratory Act of 1892 the present subsisting Church, calling herself the Free Church of Scotland, through her Assemblies, has, in so far as the said Church is concerned, destroyed the integrity of the Confession of Faith as understood and accepted by the Disruption Fathers and their predecessors, and instead of the Westminster Confession of Faith as the recognised Standard of orthodoxy in the Church, in all its heads and articles, has substituted what is called “the substance of the Reformed Faith therein set forth”.

Those who formed the Free Presbyterian Church believed that it was not scriptural to remain in ecclesiastical communion any longer with men who were denying central tenets of the Christian faith (which they had previously affirmed under oath), and who could not be subjected to Church discipline for this. The Free Presbyterians regarded the 1892 Declaratory Act as changing the real constitution of the Free Church. The Formula and Questions remained the same, but the meaning of the vows taken by office-bearers was different, in that the Declaratory Act released those taking the vows from committing themselves to the whole doctrine of *The Westminster Confession of Faith*. Furthermore, there were leading men in the old Free Church who were openly denying not only Calvinistic doctrines but even the inspiration of the Word of God itself; and events had abundantly proved that these men were beyond the reach of Church discipline. To remain in communion with them, therefore, was to partake of their sins, to mar the witness to truth of the Christian Church, to render Church discipline inoperable even at the congregational level (as the higher Church courts would not sustain that discipline), and to jeopardise the raising up of faithful ministers for the future (with young men being sent to study under heretical professors).

The separation of 1893 was a scriptural duty, and the Free Presbyterian Church of Scotland, therefore, is to be regarded not only as the rightful heir of the Disruption Free Church of Scotland, but also, through the Free Church of Scotland, as the rightful heir of the Church of Scotland from the days of the First and Second Reformations.

The Free Church Constitutionalists regarded the step taken by the Free Presbyterians in 1893 as a blunder, and those who had taken it as schismatics. When the 1900 Free Church moved to rescind the Declaratory Act in 1905 she inserted in the preamble the words, “This Church adheres as she has always adhered to her subordinate standards in terms of the Act 1846 anent Questions

and Formula”, implicitly condemning the Free Presbyterian position. This condemnation is enshrined as a binding law and constitution in the Class I legislation of both the Free Church and the Free Church (Continuing) and constitutes an insuperable barrier to union as long as it remains. The Free Church at first sent several unsuccessful overtures of union to the Free Presbyterian Church, but of recent years she has diverged so far from the position of the Free Presbyterian Church that she has lost interest in these attempts.

7. Associated Presbyterian Churches (APC). The APC came into existence in 1989 following a separation from the Free Presbyterian Church of Scotland. The immediate cause of this was the disciplining of an elder for attending a Roman Catholic funeral mass, whereas those forming the APC believed that the elder should not have been disciplined. The APC maintains that the Free Presbyterian Church of Scotland has departed from the teaching of *The Westminster Confession of Faith* in the 20th chapter (on Liberty of Conscience) and the 26th chapter (on Communion of Saints). The Free Presbyterian Church maintains, on the contrary, that her practice accords with the historic position of the Reformed Church in Scotland while it is the APC that has adopted novel and erroneous positions which follow the prevailing religious fashions.

The APC claims to have the constitution of the Free Presbyterian Church of Scotland, but to this she has added a Deed of Separation of 1989 which qualifies her relation to her constitutional documents: “insofar as each and every one of these documents is consistent with the Holy Scriptures”. This Deed of Separation functions virtually as a Declaratory Act in rendering uncertain her commitment to these constitutional documents. Thus Liberty of Conscience is supposed to extend to things such as attendance at the Roman mass (which the *Confession* characterises as gross idolatry), while the Communion of Saints is supposed to require ecclesiastical communion with other Scottish denominations (even though this is inconsistent with lawful separation from defection and error).

8. The Free Presbyterian Church of Ulster. The Free Presbyterian Church of Ulster was founded by Rev. Ian Paisley and others in 1951. The subordinate standards of the Church are the *Westminster Confession* and the Free Presbyterian Church of Ulster “Articles of Faith”. The denomination takes no formal position on baptism, and in the absence of covenantal teaching on the subject, the position tends to default into that of adult baptism. At present there are a few congregations in Scotland.

9. The International Presbyterian Church. The International Presbyterian Church was founded by Francis Schaeffer and has been active in England since 1969. There are also congregations in mainland Europe and Korea. In

Britain, ministers and elders are required to subscribe the *Westminster Confession* and *Catechisms* (though they may list the doctrines that they do not hold, with the Presbytery then judging whether the listed omissions are acceptable), and on the Continent subscription is to the “Three Forms of Unity” (*The Belgic Confession*, *The Canons of Dort*, and *The Heidelberg Catechism*). Since 2012, several former Church of Scotland congregations have joined the International Presbyterian Church. For such congregations, this denomination represents a disregarding of the whole of Scottish Church history and a jettisoning of many of the attainments of the First and Second Reformations.

Zimbabwe Mission: Primary Schools

Rev J B Jardine

The priority of the Church of God is and must always be the preaching of the Word as commanded in the great commission of Matthew 28:19-20. The Free Presbyterian Church of Scotland endeavours to fulfil this command, in part, by its missionary work in Zimbabwe. To complement and support the work of the gospel to sinners in Zimbabwe, the Church runs several schools.

The Church has been involved in providing education for some thousands of children for a number of decades. Currently we have responsibility for five primary schools: Ingwenya, Zenka, Lutsha, Mbuma and Thembiso. We hope to report on each of them over the coming months. The purpose of these schools is to seek that, in some measure, the children may be brought up under the nurture and admonition of the gospel, trusting to the promise of God’s Word: “Train up a child in the way he should go: and when he is old, he will not depart from it” (Prov 22:6).

General Education. At the moment there are two areas worth mentioning: Firstly, the Zimbabwe Government have brought in a new curriculum called “Family Religion and Moral Education” (FAREME). The relevant local Mission boards in Zimbabwe, along with the Zimbabwe Presbytery, are assessing the new curriculum and looking to implement it in our schools without compromising the religious and moral values that we hold so dear. Implementation of the new curriculum will be difficult for teaching staff but they have the promise, “Them that honour Me I will honour” (1 Sam 2:30).

Secondly, representatives of the Jewish and Foreign Mission Committee and members of the Zimbabwe Board are reviewing the Bible knowledge syllabus used within our primary schools. It is important for us to strive continually to provide the best possible Bible knowledge classes while waiting on the Lord to bless the souls of the children in due season. “So shall My

word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Is 55:11).

Ingwenya Primary School. Prize-giving. A prize-giving ceremony takes place at the end of each year. The ceremony begins with a Bible reading and a Psalm. As has become common in the UK, a graduation ceremony takes place at the same time, when even the youngest pupils in school graduate as they move up classes. The graduating children all receive a small gift, with special prizes being awarded to various pupils for achievement. There is also the opportunity for some of the children to demonstrate their good memories by answering questions from *The Shorter Catechism* and recalling from memory some of the Bible verses they have been learning throughout the year.

Mealtime. There is a great deal of general poverty in the area around Ingwenya. One third of the parents with children in school are unemployed. Many of the children may also be orphans, or their parents are living and working in South Africa. The school therefore decided two years ago to provide a daily hot meal for all the children. The Government are to be thanked for willingly supplying maize flour for the *isitshwala* (porridge). But the school remains responsible for supplying meat and vegetables, which have to be paid for from the already-stretched school funds. A newly-established kitchen garden helps in providing some vegetables. The children themselves look after the garden by digging, weeding and hoeing. This gives it added value as an educational activity. A chicken coop has also been built, through donations from Stadhouders Willem III school in Holland, and chickens are now bought in and fattened up before being used for food.

Repairs. Repairs to the borehole at Ingwenya have proved necessary. A new generator has been purchased and a solar-powered energy system is also being developed. It is particularly because of situations like the current fuel crisis in Zimbabwe that the Mission needs to take a pro-active approach towards contingency planning.

While we would commend the work of the schools to the prayers and generosity of our people, it is most important to pray that the children there would be saved. “And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man” (Ecc 12:12-13).

The gospel is just as much fitted for me as for you, and for you as for me. Christ and His sacrifice just meet your case, as they meet mine. The sinner’s need corresponds to what is in the sacrifice of Christ, and what is in the sacrifice of Christ corresponds to the sinner’s need.

John Duncan

God Hiding and Revealing¹

John Newton

1. What to fear. (1) *A worldly spirit.* When such a spirit prevails it is inconsistent with a work of grace and, in whatever degree it is indulged, it will proportionately retard and abate the light and comfort of our souls. The Lord compares the cares and pleasures of this life to thorns, unprofitable and painful; they produce no fruit, but they wound and tear. Yes, they are thorns in the eyes, which will prevent the great things of God from being perceived.

(2) *A spirit of self-dependence.* Do not be “wise in your own conceits”. “If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.” God gives wisdom to the lowly, but He confounds the devices of the proud. His promises of teaching, leading and guiding are made to the meek, the simple and those who are little in their own eyes.

2. What to pray for. A simple child-like temper, so that you may come to the Word as to the light and look beyond yourselves for the assistance of the Holy Spirit. Without Him your most laboured inquiries will only lead you further and further from the truth.

3. How to examine yourselves. Not by your notions and attainments in knowledge, for these you may have in a considerable degree and yet be wholly destitute of true grace. The Word of God supposes it possible that people may have great gifts, flaming zeal and much success, yet they may have no true love to God and be in His sight no better than sounding brass or a tinkling cymbal. But if you would know your state, examine it by your prevailing desires. Are your notions of grace effective to lead you in the path of duty? Do you hunger and thirst for an increase of holiness? Does the knowledge you have of Christ lead you to love and trust Him? Are you poor in spirit? You know nothing aright if you do not know yourselves.

4. You that are *believers* may see **cause to praise the Lord** for His dispensations towards you.

(1) If you were wise in men’s esteem, you might have continued fools to the end of your lives. If the Lord has taught you the secret of them that fear Him, if He has shown you the way of salvation, if He has directed your feet in the paths of His commandments, then you have the true wisdom which shall be your light through life, and in death your glory.

(2) Therefore do not be grieved that you are strangers to human wisdom

¹The conclusion of a sermon on: “At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes” (Mt 11:25). It is taken, with editing, from Newton’s *Works*, vol 2.

and glory. These things, which others prize so highly, you may give up contentedly and say, Lord, it is enough if Thou art mine. Indeed you have good reason to praise His wisdom and goodness for preserving you from those temptations which have ensnared and endangered so many.

(3) Do you desire more of this true wisdom? Seek it in the way in which you have received the first beginnings. Be frequent and earnest in secret prayer. Study the Word of God, and study it not to reconcile it, to make it bend to your sentiments, but to draw all your sentiments from it, to copy it into your heart, and express it in your conduct. Be cautious of paying too much regard to persons and parties. One is your master, even Christ. Stand fast in the liberty with which He has made you free; and while you humbly endeavour to profit by all, do not resign your understanding to any but to Him who is the only wise God, the only effectual and infallible Teacher. Compare the experience of what passes within your own breast with the observations you make of what daily occurs around you, and bring all your remarks and experiences to the touchstone of God's holy Word.

Thus you shall grow in knowledge and in grace and, amidst the various discouragements which may arise from remaining ignorance in yourselves or others, take comfort in reflecting on the fact that you are drawing near to the land of light, where there will be no darkness at all. Then you shall know as you are known; your love and your joy shall likewise be perfect; and you shall be satisfied with the rivers of pleasure which are before the throne of God, world without end.

Obituaries

Mr Iain MacLeod, Portree

Iain MacLeod was born at Glendale, on the Isle of Skye, on the last day of the year 1927. His father, Rev James MacLeod, was then the eminent Free Presbyterian minister of Glendale. Rev James MacLeod's powerful preaching and fearless stance for the truth are well remembered by those who knew him. His sense of the fear of God put out the fear of man to an unusual extent, so that he spoke out boldly against the errors of Rome and on behalf of the distinctive principles of the Free Presbyterian Church of Scotland. Those who knew both Iain and his father would say that they saw much of the father's character in the son, and interestingly, there were to be striking parallels in their spiritual experiences.

When Iain was around 5 years of age, the MacLeod family moved to Greenock, where Rev James MacLeod was inducted as pastor in 1932. Iain

had the privilege of growing up in a home where godliness was both taught and practised in no ordinary degree. However, religious instruction and example are not sufficient in themselves to change the heart of man, which by nature is independent and rebellious like the wild ass's colt. He was naturally headstrong to boot, and in these early days, like all the fallen children of Adam, lived carelessly in enmity to God and His truth, until divine grace and power intervened.

When and by what means the Lord began to deal with him at first is not clear. He seems to have had serious thoughts from time to time, though these were like the early dew and the morning cloud which vanished away. On leaving school he joined the naval cadets and then served an apprenticeship as an engineer in Greenock, before leaving his native Scotland for Canada. There he joined the mounted police and spent time in various parts of that country, including Vancouver. On one occasion, when called to attend a fire which had broken out in a local hospital, he showed great bravery. During that emergency he happened to notice a tall tower in the grounds on the verge of collapsing; in the event it fell close to where Iain was. He was unhurt, and would afterwards remark on the goodness of God in preserving his life on that occasion.

His father, anxious for the spiritual well-being of his son, and likely suspecting that the moral influence in this far country was far from beneficial to his soul, advised Iain to return home. In providence, the illness and death of one of his sisters, Daisy, proved to be the occasion of his returning home to Greenock. In 1956 he married a Skye girl, Anna MacKinnon, and they settled in Skye, eventually at Broadford, where Iain worked as caretaker at the hospital for 30 years.

He would refer to a conversation which he had with his father at some stage during these years, when his father questioned him about his spiritual state. Iain's reply was, "I have nothing. Of course, I desire to be holy, but that is common sense." His father responded quick as a flash, "No one ever got that [desire] from common sense!" Iain would add that at that very point in his experience he felt as lost as the devil himself. During his years at Broadford, the Lord was teaching him deeply in the knowledge of his lost state and the corruption of his whole nature. His experience under concern of soul and in coming to the liberty of the gospel appears to have been gradual and prolonged over many years. Yet matters came to a crisis when, under a crushing sense of the burden of sin, Iain's mind was so deeply affected that he was reduced to taking to his bed. He had none among the sons of men with whom to share his grief of soul, and those around him thought his trouble was merely an illness in his body.

As was stated above, there were parallels with his own father's spiritual experience in being led to a saving knowledge of the Divine Redeemer. He too was brought low in bodily weakness as a result of his spiritual trouble when first awakened to a sense of his sinnership before a holy God, so much so that he also took to bed and sank so low that, at one point, his life was despaired of, before spiritual relief came which soon brought a restoration of health to his body. Returning to the subject of this obituary, Iain's own time of liberty drew near.

One day he went alone out of his room to an out-building near the hospital where he worked and there in seeking the Lord he drank deeply of the consolations of the gospel. The Word came with great power and sweetness to the afflicted one through these words in Isaiah 44:22, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee". Our late friend was like the bird set free out of the fowler's snare, and sweet was the liberty he enjoyed as a sense of pardon and the favour of God in Christ flooded into his soul. He afterwards spoke more than once in a fellowship meeting about this experience, comparing it to what he experienced as a soldier during his national service when he was given a large and heavy backpack to carry for some weeks during training. Great was the relief which came when that backpack was taken away from the soldier. But then they were given another, smaller backpack to carry, which though much lighter was, he would say, "an awful nuisance", and Iain would compare it to the believer's trouble with indwelling sin.

It was some years after, when he had retired to Kensaleyre, that he made a public profession of saving faith in the Portree Congregation, in 2003. He was ordained to the office of elder on 23 November 2005 in the same congregation, where he remained until his death. He was a most willing and courageous soldier of Jesus Christ when it came to taking services in Portree and across the other Skye congregations. During a vacancy of around 8 years he, along with his fellow elder, bore the burden of the day in keeping the services in Portree. Often in later years, now in his late 80s and early 90s, he went out to keep services in felt weakness of body and a sincere sense of inadequacy. The source of his strength, he well knew, was from the Lord above and it was manifest that it was to the King of Zion that our late friend was looking for strength in these labours.

Strong in body and striking in appearance, Iain also had a vigorous mind coupled with an almost child-like enthusiasm of spirit. All he did was done heartily, and very notably his participation in, and leading, the praises of Zion. His prayers were choice, fresh and lively, with the brokenness of a self-condemned sinner, casting himself entirely on the merits of the Divine

Redeemer. He viewed himself as a beggar at the throne of grace, and often did we hear him say after lamenting the awful power of sin, "But we are allowed to beg". He was a warm-hearted man, and in his prayers his sympathy with those who were in trouble and affliction was palpable and he would often refer with feeling to the "ocean of tears" shed in this fallen and sorrowful world. His contributions at fellowship meetings were received with much relish and appreciation by the Lord's people. He was neither lengthy nor tedious, and he spoke intelligently and from the heart, sending forth the praises of redeeming love, such as when he spoke most sweetly, on one memorable occasion, of the "exquisite beauty of Christ".

He was a loyal-hearted Free Presbyterian, with an intelligent grasp of the Church's distinctive position and the need to maintain that testimony unimpaired. Iain took a prayerful interest in the cause of Christ in his native Skye and throughout the nation, as well as farther afield. Indeed, he often spoke of the promised days when the kingdoms of this world will "become the kingdoms of our Lord and of His Christ". He had an excellent grasp of the history of the Church in Scotland from the earliest days of the Celtic Church to the present time. From this knowledge, as well as from Scripture, he formed a spiritual opposition to the Papacy and so was very much alive to the deadly opposition which that evil system poses to the true Church of Christ. He also took a close interest in current affairs, scanning world-wide developments on the political arena with a keen eye, especially as these impacted on the cause of Christ for better or worse. Thus, he was well equipped to maintain a prayerful watchfulness on the walls of Zion.

Early in 2018, Iain was admitted to the Broadford hospital with sepsis, and though seriously ill initially, he apparently recovered health and was permitted to return home. Those who had been visiting him while in hospital were somewhat surprised at this recovery as some of his expressions were like those of one ripening for glory. One such visitor found him in his hospital bed with his eyes closed and obviously in prayer. When he opened his eyes he said, "Just now the devil was tempting me to give up Christ", and with great feeling he added, "but I will never deny Him". To the same visitor he said on another occasion, "I believe you and I will be in glory together". On 17 February 2018, he passed away suddenly, a few days after returning home, and entered, we believe, that place where glory dwells and where there is neither sin nor tempting devil. He is greatly missed by the Portree Congregation, who were much attached to him, and by our other congregations in Skye, where he was well known also.

In his passing away we have lost a cheerful, prayerful and exercised Christian, a true friend to the cause of Christ among ourselves as a Church

and at large, and an upright and diligent elder. Our sympathies are with his widow, Anna, and his daughter and grandchildren, who have lost one who gave them an example of godliness and who sought to point them to Christ and His merits as the only hope for poor sinners. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb 11:13). (Rev) *I D MacDonald*

Mr Iain MacLeod, Stornoway

Mr Iain MacLeod, Ranish, a deacon in the Stornoway and Achmore congregation, passed away on 23 November 2019, aged 77. Though Iain's parents were both from Harris, he was brought up in Glasgow, where he trained as an architect and latterly owned his own business. For many years he was regularly under the ministry of the late Rev Donald MacLean, and it was while considering the serious and solemn vows he was to take at the baptism of his son Angus, in Glasgow, that the Word came with power to his soul. It would appear from his prayers that Isaiah 42:3, "A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgement unto truth," was made precious to him.

He made a public profession of faith at the Stornoway communion season in February 1999. Of special help to him were two books he was given at the time by his pastor, Rev John MacLeod: J C Ryle's *Old Paths* and William Guthrie's *The Christian's Great Interest*. Matthew Henry was his favourite author while studying the Scriptures.

Iain became a deacon in 2001 and took over the superintendence of the Sabbath School. He showed a real interest in that work. His training as an architect was of use to the wider Church and, having been appointed Clerk to the Deacons Court, Iain gave of his time and gifts to the care of the properties under the hand of the Court. In other ways too Iain entered into the life of the Church, speaking at question meetings, occasionally reading a sermon from M'Cheyne to "keep the door of a meeting house open", and providing transport to the church for the elderly.

He remarked at one question meeting that "the first creation commandment was, 'Let there be light', and it was only in the mercy of God that the Lord's people come to know their darkness. The darkness the Lord's people found in their hearts would be a burden to them all their days." Iain frequently said during his last few weeks, "The Lord gave me 77 years of good health. Why should I complain?"

We extend our deep sympathy to Iain's grieving widow Christine, son

Angus and sister Catherine, and record our own loss at the death of Iain MacLeod, Ranish.

“Mark thou the perfect, and behold the man of uprightness;
Because that surely of this man the latter end is peace.” (Ps 39:37).
(Rev) *J R Tallach*

Looking to the Lord¹

A Sermon Outline by *John Kennedy*

Micah 7:7. *Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.*

The word *therefore* points to what precedes, where the reason is given why, from all other desires, he turns to the Lord to find his salvation and satisfaction in the Lord alone.

I will look unto Jehovah.

This is a looking away from all other desires.

There was nothing to keep his eye on things around him.

This implies that he knew something of Jehovah's excellence and grace.

It implies satisfaction with Him as the object of his desire and hope.

I will wait for the God of my salvation.

This is a wonderful salvation – God and Salvation.

But it is my salvation.

The salvation in which I have a right.

The salvation in which I expect His help in every time of need.

Every want supplied, every wound healed and every trial borne.

The three Persons of the Godhead are required in salvation.

Micah's waiting upon God exercised his desire and hope.

Trusting in God till the time of salvation came.

Waiting for the fulfilment of the promise.

My God will hear me.

What will your waiting avail you?

My God will hear me; He will send help in time of need.

“My God” – O what a claim!

“My God” – seeing every want supplied.

He is not ashamed of me.

He is my portion.

He gave Himself to me and I am His.

He will hear me.

¹Preached in Dingwall on 19 November 1882. It has been edited.

Application.

Such faith triumphs.

Such faith comforts.

Such faith is from above.

Protestant View

Two Converts to Romanism

Two former Anglicans have recently given their reasons for becoming Romanists. One of them, Mary Wakefield, is the wife of Dominic Cummings, the Prime Minister's special adviser, and works for *The Spectator* magazine. She became a Romanist ten years ago. The other, Gavin Ashenden, used to be a Royal Chaplain, resigning in 2017 over the reading of the Koran in St Mary's Cathedral, Glasgow. Before that he had been a university lecturer on theological subjects at the Universities of Sussex and Brighton. After consecration as a bishop in a break-away Anglican denomination, he was received as a Romanist in December 2019.

Mary Wakefield's reasons are not very substantial. She had been a nominal Anglican by upbringing, but she started to take an interest in Romanism, and found it not as absurd and gloomy as she had believed: "Transubstantiation, celibate priests, active saints, venerated bones, the dominance of Mary: from a distance, to me they all seem absurd, distasteful. But take a few steps towards them, and they begin to make frightening sense. Oddly, the more baroque [ornate] the belief, the more easily I found it slid, on closer inspection, into a coherent bigger picture."

Gavin Ashenden gives more detail, but his reasons are broadly similar. On the one hand, the Anglicanism to which he had formerly committed himself had capitulated "to the increasingly intense and non-negotiable demands of a secular culture". On the other hand, he was attracted by three things in Romanism: the apparitions of "Our Lady" from the third century through to the present time; the "eucharistic miracles" (supposed miracles connected with the mass, such as healings, radiance or levitation of the host); and the "Magisterium" (the power of Romanism to give an authoritative interpretation of Scripture). "You can find a different Anglicanism for each day of the week – almost each hour of the day", he said. "I came to realise that only the Catholic Church, with the weight of the Magisterium, had the ecclesial integrity, theological maturity and spiritual potency to defend the faith, renew society and save souls in the fullness of faith."

In both cases there seems to be a mixture of naivety, superstition and delu-

sion, with no mention of either sin or Christ. The apparitions and eucharistic miracles are the usual “lying wonders” that crop up in many false religions, and the things that Mary Wakefield mentions as absurd and distasteful are even more so when they are seen close by.

The “Magisterium” is a nose of wax which turns this way and that according to convenience. Anglican orders were declared “absolutely null and utterly void” in 1896 by Pope Leo XIII, but Bishop Ashenden’s episcopal consecration is “considered to be valid in the line of Catholic apostolic succession, though not licit”. When the former Anglican Bishop of London, Graham Leonard, became a Romanist in 1994 he was re-ordained *sub conditione* (conditionally) owing to there being “prudent doubt” about the invalidity of his previous Anglican ordination. Such hair-splitting manoeuvring is devious and puerile inconsistency, not “theological maturity and spiritual potency”. But the Papal show goes on, and it will continue to entrance and ensnare poor sinners and keep them from Christ until “with violence” the whole system is thrown down (Rev 18:21). DWBS

Notes and Comments

Britain’s Prime Minister

The recent General Election in the United Kingdom has given Prime Minister Boris Johnson’s Conservative Party a commanding majority in the House of Commons. The result holds out the prospect of ending the period of deadlock and uncertainty which has characterised the political scene since the European Union referendum in 2016. That period has witnessed a tide of acrimony and division which seems to have risen to great heights throughout the country and it appears likely that such bitterness and incivility has been greatly increased through the prevalence of social media. The generation in which we live is more and more characterised in their behaviour and attitudes by ungodliness, selfishness and disregard for others. The Apostle’s words concerning the godless in his day seem to have a special resonance in modern Britain, “hateful and hating one another” (Titus 3:3). The measure of restraint which was underpinned by the acknowledgement of Christianity in national life has been greatly reduced and every aspect of society is affected by it for evil.

The Prime Minister himself, in his own life, demonstrates how far the British people have departed from the morality and principles of the Word of God. He is the first Premier to live openly in 10 Downing Street in the sin of fornication with an unmarried woman he has taken to be his “partner”,

having successively divorced two previous women to whom he had been married. He is widely reported to have had numerous adulterous affairs, having children born out of wedlock and fathering two children who were aborted by a journalist he was having an affair with. This disgraceful catalogue readily explains why it has been said of the Prime Minister that he draws inspiration from the ancient Romans and Greeks while he is repelled by the early Christians. It is not insignificant in this connection that the morality of the early Church was vastly superior to that of the pagan world around it. We fear our people are being set an evil example by those in positions of authority that will bring the same kind of divine retribution on our beloved nation that came upon the civilisation of imperial Rome, so admired by our Prime Minister.

Mr Johnson made his central policy pledge during the election campaign a promise to “get Brexit done”. As is to be expected with worldly politicians, he made his pledges without the least reference to the will of God and the need for His blessing in providence. Until Britain is brought to repent and return to the Lord we will sink further into the mire of depravity and godlessness, whatever our relations with the EU may be in future. We hope indeed that, in answer to the prayers of many of the godly over the years, Britain will exit the EU. But even more fundamentally, we long for such an extensive revival of true religion as would turn our rulers and our people back to the Word of God as the cornerstone of our national life. AWM

House of Commons Prayers

Mr Kenny MacAskill, the former Holyrood Justice Secretary, who was elected to Westminster at the recent general election, has been quoted in the press as saying that the prayers said at the beginning of each House of Commons sitting are “very bizarre for a twenty-first century democracy and most especially in a multi-faith and multi-racial country”. He compared the Commons’ prayers, which are Christian, unfavourably with the Time for Reflection at Holyrood, which is open to “all faiths and none”. Writing in *The Scotsman*, he went on to say that “Westminster looks and sounds anachronistic in comparison”.

Sittings in both houses of Westminster have begun with Christian prayers since 1558. Currently prayers are read rather than extemporaneous, with those in the Lords being read by the leading bishop present, and those in the Commons by the Speaker’s Chaplain. Attendance is voluntary. The prayer generally used in the Commons is as follows: “Lord, the God of righteousness and truth, grant to our Queen and her government, to Members of Parliament and all in positions of responsibility, the guidance of your Spirit.

May they never lead the nation wrongly through love of power, desire to please, or unworthy ideals but, laying aside all private interests and prejudices, keep in mind their responsibility to seek to improve the condition of all mankind; so may your kingdom come and your name be hallowed. Amen.” The use of “your” when addressing the Most High is to be deplored, but the intention is to seek His guidance and blessing on the work of Parliament.

Those who criticise the existing prayers as “anachronistic” and “non-inclusive” are intent on the secularisation of the UK; they do not wish to acknowledge that God is sovereign and that we should seek His guidance and help in all that we do. “For of Him, and through Him, and to Him, are all things: to whom be glory for ever” (Rom 11:36). FRD

Church Information

Presbytery Meeting (DV)

Outer Isles: At Stornoway, on Tuesday, March 24, at 11 am.

Committee Meetings

Synod committees will meet, DV, in Inverness Free Presbyterian Church on Tuesday, March 17, as follows:

- 10.00 - 10.30 Church Interests Committee
- 10.30 - 12.00 Training of the Ministry Committee
- 12.00 - 13.00 Sabbath Observance Committee
- 13.00 - 14.00 Overseas Committee
- 14.00 - 15.00 Outreach Committee
- 14.00 - 17.00 Finance Committee
- 15.00 - 17.00 Religion and Morals Committee
- 18.00 - 19.30 Publications and Bookroom Committee
- 19.30 - 20.30 Welfare of Youth Committee

(Rev) K M Watkins, Clerk of Synod

Bookroom Fund

By appointment of Synod, the Special Collection on behalf of the Bookroom Fund, is due to be taken in congregations during February.

W Campbell, General Treasurer

Acknowledgement of Donations

Congregational Treasurers acknowledge with sincere thanks the following donations:

Laird: *Door Collection:* Friend, Mellon Charles, £220; Friend, Holland, £422.04. *Eastern Europe Fund:* Friend, Aultbea, £30; Friend, Shildaig, £20; Friend, Holland, £422.04. *Magazine Fund:* Friend, Mellon Charles, £40. *Sustentation Fund:* Anon, £50.

North Uist: The family of late Rev D A K Macdonald, £1000.

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. **Beauy** (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; **Strathay:** 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.

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