

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, Gisborne; Maware, Staffin; **Fourth:** Glasgow, Mbuma.

May: First Sabbath: Aberdeen, Donsa, Grafton, Leverburgh, London; **Second:** Achmore, Kinlochberrie; **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: Beaulay; **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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Christ in the Midst of His Churches

The Apostle John was directed to write letters from Christ to each of the seven churches in Asia, the Roman province occupying a large part of what is now western Turkey. In the first of these letters, to the church in Ephesus, the Saviour speaks of walking “in the midst of the seven golden candlesticks” (Rev 2:1). No doubt we are intended to think of the candlestick, or lamp stand, in the tabernacle and of the candlesticks in the temple, whose purpose was to give light there.

John had already explained that these candlesticks represent “the seven churches”, and we may at once deduce that these churches were intended to send out light into a dark world, as is true of the whole church of God today. But the light that is to shine out must be the God-given light that comes through the Scriptures. The Psalmist understood this and sang, “Thy word is a lamp unto my feet, and a light unto my path” (Ps 119:105). He could not make his way through this world apart from the instruction he was receiving from the Word of God; but because he was listening to God’s truth, and as long as he was obedient to it, he could go on his way safely. So as long as what is proclaimed in any individual church is the pure truth of God’s Word, a clear light is shining out which makes it possible for those who hear the Word to depart from the darkness of sin and ignorance.

How much sinners need to learn that they are going on in darkness, in sin and in ignorance! Otherwise they will never turn from that way that leads on to everlasting darkness. And it is the responsibility of the Church of God to teach sin-darkened souls by faithfully proclaiming Scripture teaching about the solemn reality of sin and its consequences. Yes, Christ commissioned the Church to go “into all the world, and preach *the gospel* to every creature” (Mk 16:15), but no sinner will take the gospel seriously who has not discovered something of the seriousness of sin.

The Church has been entrusted with “the light of the glorious gospel of Christ” (2 Cor 4:4), the good news about Christ and salvation through Him – that He, the eternal Son of God, took human nature, so that He might bear the guilt of a countless multitude of sinners and bear it away. What wonderful

light the Church is able, by God's blessing, to shine into the darkness of a sinful world when it proclaims the gospel, when it makes known that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (Jn 3:16). And when the light shines into an individual soul, it is because the Holy Spirit has put new life there, so that this soul is made able and willing to receive Scripture truth, trusting in the Saviour as He is revealed by the light of the gospel. How we should plead before God that, for Christ's sake, this light would shine, first into our own heart so that we might believe and be saved, and then that the light of the pure gospel would spread into all parts of the world and penetrate the darkness of multitudes of individual souls!

Yet we must heed Jesus' warning: "If . . . the light that is in thee be darkness, how great is that darkness!" (Mt 6:23). In his commentary, Matthew Henry applies these words as follows: "It is of the last importance in religion that we be right in our aims and make *eternal things*, not *temporal*, our scope". Accordingly we may say that it is of the greatest importance for the Church to be right in its aims: to have the glory of God and the spiritual good of souls in view in all that it does. The Church, and every minister in it, must be supremely conscientious to ensure that what is proclaimed from the pulpit is consistent with Scripture, so that it is pure light that shines out from its pulpits. Otherwise listeners are in even greater danger of remaining in the darkness of spiritual ignorance, imbibing false doctrine or, at best, acquiring confused ideas about what God has revealed. In that case, how great their darkness will be! What a responsibility lies on the Church to declare clearly and faithfully the teaching of God's Word!

Let us notice further that Christ is *walking* among His churches. Matthew Poole's *Commentary* points out that Christ is "not an idle spectator, but present with His Church, to observe how all in it walk, and perform their several parts, and is at hand either to reward or punish them".

Before His ascension to glory, Christ promised to be with His disciples, and therefore to be with His Church, "unto the end of the world" (Mt 28:20). Apart from this presence, the Church can never flourish; indeed it would cease to exist. But, in the light of this promise, the Church can be sure that it will never be allowed to disappear altogether. It may become weak, numerically and spiritually, but while Christ walks among the churches – which He will do while the world remains in existence – the Holy Spirit will never be totally withdrawn. He will never cease to work; sinners will always be brought to repentance and faith, however few may so be brought at particular times in the Church's history; and they will all grow in grace until they are taken at last to the perfection of eternal glory.

The Church is never left altogether to itself. If it was, nothing effective would be done to advance God's kingdom. It is always true that it is "not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zec 4:6). The withdrawal of the Holy Spirit is the greatest punishment that can befall a church of God. Unfaithfulness in any part of a church's witness may be followed by the Spirit working less, and less powerfully, which may result in a downward spiral into unscriptural doctrine and practice and spiritual weakness. However mighty, in human terms, a particular denomination may have once been, in numbers and influence, the absence of the Spirit will leave it weak, even in these outward aspects which every observer can recognise – numbers and influence, for example. A church that does not stand for anything very much, unless to support the ungodly ideas that dominate the society in which it exists, can never have much influence on that society. And this is what we see in so many denominations today.

If God does not work savingly, the proportion of believers in the pews and the proportion of converted ministers in pulpits will diminish; spiritual life will become weaker; biblical content in the preaching will become less. And the decline will continue – unless, in God's wonderful kindness, the Holy Spirit will return and work powerfully. It is not the power of human learning, it is not the might of human activity, that will build up churches. It is only the presence of the King of His Church, working by the Spirit, that can do so.

Yet Christ still walks among the churches. And that fact is what should give us hope, in the midst of so much discouragement – a fact that should encourage preachers of the gospel to believe that He will yet send His Spirit to apply to sinners the truth proclaimed, on a scale that we have never seen in our generation, and even on a scale that the world has never yet seen. It should further encourage these preachers and all who know their way to the throne of grace, however weak they may feel in themselves, to plead that the Lord would "in wrath remember mercy" (Habakkuk 3:2) and grant an outpouring of the Holy Spirit to revive the Church through the conversion of large numbers of sinners and the spiritual growth of His children.

As Christ walks among His churches, He sees, as He did in the churches of Asia, their weakness, their needs and their faithfulness or lack of it – in whatever degree these are present. He has the power to strengthen them in their weakness, to supply their needs, to reward their faithfulness and to rebuke them for their unfaithfulness. He has the power to cause churches to make eternal things, rather than temporal, their chief aim. May the Lord indeed hear the cries of His children who sigh and cry for the abominations done in the land and even in the churches. He is able to do so, and He will.

“I Give It All”¹

A Sermon by Rev Angus Smith

1 Chronicles 21:23. *And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.*

We should like first of all to glance at the background to all this. Israel had sinned against God, and God was ready to punish Israel. He allowed Satan to tempt David to count all the warriors he had in Israel. He did not have to do that; he had conquered all the nations round about; he had built up an empire. But still David wanted to count all the men he had over the age of 20. The number of those counted was given him, and he had about twice as many warriors as Joshua when he entered Canaan many years before.

But there was a law in Israel that if the men over 20 were counted, half a shekel was to be given to the Lord for each of these men. David did not think about it; it was not the cause of the Lord that occupied his mind; it was his own pride and glory as the king of Israel: How many soldiers do I have? But God had permitted Satan to tempt him to do this, and David fell in with the temptation to be a great king. God was angry with the nation, and so God smote them because of David's sin. And 70 000 of these men were killed by the plague. Just to make sure that the people knew that it was the Lord who had brought this punishment about, He commanded His angel to stop over Jerusalem with a drawn sword.

You know how the human heart is: a plague might come; many might die; and people talk about chance – as if God does not rule. There is Aids in the world, and they say, What does that have to do with God, with judgement, with sin? But all of these things have to do with God reigning in this world. He visits nations whether they recognise His hand in these visitations or not. He brings great nations down, and the blinded rulers of these nations may not understand what is taking place. They only think of economic matters – and of economic advancement. They do not think of spiritual good; they do not think of God's blessing! But at this time, in Israel and Jerusalem, they all knew that the plague which killed these men was from God.

When the plague broke out, David went before the Lord and confessed that he was guilty, and that he and his family should be punished rather than the people of Israel at large. God commanded David to go to Ornan the Jebusite and ask Ornan for his threshing floor, the place where Abraham had

¹Preached in Chesley, Ontario, on 15 October 2000, on the Sabbath evening of a communion season. The headings have been added.

gone up with his son Isaac many years before, up on Moriah, where the temple was later to be built. This man Ornan is elsewhere called the king of the Jebusites; he lived in the upper part of Jerusalem. When David became king, the Jebusites in that part were independent – they had not been conquered. They used to mock the Israelites, saying that the lame and the blind could keep out all their enemies. The rocks must have been difficult to scale. But David sent his own warriors up and they overcame the Jebusites, and the place became part of David’s kingdom.

Ornan was still king there. We have every reason to believe from what we read in this chapter that his heart had been conquered by the power of God, that he became a believer. In 2 Kings we read the same history and he is called Araunah. The man is still a farmer and threshes his corn, although he is a king. God told David to set up an altar on that threshing floor and sacrifice on it, and that the punishment would cease.

God was really guiding David to the place where the temple would later be built, the very place where the Jews and the Palestinians are fighting at this time, for a mosque is now on that very spot where the temple used to be. You see how God draws attention to the Jews; everybody is hearing something about the Jews, and the world cannot forget them. God has a purpose in all that, because one day the Jews will come back to God as a branch that was once broken off and will be restored. When they come back they will be a means of great blessing to the Church of Christ in the world.

We see David make his way to Ornan, who had been hiding with his four sons because he saw the angel with the drawn sword. But when Ornan saw David coming, he went out to David and made obeisance to him, because David was his king. David could have commanded the man to come to his palace, but he showed great humility in going to the man – that is the kind of thing that you would not normally associate with the kings of that area. But David was humbled in his heart and he went to meet Ornan. And he came in humility to meet David. You see the Jew and the Gentile meeting – and that is how it is in Christ – they meet in humility, they meet in Christ; they meet in the grace of God.

David and Ornan. David came to Ornan and to his threshing floor. In the threshing floor we have separation – the straw from the wheat, and then the ears from the chaff. It is just like the cross, where you have two thieves with Christ, one on the right hand and one on the left. It was a place of separation; they had been malefactors together – evil men together – but they were separated by Christ. One become a believer, and one perished as he was and went to a lost eternity. And wherever we have the gospel, there we have separation. Every time you hear the gospel you are choosing. O, you

say, I am not! Friend, you are. You cannot hear the gospel without, at the same time in your will, making choice of Christ or rejecting Him. It does not matter what people say, it is either one or the other.

Here we see Ornan making this statement, "I give it all". David asked for the threshing floor; he was going to buy it, but you see the beautiful spirit of Ornan. He said to David, "Take it to thee. And let my lord the king do that which is good in his eyes." You see, Ornan wanted to promote the cause of the Lord as much as David did. He said, "Lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all". See the beautiful spirit of this man: You need my threshing floor for the cause of the Lord, to raise up there an altar to God. Take it, I give it to you.

He says nothing about payment; he wants to give it. Not only so, he said, but take my threshing instruments to use them for burning on your altar, and take my oxen and sacrifice them on your altar; not only so, take the wheat – as a meat offering – that I was making ready for my family. When the blood was shed and the animal was offered up, the next offering would be a fellowship offering; part of it would be burnt on the altar, and the rest would be shared among the family, and they would eat together. The priests could eat with them and all those who were gathered together there, and God was eating in the sense that part of it was burnt on the altar. Cain came with a fellowship offering, but he forgot to come with blood, and without the blood God will not accept *any* offering. Without the shedding of blood there is no remission of sin. But Ornan said, "I give it all": the threshing floor, the wood, the oxen, the wheat, all that I have here; I don't hold *anything* back. How David must have been amazed at the beautiful spirit of that man, giving it all for the Lord's cause!

David and Jonathan. This must have made David think about Jonathan, his great friend. David killed Goliath the giant; he had gone out by faith with a sling and stones. He slew Goliath, and the Philistines fled. When he came back, carrying the giant's head, Jonathan in his soul loved David, because Jonathan himself had gone out by faith with his armour-bearer to meet a band of Philistines and overcame them. He recognised his own spirit and faith in David. That is how God's people come to love each other – they see Christ in each other; they see faith in each other; they see the same principle in others as works in their own life. Therefore they are knit to each other; Jonathan in his soul was knit to David; he took off his princely robe and gave it to David. In effect he gave David all his glory as a prince – his place as a prince, in effect. It was as if he was giving David the kingdom.

That was in his heart; later on he spoke of David as having the kingdom

and being king – he gave it all. Jonathan that day in his heart said to David, I give it all. He would keep nothing back. And when this Jebusite king came in such humility, with such graciousness of heart to the Lord’s cause, David must have thought of Jonathan, whom he had known and who had died.

Since David had become a king, he began to fight the enemies of the kingdom. He never lost one battle, and every time he overcame the enemies, he would not keep any of the silver and gold he gathered. He laid it aside for the Lord’s cause, thinking of the temple that would be built one day, on that very threshing floor. The glory of the Lord meant everything to him; he desired God to have a house, a stone house instead of the tabernacle made of materials, like skins and linen, that they had taken out of the desert. David was giving it all; his heart did not dwell on these things, and you see he had the same spirit that Araunah had and that Jonathan had.

Abraham. He left for the land of Canaan in his seventies. He was an old man, and his wife was old; they could not have children. Yet at the age of 100 he had a son, Isaac. And God promised that through this son would come the Saviour, the Messiah; through this son, the whole earth was going to be blessed with the gospel. So Isaac was very precious. But God said to Abraham: “Take thy son, thine only son Isaac . . . and offer him there for a burnt offering upon one of the mountains which I will tell thee of”. The Word of God tells us that Abraham sacrificed him in his heart. He became willing; he sacrificed him – he raised the knife over his bound son, who must have been close on 20, a man. And the son would have acquiesced in what was taking place, allowing himself to be bound. O the faith of Abraham and the faith of Isaac! Abraham raised the knife, and the angel of the covenant, the Lord Jesus, called out to him, not to bring his hand down on the lad. Yet in his heart he had given all. He believed the Lord would raise his son from the dead if this happened, but still he was made willing to give all. You see how grace can work.

The widow and her mites. During the ministry of the Lord Jesus He was in the temple, watching rich men coming in and putting their gifts into the treasury. These rich men gave a great deal. No doubt many of them would have liked to show what they were putting in before they let it fall in. But there came a poor widow, and she had two mites, just a quarter of a cent. And the Bible says that she threw these two mites in. She had nothing to display so that people might see what she was putting in, but the Lord Jesus saw it all; He saw their hearts and said that this widow woman had put in more than they all, because she has put in her whole living.

She had nothing left for food or drink, nothing to buy anything she needed. You see the spirit: I give it all. She was giving herself to the Lord. But what

was going to happen in the future? She left that in His hands. The Bible does not say that she recognised Christ, that she knew that the eye of the Saviour was upon her, but the eye of her God *was* upon her and it was He who could say of her that she gave it all.

The Lord Jesus. Let us go on to something even more wonderful and think of the Lord Jesus Himself. The God of Glory needed nothing; He had all glory. It could not be added to; He was totally happy and content. God is blessed, and the triune God had fellowship within Himself – Father, Son and Holy Spirit. God is love; where do we see that? In the companionship of three Persons who eternally have fellowship one with another in the Godhead. And the great fountain of all love is in God Himself.

Christ had all. But He came into this world; He took the nature of sinful man. Although He had no sin, it was our nature He took. There is only one human nature, and He took of that human nature which had fallen, but He was not a sinner – He was separate from sin, undefiled. He was God in the flesh. He could not sin, but He became the sacrifice, for He took the place of His people. The hell that belonged to them was, as it were, in a cup – the guilt of His elect laid upon Him. He took that cup and drank it, and no one but God Himself will ever understand the depths of suffering through which Christ went to save His people. We will never understand it except in a measure, but He gave Himself; He poured out His soul unto death.

He took the accursed death of the cross, for the implacable justice of God dealt with Him. Christ took upon Himself suffering which left all other suffering far behind. If you take all the suffering of hell and if you take all the suffering of this world, it was but a drop in the suffering of the Lord Jesus. He loved His own and He gave Himself for them; He said, I give it all. That is the gospel. That is what He says to those who trust Him as Saviour: I give it all. Because I loved you from all eternity, because the Father gave you to Me, because you are Mine in the eternal covenant, I give it all. Surely, friends, we should be found at His feet adoring Him, worshipping Him and setting our hope and trust in Him for eternity. But blinded man does not see this; he does not want to see it or understand it. But when the Holy Spirit begins to work in our hearts, we stand in awe. He gave it all. He poured Himself out to an accursed death in my room and stead.

God's work in sinners' hearts. The Apostle Paul became the slave of Christ; he could say, I give it all. He was willing to suffer and die, willing to go through anything for Christ. Why? Because he had gazed upon Christ and what Christ had done for him. And he said, "Who loved me, and gave Himself for me". He could say, He gave it all; He kept nothing back; He drank the cup of damnation lovingly in my room and stead!

We can go beyond that to the sinner without Christ and without hope in the world. How does the Holy Spirit work in his heart? You see, we are all full of pride and, when we hear that we are sinners and need to be saved, the first reaction is, What will I *do*? I will make myself a good person; I will carry out good deeds. Foolish man says, I have good deeds and I have bad deeds, and if my good deeds will be more numerous than my bad deeds, I will get to heaven. But when we read the Word of God, we see that all is sin, sinful imagination. God says of a man who is outside Christ, who has no faith in Christ, that there is nothing good in him – from the sole of the feet to the crown of his head. Man is a fool who thinks by his good deeds to pay his passage to heaven – he cannot do it.

Ministers preach the gospel and say, You must stop depending on what *you* do; you must come as a broken, poor sinner to the feet of the Saviour; that is the only way. But man says, No, this is the way; I will do this, and I will do that; I will read the Word of God, and because of all my reading I will get to heaven; I will pray a lot, and because of all my praying I will get to heaven; I will attend the means of grace a lot, and because of all my attending I will get to heaven. Do you know that reading is meant to be a *bridge*? You are supposed to reach Christ though your reading. And prayer is a bridge; you are supposed to go across that bridge to Christ. And listening to a sermon is a bridge; you are supposed to go across it to Christ. You do not stop at the Word, at prayer and at listening to a sermon and say, Because of all my reading and praying and listening, I will get to heaven. You do not get to heaven that way. You are abusing the means of grace; it's only a means to an end, and the end is Christ.

And what does God do? When He is dealing with a sinner, He breaks his pride, the fearful pride that is in the human heart; He has to destroy it. He has to make you a beggar; He has to make you come admitting you can do nothing to save yourself, saying, I have tried, I have failed. The poor sinner comes to the Lord and says, I know I am worthy of eternal destruction. He might say, Do with me as Thou wilt; I am in Thy hand. If Thou wilt put me to hell I can say nothing against Thee, because I am worthy of hell, but if Thou wilt save my soul, I will praise Thee for ever. And the man who has come to that place is a saved man, because he has been renewed in his will. He is now saying, Thy will be done – not my will be done, but Thy will be done. Do with me as Thou desirest. Whether he realises it at the time or not, the Holy Spirit has renewed him in his will.

Faith comes when a man is made empty before the fullness of the Saviour; he says, I give it all. He gives up the fight against God, and all false ways of salvation; he says, I desire to belong to Thee; I desire to be Thine for ever.

I desire my will, my heart, my soul, my body to belong to Thee; I desire all that I have to be Thine; I give it all. That is what grace does; that is what the Holy Spirit does. And where are we tonight? How are we in our own wills, in our hearts, in our minds? Have we been made a willing people in a day of His power, or not?

Giving all? Are we temporising, giving a little here and there? No, that will not do. Unless we are totally willing to follow the Lord, nothing else will do. George Whitefield was preaching over on this continent and spoke to a barber about his soul. The barber just said to him: "I'm all right; I'm doing my best. I'm doing my best, and what can you do better than your best?" So, Whitefield went to his barber shop and there he was cutting someone's hair. Whitefield got up and went to the vacant chair and called the next customer to come and sit there. Then the barber turned and asked, "What are you doing?" Whitefield said, "I'm going to cut this man's hair". "But can you give a haircut?" "I don't know," he said, but I am going to do my best." The barber answered, "Your best is not good enough for me". Whitefield said, "Neither is your best good enough for God".

People say, I'm doing my best, and what do they mean by that? They mean they are going according to their conscience. But the man who is not saved has a sinful, fallen conscience. The man who is saved says, I seek to go according to the Word of God. The Word of God comes before conscience; it is what God says. But there are various kinds of conscience in the world. There have been cannibals who would kill their fellow men and eat them, and their conscience praised them for that. The Roman Catholic Church has taught that you can kill men to promote the Church, and this has been done time and time again – that was according to their conscience. Protestants were massacred in France, Holland, Ireland and many other places to promote the Church.

In any case, nobody in this world has ever acted according to his conscience. Everyone's conscience condemns him for many things he has done. So you will never be saved by saying, I do my best; I go according to my conscience. Your conscience has to be Bible-centred; it has to be centred on the will of God. You have to be changed in your heart; you have to be able to say, I give it all. Yes, the adulterer, the Sabbath breaker, the thief, the murderer, the liar – whatever a man may be, whatever sins he loves – must be changed Godward; he must be brought to say, I give it all.

Do you give all? The Lord says, "Son [and daughter], give Me thine heart". If He has my heart, He has my all. He says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" – thou shalt love the Lord thy God with *all*. You

must be centred on Him – you must become nothing and He must become everything. Ornan said before David: “I give it all”. He wasn’t just giving to David, he was giving to God; he was giving to the God in whom he now believed. Can you say, I give it all? Or do you still say, I cannot; I cannot give my heart to Christ; not yet, but maybe sometime in the future. And maybe you say, When I go home, I’ll think it all through. When I go back to my house, I’ll go on my knees and I’ll pray about it. Why do you say that? Because you have not been made willing. You see, when God makes you willing, you do not say, When I get home. You do not say, Later on I’ll do this. You do not say, As soon as I enter my bedroom tonight, I’ll get on my knees and pray about it all. That is not, I give it all.

You are not in the right place. When God works, He says, Today. When God works, He says, Now. When He speaks to you and to me, He calls this “the appointed time”. He has the authority to demand, of you and of me, that we give all – that we give all in our hearts *now*, when we are before Him. The devil will say, Now, take it easy; don’t hurry; it’s not something to be hurried through, you know; take it easy; think it all through; wait until you get home. And he gives you more and more arguments. And why? Because he is out to get you all, to have you body and soul in a lost eternity. My dear friend without Christ tonight, where are you going to spend eternity? You are with people tonight who have said already to the Saviour, I give it all. Imagine being among them, sitting beside them now, and yet one day being in a lost eternity without any hope of remedy and remembering that you were among people who gave all to Christ.

So Ornan gave it all. He gave the threshing floor to David, and David built the altar, an altar probably of stone. He offered up the sacrifice, and God answered. He caused fire from heaven to burn up the sacrifice to indicate that He was satisfied. But God is only satisfied when He looks upon Christ, and all of these things were pointing to Christ. He is the altar; He is the sacrifice; He is the priest; He is salvation.

Has the power of God come into your own life? When it does, you do not feel strong; it makes you weak and helpless and needy. O friends, take these words with you: I give it all. I beg you, think of these words. Do not let them go. The devil, as a fowl of the air, would take the seed out of the very heart. That’s what Christ says about him: he would take the seed out of the heart. That is, if the Word of God has influenced you, the devil brings in something else to prevent any more influence: maybe he brings in foolish talk, maybe foolish thoughts, maybe companions. Then the thoughts go, and you forget them and you wonder what the text was. But the text was, “I give it all”. Take it with you; take it with you for all eternity.

Robert Bruce of Edinburgh¹

A Review Article by *Rev W A Weale*

This book was first published in 1907 and reprinted by the Banner of Truth Trust in 1961. This new edition, beautifully presented and printed, will be welcomed by all who are interested in the history of the Church in Scotland between the first and second Reformations and in the story of Robert Bruce, who was a worthy successor of John Knox.

While there is some uncertainty about the date and place of Robert Bruce's birth, we are told, "It is probable that he was born in Airth Castle in Stirlingshire in the year 1554". The author goes on: "The claim of the family of Airth to high rank in Scotland could be established both on the male and on the female side. . . . Sir Alexander Bruce, the Laird of Airth, could show a direct line from King Robert the Bruce, while his wife, Janet Livingstone, had a genealogy no less eminent, being a great-grandchild of James 1" (pp 3-4).

Sir Alexander Bruce, father of Master Robert, is described as "a rude bluff Baron, with a goodly proportion of acres for his estate, and behind him a powerful following of retainers". It is made clear also that Sir Alexander "was lavish to a fault, and his descendants judged him too liberal with his possessions, even to the impoverishing of his estate" (p 6). The Livingstone family were Roman Catholic and strongly opposed to the Reformation, which comes out in his mother's opposition to Robert studying for the work of the ministry.

After a most informative chapter on the "Kinsfolk and Connections of Robert Bruce", we go on to learn of his conversion. It is noted that, if the year of Bruce's birth is uncertain, he leaves us in no doubt as to the exact time of his new birth. It was, as the title of the chapter informs us, on "The Last Night of August, the Year of God 1581". His parents wished their highly-gifted son to study civil law, and initially that is what he did. After a course in the Humanities at St Andrews – when he, along with his friend James Melville, would have sat at the feet of Knox, then in his closing years – Bruce went to France and the Low Countries in pursuit of further studies, before returning to Scotland and taking up employment.

There then follows his own very graphic account of that never-to-be forgotten night in 1581. He speaks of "the wrath of God pressing me down as it were to the lowest hell. Yea, I was so fearfully and extremely tormented, that I would have been content to have been cast into a cauldron of hot melted

¹This article reviews *Master Robert Bruce, Minister in the Kirk of Edinburgh*, by D C Macnicol, published by the Banner of Truth Trust, hardback, 264 pages, £12.50; it is available from the Free Presbyterian Bookroom.

lead, to have my soul relieved of that unsupportable weight” (p 21). At length, however, Bruce was directed to the mercy of God in Christ, and his life as “a new creature” began. Between 1581, when he was converted, and 1583, when he re-appears in St Andrews University, we have no information and Macnicol suggests that, like Paul in Arabia, he “retired that he might meditate and allow his resolve to mature” (p 24). At any rate, there follows an account of his theological studies, which, everything suggests, he attended to with the utmost diligence.

On being called to the Kirk of St Giles’, Robert Bruce showed great hesitation, no doubt because of the high profile of this church and because it was where King James VI worshipped. However, it soon became clear to him that this is where God intended him to be, and so began a ministry that drew large crowds. John Livingstone said of his preaching that, in his opinion, “never man spake with greater power since the Apostles’ days”.

That the new minister was no “court preacher” is evident from the fact that, when the King was present, “he was wont to pay His Majesty the compliment of singling him out for a direct exhortation”. For example, when James was behaving himself rudely during a service and talking to those about him, Robert Bruce paused on a couple of occasions, and the King fell silent. The third time Bruce turned to him and spoke: “It is said to have been an expression of the wisest of kings, ‘When the lion roars, all the beasts of the field are quiet: the Lion of the tribe of Judah is now roaring in the voice of His gospel, and it becomes all the petty kings of the earth to be silent” (p 38).

Despite such rebukes, the relationship between the King and Robert Bruce for a number of years was, while strained at times, on the whole very good. When James went to Denmark for his young bride in 1589, the affairs of state were entrusted largely to the wisdom and care of Bruce, and several letters were sent to him which spoke of the King’s confidence and trust.

This relationship, however, was not to last and we learn of the increasing tension between the King and the Kirk, and especially between the King and Robert Bruce. Two events brought things to a head. First, the brutal murder of the Earl of Moray by the Earl of Huntly, who was a friend of James. The Kirk had no option but to speak out about this. The minister of Stirling, Patrick Simson, in a sermon turned his attention to the King, who was present, and told him that the question would yet be put to him, “Where is Abel thy brother?” The second matter that especially soured relations between James and Bruce was, as the chapter is entitled, “The Matter of Gowrie”. This concerned the murder of two brothers, a mysterious event that seemed to implicate the King. James denied any part in this, but Bruce refused to accept his denial, at least for a long time.

The breach between the two men never healed and it led to three spells of exile for Robert Bruce. The first of those was to France, from 1600 to 1601, and then two in Inverness – the first from 1605 to 1613 and the second from 1622, following a business visit to Edinburgh. This visit, it appears, was to settle domestic affairs following the death of his loyal wife Martha Douglas. Edinburgh, however, was at that time out of bounds for Bruce and so, despite the fact that he was now close to 70, he was sent back north again. These periods in Inverness – while times of great hardship and danger (he narrowly avoided an assassin’s bullet during his first period there) – were also times of great blessing, for he was free to preach the gospel, and multitudes from districts north of Inverness attended his ministry and were brought, like Legion, from being a fierce and barbaric people, to the feet of the Saviour.

This final exile lasted until March 1625. By that time, “James the Sixth was gone to his account, and King Charles did not insist on his exile, but permitted the aged minister, for the short remainder of his days, to dwell in his own house in Kinnaird” (p 215).

His final years however were by no means years of inactivity. Although James had established Episcopacy throughout Scotland, Robert Bruce was free to go around the Lowland towns and villages, preaching the everlasting gospel, and only the Judgement Day will reveal the blessing which attended those years. One of the highlights of that time was the memorable communion at the Kirk of Shotts in June 1630. The name of John Livingstone is especially remembered in connection with that occasion and particularly his sermon on the Monday when, it is said, around 500 were awakened and brought to the Saviour. Robert Bruce was one of a number of famous ministers present, and it is most likely that it was he, now approaching the final year of his life, who would have conducted the action service on the Sabbath day. On 27 July 1631, Master Robert Bruce departed this life and it is reckoned that an immense crowd of 4000-5000 mourners of all ranks assembled at his funeral.

Much more could be said about the letters of Bruce which are still extant; also about the remarkable visions and dreams which he was favoured with, but especially about the “Sacrament of the Supper” in St Giles’ and the rich quotations from Bruce which we are given. His thoughts on this subject can be read at length in his *The Mystery of the Lord’s Supper*. We learn that in 1590 as many as 12, or even 16, tables were served at a communion service, with as many as 100 sitting at each (p 85). We also learn that a great number of young people were at the table.

We conclude with Macnicol’s summary of his character: “On the whole, the portrait of Bruce discloses a man of commanding intellectual gifts, of

iron resolution; stubborn, and even what the Scots call ‘thrawn’, a man of great practical gifts, unwearied in the service of the Church, and in the effort to advance Christ’s kingdom; emotional, affectionate, devoted to every cause which he espoused, implacable towards the enemy; chiefest of all, a great Christian, in daily fellowship with the spiritual world; earnest in Bible study and the practice of prayer; one who, as he himself expressed it, ‘lived by the faith of the Son of God’”. The writer goes on: “When we add to all these moral and intellectual gifts Bruce’s command of influence on account of his family name, it becomes clear that such an one as he was bound to leave a trail upon the page of history. He occupies a place midway between Andrew Melville his master and Alexander Henderson his greatest disciple. The history of the Church, and the career of a great churchman like Bruce cannot be ignored by those that would appreciate the formative influences of that period” (p 160).

This book is highly recommended.

Idolatry in the Heart¹

Thomas Boston

As to subtle heart-idolatry, it is extensive. Men commit this idolatry with created things when their mind, will and affections are set on what is created as much as, or more than, God. So covetousness is called idolatry. We are guilty of this idolatry:

1. *When we love anything as much as, or more than, God* (Mt 10:37). For that is our god that gets most of our hearts, and anything that gets more of our love than God gets must be our idol. Thus we often make idols of ourselves, the world, our lawful comforts and relations. O how disorderly does the pulse of our affections beat! How violent are they towards created things, but how weak and languishing towards God! The fire of love to God is often like a fire of straw, that makes a sudden blaze and then dies. Love to something created is like a fire of juniper that burns long and is not soon quenched. This excessive love to the creatures appears (1) in esteeming them far above God and the communications of His grace, (2) in the great eagerness that is used in the pursuit of them, more than in seeking God and His favour, (3) in the greater uneasiness when we are without them than when without the consolations of God.

2. *When men desire anything as much as, or more than, God* (Phil 4:6).

¹An edited extract from Boston’s *Works*, vol 2. It is part of his exposition of the words “before Me” in the First Commandment.

How extravagant are the desires of the heart! Many things are desired more than the one thing needful. Our desires after created things need to have their wings clipped, while the wings of desire towards God are far from having grown. How readily we would be filled if we knocked as eagerly at God's door as we do at that of created things! Examine then what, of all things, you desire most; that is your god.

3. *When we delight and rejoice in anything as much as, or more than, in God* (Lk 10:23). For whatever a man's choice is and most suits his heart, he will delight and rejoice most in it. What idolatry this will reveal! How often it is found that men will delight and rejoice more in a good bargain than in the everlasting covenant; in husband, wife and children more than in God the Father, Son and Holy Ghost; in a good farm or storeroom than in the field of the gospel; in a good suit of clothes more than in the righteousness of a Mediator! Where the treasure is, there will the heart be also.

4. *When we sorrow more, or as much, for anything as we do for offending God.* That is a sorrow of the world, and it reveals the idolising of the creature (2 Cor 7:10). It often affects the heart more to offend men than to offend God, and people will be at more pains to gain reconciliation with them than with the Lord himself. A small cross or loss in the world will draw tears, when sin will not draw a sigh from us, and ordinarily our afflictions lie more heavy on us than our sins.

5. *When we have as much or more zeal for anything than for God and His honour.* Thus self is idolised, men being far more sensibly touched by anything that reflects on themselves than on God. How often do men behold God's name dishonoured and remain unmoved while, if you only touch them in their reputation and honour, you will find they are not drones in their own cause, though they are so in God's! So men idolise their own conceits, for they are, as were the Pharisees, much more zealous for their own traditions than for God's commandments, for their own opinions than for moral duties.

6. *When we fear any person or thing more than God* (Prov 29:25). Because the greatest fear is due to God, if we fear any person or thing more than Him, we idolise it. Thus men make a god of man, yea, of the devil. And fear of the wrath of man will have far more influence than fear of the wrath of God. This is a special snare in a time of persecution.

7. *When we have more, or as much, hope in anything as in God.* Yet how often will the promises of men revive us, when all the promises of God cannot do so!

8. *When we have more, or as much, confidence and trust in anything as in God* (Jer 17:5). Thus power, wealth, strength, gifts and abilities – and whatever men trust more than to God – are idolised.

Eastern Europe Mission

Rev D A Ross

Newsletters telling about Christian mission work throughout the world are continuously being put into circulation, each describing mission activities and often seeking financial support. We do likewise but we also wish to assure our readers that our mission work in Eastern Europe is thoroughly biblical. But in many Christian missions, Arminian theology and unscriptural practices are rampant; they have no basis in the Word of God and are detrimental to the spiritual good of their hearers.

We are not only committed to spreading the Word of God; we also ensure that we circulate the soundest Bible translation obtainable and are much indebted to the Trinitarian Bible Society for their help in this important part of our mission work. We also ensure a biblical emphasis on doctrine, worship and practice as taught in our subordinate standard *The Westminster Confession of Faith* and its related documents, the *Larger* and *Shorter Catechisms*. With Christ central in the preaching of the Word, the small congregation in Odessa, and others who come occasionally, are constantly reminded of their sin and of Christ as the remedy. And we look to the sovereign Lord to accompany His Word with an outpouring of the Holy Spirit, which is so much needed and is promised by the Saviour. “When He is come, He will reprove the world of sin, and of righteousness and of judgement” (Jn 16:8). Only under the preaching of the Word will there be an awakening of spiritually-dead sinners.

In October 2019, along with Mr Edward Ross, I visited the Odessa Mission, now well established for a number of years. It was their communion season and there were a number of visitors from abroad. We had the usual services from Thursday to Monday, although we did have to leave early on Monday due to a commitment in our Presbytery.

When I preached, Rev D Levytskyi interpreted into Russian, but there was no interpreter available when Mr Levytskyi preached in Russian. Nor was there an interpreter available when, on one occasion, he preached in English. However, there is a person in the congregation who may be able to interpret in the not-too-distant future from both languages, just as Mr Levytskyi does. This person is endeavouring to come to grips with as many theological terms as possible before he ventures to engage in this important duty.

There were no large gatherings at the services, but there was, it seemed, earnest attention, from some more than from others. One person was deeply moved though not able to attend regularly due to particular circumstances. We pray that such emotional stirrings will not be like that of Ephraim and

Judah: “Your goodness is as a morning cloud, and as the early dew it goeth away” (Hos 6:4).

Translation work is making good progress thanks to the tireless work of Mrs N Hopkins, who lives in England. What has already been translated into Russian has now to be translated also into Ukrainian. In the past, Russian was the common language throughout most of Ukraine. Now the Ukrainian language is compulsory in all walks of life, thereby eliminating, to a degree, the need for Russian. We are at the stage of getting a number of these Ukrainian translations into print.

We have had a variety of serious problems with our last printer and have returned to a former contact. Mr Levytskyi reported in early December 2019 that he had collected an edition of *The Shorter Catechism* in Ukrainian from this contact’s printing works and he is happy with the quality.

Mrs I Levytskyi has nearly completed metrical versions of the Russian psalms, but now that the Ukrainian language is compulsory, the provision of metrical psalms in Ukrainian has likewise to be completed. Mrs Levytskyi has begun work on this. The tunes she has collected and composed fit the metrical psalms smoothly in both languages.

Thankfully the work of distribution goes on at the usual pace. Mr Zadorozhnyi is mainly involved in distribution, while Mr Levitskyi attends to translating and editing in preparation for printing. This work brings in words of support and encouragement from recipients. Although they come from a variety of denominations holding views somewhat out of line with Reformed teaching, it is cause for gratitude to the Most High that some receive our literature and readily embrace Reformed views, which at one time were little known in many parts of the visible Church in the Ukraine.

In the past when visiting the Mission, much of our time was taken up with business relating to the building of the mission house but, as with any property, time always has to be set aside for repairs and improvements. One such improvement, mentioned already in reports, was the change from gas heating to log burners for the manse and the church. This is because of a 200% rise in the cost of gas, and many families suffer keenly as a result. Since our last report, it was necessary to upgrade the log burner in the manse. Most of the repairs and improvements fall on Mr Levytskyi’s shoulders and, without his building skills from the past, it would be impossible to carry these out apart from employing contractors. Since our last visit Mr Levytskyi, with the help of family members, installed the new entrance directly from the street into the church. It is a steel security door weighing 200kg and had to be shifted into place with the use of jacks. Such heavy doors are needed because criminals are ever seeking to break into properties.

The matter which rejoices our heart is that the preaching of the gospel is now established in Odessa, as well as the spreading of Bible-based literature throughout Ukraine. Sadly, Russia is not now open to receiving our literature due to aggression between Russia and the Ukraine. Nevertheless, a lot of good work is being done, and there are ample opportunities to keep the Mission busy in the present circumstances. At best it is only a little that we accomplish in comparison with the vast need of the people, morally and spirituality.

Of course, the mission in Odessa needs continued financial support. However, what we most deeply crave is the prayers of the Lord's people for the ongoing prosperity of the work in Odessa. Paul, in his frequent journeys and labour in the gospel, asked for the prayers of the brethren. When writing to Philemon, his fellow soldier, to ask for a lodging place, he no doubt had regard to matters bound up with the gospel when he said, "I trust that through your prayers I shall be given unto you". The value of prayer continues since God directs us to pray and He promises an answer. Then we, as did the Psalmist, will give praise: "Blessed be God, which hath not turned away my prayer, nor His mercy from me" (Ps 66:20).

Saving Faith: the Marrow Standpoint¹

3. Invitations, Promises and Commands

Rev Keith M Watkins

What gives a sinner the right to believe in Christ for salvation? In his book on saving faith,² John Colquhoun deals with this question very fully. That is not surprising, given that the warrant for faith was a major point in dispute during the Marrow Controversy in the Church of Scotland in the eighteenth century. In the next century Colquhoun was writing about faith from the standpoint of the Marrowmen, with whom he wholeheartedly agreed. The previous article noted the gospel *offer* as the first "direct and formal warrant" for sinners to believe. Colquhoun gives three more aspects of God's Word which expressly assure sinners that they have the right to put their trust in Jesus Christ for salvation. These are the gospel's invitations, its promises and its commands.

Gospel *invitations* call sinners to accept the gift of salvation. They are in themselves offers of Christ, or at least they imply the offer. Colquhoun dis-

¹This is the third 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.

cusses one invitation after another, demonstrating that they are not limited to those who are qualified in some way, but are made indiscriminately to “unregenerate men without exception” (p 124). In the Book of Proverbs, the invitations in chapters 1, 8 and 9, such as, “Unto you, O men, I call; and My voice is to the sons of man”, are made “to simple ones who love simplicity, to the scorers who delight in their scorning and to fools who hate knowledge” (p 123). The invitations do not depend on whether the sinner is aware of his misery, for “he who is void of a new, a humble, a penitent heart, or of spiritual understanding to discern the evil and demerit of his sins, is invited that he might receive one” (p 125).

At first hearing, the invitations of Isaiah 55 may appear to require qualifications in the hearers, given that they are made to “every one that thirsteth” (v 1). On a more careful reading, they are in fact “applicable to all unregenerate sinners who hear the gospel” (p 125). This is because “they all thirst for happiness of one kind or another. . . . They all seek for happiness, some in secular honours; others in worldly riches; others in sensual gratifications; and others in legal works. They have no money, no moral worth, no stock of laudable qualifications” (p 125).

All are thirsting, but thirsting for the wrong things: “They spend money for that which is not bread and their labour for that which satisfieth not – which are not character[istic]s of such sensible sinners³ as are seeking Jesus. They lay out their gifts and waste their opportunities in the laborious pursuit of self-righteousness and of worldly honour, wealth and pleasure – things which can afford no solid satisfaction to their souls. These persons are earnestly and solemnly invited to receive freely by faith the Person, righteousness and fullness of Christ, set forth under the names of wine and milk” (p 126). Colquhoun summarises the freeness of the invitation to all: “No qualification pleasing to God [is] either required of them or attainable by them” (p 126).

Again, the invitation in Matthew 11:28 sounds on the surface as if it requires qualifications in those who are invited to Christ for rest, for it is made to those that “labour and are heavy laden”. But not from the Marrow’s biblical standpoint. Labouring embraces everyone: not only those “who labour in the barren region of the . . . works of the law for rest to the conscience”, but also those who labour “in gratifying the lusts of profit, pleasure and honour from the creatures for satisfaction to the heart” (p 126).

What of the description, “heavy laden”? Does that mean the sinner must feel the guilt of his sin as a weighty burden before he may believe he is invited? Not at all! That would be to place the warrant for faith in the sinner

³By “sensible sinners” Colquhoun means people who have been brought to their senses and are troubled about their sinfulness and the wrath to come.

himself. Rather, it is to be heavy laden “as sometimes a ship is, which though insensible⁴ of it, is yet sinking under the burden” (p 127). Colquhoun proves this by referring to the people who are described in Isaiah 1:4 as “laden with iniquity”, but who are expressly said to “not know” and “not consider” their predicament (p 127). Sinners are invited who are “sinking under their burdens, and yet, being dead in sin, are insensible of their dreadful condition. They are laden with a heavy burden of guilt; with an overwhelming load of the dominion and servitude of sin; with a heavy burden of the commandments of the law in its covenant form; with the intolerable weight of Divine wrath; with a galling load of unsatisfied desires; and with the heaviest burden of all – insensibility. All unregenerate sinners thus labour to weariness and are heavy laden. They have a restless conscience and a restless heart. Now these, the Lord Jesus tenderly invites to come to Him for rest” (p 127).

The *promises* of the gospel are next. In the administration of the covenant of grace, promises are “directed to all the hearers of the gospel and . . . performed to all of them who believe” (pp 129,130). Promises such as, “He that believeth on the Son hath everlasting life”, “Him that cometh to Me, I will in no wise cast out”, and, “Believe on the Lord Jesus Christ, and thou shalt be saved”, are “presented to sinners of mankind in common . . . as a warrant for them to believe” (p 130). Although these promises are “performed to none but such as embrace them” (p 149), they are proclaimed indiscriminately to all that hear them, and therefore form part of a sinner’s warrant to believe in Christ.

Colquhoun’s Marrow standpoint comes to the fore in his insistence that the covenant of grace contains *absolute* promises “directed in offer to sinners without exception” (p 131). In Ezekiel 36, “the absolute promise of the Holy Spirit is offered to them who have not the Spirit. . . . The promise of a new heart is directed in offer to them who have nothing in them but the . . . stony heart. . . . The promise of remission and purification is left in offer to unpardoned and polluted sinners” (p 131). Acts 2:39 is another example: “The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call”. Here the promise of the remission of sins and the gift of the Holy Spirit is made to those who are altogether without qualifications. The gospel itself, as it proclaims the promise, gives hearers the right to embrace it; that right does not depend on any conditions to be fulfilled by themselves.

How can these be absolute, rather than conditional, promises when some

⁴By “insensible” Colquhoun means that the ship cannot feel itself to be overloaded. Many sinners are like this: although they are heavy laden with the guilt of sin, they do not feel themselves to be so.

of them are not fulfilled “till after the first acting of faith”? It is because faith is not properly a condition. “Faith does not *entitle* to the possession of the blessings promised . . . nor does it *give* possession; but it *takes* and *keeps* possession upon the warrant of their being directed, or left in offer, to all who hear the gospel. Faith gives *no right* to take possession, but it merely receives or takes possession” (p 132). As faith “is the appointed means of attaining the possession of what is promised” (p 150), God performs His promise only to those who believe. God is under no obligation to perform it to those who continue in unbelief.

In another book, *A Collection of the Promises of the Gospel*, Colquhoun writes of these promises: “They are indeed absolute, in the strictest sense, as to any proper conditionality in sinners; yet not to the exclusion of the use of means. After enumerating some absolute promises, Jehovah saith, ‘I will yet for this be enquired of by the house of Israel, to do it for them’. Though the diligent use of instituted means, and the exercise especially of faith and repentance, be required of sinners; yet the absolute promises are so gratuitous, that no acts nor deeds of sinners, are the proper conditions of them.”⁵ From the Marrow standpoint, faith should be spoken of as the instrument through which salvation is received, not as the condition of obtaining salvation.

The final part of the direct warrant is the *command* to believe, addressed to all. Examples include: “Kiss the Son, lest He be angry, and ye perish from the way” (Ps 2:12); “Believe on the Lord Jesus Christ” (Acts 16:31); and “This is His commandment, That we should believe on the name of His Son Jesus Christ” (1 Jn 3:23). Colquhoun rightly argues for faith as a duty. “Since then all the hearers of the gospel are expressly commanded to believe in Christ, faith in Him is the *duty* of all; and unbelief is the *sin*, the capital sin, and will prove to be the condemnation of all who hear His gospel and yet do not believe” (p 134). It is sin because it is “disobedience to a Divine command” (p 134).

Colquhoun notes that this part of the direct warrant to believe is furnished, not by the gospel like the first three, but by the law. Therefore how good that law is, as well as holy and just! “The very law that wounds [the sinner], forms a part of his warrant for trusting in the heavenly Physician for healing balm” (p 144). He is referring to the First Commandment, “Thou shalt have no other gods before Me” (Ex 20:3), which he says is “as if the Lord had said, ‘Thou shalt know and acknowledge Me to be the only true God and *thy* redeeming God’” (p 133). The only way a fallen sinner can know God as his own God is through believing in Christ the Mediator. This is “the greatest

⁵John Colquhoun, *A Collection of the Promises of the Gospel*, Edinburgh, 1825, p 6.

and most momentous command that ever issued from the glorious throne of the Majesty on high. If this be disobeyed, no other can be obeyed; if this be kept, all the others will be pleasant and easy" (p 134).

In sum, when "God's gracious offer, invitation, promise and command, all addressed to sinners of mankind indefinitely," are taken together, they "constitute, for every hearer of the gospel, a formal, an authentic and a complete warrant to trust in Christ and rely on His righteousness for the whole of his salvation" (p 135). "They form such an ample warrant as confers on every sinner, how innumerable and aggravated soever his transgressions have been, a right to trust in the Lord Jesus, and by trusting cordially in Him to take possession of Him" (p 135). Let no sinner be in any doubt: he has the unquestionable right to embrace Christ for salvation!

Colquhoun then lists five "additional inducements and encouragements" (p 135) to trust in Christ for salvation. He describes these as "supports of saving faith" (p 136). They are: "the boundless grace, mercy and love of God in Christ" (p 136); "the infinite knowledge and wisdom of a promising God" (p 137); "the infinite power of God in Christ" (p 138); "the immutable veracity and faithfulness of God" (p 139); and "the all-sufficiency and suitableness of God our Saviour and of His great salvation" (p 142).

Colquhoun expressly excludes from the warrant for saving faith the following: election, particular redemption, universal redemption, the Spirit's saving work in the soul, and any other qualification in the sinner. The whole warrant for saving faith is external to the sinner – it is all in the Word of God. "His whole warrant for trusting in the Saviour lies wholly in the Word without; and no part of it in the heart within" (p 147). With the Bible's offers, invitations, promises and commands sounding in his ears, the sinner may be fully assured that he has the right to come to Christ for salvation.

Christ's First and Second Comings¹

Thomas Case

It is good sometimes to compare the two comings of Christ together. At first He came into flesh; He showed Himself in the nature of man, to be judged. But at His second coming, He shall come in the flesh. He shall come from heaven, in the same human nature which He carried up with Him into heaven, there to be the Judge both of the living and the dead.

At His first coming, His forerunner was John the Baptist, the voice of one

¹An edited extract from *A Prospect of Heaven*, one of the works included in the volume, *The Select Works of Thomas Case*. Case (1598-1682) was a noted Puritan.

crying in the wilderness; at His second coming His forerunner shall be an archangel. “With the voice of the archangel, and with the trump of God.” Then His companions were poor fishermen; now His attendants shall be the mighty angels of heaven (2 Th 1:7). Then He came riding on an ass, a colt, the foal of an ass; now He shall come riding on the clouds, sitting on a throne. At His first coming, He appeared in the form of a Servant; now He shall come as a Lord, in the glory of His Father. Then He drank of the brook in the way; but now He shall lift up His head. This is to reward Him for His humiliation. Also our Lord Jesus Christ must come Himself at the last day to perfect and finish His mediatorial office.

At His first coming, His mediatorial work was to pay a price to divine justice and so purchase His people. At His second coming, His mediatorial work will be to gather all His redeemed ones together, and to present them a glorious Church to His Father, not having spot or wrinkle or any such thing, but holy and without blemish – in some such language as was long before prophesied: “Behold, I and the children whom the Lord hath given Me” (Is 8:18).

At His first coming, His mediatorial work was to fight with the devil and all the powers of darkness, and to rescue what He had bought of the Father, out of the power of Satan – that strong man armed who kept his goods in peace. At His second coming, His mediatorial work will be to vanquish all those enemies, out of whose dominion He has freed His elect; to bind them with chains; to cast them into everlasting darkness; and to seal the bottomless pit upon them for ever.

Statement of Church Differences (3)¹

2. Doctrinal Differences. The visible Church in Scotland is awash with Liberalism, Romanism, Pentecostalism, Arminianism, and Neo-Calvinism. The Free Presbyterian Church of Scotland seeks to maintain a testimony to the following biblical doctrines, among others.

1. Doctrine of Scripture. Adherence to the Word of God as the only rule of faith and life ought to be universal among professing Christians. The Bible itself claims to be the inspired Word of God and this has been the belief of the Church of Christ from the beginning. *The Westminster Confession of*

¹This is a further section of a document approved in 2019: “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 two sections dealt with constitutional differences.

Faith sets forth the biblical doctrine of Scripture with admirable precision and fullness. “The authority of Scripture”, the *Confession* states, “for which it ought to be believed and obeyed, dependeth not upon the testimony of any man, or Church, but wholly upon God (who is truth itself) the author thereof, and therefore it is to be received because it is the Word of God.” The *Confession* goes on to state that the Scriptures, “being immediately inspired of God, and by His singular care and providence kept pure in all ages, are therefore authentical, so as, in all controversies of religion, the Church is finally to appeal unto them”.

In the past century and a half, however, there has been a widespread departure from the Bible’s own teaching on this point which has caused more spiritual and practical damage in the Church of Christ than any other doctrinal error in modern times. The Free Presbyterian Church of Scotland took up its separate position from the Declaratory Act Free Church in 1893 to preserve the teaching that the Bible is the Word of God. This teaching includes the assertion that every word of the original manuscripts was inspired by the Holy Spirit and that the written Word of God is therefore inerrant and infallible.

We believe, moreover, that the Holy Spirit has preserved the Word of God in His providence with a special care and that the Masoretic Text of the Old Testament and the Received Text of the New Testament are faithful witnesses to the original manuscripts. We thus believe that only those translations of the Scriptures which are based on the Masoretic Text and the Received Text in the original languages ought to be used in the Church of God, which is one reason we permit only the use of the Authorised (King James) Version in English worship services. We believe that the Authorised Version remains the most faithful and accurate translation available in the English language, and is the only commonly used version that adheres to the providentially preserved text of Scripture.

2. Doctrine of God. The duty of the Christian theologian is to collect, assert and combine all the facts which God has revealed concerning Himself and our relation to Him. These facts are set before us in the Bible. This is true because everything revealed in nature and in the constitution of man concerning God and our relation to Him is contained in and authenticated by Scripture. *The Shorter Catechism* teaches the scriptural doctrine that “God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth”. While receiving the truth that “God is love” (1 Jn 4:16) as a precious revelation from heaven, we emphatically protest against the modern interpretation of the text as if it read “Love is God”. The Scripture with no uncertain voice proclaims Him to be holy and just as well as merciful. We also reject with abhorrence the idea, popularised

in the twentieth century and widely received in Scottish Churches, that the infinite, eternal and unchangeable God is “passible”, or able to suffer pain or loss. Satan undoubtedly wishes it were so, but the Scripture teaches us that God is “the Creator, who is blessed for ever. Amen” (Rom 1:25). The Second Person of the Godhead became incarnate in order to suffer in the place of His people.

3. *The Person of Christ.* As a Church we hold that “the only Redeemer of God’s elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, for ever”. We deny all doctrines and theories which in any way detract from the supreme Deity of the Son of God, or call in question the perfection of His humanity. For though at His incarnation He veiled His Deity, yet He was, and is, and ever shall be “over all, God blessed for ever. Amen” (Rom 9:5). We deny the teaching of those who assert that our Lord, in becoming man, emptied Himself of His divine attributes. We protest against this dishonouring doctrine which in its various forms is usually designated the Kenotic theory.

4. *The Atonement.* We also believe and hold forth God’s sovereign electing love, in that He from all eternity loved some of the human race and elected them in Christ, not because He foreknew any merit in them, but simply in accordance with the good pleasure of His will. We deny the doctrine of the so-called Universal Fatherhood of God taught in many of the Churches in Scotland today. We also deny every kind of teaching which would give the atonement a universalistic application which it does not have in Scripture. For while we hold that Christ’s death is infinite in value, and that Christ is to be freely offered to all sinners in the preaching of the gospel, on the other hand we as firmly hold that the saving benefits of Christ’s death are applied only to the elect.

We recognise to the fullest extent the perfect example of the Lord Jesus Christ; yet because of man’s condemned and helpless condition under sentence of death, we deny that the mere following of the example of the Saviour, apart from a personal interest in His atoning death, will avail to save the souls of men. The Churches in Scotland which teach that Christ died for all, or that His example with a little effort on our own part will save men, are deceiving sinners; and such teaching cannot be for the glory of God or for the eternal good of their fellow men.

5. *The Holy Spirit.* We firmly believe in the distinct Personality of the Holy Spirit; further we hold that He is the Third Person of the adorable Trinity, God equal with the Father and with the Son. We deny that He is merely an influence proceeding from God. As the incarnation and atonement were

absolutely necessary for the salvation of God's elect, so the work of the Holy Spirit is necessary for their regeneration and sanctification. We believe wholeheartedly the teaching of Scripture that it is the Holy Spirit who convicts of sin, of righteousness, and of judgment, and that no scheme devised by man can ever take the place of His work in the conversion and sanctification of sinners. It is when sinners are convicted by the Holy Spirit that they realise that total depravity is not merely a doctrine taught in Scripture, but a bitter experience. It is then also through the teaching of the Holy Spirit that they realise their great need of the atonement and find in it a suitability and a sufficiency to meet their needs.

Notes and Comments

Present-Day Funerals

One obvious symptom of the spiritual declension of today is the increasingly worldly and irreverent manner in which funeral services are often conducted in many other branches of the visible Church. This has become such a concern to serious-minded people that the laudable intentions that may lead one to attend such services, such as respect for the deceased and sympathy with the mourning, seem to be increasingly outweighed by the offensiveness of what is witnessed on such occasions.

Irreverence and levity are sinful at all times but such sin is more aggravated in the presence of death and bereavement, and especially when it occurs during the worship of God. It seems almost inevitable that, where the Word of God is not believed to be Divinely-inspired and authoritative, the solemn teachings of Scripture concerning death and eternity will be ignored and that this must have an effect on the manner in which funeral services are conducted. Examples are all too common, and many of them ought not even to be mentioned on account of their profane and blasphemous nature. One may suffice: at a recent funeral in a Church of Scotland congregation in the West Highlands, the coffin was lifted out of the church building while a recording of frivolous and crassly-inappropriate Scottish dance music was being played. It was explained to the people that this was the deceased woman's favourite kind of music. We wonder whether the ministers and elders of such congregations have any sense of the dignity due in the presence of death.

What is even more troubling, however, is the noticeable trend among professedly-Evangelical ministers and congregations to encourage addresses which serve to exalt an ungodly course of life and introducing unscriptural items during worship such as musical interludes, readings of secular poetry

and foolish jesting. It is noticeable also that the focus in the prayers has become increasingly man-centred in contrast to the “reverence and godly fear” that becomes sinners in the presence of the Judge of all the earth.

Perhaps we need to familiarise ourselves again with the reasons for having worship at times of bereavement. God is to be acknowledged at all times as the God of our providence, the One who gives and takes away life at His own appointed time. Since death is the wages of sin, we ought to acknowledge our sin and frailty at such a solemn juncture on our way to eternity and seek the mercy of God through Jesus Christ. In sympathy with the bereaved, we gather with them for worship, seeking to comfort them in their loss, praying that the precious truths of the everlasting gospel may be blessed to them, so that they might become partakers of “everlasting consolation and good hope through grace”.

We must resist the tendency to regard a funeral as a memorial service for the deceased, as such services are not warranted by Scripture and are, by their very nature, overly man-centred. God will not give His glory to another, and we should therefore shun anything that in practice gives man a place that does not belong to him. Families should thus be very careful to avoid, for example, permitting undertakers to print orders of service which may tend in that direction. We also avoid the custom of engaging in prayer at the grave, as it has tended to encourage superstitious and erroneous notions of committing the soul of the departed to the Lord.

AWM

Assisted Dying

There is a relentless push to make it legal to help a person to end their life, be it by a friend, relative or doctor. In early February, Isle of Man politicians rejected a private member’s bill to allow assisted dying, the members of the House of Keys voting 17 to 5 against the bill. A supporter of the motion said, “I am not afraid of dying, but it’s how I die that worries me. It should be my choice. I am bitterly disappointed but I won’t give up”. “It should be my choice”, is also what we hear regarding abortion. “My body is my own, and I will do what I want with it,” is the constant argument.

The Christian response to assisted dying, or euthanasia, is to oppose it unequivocally, as in direct contradiction to the Sixth Commandment, “Thou shalt not kill”. It may be called “mercy killing”, or the compassionate response to a call for help, but man has been made in the image of God (Gen 1:26,27) with a precious immortal soul, and there can be no justification for ending the life of a sick person prematurely or enabling them to do so themselves. *The Shorter Catechism* states, “The Sixth Commandment requireth all lawful endeavours to preserve our own life, and the life of

others". God has sovereignty over us, and our life is not our own to dispense with, however difficult or distressing the circumstances. As Job said, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord" (Job 1:21).

Being against euthanasia on the grounds of Scripture does not mean we lack compassion towards those who, in God's inscrutable providence, may have long illnesses and extraordinary suffering. The Saviour was full of compassion for the sick and the outcasts of His day and we in our times have a Christian duty to follow His example. "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (Mt 10:29-31).

The sad fact is that, as far as this generation is concerned, God is not in all their thoughts. "They have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer 2:13). It is Satan's work to put suicidal thoughts into the minds of those who are downcast, making them feel they are at the end of their tether. But God, who is the "Father of mercies and the God of all comfort", is able to uphold all those who call upon His name and enable them to say, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor 12:9). *FRD*

US Supreme Court

A correspondent has drawn attention to the religious composition of the US Supreme Court: of the nine members, five give their religion as Roman Catholicism, three as Judaism, and the ninth attends an Episcopal church but was raised a Roman Catholic. This is not a new situation – there has not been a clearly Protestant member since 2010 – but it is extraordinary none the less. It is also in complete contrast to the past: of the 114 justices who have been appointed since 1789, 91 have been Protestants, 13 have been Roman Catholics, and 8 have been Jews. It is a testimony to the secularisation of the US, and to the success of Vatican II in making Romanism palatable to liberal Protestants.

Members of the Supreme Court are not elected by the public, but they have enormous power in some situations, for example in imposing sodomite marriage on the entire nation. Christ allows Satan's kingdom great apparent strength, but down it will come at last. "If thou seest the oppression of the poor, and violent perverting of judgement and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they" (Ecc 5:8). *DWBS*

FREE PRESBYTERIAN CHURCH OF SCOTLAND - CONGREGATIONAL CONTRIBUTIONS - 2019

CONGREGATION	MINISTER (Interim Moderator*)	SUSTENTATION FUND	HOME MISSION FUND	COLLEGE & LIBRARY FUND	BOOKROOM FUND	GENERAL BUILDING FUND	OUTREACH FUND	JEWISH & FOREIGN MISSION FUND	OVERSEAS FUND	TOTAL
		£	£	£	£	£	£	£	£	£

NORTHERN PRESBYTERY

Aberdeen	Rev D W B Somerset	14,952.50	28.75	1,177.50	28.75	28.75	28.75	787.50	28.75	17,061.25
Creich, Dornoch, etc	Rev W A Weale*	3,525.00	165.00	175.50	65.00	41.00	52.00	865.00	174.50	5,063.00
Daviot, Tomatin & Stratherrick	Rev K D MacLeod*	2,675.00	221.00	244.00	126.25	172.50	148.75	456.50	88.75	4,132.75
Dingwall & Beaully	Rev A W MacColl	18,670.50	738.75	902.50	686.25	438.75	320.00	1,655.00	168.75	23,580.50
Halkirk, Strathly, Thurso & Wick	Rev W A Weale	15,355.00	1,047.50	1,220.00	237.50	335.00	127.50	2,880.00	305.00	21,507.50
Inverness	Rev K D MacLeod	26,275.00	1,816.50	2,101.25	732.50	568.75	580.00	8,719.00	763.75	41,556.75
Kintlochberrie & Scourie	Rev W A Weale*	3,525.00	270.00	275.00	135.00	45.00	17.50	1,290.00	135.00	5,692.50
		84,978.00	4,287.50	6,095.75	2,011.25	1,629.75	1,274.50	16,653.00	1,664.50	118,594.25

SOUTHERN PRESBYTERY

Barnoldswick	Rev J MacLeod*	12,506.97	846.25	1,445.25	448.25	437.50	701.25	2,293.45	120.00	18,798.92
Chesley	Rev R MacLeod*	-	-	-	-	-	-	-	-	-
Dundee, Perth & Stirling	Rev D Campbell	3,483.75	358.75	417.50	143.75	142.50	142.50	578.25	142.50	5,409.50
Edinburgh	Rev D Campbell	20,568.00	449.00	1,738.00	211.00	371.00	2,151.00	5,791.00	475.00	31,754.00
Fort William & Oban	Rev R MacLeod*	620.00	35.00	30.00	15.00	15.00	15.00	105.00	15.00	850.00
Glasgow	Rev R MacLeod	33,850.00	1,600.00	2,200.00	1,500.00	1,210.00	1,454.00	12,960.00	1,366.00	56,140.00
Greenock (Preaching Station)	Rev R MacLeod	1,232.50	55.00	88.75	75.00	35.00	25.00	1,272.50	37.50	2,821.25
Larne	Rev R MacLeod*	-	-	-	-	-	-	-	-	-
London & Broadstairs	Rev J MacLeod	18,110.00	30.00	3,705.00	-	-	-	4,298.55	-	26,143.55
Santa Fe, Texas	Rev D Campbell*	-	-	-	-	-	-	-	-	-
Vancouver (Preaching Station)	Rev R MacLeod*	90,371.22	3,374.00	9,624.50	2,393.00	2,211.00	4,488.75	27,798.75	2,156.00	142,417.22

OUTER ISLES PRESBYTERY

Achnore	Rev J R Tallach	3,322.50	527.50	300.00	221.25	232.00	175.00	1,253.25	225.00	6,256.50
Ness	Rev K M Watkins*	6,119.75	30.00	5.00	22.50	20.00	10.00	152.50	25.00	6,384.75
North Harris	Rev B Jardine	9,805.00	142.00	194.50	80.00	88.75	73.25	1,161.50	90.75	11,635.75
North Tolsta	Rev J R Tallach*	12,115.25	1,121.00	824.50	363.00	431.25	308.00	1,707.50	807.50	17,678.00
North Uist	Rev J B Jardine*	6,230.00	247.50	370.00	195.00	195.00	195.00	655.00	185.00	8,272.50
South Harris	Rev K M Watkins	8,189.25	789.00	621.00	314.50	375.25	268.00	1,374.00	302.50	12,233.50
Stornoway	Rev J R Tallach	21,197.94	1,791.25	2,102.00	621.25	945.00	971.50	3,210.00	853.75	31,692.69
Uig	Rev K M Watkins*	2,260.00	85.00	173.00	70.00	40.00	60.00	2,415.00	75.00	5,178.00
		69,239.69	4,733.25	4,590.00	1,887.50	2,327.25	2,060.75	11,928.75	2,564.50	99,331.69

Brechin Cathedral

The Church of Scotland has announced that Brechin Cathedral, the parish church of Brechin, is to be closed and sold. Brechin was one of the pre-Reformation dioceses of Scotland, and the round tower attached to the building is thought to date from 1100 AD or earlier. William Guthrie (1620-1665), the author of *The Christian's Great Interest* was buried there, and former ministers include John Willison (1680-1750) and Robert Coutts (1772-1803), a later Evangelical whose widow was a friend and correspondent of Thomas Chalmers. One of Robert Murray M'Cheyne's letters from Palestine in 1839 was addressed to her. A more recent minister, however, was the sodomite Scott Rennie, now at Queen's Cross, Aberdeen.

Under the heading "Recent and forthcoming events", the church website advertises a carol service, a Burns supper, an "Angel Tree", an event involving witches, and "Palm Sunday" and Easter-day. Obviously these events fail to bring in the people and the money. Between them, the secularists and the liberal/superstitious Church of Scotland are driving the Christian religion out of Scotland. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev 2:5). *DWBS*

Church Information

Synod Business and Reports

Clerks of Presbyteries, Conveners and Clerks of Committees, and all interested parties, should note that all reports and items of business intended to be placed on the Synod agenda must be in the hands of the Clerk of Synod by Tuesday, 7 April 2020. Committee reports should contain information about the work of the Committees during the year; recommendations and proposals should be sent as separate items for the Synod agenda.

(Rev) K M Watkins, Clerk of Synod

Jewish and Foreign Missions Fund

By appointment of Synod, the first of the year's two special collections for the Jewish and Foreign Missions Fund is due to be taken in congregations during March. *W Campbell, General Treasurer*

Acknowledgement of Donations

Congregational Treasurers acknowledge with sincere thanks the following donations:

Perth: RM, £100.

Portree: TBS: Anon, £2000, £300.

Staffin: Family of late Rev Donald 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: dlevytsky@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.boy@gmail.com.

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

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

New Canaan: Church.

Zenka: Church.

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Brownlow North: The All-Around Evangelist by Geoffrey Thomas Reformation Heritage Books, 2019, pbk, 185 pp	£12.99	£10.39
Be Reconciled with God: Sermons of Andrew Gray Reformation Heritage Books, 2019, hbk, 216 pp	£23.99	£19.19
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