

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

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

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

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

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

December: Third Sabbath: Bulawayo, Santa Fe.

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Luther at His End

In January 1546 Martin Luther set out on what was to be his last major journey, to Mansfield, where he had been brought up. He went in the hope of reconciling two brothers who were involved in a bitter quarrel. He was successful and then moved on the short distance to Eisleben, where he had been born. There he preached his last sermon and, just a few days later, on February 18, he passed into eternity, aged 62. He had come to the end of a nearly-30-year ministry during which he had given himself to studying the Word, preaching the gospel, lecturing to students and opposing error.

After his death, someone found in one of Luther's pockets the beginning of a work he had hoped to write against Roman Catholicism. Clearly, as he approached his end, Luther was still conscious of the danger of various teachings that the Church authorities claimed to be orthodox, yet were false. They were contrary to the Word of God, which is truth from beginning to end and therefore perfectly reliable. He had seen the danger of relying on one's good works, when the Scriptures teach that "all our righteousnesses are as filthy rags" (Is 64:6). What we would consider our righteous deeds are, in fact, polluted because our best actions are imperfect, for they are stained by sin; they are not done from a heart that seeks the glory of God with absolute consistency. Luther had learned that God's standard is absolute perfection, a standard he could never attain by his own efforts. He knew from his own difficult experience that no one can find rest for his soul without looking by faith to Christ and His righteousness alone, apart from works.

Further, our righteousnesses are no better than rags; they do not cover us properly – far from it. We need a proper covering, one that will actually cover our spiritual nakedness completely – and that is the righteousness of Christ, the "wedding garment" that God Himself provides. So we are to be altogether dissatisfied with our own rags as a spiritual covering and go to Him for the garment that will make it possible for us to come at last to the marriage supper of the Lamb. This "wedding garment" pictures for us acceptance with God, and accordingly points us to justification, through which sinners have all their sins pardoned and are accepted "as righteous in [God's]

sight, only for the righteousness of Christ imputed to [them], and received by faith alone" (*The Shorter Catechism*, Ans 33).

Justification by faith alone is the doctrine commonly associated with Luther. It was to proclaim this teaching of Scripture that he was particularly raised up by God at the beginning of the Reformation. He fought for it by word and by pen, even although he had as a motto: "Peace if possible, truth at all costs". Again and again, he had taken up his pen to promote the truth of justification by faith alone in the face of a contrary and dangerous doctrine upheld by all the power of a system which had long since departed drastically from the pure truths of God's Word. And today, whatever superficial changes there have been in Roman Catholic teaching, the decrees of the Council of Trent still remain in place, with all their terrible anathemas. So there is a continuing need to oppose Roman teaching and keep a firm hold of the contrary teachings of Scripture – not least, the doctrine of justification by faith alone.

In another of Luther's pockets there was a slip of paper with the words, "We are beggars; that is the truth". As one in whom the Holy Spirit was working, he well knew that he had no spiritual resources of his own to depend on; so he had to keep going to God, for the sake of Christ, to beg for the supply of all his needs, both spiritual and temporal. In particular, he had to beg for grace and for strength to carry out all the varied responsibilities that fell on his shoulders. One can imagine him often taking comfort from the assurance Paul gave to the believers in Philippi: "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil 4:19) – and, as it is recorded in Scripture, this is an assurance to all believers everywhere in every generation.

Even at the end of his life, Luther knew that he must still come before God as a beggar. He still had nothing in himself on which he could base a claim that he had a right before God to any blessing – whether he had a particular consciousness of his need for pardon, for acceptance with God, for holiness, for God's care, for His help in some unusually-difficult situation, or for anything else. But he could come as a beggar, acknowledging God's willingness to hear the cry of His children and trusting also in His infinite resources and power.

The pleas of beggars to their fellow human beings are often refused, but Luther knew that the Most High will not turn away the cry of spiritual beggars; He will not turn away the cry of those who are "poor in spirit" – who confess from their hearts that they can contribute nothing to their salvation and that what they deserve is endless punishment for their sins. Such people can stand alongside the publican that Jesus spoke about; they too say, "God

be merciful to me a sinner". They know something of the meaning of the words, *mercy* and *grace* – words which feel appropriate to those who have deep spiritual needs and can contribute nothing to supplying these needs. But they realise that the exalted Saviour has infinite resources and encourages sinners to beg that their needs would be supplied from "His riches in glory". Even at the end of his days, Luther considered himself no better than a beggar, emphasising to himself that what he was saying was true.

As life was ebbing from his body, Luther was heard to repeat the words of John 3:16 several times: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life". Spiritually Luther was a beggar; he knew that was true and he acted accordingly. Ever since he had first looked by faith to the only begotten Son of God, he knew that there was always One to whom he could go and beg, safe in the knowledge that all his real needs would be supplied.

And now, with his soul about to slip away into eternity, he was taking further believing looks at the Rock on which his soul had been resting for so many years. As he did so, Luther was no doubt taking comfort from that sure promise, "Whosoever believeth in Him [shall] not perish, but have everlasting life". He was no longer able to study the Bible or lecture on it or preach the gospel or write books or engage in controversy, but as he thought on the needs of his own soul, his mind was focused on the sure Foundation that has been laid in Zion for needy sinners, whatever stage in life's journey they may have reached.

Of course, Luther was by no means perfect. Others were to follow after who were to have a more accurate grasp of the teachings of Scripture, but they had that grasp because they were standing on Luther's shoulders. As a result, they were seeing further and more clearly into the land of sound doctrine than would otherwise have been the case. He was raised up as an instrument in God's hand to begin a wonderful work which benefited much of Europe at the time of the Reformation.

It is rather unlikely that any of us will ever have such opportunities for doing good as he did. Yet however limited their sphere of influence, all believers have opportunities, repeated opportunities, to "come boldly unto the throne of grace" to pray for the spread of the gospel throughout the world, and to plead that the Lord would pour out His Spirit in so great a measure that multitudes everywhere would be converted.

Death lies before us all. We cannot tell how near it may be. Surely then we should be seeking earnestly to turn away from all false ideas and to draw near to the Lord as beggars on the basis of His merciful, infinite provision in Christ for those who have no resources of their own.

God Calling the Wicked to Repent (1)¹

A Sermon by John Kennedy

Ezekiel 33:11. *Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?*

This message from God contains, in the form of an oath, the declaration regarding Himself and, with earnestness most intense, conveys the call to the house of Israel. The declaration and the call are therefore the two things to which the text calls our attention.

1. In considering **the declaration**, we must first attend (1) to the *meaning* and then (2) to the *form* of it – to what God tells us, and to how He tells it.

(1) The *meaning* of the declaration. It contains two statements. The first tells us what He has no pleasure in, and the second tells us what He has pleasure in. Let us consider each of these separately.

First, “*I have no pleasure in the death of the wicked*”. And yet the wicked dies. He who says, “I have no pleasure in the death of the wicked”, is He from whom the message came, “O wicked man, thou shalt surely die”. The death of the finally impenitent is taken for granted. It is the mind of God regarding that certain event which the text calls us to consider. This passage gives no countenance to the idea that the death of the wicked is inconsistent with the mercy of God, for here we have divine mercy proclaimed right over it. In full view of this awful fact, Jehovah asserts His benevolence. Nor is it required that we think of the death of the wicked as something less calamitous than eternal misery, in order that we may reconcile it with the character of God as good. Surely it is not mere temporary suffering, nor annihilation, over which Jehovah is exhibiting earnestness so intense. Only those who do not know sin can be disposed to modify the retribution.

If a stranger visiting this country looked in on the homes made wretched by vice, some of which are not very far removed from the Palace; or into the cells of our prisons throughout our land, which are so prominent and so costly as government institutions; or on the sad scene of an execution, at which agents of the crown were present; would he be justified in coming to the conclusion that our Sovereign was not benevolent – that such a state of things under her government was an evidence of our Queen’s lack of clemency?

If the crime was ignored which lay behind the wretchedness, the bondage and the execution, it would be no wonder if a conclusion was drawn from these facts which was adverse to the character of our Queen. But if the crime is taken into account and these instances of misery are traced to crime, then

¹Taken, with editing, from *The Modern Scottish Pulpit*, vol 1 (Edinburgh, 1883).

not a shadow of suspicion appears to rest on the name of our Sovereign. A ruler that would forbid exact justice in dealing with crime would, in effect, be quite as oppressive as the most cruel of all despots. The mercy that winked at crime would produce more calamitous results than the sternest tyranny. Even goodness demands a restraint on crime, and punishment for the convicted criminal.

Let it never be forgotten that the death we are now considering, in relation to the government and character of God, is “the death of the wicked”. We must think of his crime when we think of his death; he has resisted the will, disowned the authority, dishonoured the name, hated the being and defied the power of God. Can we think of God as infinite in His being, glory and goodness, without being constrained to conclude that eternal death is the wages due to all who thus sin against Him? Could we worship a God who, in the full knowledge of what He was, would award a punishment less than this? A God who is not bound to be just to Himself, to this extent, could not be infinite and could not be worshipped. You must discover in the divine mode of government such awful justice as finds expression in the eternal death of the wicked, before you can either revere or love Him who is “over all”. If you accept in faith the truth of God’s infinity, you must accept as true the awful fact of the eternal death of all the wicked who remain unsaved.

The one difficulty is the fact that wickedness exists. While this fact must be assumed, it points to what must for ever remain an insoluble mystery to us, in its relation to the will of God. But it is due to God, because of His infinite love of righteousness, that His relation to the origin of sin should be regarded without any suspicion; it is also due to Him, as Supreme Governor, that the perfect rectitude of this relationship should appear to His mind alone. We should be satisfied if the existence of sin appears to Him to be perfectly consistent with all the glory of His holiness and goodness. Into what awful darkness your mind must enter, if you presume to attempt to occupy any position, in relation to this, except that of adoring silence! Do not venture, with your imperfect conceptions of the Most High, to imagine that His way of dealing with sin cannot be right, because it does not appear so to you.

Men who are ignorant of God, and therefore ignorant of sin, often venture to pass judgement on the moral government of God as if they had before them a finite being dealing with some trivial offence. All error has its root in ignorance of God; all ignorance of what may and should be known of God has its root in hatred of the light. And all feelings that interfere with our adoration of God and our admiration of His ways have their root in the pride which thrusts us beyond our place as creatures in considering the ways of God.

At any rate, the existence of sin furnishes an occasion for the infinite dis-

play of the very attributes of God on which sin seems to cast a shadow – His holiness and His goodness – and is a proof that God alone is necessarily infallible, for it appears that no creature can become so, either in heaven or on earth. The existence of sin forms a dark background before which the glory of Him who alone is immutable appears all the more brightly. If this is so, let our thoughts, about the relation of sin to Jehovah's sovereign will, produce the calmness of adoring silence behind the awe which overwhelms us, as we think of sin's moral hideousness and its everlasting results.

There is no malevolence in God; so there is none which could be gratified in the death of any creature He has made. It is not because He does not delight in mercy that He has permitted sin to exist and that death is its wages. This is sufficiently proved by His providence and His gospel. Does He not cause His goodness to abound even to the evil and unthankful? At any rate, is the earth not a scene on which He demonstrates, in His providential dealings with sinful men, that He is long-suffering and slow to wrath? Each moment between birth and death is a fresh proof of this. If the wicked dies at last after a life made up of moments, each of which is brightened by the goodness of God, then this calamity of death must be traced, not to lack of benevolence in God, but to impartial justice.

And how ample is the proof given in the cross that God has no pleasure in the death of the wicked! There the death of wicked people is seen as endured by a person who is the only-begotten Son of God. There the deaths of a countless multitude of wicked people come together in one great retribution. In the light of that awful fire, in which the wrath of God is exhaustively expressed, you may read the lesson of this text. They must die, but they die in Christ and so they shall surely live. Their deaths are swallowed up in the death of Him who is their Substitute; because He alone is crucified, they all shall live. Here we see God dealing with sin apart from the person of the transgressor; instead of the guilty criminal, there stands at His bar His only-begotten Son. O how infinitely strong is the proof this affords that it is from impartial justice, and not from malevolence towards the persons of the guilty, that the sentence of death to the wicked comes forth.

But there is more than this in the first statement in the text, in God's declaration regarding Himself. It tells us that *such is the character of God, as revealed in the gospel, that it is impossible for Him to find pleasure in the death of the wicked.*

Now it is not by ignoring the stern aspect of His character, presented by the law, that you can have before your mind the view of His character given in the text. Whatever the character of God was and is, He can never cease to be all He was revealed as being in the days of old. He reveals Himself by the

law now, just as He did then. You, as a sinner, have to do with Him under the same aspect of His character and in the same relation, as Lawgiver and Judge, as they who were under the Old Testament dispensation. And only in a way which is quite consistent with all He was, and with all He claimed, and with all He threatened, as the God of Sinai – only when His name is thus before you – can you recognise Him by the same glory which made awful the place of His presence on “the mount that might be touched, and that burned with fire”. Only then can you possibly attain to hope in His mercy.

Nor is it by concluding that God loves all, because He is love, that you can have before you the view of His character presented in the text. Beware of being content with a hope that springs from believing in a love of God, apart from His Christ and outside of the shelter of the cross. It may relieve you of a superficial fear; it may excite a feeling of joy and gratitude in your heart; it may beget in you what you may regard as love to God. This love too may be the mainspring of very active movements in the bustle of external service but it leaves you, after all, away from God, ignoring His majesty and holiness, dispensing with His Christ, and enjoying a peace that has been secured by a cheating, instead of a purging, of your conscience.

The time was when men openly preached an uncovenanted mercy as the resort of sinners, and laid the smoothness of that doctrine on the sores of the anxious. Universal love, in these days when evangelism is in fashion, is but another form in which the same deceit is presented to the awakened. This is something from which an unrenewed man can take comfort. It is a pillow on which a stranger can lay his head and be at ease far off from God. It keeps out of view the necessity of vital union to Christ and of turning unto God, and the hope which it inspires can be attained without felt dependence on sovereign grace and without submitting to the renewing work of God the Holy Ghost.

“*God is love*”, but when you hear this, you are not told what must lie behind the declaration that He loves all, and that therefore He loves you. *The words quoted here tell us what He is, as revealed to us in the cross, and what all who come to Him through Christ will find Him to be.* It is on this that faith has to operate. You have no right to believe that the love, which is commended in the death of the Son, embraces you if you have not yet believed. In the first instance, you have to do only with the character of God, not at all with His purpose. What right have you to say that He loves all? Have you seen into the heart of God, so that you should say He loves you until you have, as a sinner, reached the bosom of His love in Christ through faith?

But, you ask, may I not think of God loving sinners without ascribing to Him any purpose to save? God loving a sinner without a purpose to save

him! The thing is inconceivable. I would reproach a fellow sinner if I so conceived of his love. Love to one utterly ruined, and that love commanding resources that are sufficient for salvation, and yet no purpose to use them! Let not men so blaspheme the love of God.

But may I not conceive of God loving men to the extent of providing salvation and purchasing redemption for them, without this taking actual effect in their salvation? No indeed. For the love of God is one; it is the love of the Three in One. The one love of the one God is the love of the Father, Son and Holy Ghost. If that love generated in the person of the Father a purpose to provide redemption and in the person of the Son a purpose to redeem, it must have generated in the person of the Holy Ghost a purpose to apply redemption. You cannot assign one set of objects to it as the love of the Father, and a different set of objects to it as "the love of the Spirit". And Jehovah can have no unaccomplished purpose; "My counsel shall stand," He says, "and I will do all My pleasure." "The world" which the Father loved and the Son redeemed shall be convinced by the Spirit of sin, righteousness and judgement," and thus the Father's pleasure shall prosper, and the Son's "travail" be rewarded, through the efficient grace of God the Holy Spirit.

You have no right to attempt to look in on the relation of God's love to individuals, till first you attain, through faith, a place among His children. "Secret things belong unto the Lord." Do not try to share them with Him. In considering the doctrine of the text, you have nothing to do with the question: Does God love the wicked? It is on the character of God that you are called to look, as He has revealed this in the cross of His dear Son. You have no right to be influenced, when judging God's procedure, by preconceived ideas of His counsels or of God Himself, but only by the glory of His name as He has been pleased to reveal it. He does not tell me that He loves the wicked man; but I am assured, when I look on Him as He is love, that He has no pleasure in his death. The fullest exhibition of His character, and the overwhelming proof that He has no pleasure in the death of the wicked, are given to us in the cross of Jesus Christ.

Yes, you say, but it is in fulfilling a sovereign purpose of grace that He has revealed Himself there. True, but it is infinite love which He has revealed. It is by this display of His love that you are to judge the way in which it shall fare with you, if you come to Him in response to His call. Faith has infinite love on which to operate, in order to encourage you. For, whatever His purpose may be, it is abundantly evident that "God is love". That is the character of Him to whom you are called to return. That is the view presented to you of Him to whom you are called to return, and this is what you have to do with.

When you think of the special purpose He fulfilled, in which He has so revealed Himself, you may be all the more encouraged to return. This is what assures you that a salvation both free and sure awaits you when you come. The “purpose . . . according to election”, while casting no shadow on the infinity of the love, is a guarantee for the certainty of the salvation which you are called to accept. For, in providing salvation for a people whom He accounted worthy of death, He gave His only begotten Son for them, so that, buying them by His blood, He might save them by His power. You are called to meet that love in the Son as Jesus the Christ, and to present yourself, for the sake of His blood as a suppliant for all the blessings of the covenant of grace. What more can you desire? What element of encouragement is lacking in this form of doctrine, which any system of evangelical theology, or all of them together, can supply?

Famous Books and their Authors¹

1. Thomas Boston's *Human Nature in its Fourfold State*

Rev Donald Beaton

There was a time when Boston's *Fourfold State* was better known to the religious public of Scotland than it is today. At one time it formed one of the treasured volumes that had a place on the bookshelf in the homes of the humble but intelligent country people in Scotland. It was in keeping with the nature of things that its author should have sprung from that sturdy and pious peasantry that was at once Scotland's pride and glory. It was in 1676 that Thomas Boston first saw the light of day. The little town of Duns had the honour of being his birthplace, as it was of Thomas M'Crie, the biographer of John Knox. His parents were staunch Presbyterians; from the son's account, both seem to have been pious people. During the times of persecution, his father had been cast into prison, and the son relates in after years the impression made on his sensitive spirit during one night's lonely vigil with his father in the dreary prison.

At the age of 11, while attending the ministry of Henry Erskine, the father of Ebenezer and Ralph Erskine, he was awakened to a sense of his lost condition. The sermons that most impressed him and left an abiding effect were preached from the texts, “O generation of vipers, who hath warned you to flee from the wrath to come?” and, “Behold the Lamb of God, which taketh away the sin of the world”. Years afterwards, in referring to this important event, he says in his *Soliloquy on the Art of Man-Fishing*: “Little

¹The first in a series; it first appeared in this *Magazine* in September 1902; it is edited.

wast thou thinking, O my soul, on Christ, heaven, or thyself when thou went to the Newton of Whitsome to hear a preaching. When Christ first dealt with thee, there thou got an unexpected cast.” The father, though in humble circumstances, sent him to school, and before he had left school he had a secret longing to become a minister of the gospel. With this end in view he proceeded to college, where it appears he denied himself many of the common necessities of life in order that he might not be a burden on his parents. This enforced asceticism bore fruits in after years in the broken health and the frail body of the saintly minister of Ettrick.

In 1696 he was appointed tutor to the Bruces of Kennet, near Alloa. At times there was some slight friction between the members of the household, with their free and easygoing ways, and the young student walking in the narrow way of life. But whatever irritation he may have caused at first, it soon gave place to the deepest respect for the conscientious tutor. In the following year he was licensed by the Presbytery of Duns, but owing to a variety of causes did not receive a call until two years afterwards. These were years of discipline which bore good fruit afterwards – what it cost him and his feelings as he felt the expected cup passing away from his lips are minutely detailed in his interesting *Memoirs*.

At last, in 1699, a call came to him from Simprin. A minister could scarcely have entered on a more forbidding sphere of labour. The people were grossly ignorant and, as a result, there was a chilling indifference to public worship. Nothing daunted, the young minister accepted the call, and as a keynote to his ministerial labours preached his first sermon from the text, “For they watch for your souls, as they that must give account”.

From that day, there was a watching for souls that hallowed Simprin for ever in his memory. He devoted his time to pastoral visitation, studying, praying with and for his people. He instituted prayer meetings and catechisings, and gradually the blighting frosts of a long and dreary spiritual winter began to show signs of passing away. To use the Scripture figure, “instead of the thorn” there had “come up the fir tree, and instead of the briar” there had “come up the myrtle”. When he came to Simprin, no family worship was held there, but before he left it, worship was kept morning and evening in every home.

These earnest pleadings in secret were answered, and the recollection of these days drew from him the acknowledgment that “Simprin was a field which the Lord had blessed. Simprin, blessed be He for His kindness at Simprin.” In 1706 he received a call from Ettrick, and after serious consideration he accepted it. The wrench from Simprin was painful in the extreme and, as he beheld the deep grief of his beloved and attached people, his tears

mingled with theirs. "How could my eyes fail", he said, "to trickle down with tears?" He bade farewell to them in those impressive words of Jesus: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink".

It was in Ettrick, however, that he passed through the severest part of his discipline. The people were as a rule very indifferent to his pulpit ministry; they were exceptionally factious, and yet manifested the liveliest interest in public questions of the day, whether civil or ecclesiastical. Boston had but one resort in all his difficulties; his timid nature shrank many a time from his trials, but he gained the day by pouring out his plaint to the Hearer of prayer. At last the parish of Closeburn was anxious to get Boston for their minister; and all at once it seemed to be brought home to the people of Ettrick that they had such a devoted servant of Christ as their minister. A fast day was held, and the congregation poured out its soul in prayer to the Head of the Church, pleading that His servant might not be removed from his sphere of labour. It was the turning point in the history of the congregation, and from that day onwards Boston had more influence over the people of Ettrick. Then followed years of blessing, in which the seed that was sown with tears was reaped with joy.

If space permitted, reference might be made to the important part he took in the Simson heresy case and in the famous Marrow controversy, but a word in passing must be said about his family afflictions. He lost a number of his children when they were young, and to show the tender-heartedness of the man one cannot do better than quote the following touching incident: "When the child was laid in the coffin," he says, "his mother kissed his dust. I only lifted the cloth off his face, looked on it, and covered it again, in confidence of seeing that body rise a glorious body. When the nails were driving [in], I was moved, for I had not kissed that precious dust, which I believed was united to Jesus Christ, as if I had despised it. I would fain have caused draw the nail again, but because of one that was present I resented and violented myself."

During the last ten years of her life, his wife's mind seems to have been somewhat weak, which left her the prey to awful temptations from Satan. With eagerness, the devoted husband watched for any returning gleam that might tell that the night was past. "Now," he says, "we were with our broken ship within sight of the shore, and I was like one stretching out his hand and crying, Help forward, help forward. But behold, a little time after, the storm arose anew, and the ship was beaten back into the main ocean, out of sight of land again." Boston passed peacefully away on 20 May 1732. Well might he say, "The world all along hath been a step-dame [step-mother] to me; and

wheresoever I would have attempted to nestle in it, there was a thorn of uneasiness laid for me”.

Boston was what the old divines would call a painful student – he took pains with his work. It is the testimony of James Walker in his *Theology and Theologians of Scotland* that “he was the best Hebrew scholar in Scotland as he was the freshest and most powerful of Scottish living theologians”. One reads with sympathetic interest his longing for books – a parcel of books even to Boston was no insignificant enjoyment, but there can be no doubt that his lack of books made it necessary to fall back on original meditation and study, the fruits of which are plainly manifest in his works.

His works were published in a 12-volume edition, edited by Samuel Macmillan. Among the best known of these are his *Memoirs*, *The Crook in the Lot* and *The Fourfold State*.² *The Crook in the Lot* is a work dealing with the case of those in sorrow and affliction. But the work by which Boston is best known is *The Fourfold State*. It was while assisting at a Kelso communion that his attached friend Dr Trotter³ suggested to him that it was advisable to publish some of his sermons.

Boston considered the matter seriously and decided to publish his sermons on the fourfold state of man: in his primitive integrity, entire depravity, begun recovery and consummate happiness or misery. The work thus embraces a complete system of Christian theology. The book contains the substance of sermons preached first of all at Simprin – these were recast in 1708-09 and preached again at Ettrick. It was in 1712 that Boston seriously set himself to his important task; every page of it was steeped in prayer. One thing or another kept the book from being published and it was not till 1720 that Boston first handled a bound copy. The work immediately found a ready sale. It had the qualifications of a book that was to last, not the mere satisfaction of some fleeting fancy, however prevalent for the time being, but the constant longing and hungering of the human soul. It soon had a place among the religious books next to *The Pilgrim’s Progress*.

Boston’s correspondence shows that it was eagerly read abroad. Its theology is the theology of the Bible as interpreted by the great Dutch divines and the Marrowmen. The ring of the federal theology and the full and free offer of Christ so much insisted on by the Marrowmen may be traced in this religious classic. Space again forbids us making more than one quotation, which may serve as a conclusion to this article. Speaking of heaven, Boston says, “There we shall see Adam and Eve in the heavenly paradise, freely eat-

²Boston’s *Works* are in print at present, as are *The Fourfold State*, *The Crook in the Lot* and *The Art of Man-Fishing*.

³A medical doctor.

ing of the tree of life; Abraham, Isaac and Jacob, and all the holy patriarchs, no more wandering from land to land, but come to their everlasting rest; all the prophets feasting their eyes on the glory of Him of whose coming they prophesied; the twelve apostles of the Lamb sitting on their twelve thrones; all the holy martyrs in their long white robes, with their crowns on their heads; the godly kings advanced to a kingdom which cannot be moved; and them that turn many to righteousness shining as the stars for ever and ever. There shall we see our godly friends, relations and acquaintances, pillars in the temple of God, to go no more out from us.”

John Calvin's Correspondence¹

A Review Article by Roy Middleton

This book is a re-typeset, hardback version of a paperback edition published by the Banner of Truth in 1980. The small volume contains 70 letters, selected by the publishers from the four-volume Jules Bonnet edition of Calvin's correspondence.² That edition includes 686 letters written by Calvin and is the largest collection of his correspondence in English. Even the Bonnet edition contains only a portion of Calvin's letters. The 59-volume Latin edition of his *Works* has 11 large volumes devoted to correspondence both from and to Calvin.³ In his Latin *Works* there are 4271 letters, of which around 1300 were written by Calvin. A recent book on the Reformer estimates that he wrote around 8500 letters between 1530, when he was 21, and his death in 1564.⁴ If this is the case, much of his correspondence appears to have been lost.

The Reformation letter-writer. In a Europe with no newspapers, no news media or postal system (other than for diplomatic traffic) the letter delivered

¹This article reviews *Letters of John Calvin*, published by the Banner of Truth Trust, hardback, 316 pages, £12.00; it is available from the Free Presbyterian Bookroom. Page numbers in the text of this article refer to this edition of the *Letters*.

²The Bonnet edition was published in two volumes in Paris in 1854. The English edition was translated by David Constable and Marcus Robert Gilchrist in four volumes between 1855 and 1858. It was reprinted by the Banner of Truth along with Calvin's *Tracts and Treatises* as a seven-volume set in 2009. The letters are contained in volumes 4-7.

³Calvin's Latin *Works* comprise volumes 29 to 87 of the *Corpus Reformatorum* (CR) edited by J W Baum, A E Cunitz and E Reuss, Brunswick, 1863-1900. In citations from these volumes, the works of Calvin are frequently renumbered from vol 1. On this basis vol 29 of CR becomes vol 1 of Calvin's *Works*. Correspondence to and from Calvin on the renumbered basis are in volumes 10b-20.

⁴Herman J Selderhuis (ed), *The Calvin Handbook*, Eerdmans, 2009, p 215.

by a messenger was the main source of communication. In case a letter was intercepted, messengers would often transmit oral information that was regarded as too sensitive to be put in writing. Calvin's correspondents fell basically into three categories. The first group were the powerful men and women of Europe. The second group were the Reformers in France, Germany, Switzerland, the Netherlands, England and Scotland. The third group, for which he had the most tender regard, was made up of prisoners and those facing martyrdom for their Protestant faith.

The publishers are to be commended for their judicious selection of letters which, though such a small proportion of Calvin's correspondence, has retained this balance. Among those sent to powerful men and women are letters to Edward VI of England, the King of Poland, the King and Queen of Navarre, Admiral Coligny, the Earl of Arran, the Duke of Somerset and William Cecil. In his correspondence to Reformation leaders are letters to Martin Luther, Henry Bullinger, Philip Melancthon, Thomas Cranmer, John Knox, Edmund Grindal, Jerome Zanchi, and to his close friends and colleagues, William Farel, Peter Viret and Martin Bucer. In the third category are four letters to the five prisoners of Lyon who were eventually burned at the stake, facing death with composure, singing psalms, repeating passages of Scripture and exhorting each other to courage.

Benjamin B Warfield of Princeton is surely correct when he calls Calvin, as the author of such an extensive correspondence, "the great letter writer of the Reformation age".⁵ Calvin desired that selections of his correspondence should be published. A few days before his death, and in the course of one of the last conversations handed down to us by Theodore Beza, Calvin, "pointing with failing hand to his most precious furniture, his manuscripts, and the archives of the correspondence that during a quarter of a century he had kept up with the most illustrious personages of Europe, requested that these memorials might be carefully preserved, and that a selection from his letters, made by some of his friends, should be presented to the Reformed Churches, in token of the interest and affection of their founder".⁶

Letters to those in authority. His letters to those in authority encourage them to embrace the reform movement and to witness for Christ. A majestic statement from Calvin to Edward VI was in these terms: "It is indeed a great thing to be a king, and yet more, over such a country; nevertheless, I have no doubt that you reckon it beyond comparison better to be a Christian. It is therefore an invaluable privilege that God has vouchsafed you, Sire, to be a Christian king, to serve as his lieutenant in ordering and maintaining the kingdom of

⁵B B Warfield, *Calvin and Calvinism*, Oxford University Press, 1931, p 14.

⁶Jules Bonnet (ed), *Letters of John Calvin*, Baker reprint, 1983, vol 1, p 5.

Jesus Christ in England” (p 133). To the Duke of Somerset, when he was the Protector during the time that Edward VI was just a boy, Calvin writes, urging him to complete the Reformation in England by ensuring the people have sound instruction. He says, “Believe me, Monseigneur, the Church of God will never preserve itself without a catechism, for it is like the seed to keep the good grain from dying out, and causing it to multiply from age to age” (p 82). To this advice Calvin adds the necessity of rooting out abuses and corruptions in the worship of God and the repression and correction of vice in society.

Reformation letters. To his fellow Reformers he gave both encouragement and advice. They were continually seeking his counsel on matters theological, ecclesiastical and with regard to public matters. Thomas Cranmer, when Archbishop of Canterbury, encouraged the continental Reformers to form a bond of union between their churches and his own. Calvin heartily approved of the idea and wrote back with these words: “Thus it is that the members of the Church being severed, the body lies bleeding. So much does this concern me that, could I be of any service, I would not grudge to cross even ten seas, if need were, on account of it. If it were but a question regarding the rendering of assistance to the kingdom of England, such a motive would at present be to me a sufficiently just one” (p 125).

In a response to Cranmer asking the Genevan Reformer for his opinion on the Church's revenues being plundered, Calvin points out to the Archbishop another evil: “But iniquitous as this is, there appears to me to be another vice of equal magnitude, viz, that out of the public revenues of the Church, idle gluttons are supported who chant vespers in an unknown tongue. I shall say nothing farther on this point, except that it is inconsistent for you to approve of such mockery, and it is openly incompatible with the proper arrangements of the Church; besides, it is in itself exceedingly ridiculous” (p 136).

Jean-Daniel Benoit does not exaggerate when he writes, “It would not be untrue to say that Calvin's house in the Rue des Chanoines was like the Genevan Foreign Office. His position was unique. He had made Geneva ‘The Church on the hill’, and its light shone over the whole world. From all parts men looked to Geneva. They consulted Geneva. They listened to Geneva, and Geneva meant Calvin.”⁷

Letters to those persecuted for Christ. The third main group to whom Calvin corresponded were those suffering for adherence to the Saviour and to the Reformed faith. For these sufferers he was most concerned. To the persecuted in his native France in the face of increased persecution he writes, “Mean-

⁷Jean-Daniel Benoit, “Calvin the Letter-writer” in Gervase Duffield (ed), *John Calvin*, Sutton Courtenay Press, 1966, p 69.

while, since you see that the poor flock of God's Son is scattered by the wolves, repair to Him, praying Him to have compassion on you and strengthen your weakness, to stretch out His mighty arm to repel them, to shut their bloody mouths and break their claws, or finally to change them into harmless lambs. Above all, pray Him to make manifest that He is seated on the right hand of God His Father to maintain both the honour of His majesty and the salvation of His children. It is in this way that you will derive relief from Him, humbling yourselves with tears and prayers, and not in murmuring and gnashing your teeth against the tyrants, as some do who seek not the refuge to which persecutions ought to drive us.

"For my own part, I could wish that God had given me the means of being nearer at hand to assist you, but since that is not possible, I will pray our merciful Father that, since He has once confided you to the keeping of our Lord Jesus Christ, He would cause you to feel how safe you are under so good a protector, to the end that you may cast all your cares upon Him; and that He would be pleased to have compassion on you and all those who are in affliction, delivering you from the hands of the ungodly" (pp 236-237).

That Calvin's letters to the five prisoners in Lyon were appreciated is evident from the reply from one of the prisoners: "Sir and brother . . . I cannot express to you the great comfort I have received . . . from the letter which you have sent to my brother Denis Peloquin, who found means to deliver it to one of our brethren who was in a vaulted cell above me, and read it to me aloud, as I could not read it myself, being unable to see anything in my dungeon. I entreat of you, therefore, to persevere in helping us with similar consolation, for it invites us to weep and to pray" (p 149, n 1)

The publishers have included at the beginning of the book a brief life of Calvin and, like the Bonnet edition of his letters, have concluded with the Last Will and Testament of Master John Calvin, Calvin's farewell to the Seigneurs of Geneva, and his Farewell to the Ministers of Geneva.

There are few better ways of becoming acquainted with a person than by reading his private letters. Benoit in his article on Calvin the letter writer concludes with these words, "It is in his letters that he can be seen giving himself to his friends. . . . His other books were written with pen and ink, and we see in them his mind, clear, logical even ruthless perhaps, but we never move out of the realm of the intellect. . . . It is in his letters . . . that he gives himself completely to us. It is here that we must look if we want to find the whole man. It is here too that all those caricatures which have done such outrage to his memory fade and vanish, and Calvin appears in his full stature. A man, a real man, a great man."⁸

⁸Benoit, "Calvin the Letter-writer", pp 97-98.

We warmly recommend this book to our readers. It is produced to the Banner of Truth Trust's usual high standards and gives an insight into the rich material contained in Calvin's correspondence and may lead you to buy the seven-volume set of the Reformer's *Tracts and Letters* also published by the Trust.

Statement of Church Differences (4)¹

6. Total Depravity. We deny the teaching too common in the Churches of Scotland that there is some moral good in unregenerate man towards God, and that by human effort, influences, or associations it may be so wrought upon as to bring him into a state of grace. We also deny that the natural man is “capable of affections and actions” towards God “which in themselves are virtuous and praiseworthy”. We hold that “works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others; yet, because they proceed not from a heart purified by faith; nor are done in a right manner, according to the Word; nor to a right end, the glory of God; they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful, and displeasing unto God” (*Westminster Confession of Faith* 16:7).

7. The Law of God. We believe in the binding obligation and divine authority of the moral law summarily comprehended in the Ten Commandments. Christians are under a duty to obey God's law out of love and gratitude to Christ – “if ye love me, keep My commandments” (Jn 14:15). The enforcing of this duty from the pulpit is widely neglected in the Scottish Churches at present, and sometimes ignorantly denounced as “legalism”. Professing Christians, as a result, often have little understanding of the requirements of God's law as a rule of conduct, especially with regard to the Sabbath. Light views of sin, lax views of the requirements for sanctified Christian living, and low views of the danger of worldly conformity, can all be traced to this doctrinal root.

8. The Sabbath. The Fourth Commandment: “Remember the Sabbath day, to keep it holy” (Ex 20:8) – is the keystone of the Ten Commandments, and the attempt to remove it wrecks the whole structure. We hold that “from the beginning of the world to the resurrection of Christ, God appointed the seventh

¹A section of a document approved last year: “Synod Statement of Differences Between the Free Presbyterian Church of Scotland and the Other Presbyterian Churches in Scotland, Brought Up to Date (2019)”. This section completes the material on doctrinal differences.

day of the week to be the weekly Sabbath: and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath". We deny that the Fourth Commandment was merely a Jewish institution, and that it was abolished with the ceremonial law. We also deny the view that one day of the week is as good as another, and that it remains with men to say which day of the week should be observed as the Sabbath.

The Larger Catechism teaches that "the Sabbath, or Lord's day, is to be sanctified by an holy resting all the day, not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful; and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy) in the public and private exercises of God's worship" (Ans 117). This "delight" in the Sabbath is a foretaste of heaven and is one of the most precious parts of true religion (Is 58:13).

The erroneous doctrine and ungodly practice regarding the Fourth Commandment in the Churches has done much to banish the Sabbath from Scotland, and the Free Presbyterian Church of Scotland has sought to withstand this trend from the beginning. In particular, she has opposed Sabbath broadcasting since its inception, and counsels against the use of the internet on the Sabbath, except for purposes of necessity and mercy.

9. Creation. The Word of God testifies first of all to the fact of the creation of the world out of nothing in the space of six days and all very good, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb 11:3). The work of creation is fundamental to all the other acts of God in the world. While we believe that true science will always corroborate the biblical testimony, the Bible's account of creation is to be received as entirely trustworthy and accurate. The Free Presbyterian Church of Scotland rejects the view that the days of creation are symbolic of long periods of time or that a "gap" of millions of years exists between the creation of the physical elements and the appearance of mankind.

Similarly, the Free Presbyterian Church of Scotland opposes the theory of evolution as blatantly unbiblical and, therefore, untrue. The theory is subversive of a proper understanding of the nature of mankind as created in the image of God, and is inconsistent both with the doctrine of the Fall of man and with the atonement of Christ. The spiritual and moral devastation which has well-nigh destroyed the foundations of western civilisation over the last century can largely be traced to the outworking of the theory of evolution in the various departments of human enquiry and activity. This has been verified in the fearful wars which atheistic states committed to evolutionary ideologies

unleashed upon one another, and in the slaughter of millions of unborn children by godless governments in the name of human “freedom” and “progress”. Evolutionary theory has been used by Satan to erase from men’s minds all idea of man as accountable to God the Creator and Lawgiver: if men are taught that they are descended from brutes then brutish behaviour will almost certainly result. This has been a mighty weapon of the kingdom of darkness to further the godlessness and brutality which has reached such heights in the modern world.

10. *The Covenants.* The Scriptures teach that the way of salvation is through the Covenant that God has made with Christ and with His people in Him. The Free Presbyterian Church of Scotland maintains with the *Westminster Confession* that all God’s dealings with mankind are by means of covenant – either the covenant of works in Adam, or the covenant of grace in Christ. “As by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous” (Rom. 5:19). “As in Adam all die, even so in Christ shall all be made alive” (1 Cor. 15:22). This biblical teaching is greatly neglected in many Scottish pulpits, and this neglect has impoverished the spiritual life of the Church by undermining people’s understanding of the connection between the Old and the New Testaments, and hence between the law and the gospel.

11. *Doctrine of Hell.* The doctrine of hell is sparingly taught in the Scottish Churches in the present day. The Free Presbyterian Church of Scotland, seeking to follow the balance of Scripture, endeavours to warn sinners faithfully and plainly about the dangers of hell – that is, of eternal conscious torment, “where their worm dieth not, and the fire is not quenched” (Mk 9:44).

12. *False Assurance of Salvation.* One of the great religious dangers facing mankind is the false assurance of salvation. Christ warns us that many will say to Him in that day, “Lord, Lord,” to whom He will say, “I never knew you: depart from Me, ye that work iniquity” (Mt 7:23). The Scripture therefore directs men to a close and prayerful searching of their hearts, in dependence on the Spirit of God, to make their “calling and election sure”; and ministers ought to preach accordingly and not to make a blanket assumption that their hearers are in a state of salvation. Nevertheless, exhortations to this duty of self-examination are all too often received with impatience in Scottish Christian circles, and it is considered unchristian and uncharitable to suggest that there may be professing Christians who are not true believers. We fear that there may be much “wood, hay, stubble” built in this way, and those pastors who are thus leaving their hearers in a state of false assurance are not their true friends for eternity. The Free Presbyterian Church of Scotland therefore seeks to lay a biblical emphasis on the need for a “man [to] examine

himself”, and so to “eat of that bread, and drink of that cup” (1 Cor 11:28). **13. *The establishment principle.*** The Scriptures teach that it is the duty of the civil powers to support the Church of God, to discountenance false religion, and to legislate only in accordance with the principles of the law of God, having due regard to both tables of the law. This is also the teaching of *The Westminster Confession of Faith*, and the position of the Free Presbyterian Church of Scotland. The Church of Scotland, while claiming a favoured position as the National Church, is not entitled to such a position because she has so largely forsaken the gospel; nor does she provide the necessary spiritual guidance to the nation, having herself departed from the Word of God and from His law. So far from discountenancing false religion, she often encourages it with events such as “multi-faith” services and ecumenical ventures.

Obituary

Mr Jacob Geuze

With the passing of Jacob Geuze on 5 December 2019, one of the last links with the formation of the Gisborne congregation has been severed. He was born on 30 October 1929 in the province of Zeeland, the Netherlands, and thus reached the age of 90 years.

Mr Geuze could put his Amen to the truth, “Man is born unto trouble as the sparks fly upward” (Job 5:7). His mother passed away when he was four years old. He was in his teens during the Second World War when a friend at school was killed by bombing. Later, in 1953, the dykes broke in Zeeland, resulting in major flooding and loss of life. In the 1980s, his son Matthew, a member in the Gisborne congregation, was tragically drowned in a local river, leaving behind a widow and two children. The loss of his wife Marie in 2015 was another heavy blow. These losses may explain in part his quiet manner and his reticence to speak about his personal history and spiritual experience. He did, however, mention that in his late teens the preaching of Christ by an evangelical minister in Holland was blessed to the saving of his soul.

Due to the devastation of the Second World War, many Dutch people emigrated to other parts of the world, including New Zealand. This was a providence that contributed to the founding of the Free Presbyterian Church of Scotland in New Zealand. Mr Geuze and his future wife Marie emigrated in 1953 to Gisborne, where he began working as a mechanic and then later in an orchard.

It was in Gisborne that he met several families of a Reformed background, including the MacPherson family. The parents of this large family, Murdo and Mary, settled on a farm north of Gisborne after the First World War. This family worshipped at home since no suitable place of worship could be found. It was the unceasing prayer of Mary MacPherson that this “famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord” would come to an end, and that sound gospel ordinances would be established. At the time it seemed most unlikely that such a thing would ever happen. However, her prayers began to be answered when Free Presbyterian ministers came to New Zealand and preached in various places.

One of these ministers, Rev Finlay Macleod, visited Gisborne in 1955 and encouraged the families, Mr Geuze included, to meet for regular services. Of this minister he said, “If there was ever a man who had ‘holiness unto the Lord’ on his brow, it was Mr Finlay Macleod”. He later affirmed that he was drawn to the Church through this godly man – a reminder that people are attracted to the Church not just by her scriptural witness but also by the godliness of her office-bearers and members.

Eventually a congregation was formed and Rev William MacLean became their minister in 1963. Mr MacLean’s ministry was greatly blessed, and Mr Geuze recalled that he was like a father to the congregation, which then consisted largely of young families. Mr Geuze was one of the first people to be admitted to full communion, and the records of the Kirk Session demonstrate the great care that the Session took when examining applicants for the Lord’s Table.

For instance, the Session minutes state that when he and three other men came to the Kirk Session in February 1959, “they were examined individually as to their knowledge of the Bible and *The Shorter Catechism*, and more particularly as to their experience of having been called effectually by the Holy Spirit. They were also asked whether they were in agreement with the position of the Free Presbyterian Church of Scotland as to doctrine, worship, discipline and government.” This latter question may have been asked because it was likely they would soon become office-bearers in the newly-formed congregation.

Jacob Geuze became a deacon in 1959, and an elder in 1976, and faithfully fulfilled the duties of these offices. The Church’s *Manual of Practice* summarises the scriptural qualifications for the office of eldership, by stating that elders “must be ‘tender and circumspect in their walk, punctual in their attendance upon ordinances, and strict in their observation of the Lord’s Day, and in regularly keeping up the worship of God in their families. They must be men of good life and godly conversation, without blame

and all suspicion, careful for their flock, wise, and above all things, fearing God.” This summary provides us with a remarkably-apt description of our late friend.

Mr Geuze was not perfect, and it was clear from his comments and prayers that he felt indwelling sin to be a heavy burden. When asked how he was doing, he would usually reply, “The Lord has been good to me, sparing me and not dealing with me according to my folly”. In nearly every prayer, he would say, “Keep us from the evil which is in our own hearts”. He would also pray that the Lord would “thrust out” labourers into His vineyard (a literal rendering of Mt 9:38) – a petition that revealed his conviction that men may not take the office of the ministry unless the Lord Jesus has called them to it.

He was a man of few words; therefore the best way to get to know him was by hearing his prayers and observing his actions. He was always ready to help with any project involving the church or manse, and was content to labour without any recognition of his work. He was given to hospitality, particularly during communion seasons, and enjoyed listening to conversation about spiritual things. He loved to read the books of sound ministers such as Ralph Erskine, Thomas Watson and Andrew Gray, and would read their sermons when taking services.

The congregation declined significantly in numbers during his time in Gisborne, but while the sight of empty pews saddened him, the language of his whole life was clearly that of the Psalmist: “So henceforth we will not go back, nor turn from Thee at all”. He obtained the rare grace of being faithful unto death, and now he has obtained a crown of life in the place where sorrow and sighing have fled away.

To his grieving family we extend our sincere sympathy, and prayerfully desire that they might all come to know the God of their father (1 Chr 28:9).

(Rev) *C H Hembd*

Saving Faith: the Marrow Standpoint¹

4. Assent and Trust

Rev Keith M Watkins

John Colquhoun (1742-1827) did not live through the Marrow Controversy that disturbed the Church of Scotland in the opening decades of the eighteenth century. But as minister of South Leith, he preached and wrote in full agreement with the biblical gospel that the Marrowmen such as Thomas

¹This is the fourth and final part of a paper given at the 2019 Theological Conference.

Boston and Ralph and Ebenezer Erskine contended for. In 1824 he published a book on faith.² Previous articles have explained his treatment (from the Marrow standpoint) of the grounds, objects and warrant of saving faith. This final article looks at the acts of saving faith.

4. The acts of saving faith. Colquhoun distinguishes two acts in saving faith: assenting and trusting.

The *assent* of saving faith is much more than a nominal and merely intellectual acceptance that the Bible is true. Rather, it is “the assent of the heart to all the truths of Christ revealed in His Word” (p 165), and this “with application to one’s self” (p 166). The person with saving faith will accept everything the Bible says, and will apply its truths to himself. This is especially true concerning the law and the gospel.

Regarding the *law*, assent involves a “belief of the law as a covenant of works . . . with application to himself” (p 168). The person assents to the law’s demand for perfect obedience, as the condition of the covenant of works. As a result, he is convicted of his sin, of the curse that lies upon him, and of his inability to recover himself. This produces legal repentance, by which he “sorrows for sin as a destructive evil, longs for deliverance from it, and despairs of salvation by himself or from the law” (p 172).

Although legal repentance “paves the way for the exercise of the faith of the gospel” (p 172), it is no part of the sinner’s warrant to believe. Legal convictions are “necessary to excite and urge the sinner to believe in Jesus Christ; but they are not at all requisite as a condition of his welcome to Him. The most secure sinner³ . . . is as welcome to the Saviour as the most deeply convinced one, though the Saviour is not so welcome to him” (p 172). “Though none but the convinced sinner *can* or *will* believe on Christ . . . yet every sinner who hears the gospel *may* believe on Him” (p 173).

Later in his book, Colquhoun distinguishes between the true believer’s conviction of sin and the unbeliever’s legal terror. The former “is implied in unfeigned faith” (p 212). “This true conviction, however, is not, in the order of time, before saving faith, nor is it a . . . qualification previous to such faith; but it is a necessary ingredient in the exercise of it” (p 212). Legal terror, on the other hand, “unaccompanied by faith in Jesus Christ, is . . . an effect of inexcusable ignorance, unbelief and enmity to God as a God of grace. . . . While true conviction is necessary to the exercise of saving faith, legal terror is not necessary to it. Thousands, without experiencing such

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

³By a “secure sinner”, Colquhoun means one who considers himself altogether safe, in no danger from the wrath to come.

terror, have been deeply convinced of their sinfulness and misery, and have believed to the saving of the soul” (p 213).

The assent that saving faith gives to the *gospel* is “a cordial belief of the declarations and offers of the gospel with respect to one’s self” (p 174). It assents to seven things especially: the authority of Christ, His ability, His willingness, His suitability and excellence, His being offered to sinners, and the right of sinners to trust in Him.

Under the second of these, Christ’s ability, Colquhoun deals with sufficiency: “Many . . . perish for ever because they do not believe that the grace of Christ is sufficient for their pardon and purification. . . . But how enormous and heinous soever the sins of true believers may have been, they are enabled so to believe the all-sufficiency of God their Saviour, as to account them but a small matter in comparison of the infinite merit of His righteousness and of the immense riches of His grace” (p 176). Colquhoun does not write specifically of the sufficiency of the atonement.

Under the sixth, the offer, Colquhoun emphasises the personal application necessary in the sinner’s assent. He says, “It is not enough that he believe that Christ is tendered to sinners of the human race indefinitely: the devils themselves believe that. He must . . . believe that He is offered particularly to *him*, even to him” (p 181). Assent “believes that Christ . . . addresses all His words of grace as particularly to him as if they were addressed to him alone” (p 167).

Saving faith is more than assent; it is also *trust*. Indeed, “trusting in Christ for salvation is of the essence of saving faith” (p 193). The believer “cordially intrusts the whole affair of his salvation to the Lord Jesus, in confidence that He will perform the part of a Saviour to him” (p 189). This is *receiving* Christ “because He is presented to poor sinners as the *gift* of God to them” (p 191). It is *resting* on Him “because He is . . . offered in the gospel as a sure *foundation* on which a sinner may lay the weight of his eternal salvation with the firmest confidence” (p 191). Colquhoun points out that “receiving Christ and resting on Him are not two acts of faith but one. . . . The act of receiving is the act of resting begun; and the act of resting is the act of receiving continued” (pp 191-2).

Trusting in Christ includes firstly, “a renunciation of confidence in every other object for even the smallest part of salvation” (p 196). Secondly, it involves “an unfeigned desire to be saved from all sin . . . and to be made perfectly holy as well as perfectly happy” (p 197). Thirdly, it includes “the acquiescence of the heart in that way of salvation which is revealed in the gospel” (p 198). Fourthly, there is in it the “sinner’s recourse to Jesus Christ, and to His righteousness and fulness only, for salvation” (p 199). Fifthly –

and Colquhoun writes much more on this point than on the others – the believing sinner’s trust in Christ includes “confidence or affiance in [Christ], *that He will save me* from sin and wrath” (p 200).

Explaining this fifth and most distinctive point, he says that “saving faith is not only an unfeigned belief that God gives Christ and that Christ gives Himself . . . to me in *offer*, but a cordial trust that He gives Himself . . . to me in *possession*” (p 201). “Trusting in Jesus Christ for salvation includes a trusting that He will save *me*” (p 205). He who has saving faith is not only sure that Christ will save those who believe; he is also sure that Christ will save *him*. Colquhoun states, “For my part, I am utterly at a loss to know what trusting in the Saviour for salvation can mean, unless it means my trusting that He will perform the part of a Saviour to me” (p 204). He quotes 20 Scripture texts to prove this, culminating with Peter’s words in Acts 15:11, “*We believe that through the grace of the Lord Jesus Christ we shall be saved*”.

From the Marrow standpoint, the believer’s persuasion that Christ will save him in particular is a vital element of saving faith. Without it, a person does not savingly believe. “A man’s trusting that Christ will save him, if he apply to Him, is *not* saving faith. . . . The woman . . . with an issue of blood said within herself, ‘If I may but touch His garment, I shall be whole’. She did not however stop here, but she *actually* touched the hem of Christ’s garment” (p 211). Likewise a sinner “must draw near and actually trust in Him, for complete salvation to himself in particular” (p 211).

If Colquhoun and the Marrowmen are right to assert that saving faith necessarily includes such certainty of one’s personal interest in Christ, how can a believer’s doubts and fears be explained? Colquhoun explains: although saving faith “has no doubting in the *nature* of it; yet, inasmuch as doubting remains in the believer, this particular trust may be violently assaulted by doubts and greatly enfeebled by fears” (p 209). “Although there is no doubting in the nature of faith, yet there is much doubting in the heart of the believer” (p 228). “Although every true believer has some measure of trust in the Saviour for salvation to himself in particular; yet he may sometimes not only not be sensible of it, but, under the power of prevailing unbelief, temptation and perplexity of mind, may obstinately deny that he has it. . . . He is far from being always so conscious of it as to be able either to assert it within himself or to express it to others” (p 210).

Not surprisingly, one of the accusations against the Marrowmen was that they had confused faith and assurance. Absolutely they had not. They used the one word “assurance” to refer to two different things. “There are two different kinds of assurance: the assurance of *faith*, and the assurance of *sense*. The former kind belongs to the essence of faith. It is essential to

saving faith, and is nothing but faith itself” (p 221). This assurance of faith “is not . . . grounded on evidences, that I have the actual possession of Christ, but it is a taking of Him into my possession” (p 214). The Marrowmen’s assurance of sense, on the other hand, is an individual’s personal assurance that he is indeed a true child of God. This is what is usually called assurance, and is dealt with in chapter 18 of *The Westminster Confession of Faith* under the title, “Of Assurance of Grace and Salvation”.

In his 1926 article on the Marrow controversy, Rev Donald Beaton comments on the confusion caused by the Marrow terminology. He says that “the Marrowmen, while in full sympathy with the confessional doctrine, unfortunately for themselves and others, appropriated the phrase ‘assurance of faith’, but gave it a new meaning”.⁴ Mr Beaton says that “this distinction . . . however unfortunate the terms may be, must be kept carefully in view in arriving at a correct estimation of the Marrow position”.⁵

Colquhoun makes the distinction at length: “There is a very great difference between the assurance of faith and that assurance of sense which is one of the fruits of faith. The assurance of sense is a believer’s assurance that he is already united to Christ, and is in a state of grace. The assurance of faith is inseparable from faith as light is from the sun; but it is quite otherwise with the assurance of sense. A man cannot have faith without having assurance *in* it; but he may have faith and not have assurance *of* it. For, though the mind cannot but be conscious of its own act, yet whether that act have the peculiar properties and nature of saving faith cannot be satisfactorily known but by reflection. The assurance of sense or reflection, then, is not a believing in Christ; but it is a believing that we *have believed* in Him. It is not a direct act terminating on Him, but a reflex by which we are assured of the saving nature of that direct act. But, although the direct act may be without the reflex, yet the latter cannot be without the former. A man must begin to believe before he can begin to know that he has believed” (pp 234-5). In the assurance of faith, “the believer looks to the Word of Christ *without* him, trusting that through grace he shall be saved” (p 235). In the assurance of sense, “he discerns the work of Christ *within* him, and so assures himself that his salvation is already begun” (p 235).

Colquhoun, following the Marrowmen, claims that this assurance of faith (as opposed to the assurance of sense) is “what our Reformers from popery called *the assurance of faith*” (p 202). The claim is not convincing. It is usually accepted that at times the Reformers described saving faith in such

⁴Donald Beaton, “The ‘Marrow of Modern Divinity’ and the Marrow Controversy”, *Records of the Scottish Church History Society*, 1926, p 124.

⁵Beaton, “The Marrow”, p 125.

a way that it necessarily included an element of what the Marrow calls the assurance of sense. Mr Beaton is surely correct to say that in the Marrowmen's "eagerness to have the Reformers on their side, it is evident they were not sufficiently critical at all times to recognise that the Reformers were using 'assurance' in a different sense from which they used it".⁶

In the rest of his book, Colquhoun proceeds to deal very helpfully with the adjuncts and fruits of faith, the distinction between true and counterfeit faith, and to answer objections. But the essence of saving faith from the Marrow standpoint has been made clear already. And it is nothing other than the saving faith of the Bible.

The importance of the subject cannot be overstated, for "he that believeth on the Son [with this saving faith] hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jn 3:36). If we have saving faith, we have Christ and salvation. If we do not have saving faith, we have neither Christ nor salvation. So, if anyone asks, "What must I do to be saved?", the one and only answer must always be: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Ac 16:30,31).

Zimbabwe Mission News

The Everyday Work of the Catechists

Rev J B Jardine

To assist in the work of spreading the Word of God in Zimbabwe, the Mission employs three catechists: Mr G Nkiwane, Mr S Ncube and Mr K Mpata. These Catechists work in the Mbumba Hospital and in rural clinics seeking to make use of every opportunity that arises to set Christ before sinners. This is no easy task given the natural enmity of the human heart. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom 8:7).

The Catechists' working day begins with family worship for staff, patients and their family members. Throughout the day the catechist will move among the patients and their families seeking an opportunity to speak to them about the things of God. How encouraging it should be for a patient to have the way to eternal life explained to them, if they know that, because of their illness, they soon will be departing this world. How encouraging indeed to hear of the great Physician of body, mind and soul! What a comfort to a family member burdened with care for their loved one to hear of Christ and His all-sufficient grace!

⁶Beaton, "The Marrow", p 125.

The catechist will also sit with the dying and their families. Seeking to console them and provide some words of comfort to them. He feels like the friends of Job, that he is a miserable comforter and this moves him to commit them to the care of the Lord – the “Friend that sticketh closer than a brother”.

His work is not limited to the Mbumba clinic, as he will travel out with the Doctor to local clinics and seek in the same way to work among the people there. During their work they come into regular contact with the superstitious beliefs of the local people, which conflict sharply with the fundamental doctrines of biblical Christianity. The work of the catechist is not an easy one; yet they have this promise, “My grace is sufficient for thee: for My strength is made perfect in weakness” (2 Cor 12:9).

The catechist holds regular Bible study classes, and all are invited to attend, including any staff whose duties allow them to. Each day ends as it began, with the catechist holding family worship with staff and patients.

We would commit the work of the catechists to the Church at large. “Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you” (2 Th 3:1).

Notes and Comments

The New Coronavirus

In the Book of Revelation, we learn about God’s providence through symbols. In chapter 6, we can see that, where Christ no longer goes forth graciously conquering on the white horse of the gospel, He sends the red horse of war, the black horse of famine and the pale horse of death in His wake. Throughout human history these fearful judgements have recurred time and again. Sooner or later, and by one means or another, the Lord will pour out His anger on nations that have despised and rejected His salvation. At the time of writing, there is deepening concern about the new coronavirus, which may develop into a worldwide pandemic and which may prove fatal to very large numbers of those who contract it. Whether this particular disease will be used by the Lord to bring nations low or not, the eventual outpouring of His judgements upon the wicked is not in doubt.

The astonishingly rapid spread of this virus from China, where it was first identified at the end of last year and the high number of fatalities already, as it has spread further and further across the globe, ought to be matters of concern to us all. Its probable origin in the transfer of microscopic germs from an animal to a human, combined with its hidden, relentless progress in

spite of all the advances in modern medicine, should make us pause to see the higher hand of the Lord ordering this solemn providence for His own purposes. “The Lord’s voice crieth unto the city, and the man of wisdom shall see Thy name: hear ye the rod and who hath appointed it” (Mic 6:9). The prophet Isaiah tells us that when the Lord’s judgements are in the earth, “the inhabitants of the world will learn righteousness” (Is 26:9) and it would be wonderful if, in the midst of such deserved judgement, many would be turned to righteousness at this time. *AWM*

The Psalms and Current Events

Several years ago, in the aftermath of a mass shooting in the USA, many of those who used Bible texts, when commenting publicly, drew them from the Psalms. Leaving aside the question of how accurately Scripture was applied, it is understandable why the Psalms appeared to be appropriate. There are strong cries for justice to be found in the pages of the Psalms and the heart of fallen man still has a desire for justice in the face of evil.

The Psalms have been described as the anatomy of the soul. They express all the spiritual emotions of God’s people, such as desire, confidence in God, anguish, trouble and concern. In them we are taught how to respond in devout reverence to changes in spiritual experience and personal providences. They also show us how to respond to the events that we witness, including public events.

The constant stream of news announces abundant evidence of the depravity of man’s heart. The evidence is, daily and hourly, depressingly manifest for all to see. It is all too easy also to become cast down by the seeming triumph of the wicked and the steady march of haughty unbelief trampling down Christian values. It is possible to become almost obsessed with these trends.

The Psalms teach us how to respond. The psalmist does not ignore such things but understands the depth of wickedness and cries out to God against it. We see this clearly in Psalms 58 and 59. There are other examples such as Psalm 10. It begins with the Psalmist having a sense of God being afar off and the wicked triumphing. He describes accurately the nature of the evil deeds of the wicked. But it leads him ultimately to a confident conclusion of praise in God. In such psalms as Psalm 36, we have the wickedness of the ungodly set in absolute contrast with the gracious and holy purposes and actions of God.

The Psalmist often calls on God to remedy those injustices which men do not seem able – or else are unwilling – to address. He also cries out against the wickedness of God’s enemies, who manifest such hatred to Him. John

Calvin says, "It was a holy zeal for the divine glory which impelled him [the Psalmist] to summon the wicked to God's judgement seat".

It is in the context of the worship of God that the psalmist comes to understand the holy and wise purposes of God in providence, even the prosperity of the wicked (see Psalm 73). He also understands such things within the overall context of God's sovereignty and eternal purpose. Psalm 2 shows how we need not be shaken by the rage and malice of rulers against God's law and reign. Setting the majesty of God before him, the psalmist seeks the vindication of God's name against His enemies (Pss 9:19-20; 83:16-18).

We can summarise these few thoughts as follows. When we consider current events and speak of them, we should do so accurately with a fully biblical understanding of what sin is and what its consequences are. Merely to report the facts without comment is not to engage properly with them. But we should not stop at comments about the wickedness of man's heart and the consequences of sin. We ought not to speak of them without reference to the holy majesty and sovereignty of God and without confidence in Him and His purposes. In this way we can speak of such events prayerfully, and even in a context of praise as we acknowledge the unique character of the Most High and His actions in providence.

This is the great benefit of God having given us an inspired and infallible hymnbook with which to praise Him. He has provided for circumstances where we will find our hearts taken up with certain events that profoundly shock and concern us.

After 3000 years, the Psalms remain fully up to date. The hymnbooks that men compile in competition with the Book of Psalms scarcely include such themes. Instead they focus on a more narrowly-defined devotion. What we sing shapes our view of the world and there is a divine provision for this, in Psalm 94, for instance:

1 O Lord God, unto whom alone
all vengeance doth belong;
O mighty God, who vengeance own'st,
shine forth, avenging wrong.

2 Lift up thyself, Thou of the earth
the sov'reign Judge that art;
And unto those that are so proud
a due reward impart.

3 How long, O mighty God, shall they
who lewd and wicked be,
How long shall they who wicked are
thus triumph haughtily?

4 How long shall things most hard by
them
be uttered and told?
And all that work iniquity
to boast themselves be bold?

5 Thy folk they break in pieces, Lord,
Thine heritage oppress

14 For sure the Lord will not cast off
those that His people be,
Neither His own inheritance
quit and forsake will He:

15 But judgement unto righteousness
shall yet return again;
And all shall follow after it
that are right-hearted men. *MV*

Astonishing Delusion in Britain

Britain is in the grip of an astonishing delusion, perhaps one of the strangest since she became a nation. There was a famous book published in 1841 by a Scottish journalist Charles Mackay, called *Extraordinary Popular Delusions and Madness of Crowds*. Mackay discusses various mass delusions, including economic bubbles such as the South Sea Bubble and the Dutch Tulipomania, witch-hunts of various sorts, and the persecution at different periods of history of men who were, or were not, wearing beards.

The present delusion in Britain is perhaps not quite as widespread as some of these – so far at least – but it is more fundamental. Public figures in Britain, including judges, MPs, policemen, journalists, NHS bosses, university principals, and owners of large football clubs, can be heard making statements to the effect that men who pretend to be women, or who imagine themselves to be women, *are* women, and that women in a similar situation *are* men. The BBC takes pleasure in referring to “pregnant men” and in speaking of “women” with male body-parts. The situation would be ludicrous, except that those caught up in this delusion declare that anyone who is standing aloof from it is displaying hatred and ignorance which is astonishing for this modern day and should instantly be silenced and put out of his job.

Other generations would not believe what is happening; but it is happening, and the hand of the Lord is in it. The BBC has been speaking about men and their “husbands” for years now, and here we have the next step. Those who deal in lies come to believe them, apparently. Their wisdom fails them and they say to everyone that they are fools (Ecc 10:3). Who can tell what lies beyond? But it is hard to think that the present situation can last long. It must create immense difficulties for medical research, and also for law. In computing, one logical “bug” may bring down the whole system, and introducing the contradiction, “some men are women”, into human life may have the same effect. “He that sitteth in the heavens shall laugh: the Lord shall have them in derision” (Ps 2:4). *DWBS*

The worst thing that can be said of sin itself is that it is exceeding sinful.

There is a vast difference between sin indulged and sin resisted, between corruption nourished and corruption lamented. This marks one of the most prominent distinctions between good and bad men in this world. *W S Plumer*

Church Information

Induction in Perth

The induction of Rev A B MacLean to the Perth Free Presbyterian congregation will take place on April 17 at 7 pm in St Leonards in the Fields church, Marshall Place, Perth, PH2 8AG, God willing. The Southern Presbytery will meet at 6.30 pm.

(Rev) D Campbell, Presbytery Clerk

New Book from Free Presbyterian Publications

The Memorials of the Life and Ministry of Charles Calder Mackintosh is now available as an attractive paperback (242 pages £12.00). The book has been retypeset and is the first reprint since it was first published, in 1870. The volume contains 23 of his sermons and both a biographical account and a "Sketch of the Religious History of the Northern Highlands" by William Taylor, who was born in Tain, brought up under the ministry of Angus Mackintosh, and also a Disruption minister.

Mackintosh (1806-1868) was the son of Dr Angus Mackintosh (1763-1832) who was the parish minister of Tain for over 30 years. The father was one of the eminent ministers of Ross-shire whose lives John Kennedy recalls in *The Days of the Fathers in Ross-shire*. His son was ordained as his colleague and successor in 1828. In 1843 at the Disruption he became the first Free Church minister of Tain. After a pastorate of 26 years in Ross-shire he was translated to Dunoon Free Church in Argyllshire in 1854. Like his father he was an outstanding minister of the gospel and an able preacher. Thomas Chalmers stated, "There is no worthier man than Charles Calder Mackintosh in all Scotland", and Alexander Stewart of Cromarty described him as "the model minister".

The next book from Free Presbyterian Publications is expected to be *From Shepherd Boy to King of Israel* by Rev Alexander McPherson. It is a life of David, aimed particularly at young people and comes from a series which appeared originally in *The Young People's Magazine*, of which he was editor for 1968 to 1984.

General Building Fund

By appointment of Synod, this year's special collection on behalf of the General Building Fund, is due to be taken in congregations during April.

W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

General Fund: Anon, £254.50.

Jewish & Foreign Missions Fund: Anon, for famine relief in Zimbabwe, £400, £20; £200, Friends in Australia, £200.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

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

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

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

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

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

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

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

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

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

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

Halkirk: Sabbath 11.30 am; Thursday 7.30 pm. Rev WA Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. **Thurso:** Duncan Street; Sabbath 5 pm; **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 Levvyskiy; tel: 00 38 048 785 19 24; e-mail: dlevvyskiy@gmail.com; or contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua.

Zimbabwe

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

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

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

New Canaan: Church.

Zenka: Church.

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Solitude Improved by Divine Meditation by Nathanael Ranew Soli Deo Gloria Publications, 2019 [1670], pbk, 357 pp	£14.99	£11.99
Particular Redemption: The End and Design of the Death of Christ by John Hurrian, Banner of Truth, 2017, pbk, 161 pp	£5.75	£4.59
The True Christian's Love to the Unseen Christ by Thomas Vincent Soli Deo Gloria Publications, 2015 [1677], hbk, 141 pp	£14.99	£11.99

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