

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

Contents

Plenteous Redemption	161
Christ’s Easy Yoke	
A Sermon by <i>Charles Calder Mackintosh</i>	164
What God Is Able to Do	
A Review Article by <i>Rev W A Weale</i>	171
John Kennedy of Dingwall:	
2. Becomes Minister in Dingwall	174
A Debtor to Free Grace	
<i>David Young</i>	178
Learning from Coronavirus	
<i>Rev D W B Somerset</i>	182
Thoughts on Election	
<i>Rowland Hill</i>	184
Christ’s Gracious Words	
<i>J C Ryle</i>	186
Statement of Church Differences (6)	186
Notes and Comments	190
Protestant View	190
Church Information	191

June 2020

Vol 125 • No 6

The Free Presbyterian Church of Scotland

Moderator of Synod: Rev R MacLeod, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.

Clerk of Synod: Rev K M Watkins BA, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271; e-mail: kmwatkins@fpchurch.org.uk.

Assistant Clerk: Rev A W MacColl MA PhD, 10 Achany Road, Dingwall, IV15 9JB; tel: 01349 866546.

General Treasurer: Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; tel: 0141 332 9283, fax 0141 332 4271, e-mail: wc.fpchurch@btconnect.com.

Law Agents: Brodies LLP, 15 Atholl Crescent, Edinburgh, EH3 8AH; tel: 0131 228 3777.

Clarks to Presbyteries:

Northern: Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.

Southern: Rev D Campbell MA, 35B Barnton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227.

Western: Rev D A Ross, F P Manse, Laide, IV22 2NB; tel: 01445 731340.

Outer Isles: Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253.

Asia Pacific: Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel: 02 9627 3408.

Zimbabwe: Rev S Khumalo, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo; tel: 00263 9407131.

Zimbabwe Mission Office: 9 Robertson Street, Parkview, Bulawayo; tel: 002639 62636, fax: 002639 61902, e-mail: fpchurchheadoffice@gmail.com.

Residential Care Homes:

Ballifeary House, 14 Ness Walk, Inverness, IV3 5SQ; tel: 01463 234679.

Leverburgh Residential Care Home, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520296.

Website of the Free Presbyterian Church of Scotland: www.fpchurch.org.uk.

The Free Presbyterian Magazine

Published by The Free Presbyterian Church of Scotland (Scottish Charity Number SC003545). Subscriptions and changes of address to be sent to the General Treasurer, Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; tel: 0141 332 9283. The subscription year begins in January. Prices are on back cover. One month's notice is required for change of address. Queries about delivery of the magazines should be sent to the General Treasurer, not the printer.

Editor: Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ. Tel: 01463 712872; e-mail: kdmacleod@gmail.com. Unsigned articles are by the Editor.

Editorial Board: The Editor, Mr F R Daubney, Rev A W MacColl, Rev D W B Somerset.

Deadline for sending material to the Editor: The beginning of the month previous to publication.

The Gaelic Supplement (quarterly): Editor: Rev A W MacColl MA PhD, 10 Achany Road, Dingwall, IV15 9JB; tel: 01349 866546. Available free on request.

Youth Magazine: *The Young People's Magazine*. Editor: Rev K D Macleod BSc.

Communions

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

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

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

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

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

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

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

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

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

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

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

December: Third Sabbath: Bulawayo, Santa Fe.

The Free Presbyterian Magazine

Volume 125

June 2020

Number 6

Plenteous Redemption

We are all sinners. Sin brings condemnation, and the sentence that the condemned lie under is: “The wages of sin is death” (Rom 6:23). What is more, that death is eternal. The punishment for sin must be eternal – it can never come to an end – because it is committed against an infinite Being. Besides, those who go down to hell never stop sinning; they continue in rebellion against the God who made them. And He, as a just God, must continue to punish them. David Brown describes eternal death as “the conscious sense of the hopeless loss of all blissful existence”, in contrast with “the conscious possession and enjoyment of all that constitutes a rational creature’s highest ‘life’ for evermore”¹ in heaven. What emphasis we should lay on the word *hopeless*, as against the perfect and permanent bliss of everlasting life, and how earnest we should be in seeking an answer to the vital question, “What must I do to be saved?” But let us not be content with an answer that will leave us on the way to a lost eternity.

There is an answer, a safe answer, one that is absolutely reliable, for it is part of God’s revelation in Scripture. There Paul assures us that, in Christ Jesus, “we have redemption through His blood, the forgiveness of sins, according to the riches of His grace” (Eph 1:7). Often we can get light on doctrinal ideas by going back to the laws and ceremonies of the Old Testament, and that is the case with the idea of *redemption*. We read in Leviticus 25:47,48 of an Israelite becoming poor, presumably finding himself seriously in debt, and selling himself to a rich “stranger or sojourner” in the vicinity; but “after that he is sold *he may be redeemed again*; one of his brethren may redeem him”. There was no possibility of the poor man redeeming himself; he had no resources. His only hope lay in one of his brethren, one of his close relations, taking pity on him and paying whatever was now necessary so that he might be set free.

As we consider our position as sinners who are in debt to the justice of God, we must be clear that we cannot redeem ourselves, for no one “can by

¹Remark 7 following his comments on Romans 6 in Robert Jamieson, A R Fausset and David Brown, *Commentary on the Old and New Testaments*, Eerdmans reprint, 1982.

any means redeem his brother, nor give to God a ransom for him” (Ps 49:7). A brother might be able to pay what was required to make someone a free man again, but no human brother can pay what is necessary to deliver someone from the claims of God’s justice. That is totally impossible.

Yet we have already noted that redemption *is* possible, but only through the blood of Jesus Christ – that is, through His death. For He became a brother: “He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people” (Hebrews 2:16,17). He, a divine Person, took our nature, not that of any other being. He did so in order that He might be able, as a brother, to redeem sinners, as a merciful and faithful high priest.

Peter makes the contrast: “Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pet 1:18,19). Though people were redeemed by paying silver and gold, which were relatively incorruptible, yet even a vast hoard of silver and gold cannot approach what is necessary for a spiritual redemption. A price infinitely more valuable had to be paid to redeem sinners from a vain way of life and from its consequences. That price could only be the infinitely-precious blood of Christ, who as a perfectly-holy, perfectly-spotless Person offered Himself up to God as a sacrifice and, in doing so, satisfied God’s justice. In offering Himself, Christ took the wages of sin, which were due to all whom He was representing. The wages due to His people were death, and He suffered that death in their place; in other words, He paid the price for their redemption, so that they would be set free from the guilt of sin and be spared the eternal hopelessness of hell.

In Ephesians 1:7, Paul specifies “the forgiveness of sins” as a fruit of Christ’s redemption (though all the blessings of salvation flow from His work). So when a sinner believes in Christ, the guilt of all that person’s sins is put away; God will never punish the individual, no matter how great these sins were. Hezekiah’s sins were fully forgiven when he believed; at once he was freely and fully justified. But this was equally true of his son Manasseh, whose sins were so many and so flagrant. Both Hezekiah and Manasseh had an equal right to say, “As far as the east is from the west, so far hath He removed our transgressions from us” (Ps 103:12). Christ redeemed them both; their sins were all forgiven; and they are now inheriting the complete blessedness of eternal glory, which He procured for them as their Redeemer.

So it is with all who, in this world, believe in Christ: they benefit fully

from the redemption that Christ has wrought out; in particular, all their sins are forgiven. But not only are they forgiven their sins, they are also made holy; sin no longer has dominion over them. The Holy Spirit has begun to sanctify them and will continue that work until, at the point of death, they will be completely delivered from sin. Then, as perfectly holy, they will be fit for heaven, where they will have “conscious possession and enjoyment” of entire blessedness, which will last for ever.

All this is the result of God’s great mercy; it is “according to the riches of His grace”. Charles Hodge comments on this further phrase in Ephesians 1:7: “The grace consists: 1. In providing this satisfaction and in accepting it in behalf of sinners. 2. In accepting those who are entirely destitute of merit. 3. In bestowing this redemption and all its benefits without regard to the comparative goodness of men. It is not because one is wiser, better, or more noble than others that he is made a partaker of this grace; but God chooses the foolish, the ignorant, and those who are of no account, that they who glory may glory in the Lord.”

If redemption, and forgiveness in particular, are of grace – according to God’s free kindness – it evidently follows that we cannot earn our salvation; it is “not of works” (Eph 2:9). According to Reformation thinking – and this is scriptural thinking – salvation is by faith alone, through God’s grace alone, for the sake of Christ alone; it is altogether apart from works.

God appointed Christ as a Saviour for mankind. This Saviour is altogether suitable for sinners of every kind – for a Manasseh as well as a Hezekiah. In seeking salvation, no one is to look within for qualifications of any kind. “Christ Jesus came into the world to save *sinners*”, not sinners of some particular kind, not sinners who are free from what they might view as a disqualification. No one was ever turned away from Christ for any reason. He still assures us: “Him that cometh to Me I will in no wise cast out” (Jn 6:37); in other words, no one laying hold of Christ by faith, however weakly, will be sent away unsaved.

His is a “plenteous redemption” (Ps 130:7), altogether sufficient to deliver from the greatest of human transgressions – and let us remember the particular seriousness of unbelief. What is more, Christ’s redemption is perfectly suited to all the idiosyncrasies of an individual’s sins. He is saying to every individual without exception who hears the gospel: “Unto you, O men, I call; and My voice is to the sons of man” (Prov 8:4). It is a verse that is directed to human beings, without any reservation. May the Lord convince us all of our great need as sinners, and of the sufficiency and suitability of the provision made in Christ, “in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace”.

Christ's Easy Yoke¹

A Sermon by *Charles Calder Mackintosh*

Matthew 11:30. *For My yoke is easy, and My burden is light.*

It is very instructive to notice the connection in which the Redeemer introduced these words. He had pronounced woe against Chorazin and Bethsaida. Most of His mighty works had been done in those cities; yet where we should have expected that most fruit would be brought forth, there was almost none. And so Christ pronounced their doom, saying that in the great day they would be found guiltier than Tyre and Sidon and even than Sodom, and that they should receive the greater condemnation. He had at the same time thanked His Father that it seemed good in His sight to make known savingly the mysteries of His kingdom unto babes, while they were hidden from the wise and prudent. Then, stretching out His arms of mercy, He invited all that labour and are heavy laden to come to Him for rest.

These three things then are alike true: that men's destruction is from themselves, that their salvation is from God, and that Christ is a free Saviour to whom all are equally invited to come. We may find it hard – I should rather say impossible – in this world to understand how the glorious sovereignty of Him who has mercy on whom He will have mercy is in perfect harmony with these three things: the absolute freeness of the gospel, our free agency, and full accountability for our reception of it. Yet each of these is a Bible truth, and it will be your wisdom to accept them as from the lips of God; it may preserve you from many fatal errors to do so. It will be for your soul's salvation to submit yourself to their influence, in order that (1) a sense of the guilt of not repenting may work in you a suitable fear, (2) the revelation of God's sovereignty may wean you from trust in yourselves or in any arm of flesh, and (3) the exhibition of the grace of Christ may draw you to the Saviour.

The invitation Jesus gave in the blessed passage, to which our text forms the conclusion, is of three kinds: "Come unto Me"; "Take My yoke upon you"; and, "Learn of Me". It does not seem to matter whether we regard these three, taken together, as bringing before us what we may call the complete act of faith – receiving Christ for the whole of salvation – or as holding forth faith with some of its fruits and the things that accompany it. But we may view the Redeemer in the first of these invitations as setting before us His attractiveness as a Priest, how His precious blood can cleanse sin away;

¹Taken, with editing, from *Memorials of the Life and Ministry of Charles Calder Mackintosh*, recently republished by Free Presbyterian Publications (242 pages, paperback, £12.00). Mackintosh (1806-1868) was a noted Scottish minister, first in Tain and then in Dunoon.

in the second, His attractiveness as a King and a Master; and in the third, as a Prophet and Teacher. He thus meets all the needs of the sinner seeking salvation and all the felt needs of His people while in this world.

But as if all this was not enough, there are promises and inducements held out to the children of men to attract them to Christ's service and induce them to comply with these gracious invitations. First, He gives rest; second, He is meek and lowly; third, His yoke is easy and His burden is light. He gives *rest*. In coming to Him as their Priest, the burden of guilt first falls off, the dark clouds of wrath are dispelled. In coming to Him as their King and taking His yoke upon them, they find rest from the vanity of seeking happiness in the world and in sin; and in coming to Him as their Prophet, they find rest from the darkness and ignorance of the natural state.

The whole man finds rest. The conscience finds rest in His blood; the affections find rest in taking up His easy yoke; and the understanding finds rest in the certainty and excellence of the truths which He teaches. He is "meek and lowly in heart". He does not despise to teach the poorest, the vilest and the most ignorant; nor is He wearied by their stupidity. He is not disgusted (to say it with reverence) by their brutish ignorance, their slowness of heart to believe and receive His truth. So He encourages the poor and the ignorant to come and learn of Him, adding with all His majesty and authority: "Ye shall find rest unto your souls". Finally His very yoke is easy; His very burden is light. This is our special subject.

1. Christ's yoke is easy. The meaning is not that Christ's disciples bear His yoke carelessly or indifferently; that it does not demand all the energies of their souls and call them into exercise; or that they do not feel it to be a solemn and important and (if it was in their own strength) a difficult thing. But it is meant that they feel it to be in its nature pleasant and delightful, and especially so as contrasted with the yoke of the world and of sin. Now, it may not be difficult to conceive that it is easy in some of its aspects. It is pleasant to know or hope that one's sins are forgiven; it is pleasant to contemplate the Saviour's meekness, compassion and lowliness. Yet how can that yoke be easy, when an essential part of it is to deny ourselves, to take up the cross and follow Christ in the narrow way?

(1.) It is easy because it is *His* yoke. It is the yoke of Him who is our rightful Lord, who is infinitely worthy of the love of the whole heart and the service of the whole being, who has the claims of Redeemer as well as Creator, who is holy, who is gracious, who is God all-sufficient, whom all the angels of God worship. His forerunner, who knew His glory, said of Him that he was not worthy to unloose His shoe-latchet. It is said of another of His servants, who knew His yoke, that he esteemed His reproach greater

riches than the treasures in Egypt, however much he might suffer in confessing His name. If it is an honour to serve the best and highest of earthly kings, what an honour it is to serve Him who is King of kings, Lord of lords, and at the same time the Friend and Brother of His people!

(2.) It is the yoke of *liberty*. They who bear it are His redeemed ones, who have been delivered with a great deliverance. They have been blessed with freedom from the condemning sentence of the holy law, which bound them over to eternal death. They have been blessed with freedom from the servitude of sin, which once they served till, in the light of the cross, they saw its evil and its vileness. They have obtained freedom from the tyranny of Satan, who once led them captive at his will – with freedom from the power of a present evil world, which once they worshipped till in the same light of the cross they discovered its vanity (Gal 6:14). Seeing the King in His beauty, they learned to desire the better country. Christ's servants then are His freed men; as bought with a price, they take His yoke upon them; so the yoke is a sign of redemption.

(3.) Christ's yoke is easy, because His disciples feel that it is *a yoke of love*. It consists much in the exercise of love to an unseen Saviour. They not only delight in the law of God after the inward man, but they feel they are under the greatest and most endearing obligations to love Him who first loved them and gave Himself for them. The dying love of the Redeemer is the great motive to faithfulness in His service; "the love of Christ constraineth us". Further, it is the yoke of *begun conformity* to the mind that was in Christ Jesus: the lowly, meek, loving, self-sacrificing, self-consecrating mind that was in Christ Jesus. All its services are designed to bring about this result, to conform His people more to Christ. And there is a heavenly sweetness and peace in the exercise of these dispositions – in the very desire and thirst for them.

(4.) The Redeemer's yoke is easy because it is borne in *His own strength*, for no one really takes His yoke on them except in the strength of "the grace that is in Christ Jesus". If Christ's people were required to go in their own strength, if they were commanded to grow in grace in their own strength, they would soon sink under the burden. But when He calls them to take up His yoke, He puts His Spirit within them; and He has left the promise of the Spirit, that in His light and strength they may follow Christ.

Not only is provision thus made for the general purposes of the Christian life, but also for all its special purposes. There are very precious promises, faithful and sure, suited to every case and to every emergency in which they can be placed in this world. "My presence shall go with thee; and I will give thee rest." "As thy days, so shall thy strength be." "My grace is sufficient

for thee: for my strength is made perfect in weakness." As the believer stands in the righteousness of Christ and as every grace flows to him through Christ's intercession, so it is the believer's privilege to have recourse at all times to Him for grace to help in time of need, on the foundation of His finished work.

But someone may say, How can this truth – that Christ's yoke is easy – be consistent with the Christian life being one of suffering and self-denial, with the gate to life being strait and the way narrow? It might be enough to answer, in the language of Paul, that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us", and that the exercise of that hope by which believers are saved is more than sufficient to counterbalance any present suffering in the way.

But more than this: every part of the suffering which is appointed for Christians, in serving Christ in this world, is necessary for their present spiritual good and usefulness and their eternal happiness. Their Lord assures them of this and they have some experience of it. Does the conflict with sin occasion acute suffering (as we know from Paul's experience)? The Christian is thus prepared more and more for estimating what a great thing salvation, a holy salvation, is. Or is it the conflict with his spiritual enemies? He thus makes increasing acquaintance with the sympathy of the great High Priest, who was "tempted in all points like as we are, yet without sin". Or is it the conflict with other kinds of trial? "If we suffer," says Paul, "we shall also reign with Him." If the believer lived up to his privileges, he would see special love in the most rugged steps of the journey.

But someone else may say, Are Christians not often sad and gloomy? Do they not often complain of darkness and bondage? True, Christians often bring trial upon themselves by their unfaithfulness, their inconsistency or their unbelief. They provoke God to chasten them; they bring darkness and bondage on their own spirits. Christians have constant reason to mourn because of sin, and they are often distressed because of the sins of others. There are some whom they would take with them to heaven, but who will not listen to the invitation, "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel". But did you ever meet with a Christian who complained that he had too much of the fear of the Lord, too much love to Christ, or too much communion with God? What is it that makes him sad? Is it not because of how little he knows of these things and how little of this heavenly fellowship he experiences? And is this not the best and most conclusive of all testimonies to the easiness of Christ's yoke and the lightness of His burden?

Yet someone may still say, I cannot understand how such a yoke should

be easy if it includes spirituality of mind, self-denial, heavenly-mindedness, continual conflict with sin in the heart, watchfulness and prayer. Consider, my dear fellow sinner. To what must we trace such an estimate of the Christian life? Is it not to that state of heart which slanders the blessed God and calls the Redeemer a hard Master? And do not think that I use too strong language when I say that this is the state of heart which reigns in hell!

2. What is implied because Christ's yoke is easy and His burden is light.

Only remember that, in order to any true experience of its pleasantness, two things are necessary which indeed are implied in taking the yoke of Christ upon us. The first is: for acceptance in the sight of God and for all spiritual strength, we must depend on Christ alone. So long as we place any dependence on any fancied righteousness or strength of our own, and are unwilling to quit every such miserable ground of hope, we cannot have true rest. When conscience is wakened up and enlightened by the truth, we have nothing of our own that can give comfort or impart strength, and Christ will not make Himself known as the giver of rest till we give Him the place that is His due, simply depending on *Him* for righteousness and strength.

The second thing is: we must really give Christ our hearts and make, not a formal, but a sincere and unconditional surrender of ourselves to His guidance. There must be no halting between two opinions; we must cease from seeking to serve God and mammon, the world and Christ; we must cease from seeking to reserve a corner of our hearts for some idol, some worldly pleasure, some lust. We must give Christ our hearts, and take Him to be our portion; and then our Saviour undertakes to make us happy, to satisfy and ravish our hearts with His own love. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty: for He is thy Lord, and worship thou Him" (Ps 45:10,11).

Therefore what is our experience? Is our religion a task, a burden which in some, or many, of its observances we would shake off if we could? Or is it the source of true peace and happiness to us? Is our service the service of slaves, or of freemen and children? No doubt some enjoyment may be found in a religion of self-righteousness, in a religion whose great end is to pacify conscience and to feed and pamper self; but this is not Christ's yoke, and this enjoyment is not the true rest. But supposing we profess to have taken Christ's yoke upon us, knowing the implicit dependence upon Him and the entire devotedness to Him that are implied in it, what is our experience?

Do we find Christ a hard master, or have we experienced some true rest in His service? Do we love the Word of Christ better than any other book, and the day of Christ better than any other day? Do we love Christ's house?

Do we love His Person, though not as we would? Do we the more experience that His yoke is easy and His burden is light, if we are enabled more to rely upon Him exclusively and to devote ourselves to Him, to seek as our chief aim that He may be magnified? Is this so the more intensely we are engaged in His work and the more we are energetically employed in seeking to have sin mortified? This is an evidence that we have proved His word and know it by experience to be true. Supposing whatever we do in our religion to satisfy conscience is taken out of the way, what would remain? Would the kernel after all be there, or would it almost all disappear?

But let me not be misunderstood here. True discipleship is consistent with only broken rest in Christ, with the experience of only a scanty measure of rest in Christ, particularly on the part of the young or the tried disciple. One may say, I do see things in a new light: how vain the world is, how great the soul and salvation are, how solemn eternity is; I do see that the great end of life is to find Christ and to follow Him; I do see a loveliness and excellency in the Saviour that make Him infinitely worthy of the trust and love of sinners; and I do desire to have Him as my Priest and Teacher and King. But I cannot say that I have attained to settled peace. Instead of this, I am troubled in a new way. I often fear that my sins are not forgiven.

You are not to expect a peace that would leave you independent of coming afresh every day to the blood of Christ for cleansing. That would be false peace. It would be well for you if you were never so satisfied with your coming and your faith that you should put them in Christ's place.

Another may say, I am very ignorant of the mysteries of the kingdom of heaven and slow of heart to understand. I never felt my ignorance as I do now.

If this is because you have begun to come in contact with the great things of God, it is well. Christ can give you light. He can carry you on in the knowledge of Himself.

This other person may say, But I thought at one time that sin was dead in me, and that my heart would always overflow with love to the Saviour. Yet now I find sin's power defiling all I do.

Well, you must learn, under the guidance of the Captain of salvation, to fight that good fight of faith which precedes the enjoyment of everlasting life.

But I am afraid I may betray the Master. I am exposed to many temptations; I have unworthy associates who do not know the Lord.

Be more afraid of conformity to the world than of any temporal suffering. But Christ prays for His own; Christ can keep you unspotted from the world.

Or you may say, I have not the freedom in prayer which I once had; God is silent to me.

Yet follow on. Seek His blessed face. "For a small moment have I for-

saken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer” (Is 54:7,8). Do not then be discouraged but follow on to know the Lord, and remember these great words, “The path of the just” – that is, of the humble disciple who feels himself a sinner and can do nothing without Jesus – “is as the shining light that shineth more and more unto the perfect day” (Prov 4:18).

What obligations lie on Christians to commend the yoke of Christ to others by a consistent, humble, fruitful walk, by suitable behaviour under trial, by speaking well of His name – especially to the young – and by trying to win others to His service! Commend the precious Saviour, dear friends.

Though some of us may be, and have reason to be, ashamed when we place ourselves side by side with some of the Bible worthies, or with some of the characters in *The Pilgrim’s Progress*, yet surely every Christian would desire to add his Amen to the testimony which one of Bunyan’s pilgrims gives for Christ when he is in the river of death: “This river has been a terror to many; yea, the thoughts of it also have often frightened me. The waters, indeed, are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the conduct that waits for me on the other side, do lie as a glowing coal at my heart. I am now at the end of my journey; my toilsome days are ended. I am going now to see that head that was crowned with thorns, and that face that was spit upon for me. I have loved to hear my Lord spoken of; and wherever I have seen the print of His shoe in the earth, there I have coveted to set my foot too. His name has been to me sweeter than all perfumes. His voice to me has been most sweet, and His countenance I have more desired than they that have most desired the light of the sun. His word I did use to gather for my food, and for antidotes against my faintings. He has held me and has kept me from mine iniquity; yea, my steps hath He strengthened in His way.”

With what deep earnestness and love ought we to seek to press the Saviour’s invitation on our fellow sinners who are yet without rest, because without Christ; on the afflicted and distressed; on those who are living for a present world; on those burdened with sin; on the aged; but especially on the young. There is no rest except in Christ, no security against falling into the world’s snares and a thousand temptations except by being in His fold. Besides, one’s usefulness in this world much turns on an early coming to the Saviour; and no one ever regretted coming to Christ when young; yet thousands – brought late in life to repentance – have wept over lost youth and manhood. Above all, life is uncertain and the judgement day, of which Christ speaks in this chapter, is sure to come.

As all this is true, should the Saviour's invitation not sink into every heart here? Should it not sink into your heart, my dear young hearer, so that you not only give it a passing thought, but resolve in the strength of almighty grace to comply with it and make thorough, earnest work of coming to the Saviour, as that on which your present peace and eternal salvation turns? The Lord grant it, for Christ's sake!

What God Is Able to Do¹

A Review Article by *Rev W A Weale*

The *Memoir of Robert Findlater*, who was a minister in Lochtayside and later in Inverness, was written by his brother William Findlater, who was minister in Durness in north-west Sutherland for 54 years. The *Memoir* especially focuses on the revival of religion at Lochtayside from 1816 to 1819 during Robert Findlater's ministry there, as well as giving a most interesting narrative of the experiences of several who were brought to Christ at that time.

Robert Findlater was born in Drummond, near Evanton in Ross-shire, in August 1786, and his brother tells us that "from his infancy he was a child of many prayers, not only by his parents but by a number of pious Christians in Ross-shire who were present on a sacramental occasion at Ferintosh where, on the Monday, after divine service, he was solemnly devoted to God, and received the ordinance of baptism by the late eminently and deeply learned theologian Mr MacAdam of Nigg". It would seem, from what the writer goes on to tell us, that the occasion was one never to be forgotten by those present as well as a sign of things to come, for, "before he was five years old, young Robert was able to read the Bible distinctly, and to repeat all the questions of *The Shorter Catechism*".

Despite this, however, it was not until 1802, after completing his arts course at university, and becoming tutor to a family in Easter Ross, that he began to think seriously of religion. Little detail is given of the Lord's dealings with him at that time, but it is clear from all that follows that he had experienced a saving change. In 1803 Robert, still only 17 years of age, was persuaded of his duty to study for the ministry. He obtained a bursary from the Society in Scotland for Propagating Christian Knowledge and went to the Divinity Hall in Edinburgh. He had the joy and privilege of hearing such men as John

¹This article reviews *Memoir of Robert Findlater*, by William Findlater, published by the Scottish Highland Reformed Book Trust, paperback, 135 pages, £7.95; it is available from the Free Presbyterian Bookroom. Page numbers in the text of this article refer to this edition of the *Memoir*.

Macdonald (then in the Edinburgh Gaelic chapel but soon to be Charles Calder's successor in Ferintosh) and John Colquhoun of Leith. He was also employed during a summer and two winter sessions in assisting Thomas Ross, later of Lochbroom, in correcting the proof sheets of the first complete edition of the Gaelic Bible. This work helped him later to instruct several young men who went on to engage in Gaelic preaching.

On 7 October 1807 Findlater was licensed to preach the gospel but, having no call to any charge, he spent most of the winter and spring with his brother William in the Mission of Eriboll. After about a year supplying in Rothiemurchus (autumn 1808 to autumn 1809), and for a few months in the Tollbooth church in Edinburgh, he was directed by the SSPCK to the vacant mission of Lochtayside. There he was to labour with much success for the next 11 years, among a population of about 1500.

Between his letters to his brother and others, and the somewhat brief diary that Findlater kept, we learn that there were small encouragements during his early years at Lochtayside, but as time went on, there was a period when little evidence of any fruit was seen. Yet he did labour most industriously in visiting and catechising his flock, as well as in faithfully preaching the gospel.

However, somewhat of a foundation had been laid in the parish before Findlater was settled there. The Society already referred to and a committee of the General Assembly had earlier established schools in the district. The pious Viscountess Glenorchy also, by her liberal, Christian charity, had endowed several missions and schools. She lived nearby, in Taymouth Castle, for several months each year, which resulted in special help for the area by building manses. In addition, there was the work of such pious men as Stewart of Killin, and there were Baptists who could be traced back to the Haldanes; although it is clear that Findlater suffered somewhat at the time of the revival, from those Baptists enticing a number over to their side. The result of this background, however, meant that the people, while generally careless about the needs of their souls, were not particularly unruly or immoral.

We have an account of his work among the people and of communion seasons, during many of which he was assisted by notable men of that time, particularly by John Macdonald of Ferintosh, whose rousing ministry there was blessed to not a few. We then come to the section of the book entitled, "Narrative of Revival of Religion in Breadalbane, Perthshire, 1816 to 1819".

It would seem that one of the first encouragements Findlater had was when some young men came from the other side of Ben Lawers to his services. He writes: "I may state here, however, that for two or three years previous to that date (1816), a young man in Glenlyon was pretty often in the habit of crossing the east brow of Ben Lawers to hear preaching during summer, and

even in winter when the weather was favourable – being a computed distance of about nine miles. He got one or two other young men to accompany him about the year 1814. In 1815 two or three more joined the party. In spring, 1816, the group increased to the number of perhaps twelve or fourteen; and during the whole of that summer, a goodly number went regularly every Sabbath. When on their way home on the Sabbath evening, though perhaps they could not well assign a reason for it, yet the feelings of almost everyone in the company seemed to be described in the words of a young Christian poet: ‘I am pleased, but yet I am sad’” (p 44).

From that time on, as brought out in his letters of 1816, we have accounts of ever-increasing congregations, people “asking the way to Zion with their faces thitherward”. The letters refer to Macdonald preaching to between 4000 and 5000 people on Isaiah 54:5, “Thy Maker is thy husband”, “while tears were flowing very copiously and literally watering the ground” (p 47). Later in the following year, we are told of an occasion when Macdonald, due to an accident, failed to turn up, and Findlater himself, without much time to prepare, had to preach to a large company assembled from several different parishes. He spoke on John 1:29, “Behold the Lamb of God, which taketh away the sin of the world”, as people wept aloud in scenes never to be forgotten. This revival continued until about the end of 1819 but afterwards few people were added to the Church.

In the “Narrative of Experiences” we have 10 testimonies of men and women, ranging in age from 20 to 48, who were brought in during this revival. It is with much pleasure and profit that one reads those accounts.

In 1821 Findlater received a call to Inverness. While it was clearly very difficult for him to part with his flock at Lochtayside, he was persuaded that this was what he was meant to do. He laboured in Inverness, not without some blessing, for 11 years, just two months more than at Lochtayside. In September 1832 an outbreak of cholera came to the town and, in the midst of his usefulness, he was cut down, aged 45.

The book concludes with some interesting reflections by his brother on the revival that Findlater was honoured to be part of. In a “day of small things” such as we are living in, this book is a reminder to us of what God is able to do when His Holy Spirit is poured forth. For such a day we should be much in prayer. We heartily recommend this book. (Rev) *W A Weale*

The doctrine of the atonement is put in its proper light only when it is regarded as the central truth of Christianity and the great theme of Scripture. The principal object of revelation was to unfold this unique method of reconciliation by which men, once estranged from God, might be restored to a right relation, and even to a better than their primeval standing.

George Smeaton

John Kennedy of Dingwall¹

2. Becomes Minister in Dingwall

Kennedy's diary entry for Sabbath, 17 October 1841, begins: "Found considerable freedom in the morning in pleading for a revival in the parish, when Psalm 50:3 came powerfully before my mind and continued so during most of the day. Was pleased with Donald's sermons,² particularly the Gaelic sermon on the words, 'His blood'. Thought I felt satisfied with the blood." That evening John Kennedy at least prayed in the Sabbath school, but commented: "Was tried with my prayers afterwards, for saying too much and feeling too little".³

Three days later, he wrote, "Came to see today that I had been separating the Saviour too much from God and viewing Him as a different Being altogether. 'Trust in the Lord Jehovah' came before my mind in this light. Trust in the Lord on account of what Christ has done to enable Him consistently to exercise mercy from which I am not excluded. Found peace and quietness in receiving the free offer and in taking in some new relations between the Lord and salvation. Still hard and insensible to the enormity of my sins" (pp 20-21).

And three further days later: "Leaving my soul with the Lord to do unto me as seemeth good in His sight, in grace and in providence. Found considerable earnestness of soul and simple hope in laying my case before the Lord. Perhaps the Lord is teaching me that the offer of Christ is not dependent in any way on conviction of sin, and that I am thus brought out from resting on my convictions as I have often done. It is written – and this is enough for safety though not for comfort – 'I will in no wise cast out'" (p 21).

On November 12, verses about Christ's sufferings in the Garden of Gethsemane took hold of his mind and he wrote, "I was permitted to see more of the sufferings of Christ than ever I did. The Blessed One subjected to the wrath of the Father, with His sin-maddened creatures let loose upon Him, along with the powers of darkness, and He too a divine person suffering for them on the earth which His own hand had formed, and for His rebellious creatures! O what must have been the strength of that love which bore Him

¹Last month's article dealt with Kennedy's background in a godly home in the parish of Killearnan, which is north of Inverness. In that parish, his father was minister and Kennedy himself was in contact with many godly people; the article also gave some details of his conversion experience.

²Donald was John Kennedy's brother, who followed his father as minister in Killearnan.

³Alexander Auld, *John Kennedy, DD*, London, 1887, p 20. Unidentified quotations in this paper are from this volume.

through! How cold and callous is my heart, how dead, how dark, how sin-encrusted! . . . My mind [was] sometimes engaged with what may be my duty in prospect of the communion next week as to communicating. The command never varies, and this is the warrant, and if the Lord impresses on my soul the *authority* of the command, in His strength I will go; but I leave myself in His hands, to do with me in reference to it as seemeth good in His sight” (pp 26,27).

Kennedy noted that, at family worship the next morning, the command, “This do in remembrance of Me”, “came before my mind with such power that I was constrained to promise obedience” (p 27). The communion season began the following week and, on the Thursday, he heard a sermon on John 3:16 and was thankful to have done so. He “got some glimpses both of the greatness and of the freeness of the love of Christ” and “was enabled to realise my sin and fall in Adam a little more simply and thoroughly”. On the Saturday evening, Colin Forsyth pointed out to Kennedy that the real warrant for coming to the Lord’s table was higher than a “*feeling* of the command”; it was “an apprehension of the authority of Christ on the ordinance” (p 29).

On the Sabbath, Kennedy appreciated the action sermon on Isaiah 53:6, preached by his brother Donald, especially when he spoke on “the Father’s act of laying on Him the iniquities of His people”. At the Lord’s table, John Kennedy “for a short time felt strong temptations and fears, and afterwards a simple, clear perception of the freeness of the covenant-fullness in and with Christ” (p 30).

The following day, he listened to two sermons from John Macdonald, Ferintosh. In English, Macdonald spoke from Isaiah 45:22: “Look unto Me . . . all ye ends of the earth . . .”. He clearly opened up the freeness of the gospel call, “meeting my doubts”, Kennedy wrote, “as to the genuineness of my faith, from the little sense of guilt I had and have in viewing Christ in the office of Priest. . . . I was impressed with the littleness of my sensible burden of guilt, and this made me look more to the offices of Prophet and King for the supply of my immediate wants and diverted my mind from the priestly office. Perhaps the Lord was thus weaning me from resting on convictions of sin” (p 31).

In June 1842 Kennedy came before the local Presbytery with a view to being licensed – presumably in two years’ time. He listed in his diary his felt needs, which included: (1.) A lack “of a thorough conviction so as thoroughly to acknowledge the right of divine justice according to the first covenant” (of works). He was “eagerly pressing for this”. (2.) A lack “of singleness of aim at the glory of God; self uncrucified”. (3.) “Wanderings of mind in and out of duty.” (4.) “Cannot feel assured of having gone through a thorough

conversion work". (5.) A lack "of a proper appreciation of the honour of Christ's service". (6.) "An adequate feeling of the immense responsibility of preaching the gospel." (7.) "Not appreciating the value of immortal souls." (8.) "A prey to slavish fears of man, which bring a snare." (9.) "Cannot clear my call to the ministry." He then exclaims, "What a proper catalogue of wants!" But, conscious of the provision made in Christ, he adds, "What a fullness!" (pp 41-42).

Kennedy's divinity course lasted for three years, rather than the usual four. His last session finished in 1843, and shortly afterwards the Disruption took place. Kennedy was one of the "promising students" who were encouraged to seek licence early to meet the needs of the many new Free Church congregations who were without ministers. Accordingly, Kennedy was licensed to preach the gospel in September 1843. At that time the noted Alexander Stewart of Cromarty gave him much-appreciated advice: "Think well over your subject; do not be too careful as to your modes of expression; if you fail in language, it is because you have not sufficiently studied your ideas" (p 43).

In February 1844 Kennedy was inducted to Dingwall. Among his congregation, there were some experienced, praying Christians. Among them was a Lily Cameron, who used to say of her pastor: "He already preaches as if his grey hairs were thick upon him, and it will be more tolerable for Sodom and Gomorrah than for us if we profit not by his ministrations" (p 50). His Sabbath work involved three services. The first, in Gaelic, consisted of both a lecture – that is, an exposition of a passage of Scripture – and a sermon; this service lasted from 11 am until 1:30 pm. The second service, in English, began at 1:45; and the evening service was alternately in Gaelic and English. But later, because the young people no longer spoke Gaelic, this service was always in English. Besides, he conducted classes for young men and for young women and two prayer meetings, one in Gaelic and one in English. He particularly enjoyed the latter as many Christians attended from neighbouring congregations; they heard the Book of Psalms expounded, a verse or two at a time. He told a close friend that he did not think he would reach the end of the Psalms until his ministry would end in Dingwall. In fact, his last prayer meeting address was on Psalm 150.

Four years after coming to Dingwall, Kennedy married Mary Mackenzie, and the ceremony was performed by John Macdonald of Ferintosh. The Kennedys had four children and the oldest was a daughter, Cathy, but she died at the age of four, having given good evidence that she was prepared for eternity. One day she spoke of God's power to wash her "in His own blood". Her mother asked her if she thought He would wash away everyone's sins. "No," she answered, "only those who come to Him." Her mother then asked,

“How can you come to Him?” After a moment’s thought, she replied, “I think He will bring me Himself” (p 65). Kennedy no doubt came across to others as a man with a great deal of inner strength, but his daughter’s death left him unable to conduct services for some days. Yet he often spoke of the “glorious views” that he had, at Cathy’s open grave, of Jesus’ words: “I am the resurrection and the life”. The Kennedys’ second child, a boy, also died young; twin daughters, however, were spared to become adults.

A close friend wrote of Kennedy’s mental power in discussion. He noted also his marked love for children and his sympathy with them. His biographer considered that “his intellect was one of extraordinary power” and that his mind “took a comprehensive grasp” of every subject he applied himself to (p 89). This was undoubtedly helped by a very good memory. Kennedy was credited with a good degree of common sense and was regarded as free from eccentricities.

He was noted for his kindness; others often warned him about giving to people indiscriminately. He often gave to people whom he only suspected to be in need; they might decline what he offered but they would often acknowledge that the offer had been made at exactly the time when they were in need. William Nixon, who preached in Dingwall Free Church on the afternoon of the Sabbath following Kennedy’s death, told of a Saturday early in Kennedy’s ministry “when he had nothing but 10 shillings left in the world to meet his daily expenses”. He visited a poor invalid whose situation moved him to give her all the money in his pocket. However, Kennedy’s own needs were supplied on the Monday, when a lady from England who had heard him preach the previous day and presumably appreciated what he had said, called at his manse and left him with £100. Nixon believed that similar experiences “filled his life”.⁴

Auld comments that there were preachers in the north of Scotland, from the time of the Reformation, who were as saintly, intellectually gifted, faithful to the truth, zealous and successful as Kennedy, but that none of them had “such a combination of these ministerial qualifications”. His ministry, as Auld goes on to describe it, met the spiritual needs of four groups of hearers:

(1.) *Experienced Christians*, who “recognised him to be . . . deeply taught in the things of God, one who fervently desired the glory of God and the advancement of the kingdom of Christ – a man of prayer and one who realised the importance and solemnity of dealing with immortal souls, as did few besides”.

(2.) *Those less grounded in the faith*, “who needed special spiritual help

⁴*In memoriam: Rev John Kennedy, DD, Dingwall*, p 42. Nixon was a noted Free Church minister in Montrose.

and guidance in their Christian course. . . . Certainly many a poor burdened one has often hung upon the lips of John Kennedy as a messenger of God to their souls.”

(3.) *Those who, more or less, felt their need of a saving change.* “He preached Christ with a fullness and power to which few have attained. He paused not to consider how the doctrine of the certain redemption of the elect . . . could be reconciled with the universal call of the gospel. . . . He saw these two doctrines lying alongside of each other on the page of God’s Word. His duty was to take up and re-echo each, and that he did. He had no doubt that, whether his reason could comprehend their consistency or not, the infinite Wisdom whence they had both emanated could reconcile them and would do so in due season.”

(4.) *The many who had no care for their souls.* “He would ply the consciences of the careless, showing the emptiness of their excuses for not receiving the Saviour, and the awfulness of their aggravated guilt in rejecting the offers of mercy” (pp 92-95).

A Debtor to Free Grace¹

David Young

In Alexander Moncrieff’s parish, there lived a wealthy young laird² who, in defiance of a pious education, had forsaken the God of his fathers and struck out into a career of headlong wickedness. He was a heritor of the parish,³ and the representative of a distinguished family; as such, he had occupied a conspicuous place in the house of God. This place was now deserted, and he sought by every means to shun the presence of his minister and the elders of the church. Everyone saw that the young man was hastening on to ruin.

His amiable spouse was now neglected and broken-hearted. His children seemed to be forgotten, and the fireside scenes of his former days, so peaceful and happy, were forsaken for the haunts of drunkenness and impiety. His fine estate was melting away, as snow before the sun of summer, and pious parents spoke of him to their children as a specimen of the misery which a life of debauchery ever entails on its wretched victim. His health soon broke

¹Taken, with editing, from *Memorials of Alexander Moncrieff and James Fisher*. Moncrieff (1695-1761) was parish minister of Abernethy, near Perth. In 1733 he was one of the four ministers, including Ralph and Ebenezer Erskine, who formed the Secession Church in Scotland. Moncrieff was often referred to as Culfargie, after the estate which he had inherited.

²A proprietor of some land.

³He was thus one of the few who then had a right to choose the minister of the parish.

down; disease began to prey upon him; his drunken companions forsook him; his conscience became his accuser; by night and by day he was made afraid by the terrors of the Almighty. The instructions of his godly father, the tears of his tender-hearted mother, the family prayers of other times, in which he had so often been mentioned by name – all rushed into his memory. His father's words seemed vivid before him: "O good and merciful God, the God of our fathers, remember in mercy our dear child! O grant that the grace of the good Spirit may be lodged deep in his heart; and may he stand up in our stead, when we shall sleep in the silence of the grave!"

The first softening of this profligate's heart, appeared in a gush of tenderness towards his long-neglected wife and little children. One day, as they were all hanging about him, he took his wife gently by the hand and said to her, weeping as he spoke: "My dear, can you forgive me the wrongs I have done you?" She could make no reply but burst into tears; and when her surprise at such words of tenderness, to which she had been so long a stranger, had somewhat subsided, she replied by kissing him, first on the one cheek and then on the other, till her tears flowed down upon his bosom; while the children, in their turn, melted by the unwonted softness of their father's voice, drew near and embraced him.

"My dear," said his wife, as she wept and witnessed his mental distress, "shall we send for our worthy minister Culfargie?" He gave a reluctant and hesitant assent, being evidently overwhelmed at the idea of meeting his minister. She, however, ventured on her own course and despatched a servant to tell the minister that his presence was desired as soon as possible.

Culfargie lost no time in complying with the invitation and was sitting by the bed of the afflicted laird in the short space of 40 minutes. There was a long, distressing silence. None of the parties seemed disposed to break it. The pastor, on his part, was anxious to know the true state of the sufferer's mind. He saw the laird's agony, but had yet to learn how far it proceeded from the working of his conscience. At last, he took the laird by the hand and began to remind him of those things which, if penitent, he would at once admit, and which, if impenitent, he required the more to have distinctly and faithfully rehearsed. He told him of the good example which had been set before him by his godly father, and of the religious instructions with which both his parents, as well as his minister now addressing him, had plied him from his childhood upwards.

On these things he dwelt with marked particularity. "O young man," he said, "what a return have you made? We sowed wheat; but nothing has yet sprung up but tares, all tares! Thy Maker and thy Redeemer called on thee, saying, 'Give Me thine heart'. O how tenderly this call was followed up by

every means calculated to enforce it. But thou didst turn away from God; and thou, thou didst sin still more and more. Thou hast made thy brow as brass and thy neck as a sinew of iron! Thou wouldst not hear Him that made thee. He stretched out his hands to thee all the day long; but thou hast dashed from thee the cup of mercy held out to thy lips. Ah, sinful young man laden with iniquity, thou hast forsaken the Lord, thou hast provoked the Holy One of Israel to anger, and now that anger is burning hot against thee.”

The pastor paused, for he was overcome with grief. The anguish of the laird seemed now insupportable. He groaned and sobbed out, “Woe is me, for I am undone, mine iniquity is ever before me. Against Thee, O God – against Thee only – have I sinned, and in Thy sight done all these evils.” On hearing these words, the pastor rose abruptly and, casting a mournful look on the sufferer, hurried out of the room and rode directly home.

Moncrieff wished for a spot where he could enjoy complete retirement in prayer, and he knew of no place for that purpose equal to his own study. During the whole night, he was overheard wrestling in prayer for the heart-stricken penitent. He was prostrate on the floor, pleading with strong crying and tears for the poor, perishing son of his old friend. “For Thy Son’s sake,” he was heard saying, “for His dear sake who hung upon the tree, Thine own well-beloved Son’s sake, O Lord, have mercy on this sin-sick soul! Spirit of all grace, O life-giving Spirit, come in Thy love, revive and quicken him. He is broken in the place of dragons; let the bones which Thou hast broken yet rejoice. O bind up that broken heart. Look on his disease and his pains, and forgive him all his sins.” Such was the exercise of the night.

As the day began to dawn, he set off at full speed and was again, in 40 minutes, in the sick man’s room with a kindly smile on his face. Like Jacob, he had been wrestling with the Angel of the covenant and felt something like assurance that he had prevailed. “O Culfargie, come away,” cried the distracted laird, the moment his eyes fell on the minister; “my heart has been broken by the terrors of your message, and how I have longed these slow-moving hours past to see your face again. Great was my trouble after you left me; but when I had tried, again and again, to call on the great Deliverer, a ray of hope seemed to spring up and it gave me some relief. O, said I, there is, there is One who is mighty to save. O God of my fathers, surely Thou wilt not leave me in my extreme necessity! And now sit down, Culfargie, and preach to me this Saviour; and tell me if there be, in the holy Word, one drop of comfort for this burning spirit of mine.”

This was a joyful moment for Culfargie. He sat down by the bed, secretly breathing out a prayer for wisdom to speak a word in season to the heart-broken man, whose wife and children were also present, sharing in the

solemn softness of the scene. "It was an hour," said one present, "of thrilling joy to all."

Taking the laird by the hand, while tears of gladness bedimmed his eye, Moncrieff proceeded, with more than his wonted alacrity, to speak to him of the love of God in Christ Jesus, and of Christ Himself as the God-man Redeemer and the Head of the everlasting covenant. He discoursed on the atonement of Christ, its necessity, its reality and its perfection; he made a free and formal offer of Christ to the eager and anxious listener; and in the name of his Divine Master, he called upon him, at once and without reserve, to believe in the Lord Jesus Christ; declaring to him, earnestly and officially, that in doing this he would be accepted and saved. He next spoke of the Holy Spirit: His divine Person, His presence in the Church, His work of grace in the souls of men, creating in them a clean heart and renewing a right spirit within them. And he concluded the whole with a fervent prayer for a gracious outpouring of this Spirit on his young friend, now coming up from the fearful pit and from the miry clay. When the prayer was ended, both of them for some time wept in silence. All present were in tears.

The laird himself was the first to speak: he could no longer conceal his emotion. Aided now by that Christian knowledge which had been so painfully instilled into his youthful mind, he opened his heart as follows: "O Lord, I believe, help thou mine unbelief. My Saviour, here I lay down my guilt and worthlessness at the foot of Thy cross; and I accept Thy blessed righteousness, as freely offered and given to me. My Divine Teacher, Thou blessed Spirit, O teach a poor wandering prodigal to come to Thee, O my God, and to walk in Thy ways. Blessed and pitying Saviour, accept a poor sinner, the vilest of the vile, who ventures, at Thy bidding, to come, in all his poverty and need, to the foot of the cross. On Thy atonement, and on that alone, I rely. And, O Redeemer of poor perishing sinners, may I venture to call Thee my Redeemer? Then take this heart; it is Thine. Wash it in Thy blood, O my Saviour; to Thee I give it away. To Thee, my God, I dedicate this body, this soul and my all. O what a debtor to free grace! Thine I am, now and for evermore; for Thou hast redeemed me, Lord God of truth."

The sequel was a happy one. The laird recovered from his bodily affliction and lived to a good old age, giving clear and convincing evidence that he was, in very deed, a prodigal reclaimed. The wife found her husband again, and the children their father. But best of all, the God of salvation in Jesus Christ found a monument of His mercy.

The princely liberality of the King of the universe can no more be exhausted than His inexhaustible fulness and all-sufficiency.

Gardiner Spring

Learning from Coronavirus

Rev D W B Somerset

The coronavirus pandemic is a complicated Divine providence. It affects us, our families, our nations, our churches and our places of work; it affects everything. The different ways that this providence affects us should lead us to consider the varied duties to which God is calling us, including – contrary to our natural way of thinking – the duty of spiritual rejoicing.

The duty to repent. This providence is calling us to consider our sins, our manner of life, and the evils that we may be allowing in our lives. It is calling us to forsake these things. In particular, God is calling us to look into our own souls and examine whether we have a relationship with the Lord Jesus Christ. Are we in fellowship with Christ? Do we seek to walk with Christ, to abide with Christ, to continue with Christ?

The duty to mourn. We see around us those who are suffering, who have been bereaved, who are facing eternity. How much suffering there is in this world! These are all matters demanding our compassion and our prayers. We are not to be selfish in these things. We are to mourn with them that mourn.

The duty to prepare for eternity. There are dangers connected with this virus, dangers to others and dangers to ourselves. We are made to realise that we are not immune from this and that we do not know how long we have in this world. We must make preparation for eternity. Have you got the one thing that is needful, the good part which shall not be taken from you? If our treasure is only in this world, then to die is to lose everything. We are being called loudly to ensure that our preparations for eternity are in hand. “Prepare to meet thy God” (Amos 4:12).

The duty to pray for others. There are many in great need. Not only is their health in danger, but many now fear for their circumstances and their livelihoods. We must have compassion on these people, particularly those more closely connected with us. We have a duty to bear them upon our hearts in prayer.

The duty to value the means of grace. God has closed the places of public worship. We have long enjoyed the public means of grace in Britain, a privilege denied to many of God’s people in history. Perhaps we have not profited from the worship of God as we should – not growing in grace and in the knowledge of the Lord Jesus Christ. Now we cannot gather with the saints of God to commune with the Lord Jesus Christ in the way we would desire. This ought to strengthen our esteem for the privilege presently withheld and our desire that God would grant it to us again in the future.

The duty to value outward blessings. God is teaching us to place a greater value on the outward gifts He has been giving, which we have been all too inclined to take for granted. We have had prosperity and abundance. It was a shock to many to see the empty shelves in supermarkets and to realise that this abundance was not automatic. The Lord is teaching us to acknowledge Him in these gifts.

The duty to rejoice. It is a matter for thankfulness that God is troubling His enemies and bringing judgements upon them. We are called to the duty of rejoicing: “Let mount Zion rejoice, let the daughters of Judah be glad, because of Thy judgments” (Ps 48:11). We are not called to a malicious pleasure in the sufferings of others, but to a holy rejoicing that God is troubling the kingdom of darkness. We are not to be as those who bewailed God’s judgements on Babylon (Rev 18:15-17). Four strongholds of Satan are being troubled by God at this time, which should lead us to rejoice:

1. ***God is troubling atheism.*** The atheists have been saying, “Where is now thy God?” They have argued that “all things continue as they were from the beginning of the creation” (2 Pet 3:4). But now they cannot use this argument because God has given His people an easy answer. It is easy to argue that God is holding the world in His hands, and balancing and controlling the spread of the virus with infinite wisdom and patience. “It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers” (Is 40:22).

2. ***God is troubling hedonism.*** The hedonists, who live for pleasure, are perplexed because God has taken away most of their enjoyments. He has stopped professional sport; he has closed the places for drinking; the gigs and concerts are cancelled. The hedonists are forced to look for something else in life. They are confronted with their emptiness.

3. ***God is troubling humanism.*** The humanists make man the measure and hope of all things. They say that man does not need God because he can do it all himself. But here is something too strong for them. Here is a trouble from which no money or power or alliance of power can give immunity. The plans of millions of people, rich and poor, have been brought to nothing. The virus has disabled an American aircraft carrier, one of the most formidable machines in the world. The Lord of hosts has sent the least part of His creation, and men have to bow before it. “The loftiness of man shall be bowed down, and the haughtiness of men shall be made low” (Is 2:17).

4. ***God is troubling liberalism.*** The liberals claim that men may live as they please. They disregard, in particular, the two commandments: “Thou shalt not kill”, and, “Thou shalt not commit adultery”. How open and bold they have been! But now they are afraid for health reasons to continue their

immorality. Wealth and luxury gave birth to their liberalism – the sin of Sodom was “fullness of bread and abundance of idleness” – but now God is stripping them of their wealth.

Let us rejoice that God is showing Himself in this way. The people of God have been waiting for this and praying for this for a long time. “How long Lord, how long?” they have been crying. God is troubling the powers of darkness.

An opportunity. God has opened a gospel door. Men have been shaken: “Yet once more and I shake the earth”. Men are realising their weakness, their vulnerability and their need. They cannot mock Christianity as they have been accustomed. This gives an opportunity to the people of God. We are to go with God against these powers of darkness. We are to follow on with our prayers and with our spiritual weapons: “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds” (2 Cor 10:4). We are to pray that the Lord would not give over until He has carried the work to a conclusion; that He would not only shake these strongholds but pull them down and free many people from their power. “And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines” (2 Sam 5:24).

Thoughts on Election¹

Rowland Hill

1. It is certain that God must foresee the ultimate end of every creature He has made.

2. But it is not for us to inquire into His *secret decrees*; practically we have only to do with His *general promises*.

3. Yet I certainly know that there is in my heart what would have disinclined me to make God the subject of my thoughts, unless He had made me the object of His choice.

4. But I find that these two declarations are equally true: “No man can come unto Me, except the Father, which hath sent Me, draw him,” and, “Whosoever (this is as universal a word as a word can be) cometh to Me I will in no wise cast out”. I would not ask therefore whether *I am the choice*

¹Taken, with editing, from *Reflections of Rev Rowland Hill*, by Edwin Sidney, who states, “His opinion on the entire subject may be reduced to the following points, which I shall give as nearly as possible in his language, with my own arrangement”. Hill (1744-1833) was minister of Surrey Chapel in London.

of God, but I would look within and see whether God has become the choice of my regenerated heart.

5. I feel I cannot give myself grace, but if grace is offered me to come, then I ought to come and obey the directions of the Holy Spirit, who so sweetly invites.

6. To those who say they cannot give themselves grace and therefore cannot come, I say, “Why do you cry that you cannot give yourselves grace? Did you ever ask for it? If not, how can you say whether it would be given or not?”

7. The wickedness and perverseness *of our own will* is the *only* thing which keeps us from Christ.

8. Though there is an awful day coming, there will never be a day in which it may be said by anyone: I would have come to Christ, but He would not let me come.

9. We are commanded to make our “calling and election sure”. Some say, It is sure to the elect. But I have said before that the purpose of God is not to be the rule of our conduct. All we need is the *evidence* of our election made sure to our own minds. Now if I have heartfelt sorrow for sin; if I struggle to be delivered from it; if I am animated with Paul’s energetic spirit and cry out, “O wretched man that I am, who shall deliver me from the body of this death?” and if I “groan, being burdened,” whence could these feelings come? They could come only from the Spirit who convinces me of sin, whereby I know its load and groan under it. And if the Spirit of Christ is in me, whence did that Spirit come? Certainly from God Himself.

I judge that it is the Spirit of Christ within me if He leads me to Him, so that I have Christ within me, as it is said, “the hope of glory”. Yet still I need other evidence. I not only need conviction of sin and faith to lead me, a poor dependent sinner, to make Christ my all in all to salvation. But I desire to recognise the softening, purifying, regenerating, comforting influences of divine grace, so that I may see clearly that I am not the man I was in the days of my unbelief.

Now I trust I have that faith revealed to my mind, which purifies me and makes me a “new creature” in Christ Jesus. I have “purified my soul”, not of myself, but by “obeying the truth”; and I obey the truth “through the Spirit”. Love also comes into my heart, which I am enabled to manifest to mankind. Thus I judge that I am, in a measure, numbered with the righteous by my righteous fruit. Am I proud of this, as though it was my own? No more than Paul was, when he said, “By the grace of God I am what I am”. If I have anything good, it is the Lord’s free, unmerited gift, and I praise Him for it and Him alone. This is what the Bible says, “By grace are ye saved through faith; and that not of yourselves; it is the gift of God”.

Christ's Gracious Words¹

J C Ryle

We see in these verses *how kindly and graciously the Lord speaks of His disciples*. He bids Mary Magdalene carry a message to them as “His brethren”. He bids her tell them that His Father was their Father, and His God their God. It was but three days before that they had all forsaken Him shamefully and fled.

Yet this merciful Master speaks as if all was forgiven and forgotten. His first thought is to bring back the wanderers, to bind up the wounds of their consciences, to reanimate their courage, to restore them to their former place. This was indeed a love that passeth knowledge. To trust deserters, and to show confidence in backsliders, was a compassion which man can hardly understand. So true is that word of David: “Like as a Father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust” (Ps 103:13,14).

Let us leave the passage with the comforting reflection that Jesus Christ never changes. He is the same yesterday, today and for ever. As He dealt with His erring disciples on the morning of His resurrection, so will He deal with all who believe and love Him, until He comes again. When they wander out of the way He will bring them back. When they fall He will raise them again. But he will never break His royal word: “Him that cometh to Me I will in no wise cast out” (Jn 6:37). The saints in glory will have one anthem, in which every voice and heart will join: “He hath not dealt with us after our sins, nor rewarded us according to our iniquities” (Ps 103:10).

Statement of Church Differences (6)¹

5. Public Worship. The worship of God is to be from the heart, and to be undertaken with reverence and godly fear. There ought to be a solemnity in the Divine presence, which excludes all frivolity and joking. The clothing worn should be formal – as befits such a solemn and holy occasion – rather than casual (except in cases of necessity, where God “will have mercy and not sacrifice”). Men should have their heads uncovered in public worship

¹Taken, with editing, from *Expository Thoughts on John*, vol 3. Here are his final comments on John 20:11-18.

¹This is the final section of a document approved in 2019: “Synod Statement of Differences Between the Free Presbyterian Church of Scotland and the Other Presbyterian Churches in Scotland, Brought Up to Date (2019)”. The previous section contained the first part of the material on differences in practice.

(1 Cor 11), and women should have their heads covered. Women should not occupy prominent roles such as addressing the assembly or leading in public prayer (1 Cor 14:34-35).

The Free Presbyterian Church of Scotland, in contrast with most other Scottish Churches, upholds the Regulative Principle of worship; that is, that only what God has appointed in His Word should have a place in divine worship. Thus, she confines herself to the singing of psalms in praise and rejects the use of musical instruments as pertaining to the Old Testament worship. She regards it as a glaring inconsistency for ministers of Churches which profess the Regulative Principle to conduct public worship in circumstances where the Regulative Principle is disregarded and hymns and musical instruments are used. In pursuit of the covenanted uniformity of religion, the Free Presbyterian Church of Scotland continues the exclusive use of the 1650 metrical psalms, a faithful and accurate translation which was adopted by the 1650 General Assembly in pursuit of uniformity.

The Free Presbyterian Church of Scotland maintains the biblical practice of standing for public prayer; and she continues to employ the singular pronouns “thee” and “thou” in addressing the Most High in English prayer, a usage which dates back to the Reformation. The practice of using “you” in prayer – introduced in the twentieth century through the influence of modern Bible versions – has not benefited the Church but has brought irreverence, division, increasing conformity to the world, and loss of contact with the religious heritage of the past.

6. Church festivals. The Free Presbyterian Church of Scotland rejects the practice, re-introduced by ritualists in the Church of Scotland in the nineteenth century, and now spread throughout most of the Scottish Churches, of observing Christmas and Easter. She regards the observance of these days as a step back towards Romanism. At the time of the Reformation in Scotland all these festivals were cast out of the Church as things unscriptural and unprofitable.

7. Family worship. Family worship is a duty laid upon all heads of families who are communicant members or are seeking baptism in the Free Presbyterian Church. It is a duty that is firmly based in Scripture. For example, Abraham was commended by the Lord for commanding his household in “the way of the Lord” (Gen 18:19).

8. The burial of the dead. In 1560, the Scottish Reformers reintroduced the simplicity found in the New Testament in the burial of the dead, and the Free Presbyterian Church of Scotland has sought to adhere to this. She therefore confines the devotions at funerals to family worship with a brief address at the grave. *The Directory of Public Worship* states that prayers at the grave have been “grossly abused, are no way beneficial to the dead, and have

proved many ways hurtful to the living”, and for this reason – as valid today as ever – the Free Presbyterian Church of Scotland rejects them. Likewise, she rejects cremation as a heathen practice, unknown among the people of God in the Bible. While recognising the sacrifice of those who died in battle, and deeply sympathising with those who mourned them, the Free Presbyterian Church of Scotland condemns “Remembrance Day” services as tending to idolatry and leaning in the direction of prayers for the dead.

9. Worldliness. The world is the enemy of Christ. Its spirit is as much opposed to Him today as when He tabernacled among men, and if its hostility may not be so apparent, yet this is not because of its friendliness but the outcome of changed tactics on the part of the god of this world. The Church is Christ’s witness in the world, and it is her duty as the professing Bride of Christ to keep her garments unspotted from the world. In Scotland the Churches have opened the door, and the world has poured into the sanctuary, until in many cases it is difficult to distinguish the one from the other. That spurious “charity”, which condones evil and condemns those who speak against it, has been a powerful agent for defending and promoting worldliness in the Church. How different is such a Laodicean spirit from that charity extolled by the Apostle, which “rejoiceth not in iniquity, but rejoiceth in the truth” (1 Cor 13:6).

One common way in which the world enters the Church is through various social meetings organised in connection with the Church. These meetings have many advocates, but when one remembers the cheap buffoonery often indulged in by professing ministers of Christ, the frivolous atmosphere, the copious floods of empty flattery, and the mixture of the songs of Sion with the songs of the world, the less said in their defence the better. Almost every ordination or induction of a minister in a congregation is accompanied with these excrescences of the flesh, bringing what ought to be a most solemn event in the life of a congregation into the deepest contempt. The history of these meetings in Scotland ought to be a warning to all who say that they are quite innocent and in keeping with the aims of the Church of Christ.

Another means of entry for the world is through sport: communicant members enthusing about professional sport, ministers casually mentioning sporting events in the pulpit, and children being entertained by sports clubs run by the Church. The professing Church of Christ was never intended to provide recreation for the young. The plea usually offered is that something must be done to keep hold of the young, but there are legitimate ways of caring for their interests which do not dangle before them a hook with such baits.

Among the innumerable other ways, direct or insidious, in which the world seeks to draw the Church and the people of God away from Christ are immodest clothing and alluring makeup; dances and ceilidhs; Mòds; raffles and

gambling; public houses and nightclubs; popular music; acting and theatre; atheistical and immoral novels; pornography; and fictional films whether at the cinema, on television, or on the internet.

10. Distinction between the sexes. The Word of God requires a distinction in dress between the sexes. The practice of men and women wearing clothes which obliterate this distinction is quite contrary to God's Word and expressly declared to be an abomination to Him. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God" (Deut 22:5). In the same way, the Word of God clearly teaches that the hair of women should be long and the hair of men (and boys) short. Long and short are relatives. To argue from hence that the matter cannot be determined is to cast aspersions upon Divine wisdom. "Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (1 Cor 11:14,15). The Free Presbyterian Church of Scotland refuses privileges to those who blatantly and persistently blur the distinction between the sexes in matters of clothing and hair length.

11. Marriage and Divorce. The Free Presbyterian Church of Scotland has witnessed over many years against the departures from the biblical law of marriage – in particular the Deceased Wife's Sister Marriage Act of 1907 – which have increasingly made their way into the civil law of the land. She rejects the idea of marriage as a "sacrament", and believes that the innocent party in a case of adultery is entitled to seek a divorce, and after the divorce to remarry another, as if the guilty party were dead. She rejects the idea of "no-fault" divorces as subversive of the binding nature of marriage; and she utterly condemns the redefinition of marriage to allow sodomites – male and female – to "marry". Of such unions, it cannot be said that they are "honourable" and "the bed undefiled" (Heb 13:4), but rather that such people "dishonour their own bodies between themselves" (Rom 1:24).

Conclusion. In summing up, the Free Presbyterian Church accepts the Bible as her infallible supreme standard; and the whole doctrine of *The Confession of Faith*, which we believe to be founded on the Bible, as her subordinate standard. Our desire is to hand down to our children and our children's children this precious heritage which God has given to the Scottish Church. We make no claim to perfection; we are painfully conscious of many defects in ourselves and in our witnessing for the truth; yet we believe that the truths for which we are contending and which call us at present to maintain a separate existence are the truths of God's Word, and therefore are to be upheld at all costs.

Notes and Comments

Covid Deaths

One of the unpleasant features of the coronavirus is that when people do die of it, they tend to die in a more conscious state than is common nowadays. Generally people in hospitals and hospices are heavily sedated before they die, but people dying of this disease may be conscious – and conscious that they are struggling to breathe – until near the end. This is highly distressing for both patients and staff.

If the pandemic gives the nations of the world more of a horror of death, that would be a good thing. The sad reality is that many of these people are exchanging one horror for another: the horror of dying for the horror of hell. Furthermore, there are many guilty hands in the world that have assisted in the death of others through murder, abortion and euthanasia. It would be good if such people would see the reality of what they have done in putting others into eternity. Death is made a blessing to the righteous in that it ushers them into the presence of Christ, but in itself it is “the king of terrors” (Job 18:14).

DWBS

Covid and Prayer

The Covid-19 pandemic is a serious matter for every nation. Governments need to know how to handle it – in particular, what restrictions to impose on their people to restrain its spread. Yes, they can rely to some extent on scientific advice, but especially when so little is known about the virus, there is a limit on how effective such advice can be.

No doubt, God’s children always pray that He would direct their rulers, and especially at a time like this. Yet are national leaders asking for God’s blessing? The leaders of Australia and Jamaica are reported to have prayed in connection with this outbreak. But there is no sign, for instance, of the UK Prime Minister or of the Scottish First Minister either praying themselves or calling on others to pray. (Nor is there respect for the Sabbath in protecting it from policy announcements.) But how wonderful an answer Jehoshaphat received when, in a dire situation, he prayed, “We have no might . . . neither know we what to do: but our eyes are upon Thee” (2 Chr 20:12).

Protestant View

Mass in John Calvin’s Church

We are sorry to hear that the blasphemous Roman mass is due to be celebrated for the first time since the Reformation in the same church in Geneva where

John Calvin was minister. Providentially, this God-dishonouring event was cancelled because of the Coronavirus outbreak, after being originally scheduled to take place at the end of February. It has been postponed until 30 May 2020 but we hope it will be cancelled permanently. Out of keeping with Rome's usual position on communion with members of other faiths, the local (Protestant) congregational authorities have assured Protestants that they will be welcome to participate in the "sacrament".

Responding to protests against the mass, Dr Daniel Pilly, President of the Parish Council of St Pierre in Geneva, said that Geneva had rejected "the verbal excesses of Calvin and other Reformers about Roman Catholicism". There is no doubt that Calvin and the other Reformers consistently denounced the soul-destroying doctrines and practices of the Roman Church in exceptionally vehement and vigorous terms. The real reasons why they used such language do not seem to be appreciated by many professed Protestants in Europe today who, thankfully, are not faced with the full onslaught of the persecuting power of Papal Rome as the original Protestants were. We agree with Calvin over against the compromising spirit of modern Protestantism regarding the true nature of Romanism and wholeheartedly agree with his remarks on 2 Thessalonians 2:11:

"For as God enlightens us inwardly by His Spirit, that His doctrine may be efficacious in us, and opens our eyes and hearts, that it may make its way thither, so by a righteous judgement He delivers over to a reprobate mind (Rom 1:28) those whom He has appointed to destruction, that with closed eyes and a senseless mind, they may, as if bewitched, deliver themselves over to Satan and his ministers to be deceived. And assuredly we have a notable specimen of this in the Papacy. No words can express how monstrous a sink of errors there is there, how gross and shameful an absurdity of superstitions there is, and what delusions at variance with common sense. None that have even a moderate taste of sound doctrine, can think of such monstrous things without the greatest horror." *AWM*

Church Information

Post of Care Home Manager

It is a considerable comfort to many older people and their relatives that they can entertain the hope of being cared for in a Christian environment, should the day come when they are no longer able to live on their own. Ballifeary House, in Inverness, which is run by the Free Presbyterian Church of Scotland, seeks to provide such a facility. A traditional home, attractively situated

on the banks of the River Ness, it has a 24-bed capacity and cares for the elderly. Endeavouring to maintain Christian values, it enjoys a good reputation with the Care Commission, as well as with health and care professionals.

After many years of devoted service, our present Matron has indicated that she wishes to retire finally by September, so there is an urgency to this appointment. The Committee would like to have a new manager in place before September to ensure a smooth handover. Applicants for this post must be in sympathy with the Christian ethos of the Home and a relevant management qualification in nursing or social care is a requirement. A further qualification in the Safe Handling of Medicines would be an advantage. Although able to rely on the support of the Home Committee, when necessary, the successful candidate would be responsible for the overall running of the Home, reporting to the Committee on a regular basis. The post carries an attractive salary and relocation support would be available if required.

For an application form and job description, please contact: John G MacLeod (Clerk of the Committee), Ballifeary House, 14 Ness Walk, Inverness, IV3 5SQ; tel. 01463 234679; email: johngmacleod@hotmail.com.

Theological Conference

In view of the disruptive effects of the coronavirus outbreak, the Training of Ministry Committee has decided to defer this year's Conference and re-schedule it for the usual time in 2021, the Lord willing.

(Rev) *J R Tallach*, Convener

College and Library Fund

By appointment of Synod, the first of two special collections for the College and Library Fund is due to be taken in congregations during June.

W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

Eastern Europe Fund: N Pearce, Cymru, for the work in Ukraine, £140.

General Fund: Anon, £200.

Jewish & Foreign Missions Fund: N Pearce, Cymru, for Zimbabwe diaconal aid, £140.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Glasgow: *Bus Fund:* Anon £20, £25, £20, £20, £20, £20, £25. *Eastern Europe Fund:* Anon, £73, £75, £10, £72, £73, £72, £72, £73, £75, £10, £70, £72; Anon, for the temporal relief of the Odessa people from Covid-19, £1000. *Outreach Fund:* Anon, £25, £25, £20, £20, £25.

Greenock: *Jewish & Foreign Missions Fund:* Anon £200. *Sustentation Fund:* Anon, £140. *Vehicle Fund:* Anon, £10.

Ness: Anon, £60. *Communion Expenses:* Friend of the Cause, £30.

North Tolsta: Anon, In memory of beloved parents, Miller 19 NT, £1000; Anon, In memory of beloved parents, £20. *Communion Expenses:* Friend of the Cause, £30. *Door Collection:* Anon, £120. *Home Mission Fund:* Anon, £40. *TBS:* Anon, £30.

South Harris: Anon, for church maintenance, £100.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale Duirinish-Strath:** **Struan:** Sabbath 12 noon. **Glendale** and **Vatten:** Sabbath 6pm, alternately. Thursday 7 pm, rotating between Struan, Vatten and Glendale. Contact Rev I D MacDonald; tel: 01478 612110.
- Dingwall:** Church, Hill Street, IV15 9JP; Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beaully** (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 Levyskiy; tel: 00 38 048 785 19 24; e-mail: dlevyskiy@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.

Ingenya: Church and Secondary School. Postal Address: Ingenya 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.

Free Presbyterian Church Bookroom

133 Woodlands Road, Glasgow, G3 6LE Tel: 0141 332 1760

E-mail: sales@fpbookroom.org

Book Selection

	RRP	Offer
Selina, Countess of Huntingdon by Faith Cook		
Banner of Truth, 2001, hbk, 496 pp	£18.75	£14.99
God, Creation, and Human Rebellion: Charles Hodge's notes of lectures delivered by Archibald Alexander , Reformation Heritage, 2019, hbk, 192 pp	£17.99	£13.99
Knots Untied by J C Ryle		
Banner of Truth, 2016 [1885], hbk, 483 pp	£15.00	£11.99
A Treatise on Earthly-Mindedness by Jeremiah Burroughs		
Soli Deo Gloria Publications, 2013 [1649], hbk, 271 pp	£14.95	£11.99
Voices from the Past: Puritan Devotional Readings, vol 2		
Richard Rushing (ed), Banner of Truth, 2016, hbk, 428 pp	£16.50	£12.99

(Postage is extra)

Subscription rates, including postage:

F P Magazine £26.00 (£2.00 per copy) • Y P Magazine £15.00 (£1.00 per copy)

Combined £39.00