

The Free Presbyterian Magazine

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

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

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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.

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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.

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Communions

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

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

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

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

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

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

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

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

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

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

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

December: Third Sabbath: Bulawayo, Santa Fe.

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“Ask of Me”

“**W**hy do the heathen rage, and the people imagine a vain thing?” asks David at the beginning of Psalm 2. They were raging against God as they imagined something vain; the Psalmist implies that this was altogether foolish. And to do so is still altogether foolish, not least because God has infinite power. If the creature had a modicum of wisdom, he would not rage against his Creator; he should know that “the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea” (Ps 93:4). It would be absurd for any human being to attempt to hold back the waves sweeping in from the ocean; he cannot do it. And it is altogether more absurd for anyone to think of resisting Almighty God.

Yet David continues, “The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break Their bands asunder, and cast away Their cords from us”; the leaders in various nations were plotting to cast off the restraints that God – and Christ, in particular – had imposed on them, and they have done so throughout the ages. In prayer, the Apostles applied these words to the way that “both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel” dealt with Jesus (Acts 4:25-27). They went on to refer to their own present position after being brought before the Jewish leaders in Jerusalem; when set free, they were commanded “not to speak at all nor teach in the name of Jesus” and were threatened, presumably with serious consequences, if they did so. In answer to their prayer, God showed His power – physically, by shaking the building where they were; and spiritually, by filling them with the Holy Ghost and enabling them to speak the Word of God with boldness.

Rulers of various nations continue to throw off God’s restraints. They reject His commands and go on to pass ungodly legislation; in doing so they are imagining vain things. They forget, or do not wish to realise, that God has infinite wisdom, and that it is dangerous to ignore what He has revealed. People of influence, particularly in the media, use their position to spread unscriptural ideas, promoting a godless society, and then wonder that there are outbreaks of violence or other dangerous behaviour. They too have

imagined a vain thing, and society in general is content to live without God but it does not recognise that this results in many living hopeless lives – for instance, in the abuse of alcohol or drugs.

Again, opinion leaders promote the idea of evolution as the one explanation for the existence of the universe and everything in it, human beings included. Perhaps more than anything else, belief in evolution has contributed to the godlessness that pervades so many parts of the world today. God has revealed in Scripture the truth that He created all things, but very many leaders in society and education have thrown off the bands that restrict their thinking, and imagine a vain thing. The result is that most people in the United Kingdom, for instance, feel free to live their lives without any thought of the God to whom they are responsible and to whom at last they will have to give an account for how they lived in this world.

And what is God's reaction? It is to "laugh"; He has these rebels "in derision". In his commentary on the Psalms, J A Alexander explains, "This figure, strong and almost startling as it is, cannot possibly be misunderstood by any reader"; it is "a vivid expression of contemptuous security on God's part, and of impotent folly on the part of men". They cannot take away from God's authority or from His glory, and they are leaving themselves open to the outpouring of "His wrath . . . in His sore displeasure". In spite of all the rebellion there has been in this world, since Satan first entered the Garden of Eden to challenge God's authority, the Most High is still in control of everything, and He reminds us: "Yet have I set My king upon My holy hill of Zion" – His Church. The King is Christ, the Messiah, the Anointed One; He rules over the Church of God, and neither Satan, nor those who serve him by casting off God's restraints, can ultimately succeed in their aims. Christ will have the victory, in spite of all the rebellious activity of men and devils. But God will be glorified in His justice when He eternally punishes those who go on in their trespasses.

The apparent success of the ungodly in living in rebellion against God may cause His children much sadness. But there is much to encourage them in Scripture: in particular, those words of God the Father to the Son: "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession". We may not understand why the Lord allows the ungodly their apparent success, and why He allows that apparent success to continue for so long. Yet our lack of understanding should not surprise us, for our understanding is very limited, and God has not chosen to reveal answers to all our questions. But we can be sure that He is ordering everything according to His infinite wisdom.

However many, through the centuries, have been acting in rebellion against

God, He will yet bring many to bow the knee before Him in sincere submission. We read of 3000 people being converted on the Day of Pentecost and we can be sure that the risen Saviour, now ascended to heaven, made intercession for them, presenting before the Father the merits of His redeeming work on earth on their behalf. And His intercession was heard; those 3000 became His possession.

But Christ's inheritance was not to be confined to the Jews; it was to extend to the Gentiles, even to the uttermost parts of the earth. Accordingly He would have made intercession for Peter to be sent to Cornelius, so that this Gentile would understand the good news that the Messiah had come and so that he would receive “the gift of the Holy Ghost”. It was according to the Father's invitation that the Son, as Mediator, made intercession for Paul and others to be sent to preach the gospel in such places as Galatia and Ephesus, not only to the Jews but also to the Gentiles. Christ asked also for the gospel to be so applied that sinners would be converted and His inheritance extended to include these parts of what is now Turkey. When Paul and his companions were minded to preach in Bithynia, they were not permitted to do so, but in a vision Paul was directed to go over to Macedonia, a Greek province. It was for the salvation of souls in Macedonia that Christ had asked; and that, according to promise, was what the Father gave. Lydia had her heart opened and the jailor too received saving mercy; it was the beginning of the extension of Christ's inheritance to include Europe.

We cannot follow all the stages by which Christ's inheritance has been extended to the uttermost parts of the earth, in the sense that the gospel has been sent, not least through the pages of Scripture, to very many parts of the world and people there have been brought, by the work of the Holy Spirit, to trust in the Saviour. And whenever a sinner has been brought into Christ's kingdom, it is because He has asked and the Father has given.

We need not despair because of the apparent success of the ungodly in cutting the bands of the Lord and His Anointed One. The Lord still has them in derision because of “their impotent folly”. They cannot prevent the fulfilment of God's purposes for the whole earth to “be full of the knowledge of the Lord, as the waters cover the sea” (Is 11:9). At every step by which this promise will be fulfilled, Christ will ask, and the Father will give. God will send out preachers; they will proclaim the everlasting gospel; the Holy Spirit will be poured out on all flesh; and multitudes of sinners will be gathered in to Christ's Kingdom. It will become evident that the King whom God the Father has anointed is indeed ruling over the Church in every part of the world, and that He has indeed always been ruling. “He must reign, till He hath put all enemies under His feet” (1 Cor 15:25).

The Breaker and His People (2)¹

A Sermon by Rev D A Macfarlane

Micah 2:12-13. *I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them.*

2. The Breaker bringing them to the “fold”. I take it that the “Breaker” is the Redeemer, and He is also brought before us as the King. The Father in the divine essence did not speak directly but indirectly. The Lord Jesus Christ was set up in the everlasting covenant, and you should consider it much. You can say to yourself: This bit here, this blessed prophecy, is in the Bible. What other Book is it in? This is an extract from the Book of Life. The Lord has the Book of Life in glory, and He agreed on this with the Angel of the Covenant – the Wisdom of God, the Messiah, the Daysman and near kinsman. They put down in a book all the names of the elect. And although that is not what we have to do with in the first place, yet we know a lot of them by name: the godly men and women that we read about in the Old Testament, and in the New Testament too.

Here you have the Breaker, and He was to be a Breaker in a two-fold way. First of all, the Father spoke in eternity to the Second Person of the Trinity, as His Servant – the elect servant, the chosen and choice Servant. The Father said to the Redeemer, My dearly beloved Son, Thou wilt be the Breaker for them. What did that mean? Christ in His work of redemption was to free them from the grasp of the law.

But do I not mean the grasp of Satan? Which is first? Freed from the grasp of the law or freed from the grasp of Satan? There are people here tonight who know from the inside what the answer is, and I will not give it to you just now. You will set to and roll up your sleeves spiritually and find out which is first, through *The Shorter Catechism* and *The Confession of Faith*, and watching what the minister here says, and what the elders say, and if you cannot arrive at the answer, ask them point blank and pocket your pride. Yet alas, it will come back again, thief that it is; but seek to find out for your own good whether the work of the Saviour has pre-eminently to do first with the power of sin or with the claims of the law.

¹Preached in Glasgow, on 27 April 1936, the Monday of a communion season, and taken down by a hearer. After a lengthy introduction, the first part, last month, dealt with the captivity in which sinners are.

We will leave it at that just now, but I am afraid we are giving away our little problem. He not only met the claims of the law on behalf of the Israel of God, but also, in virtue of that, He received the Holy Spirit, not according to measure. He said, I undertake to meet the claims of the law; and the Father said, I anoint Thee with the everlasting Spirit and Thou wilt also ransom them by Thy power from the grip of Satan. The law says, I am very well pleased; I am delighted with everyone that runs to the cleft of the Rock. Flee, all of you, to the Rock of Ages.

The Redeemer has also the power of an endless life to bring poor sheep to the fold. He convinces sinners and brings them to what we may call the “fold of reconciliation”, or you can call it the “fold of salvation”, which is just the same. The first fold they are brought to is the fold of justification and adoption, and they are shown that the Redeemer saves by price and by power. When He leads the blind by a way that they know not, and secretly grips them and awakens their consciences and asks them to hear the gospel, and convinces them and regenerates them and when, by His Holy Spirit, they are made willing in a day of power, then they are out of the gate of the enemy and enter by the “fold” to eternal salvation and regeneration. Thus you have them in that blessed state. He was their Breaker-up, and they would never get past the law were it not for His sufferings and death.

Satan was there and their lusts and wicked companions and the fear of man and the fear of being mocked for being so good; the Redeemer had to break up their way through these thorns and briars and deal with them. He brought Manasseh and Paul and the Ethiopian eunuch and the Philippian jailor and the three thousand on the Day of Pentecost and countless numbers, from the days of Abel till the time He came Himself, and onwards till the blast of the last trumpet will sound. He is the great Breaker of all obstacles by the price of His death and His divine power, giving the Spirit of wisdom to understand – light for the mind and power for the soul and holiness and love for the heart, whereby the soul touches the hem of His garment and sweetly takes Him in a day of regeneration.

Child of God, you will have to say He was the Breaker up of your way so far, to this fold of peace with Jesus Christ. The justification that you have tonight, however you may feel, if you are one of His, it is just the same justification as you will have in glory – the infinite merit of the Redeemer. You are perfect in Him as to your state, and you will stand upon His merit and “know no other stand, not even where glory dwelleth, in Immanuel’s land”. It is all due to the graciousness of God. It is all for nothing, and the Lord grant that it may be our portion.

3. How the Breaker brings on to glory those that the Father gave Him.

He says to you, Come and welcome to the Lord Jesus. He is gathering them in now. Some were gathered in here and came forward to witness for Him at His table yesterday, and would that scores had come forward at this communion season! May the Lord bless poor sinners in that way! A nation can be born in a day. See how they are coming forward in southern Africa. Dr Macdonald down there knows more than I do about the godly men and women they have out there, and what a source of comfort it is! Mr Tallach² used to tell us about some of them – so earnest and willing, exercised Christians. They knew what they were speaking about; the Holy Spirit had come and given them the knowledge of the holy, which is understanding, so that by the work of the Breaker for them and in them, they “overleaped a wall” and got into the blessed land of holy liberty, Christ kissing them and they kissing Him.

When sinners get a saving look at the Redeemer, they continue to make progress. When the Israelites had the presence of God and confessed their sins, they made a great noise; and every poor sinner when first brought to the “fold” will make a great noise. What is this noise? I read it in the prayer of Solomon: their lamentation and weeping, and their smiting on the thigh, saying like Ephraim, I was “as a bullock unaccustomed to the yoke; turn Thou me, and I shall be turned”. “Be merciful to me a sinner.” “Wash me, and I shall be whiter than the snow.” That is the noise they make, and they will be praying for faith and, when they get it, they will be lifting up their voices to the Lord and singing Psalm 116. That is a good example of making “great noise by reason of the multitude of men”.

What a sweet song they must have had and what a blessed noise in the realms of bliss when there were revivals at Kilsyth and Cambuslang and Skye and other places! And there are songs going up still, although not in the same degree. Nevertheless the Lord is hearing music from the eyes of poor sinners. How from the eyes? Show me a tear of sorrow falling down the neck of a poor sinner, who is crying to the Redeemer: Lord, be merciful to me and wash me and put Thy raiment around me. That is sweet music in the realms of bliss, and there is joy in the presence of the angels of God over one prodigal that returns to the Father. And when there are hundreds of them, what a blessed noise they will make returning to Zion!

“The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads.” That is the joy that is going to flow into the ocean of eternity. The joy is there and the road is there, and if it will not always be there, it is on account of our carelessness. The Lord have mercy

²Rev Roderick Macdonald and Rev John Tallach were at that time missionaries in what is now Zimbabwe.

on us and make us wise and honest! But the ransomed of the Lord return with a blessed noise to Zion. "I love the Lord, because my voice and prayers He did hear. / I, while I live, will call on Him, who bowed to me His ear." Why? "My bands He did untie"; He cut them and He breathed into the nostrils of your soul the breath of life, and made you a partaker of grace, and will bring you into the land of glory at last. There are a good many more bands that the Redeemer has to cut, but once He has begun the good work, He will set His people to cut another lot of bands about their souls. It is a progressive work. The sweet Psalmist of Israel was deeply experienced in it.

In conclusion, He is the Breaker-up of His people's way, from the day of peace with God, through union with the Saviour and by faith of the operation of God's Spirit. And He is the Breaker till they reach heaven. On what road is He taking them, from the day of justification onwards to heaven, to be for ever with the Lord?

Dear fellow sinner, it is the road of sanctification. The Lord Jesus Christ is the wisdom, righteousness, sanctification and redemption – the blood-bought redemption – of the Church. It is a mark of God's children that they have not merely an orthodox knowledge of justification, but that they begin to ask while here below: "Lord, what wilt Thou have me to do?" With their scarlet guilt, they were enabled penitently to drink in the merit of the atonement, but they show that they were not only pardoned and accepted in the Beloved – accepted as to their persons and adopted – but they walk in the way of sanctification. This is just the way of the Ten Commandments – the way of the first table of the law with regard to the Most High, and the second table with regard to their fellow man.

That is a broad enough field to follow, and ask the Lord to give you true light; and those who have light are to ask for more, that their path may be "as the shining light, that shineth more and more unto the perfect day". Thus we are told: "An highway shall be there, and a way, and it shall be called The way of holiness". First say, There is a highway from the day of justification to the land of complete redemption; that is the way which is worth calling the way of holiness; teach me to walk in it. The way that I walked before was folly, though it was what I myself thought right, and I excused it too.

Dear fellow sinner, look into your own soul and notice how many excuses you perhaps made since this communion season began. Yet notice that *but* of unbelief. There is this and that and the next thing, and there is: *But* I am going to be wise yet; I promise I will read my Bible yet, and be good when I am old – and the like of that. That is our folly, and it is natural to us.

But our point is: God's people are on the way of sanctification. Although here they are not, and never will be, as holy as they would like, they would

still like to be holy, and the Lord puts in them an endeavour after new obedience. They ask, Help me to die to my secret faults, and let not presumptuous sins have dominion over me; purge out the old leaven; make me willing to do Thy holy pleasure. They know the Breaker and the King, and they are His property. They are for Him and not for another, and they will be with Him; they are on the way to the city of habitation. No one is on that way except those I have been speaking of.

A way is spoken of in Ecclesiastes: “The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city”. They have a lot of labour. Paul himself laboured to get there with his useless prayers; they were not worth a spittle. They were noxious, and yet he laboured as if they would take him to heaven. He did not know how to go to the city, and you will never know the way till you get mercy and find Christ for you and in you – you united to Him and He in you. You will never know the way till you get a drink of Him and be like the sheep, gathered in, and till the mark of the blood is stamped on you, and you are washed in the fountain opened for sin and for uncleanness, and have the “earmark”: they “hear My voice”; and the “foot mark”: “they follow Me”. Then they are on the way of sanctification, to the Father’s house.

There are many obstacles in the way, and they are often caught in bushes, but He will never leave them. He is invisible and goes before them and is their rearward. The poor sheep that is caught in a bush may say, Here I am caught and, if no one will come to take me out, I will die. And so it would. But all the time the shepherd may have been a good bit away and was seeing the animal, but it was not seeing him. The Lord, the Breaker-up of the way to death and the conqueror of that last enemy, sees them when they are in the bushes and He will take them out, and perhaps He will have to give them a good stroke or two as He did to Peter and Thomas, but the great matter is to be one of His people and to know a little of what sanctification is – to have the character of the godly.

A good illustration of that is what is said of Levi in the book of Malachi: “The law of truth was in his mouth, and iniquity was not found in his lips; he walked with Me in peace and equity, and did turn many away from iniquity”. That is true not only of Levi in Israel, but it is true of everyone in the way of sanctification, in a greater degree in some than others. Some are more watchful than others and not such weathercocks – perhaps some are more ready, like a sheep, to jump through a gap in the dyke. That is the way with believers, but where the new nature is, it will make progress. They should ask, Let the old nature collapse more and more, and grant more of that crucifixion – help me to mortify the flesh.

You may say you never turned any away from iniquity, but have you the desire that the whole earth would be filled with the glory of the Lord, and would like to glorify Him in your walk and conversation in the world? Well, you have the principles of Levi; seek to go on in the paths of God, dying unto sin, living in dependence on the Saviour and seeking to feed in His pastures. You have plenty pastures from Genesis to Revelation – plenty in the doctrine of the Trinity, the doctrine of the atonement, the Person of Christ, the work of the Holy Spirit in regeneration, and His graces.

If we were growing, what would be true of us? This would be a feast to us: the doctrines of regeneration, the work of the Holy Spirit, sanctification, everlasting glory, and election – all of these. They are grand doctrines. If we had some liberty, you would not feel the night passing, while feeding upon them and thinking about them. It could not be better. They would make a man of you, and a woman worth calling one, if you were getting into them and they into you, and you were saturated by them. Ask the Lord to give you a little of the blessed leaven to hide in your soul, and it would permeate your whole life.

Ask the Breaker, the Saviour-Mediator, the Firstborn of many brethren, who will not leave one sheep in the wilderness, who said, “Other sheep I have which are not of this fold, them also I must bring, and they shall hear My voice, and there shall be one fold and one Shepherd”; ask Him: Lord, grant that I may be one of them. And may the Lord bless His Church. “The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever.”

“I will put them together as the sheep of Bozrah, as the flock in the midst of their fold.” They will be greater than the flocks of Bozrah – and they were famous for their numbers. And when the Lord will gather in all people at the great day, the Lord’s people will be there and the Redeemer at their head. And He will bring His sheep to everlasting glory, but the goats will be sent to everlasting misery; the ungodly will be banished for ever from His presence. But the Lord grant, by the blood of Jesus and the sweet regenerating work of the Spirit, that we may be brought into the fold and have the Spirit dwelling in us. And although my language today may be, “Depart from me, for I am a sinful man,” yet may you and I be loving Christ and His blood. Then we shall never be put out.

The Right Use of the Law¹

2. How Do We Know the Law is Good?

John Newton

A second question is: How did we come to know that the law is good? Naturally we do not know this; we cannot think so. We cannot be at enmity with God and at the same time approve of His law; rather this is the ground of our dislike to Him. We imagine that the law by which we are to be judged is too strict in its precepts and too severe in its threatenings. Therefore men, so far as in them lies, are for altering this law. They think it would be better if it required no more than we can perform, if it allowed us more liberty, and especially if it was not armed against transgressors with the penalty of everlasting punishment. This is evident from the usual pleas of unawakened sinners. Some think, I am not as bad as some others. By this they mean, God will surely make a difference, taking favourable notice of what they suppose good in themselves.

Others plead, "If I do not obtain mercy, what will become of the greatest part of mankind?" By this they plainly mean that it would be hard and unjust in God to punish such multitudes. Others try to extenuate their sins, somewhat as Jonathan once said, "I did but taste a little honey . . . and lo, I must die". These passions are natural to me, they say, and must I die for indulging them? In short, the spirituality and strictness of the law, its severity, and its levelling effect – disregarding all seeming differences in human characters and stopping every mouth without distinction – are three properties of the law which the natural man cannot allow to be good.

These prejudices against the law can only be removed by the power of the Holy Spirit. It is His office to enlighten and convince the conscience; to communicate an impression of the majesty, holiness, justice and authority of the God with whom we have to do, by which the evil of sin and what it deserves are apprehended. The sinner is then stripped of all his vain pretences, is compelled to plead guilty and must justify his Judge, even though He should condemn him.

It is the Spirit's office likewise to reveal the grace and glory of the Saviour, as having fulfilled the law for sinners, and as engaged by promise to enable those who believe in Him to honour it by giving it due obedience. Then a change of judgement takes place, and the sinner consents to the law: that it is holy, just and good. Then the law is acknowledged to be holy: it

¹Taken, with editing, from Newton's *Works*, vol 1 (1985 Banner of Truth reprint). The first part of this letter, printed last month, answered the question: "What is meant by the law?"

manifests the holiness of God, and conformity to it is the perfection of human nature. There can be no excellence in man but so far as he is influenced by God's law; without it, the greater his natural powers and abilities, so much more detestable and dangerous is he.

Man may assent to God's law as just, because of His undoubted right and authority over His creatures. It is suited to their dependence on Him and the abilities with which He originally endowed them. Though we by sin have lost those abilities, His right remains unalienable; therefore He can justly punish transgressors. And as the law is just in relation to God, so it is good for man; his obedience to the law, and the favour of God thereby, is his proper happiness. It is impossible for him to be happy in any other way. Yet, as I have hinted, these things must be applied to sinners according to the gospel and to the new relation by faith to the Lord Jesus Christ, who has obeyed the law and made atonement for sin on their behalf. Thus through Him they are delivered from condemnation and entitled to all the benefits of His obedience; from Him likewise they receive the law, as a rule enforced by His own example and their unspeakable obligations to His redeeming love. This makes obedience pleasing, and the strength they derive from Him makes it easy.

God's Power in a Believer's Weakness¹

William Grant

Psalm 17:5. *Hold up my goings in Thy paths, that my footsteps slip not.*

Psalm 56:13. *Wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living?*

The more the Christian desires and strives to walk in the ways of God, the more he discovers and bemoans *his own weakness*. It is when "he would do good" – when he desires, and in proportion as he desires, to do good, he is conscious that evil is present with him. He feels that he comes short in all things and that he often offends against God. He finds that he often does what he would not. He resolves and re-resolves, but in spite of all his efforts he is often surprised by sudden temptation, or in resisting one sin he falls into another.

If his heart is not very much set on walking in God's ways, he is not much distressed by his shortcomings. He excuses himself on the ground that he is weak – so weak that some allowance must be made for his falls. He is not

¹A part, as edited, of a discourse from *Christ Our Hope and Other Sermons*. Grant (1814-76) was a Free Church minister in Ayr.

distressed by his weakness. He is rather comforted by it. It is a pillow on which he sets his conscience to sleep. Under this plea of weakness he encourages himself about occasional sin. So it is *if his heart is not set* on walking in the ways of God. But if he vehemently desires so to walk, his weakness distresses him. It stands in the way of his heart's desire. He mourns that he cannot do the things that he would. How distressing it is for him so often to do what is displeasing to God, dishonouring to Christ and injurious to his own soul. This is the first experience of all who really desire to do the will of God.

And now, under an overwhelming sense of their own weakness, like a weakly child who wishes to walk but has not learned to do so, or like a feeble, palsied man who wishes to walk but has lost the power, they cry to some strong person for help. You hear them saying, Hold up our goings, that we may walk in this way. Obviously the cry of our text is the cry of one who earnestly desires to walk in the ways of God, whose heart is set on it, who feels that his happiness depends on it, yet who is overwhelmed with a sense of his own weakness and inability. It is not the cry of someone who, though he feels his weakness, is not distressed by it; it is not the cry of someone who makes his weakness an excuse for not attempting to walk in God's ways, or an excuse for his frequent falls. No, it is the cry of someone who regards his weakness, not as an excuse for sin, but as a miserable burden that hinders his happiness. And so he bewails himself, saying, "O wretched man that I am! Who shall deliver me?"

Are there any here in this condition? Or rather let me ask, Are there any of Christ's true disciples who do not thus bewail their weakness and earnestly desire power to walk in the ways of God? It must be so; in proportion as we desire to serve God, we desire power to enable us to obey Him. Let no man tell me that he desires to serve God if he is not distressed by his weakness and does not desire power to obey.

To the one who really desires to walk in the ways of God, there is no message so sweet, no part of the gospel more gladdening than that which says, "Repent, for the kingdom of heaven is at hand". "Repent" – that is, turn from sin to God – "for the kingdom of heaven is at hand"; the power of God is at hand; that is, it is within your reach. Nothing is sweeter to their ears than what Paul says: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth". I say it advisedly: there is nothing in the gospel sweeter – pardon for past transgressions was not sweeter in their ears, when they felt their guilt, than power for present duty and escape from the pollution of sin now is when they desire to serve God and feel their own weakness.

Labouring under the guilt of sin they cried, What shall we do to be saved from the punishment of sin? But now, labouring under the power of sin, they cry as earnestly, Who will deliver us? Who will give us power to overcome?

So now I call you to observe that our text is the cry of one who believes that *the Lord is able and willing to enable him so to walk*.

It is the cry of *faith*. It is not merely the cry of desire that God would help, but of faith that He will. "I have called unto Thee, for Thou wilt hear me, O God" (Ps 17:6). Or as in Psalm 56:13: "Wilt not Thou deliver my feet from falling?" If "Thou hast saved my soul from death, wilt not Thou deliver my feet from falling?" If, when I was an enemy, Thou didst reconcile me to Thyself by the death of Thy Son, wilt Thou not much more save me by His life? If Thou hast pardoned me, and saved me from the punishment of sin by the death of Christ, wilt Thou not save me from the power and pollution of sin by His living grace? If Thou hast done the one, wilt Thou not do the other? If Thou then didst not spare Thine only begotten Son, but didst deliver Him up for me, wilt Thou not with Him freely give me all things and, most of all, wilt Thou not give me power to vanquish and cast out these sins of mine which are so hateful to Thee?

Is it possible? It is not possible, O God, that Thou didst pity me for the sufferings that were due to my sin and didst pardon me through the sufferings of Christ, but that now Thou dost not pity me when Thou seest me lying under the power of sin itself and dost not care to deliver me. To Thee then I appeal with faith, saying, "Hold up my goings in Thy paths, that my footsteps slip not". O "Thou who hast delivered my soul from death, wilt not Thou deliver my feet from falling?"

Thus David prayed in faith, looking up and expecting an answer; and in Psalm 116:7-9 he records the answer: "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling, I will walk before the Lord in the land of the living." And so he speaks of the future in Psalm 32:6-7: "For this shall every one that is godly pray unto Thee in a time when Thou mayest be found; surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." Or more emphatically still: "It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of Thy salvation: and Thy right hand hath holden me up, and Thy gentleness hath made me great. Thou hast enlarged my steps under me, that my feet did not slip" (Ps 18:32-36).

Now I desire to bring the lesson of our text to a point: (1.) No one will utter this prayer from the heart who does not earnestly desire to walk in the ways of God. (2.) Neither will anyone so pray who is not overwhelmed with a sense of his own weakness. (3.) Nor will anyone offer this prayer with acceptance who does not believe that God is able and willing to enable the disciples of Jesus to walk in His ways. This is the cry of desire, of need, of faith.

John Kennedy of Dingwall¹

4. Concern About Spiritual Declension

As Kennedy grew older, he was becoming increasingly concerned about the standard of religion in his time. He looked back to the most godly people of previous generations, noting that “they knew that there is a scriptural standard by which to try . . . [spiritual] experience as surely as faith and life. They were accustomed to think that there are certain essentials in the process by which sinners are brought to Christ and are prepared for heaven, and in the consciousness which that work of grace produces. . . . They may have, sometimes, unduly prescribed a certain order, and excessive minuteness of detail, in one’s consciousness of the great change . . . but they surely were right in thinking that there is a work within the souls of the saved, and a change of mind and feeling resulting from it, on which the light of truth must be brought to bear, in order to its being tested. They were accustomed to think, and to teach, that there may be counterfeits of that work. They knew, they felt and they taught that Satan can act as ‘an angel of light’ in constructing ‘a form of godliness.’” Hence, as Kennedy well knew, the need for self-examination and for discrimination in receiving professed converts to church membership.

He also warned against the danger of those who are assumed to be converted being sent out too soon to serve in the Lord’s vineyard. Before such “novices” were sent out into public service, previous generations looked for a “humble spirit, careful abstinence from the ways of the world, and the faithful discharge of domestic duties”.²

It is helpful to note what Kennedy believed to be the elements of “the preaching which the Lord singularly blessed in times past in Scotland”, particularly as this indicates what he believed were the elements of the preaching

¹Last month’s article gave a number of examples of those who received a blessing under Kennedy’s preaching.

²John Kennedy, *Signs of the Times* (originally published as *The Present Cast and Tendency of Religious Thought and Feeling in Scotland*), James Begg Society reprint, 2003, pp 9-10.

he himself ought to address to his own congregation and others. These elements were: “1. An exposition of the claims, and a faithful proclamation of the terrors, of the law of works. 2. A stern insisting on the necessity of regeneration by the creative power of the Holy Ghost. 3. A careful tracing of all salvation to the sovereign electing love of God. 4. A painstaking presentation of the scriptural doctrine of Christ’s Person. 5. A clear statement of the doctrine of the atonement – Messiah the substitute of the unjust, divine blood the purchase price, elect sinners the bought people, and peace and salvation to the purchased people, [as] the unfailling result of the death on the cross. 6. A fuller declaration of the doctrines of grace according to the federal [that is, covenant] system of theology. 7. A scriptural delineation of the exercises of spiritual life in the souls of the regenerated. 8. A searching examination of the grounds on which a religious profession may be based, and of the fruits by which a true profession can be accredited. 9. A zealous declaration of the unchanging authority of the moral law as administered by Christ, and a careful unfolding of its claims to the obedience of all who believe. And 10. A clear, unhesitating proclamation of the gospel call to every sinner, as giving him a warrant to come for a free and full salvation to Christ, and assuring him that every coming sinner shall be saved, and leaving all excuseless who refuse to come.”³

Late 1874 saw Kennedy noting to a correspondent that he had been “unusually occupied”. In addition to preaching, he had been occupied in “writing on these trying church questions”. He was readier to produce pamphlets than to speak at the General Assembly, leading his friend Hugh Martin to lament, “What a pity that our brother Kennedy’s modesty muzzles him on the floor of the Assembly”.⁴ Later Kennedy himself was to state, “Little did I think when I first entered on the service of the gospel that I would be called to take any part in ecclesiastical discussions. I had no conscious aptness for such work and was not at all disposed to qualify for it” (p 188).

Kennedy mentions in 1871 that he was “much occupied” in “classifying all the sayings of Christ recorded in the Gospels”. He wanted “to arrange and harmonise” what Christ said to enquirers, to the multitude, and to gainsayers to provide “a system of doctrine, giving a summary of Christ’s teaching as a directory to preachers, and then print these and other sayings to produce “a series of lessons suited for general readers” (p 129). But his other responsibilities made him question if he would ever be able to complete this work, and he never did.

³Kennedy, *Signs of the Times*, pp 11-12.

⁴Alexander Auld, *John Kennedy, DD*, London, 1887, p 134. Unidentified quotations in this paper are from this volume.

One of the earlier “trying church questions” had been the proposal for union between the Free and United Presbyterian Churches. When, in 1863, a committee was appointed in the Free Church to hold discussions with a corresponding United Presbyterian committee, Kennedy was appointed a member. The committees were to examine the points of agreement between the Churches, and it became clear to him that there were significant differences between them, particularly on the atonement and on the establishment principle. Kennedy could not see how these differences could be resolved and he resigned from the Committee.

Speaking in the Synod of Ross, on the proposed union, he spoke of what a United Presbyterian minister on the Committee had said about the double reference theory of the atonement – that Christ had died for the sins of all, but that His saving benefits are applied only to the elect. Kennedy went on to say that he held it “to be a dangerous error. I cannot conceive of a man maintaining this view and, at the same time, maintaining clearly and firmly the doctrine of substitution, and I cannot see how one who does not hold firmly by the doctrine of substitution can hold intelligently the doctrine of an atonement at all.”⁵ The proposals for union were dropped in 1873 because of the disunion that they created within the Free Church.

During this controversy, William Arnot, a Free Church minister in Edinburgh, spoke in the General Assembly immediately after Kennedy. In his speech, which was in favour of union with the United Presbyterian Church, Arnot expressed the wish that “we may be enabled to conduct the argument as Mr Kennedy has conducted it”.⁶ It was concern arising out of this controversy that led Kennedy to write his volume, *Man's Relations to God, in the Light of the Present Truth*. It contained, of course, excellent material, but it was not considered to be altogether successful in its treatment of the subject.

When, in 1879, there was a “proposal to attach to the [Westminster] *Confession of Faith* a Declaratory Statement”, Kennedy wrote that the “distinctive Calvinism” of the Confession was “utterly repudiated” by the Statement, “and United Presbyterian subscribers of the Confession are allowed liberty to believe as much or as little of it as they are disposed” to receive.⁷ No doubt if he had lived to see the similar document adopted by the Free Church he would have made identical comments.

Speaking more generally, Kennedy noted, in what was originally a series of newspaper articles, that “the religious community” was “in a state of

⁵“Memoir of the Rev John Kennedy DD” by John Noble, in John Kennedy, *The Days of the Fathers in Ross-shire*, Inverness, 1897 edition, p cx.

⁶“Memoir”, p cxviii.

⁷John Kennedy, *Signs of the Times*, p 21. This booklet contains extensive analysis of the Statement.

drift". He went on: "In every department there is a movement away from old positions. Orthodoxy is regarded as a sign of stagnation and bondage. Only men who cannot keep pace with the progress of the times can be content to remain on the old dogmatic ground."⁸ His writing in most of this paragraph (much of it not quoted here) is heavy with irony, but these were serious warnings, which sadly went largely unheeded. He was conscious that professors of theology in Scotland were appropriating the unbelieving ideas being propagated in Germany (in particular, the so-called higher criticism) and were influencing "the rising ministry and the people to forget that the Bible is the Word of God, and that the gospel is the only 'word of salvation'".⁹ And the long-term result is that Scotland is now almost entirely secular.

Kennedy complained too of people who "look with contempt on the conduct of those who endeavour to present any obstruction to the encroachments of worldliness on . . . religion. These are held up as superstitious who claim a hearing from God when, on other days than Sabbath, He calls men away from the vanities of the world to consider things unseen and eternal. Those who attempt to fence the table of the Lord are represented as mystical and straitlaced, and because conservative of what is scriptural, they are said to be 'behind the age'. But it is no reproach to be behind the religion of this age, in its present course. To be behind an age that is drifting away from truth and godliness is the only safe, the only dutiful, position. If the Church continues to concede to the ravenous cravings of worldliness, it will speedily transmute itself into an institution for training men out of its pale into the wild wastes of ungodliness."¹⁰ Which is exactly what happened over the generations that followed.

In 1865 agitation began in the Free Church for hymns to be used in public worship. The controversy continued over several years and, in 1872, a collection of hymns was laid before the General Assembly. Kennedy pointed out: "The Lord gave a Psalmody of old. True, it was given under the former dispensation; but could not the Lord give then what would be suitable for all ages? Can men uninspired do now better than He did then? . . . What aspect of His providence is not presented in them? . . . What phase of spiritual feeling, from the deepest groan of agony and helplessness to the highest ecstasy of triumphant joy, is not expressed?" (p 137). At that point in time, no one was expressing a desire to introduce organs into Free churches, but Kennedy discerned that such a desire was not far away. At the conclusion of the speech just quoted from, he warned, "Strange though it may seem, the

⁸Kennedy, *Signs of the Times*, p 13.

⁹Kennedy, *Signs of the Times*, p 15.

¹⁰Kennedy, *Signs of the Times*, p 18.

very men who cast contempt on the Old Testament *materials* of praise will be the first to borrow the Old Testament *mode* of praise” (p 139). Only 10 years were to pass before the subject was brought before the Assembly; Kennedy was to write a fine pamphlet entitled, *Instrumental Music in the Worship of God*.

Obituary

Mr Edward Greene (1937-2018)

Edward Paul Campbell Greene, a ruling elder in the London congregation, died on 17 October 2018. He had an unusual life, both naturally and spiritually. His father Ben was a member of the wealthy and influential Greene family, with cousins including Graham Greene the novelist and Hugh Carleton Greene who was Director-General of the BBC from 1960 to 1969. Ben was enormously tall, with a German mother; he became a Quaker and a Labour politician. During the Second World War some political enemies arranged for him to be framed by MI5 and interned because of his German connections and the supposedly pro-German sympathies that he had shown in the 1930s. Edward had two elder sisters, Anne and Margaret, who were also involved in various political activities.

Edward’s mother, Leslie Campbell, belonged to the Church of England, but was of Scottish extraction. She was related to Sir Henry Wellwood Moncreiff, who gave his name to the Free Church of Scotland’s *Manual of Practice*, and also to the Paul family (from which Edward’s second name was derived). William Paul was minister of St Cuthbert’s in Edinburgh (1786-1802), and one of his sons, Robert, was manager of the Commercial Bank in Edinburgh and a prominent Free Church layman at the Disruption of 1843. Edward was given a book by Rev Lachlan MacLeod called *Thoughts on Union with Christ and Abiding in Him*, from which he got much benefit; and it was a surprise and delight to him to discover that the anonymous author “Sosthenes” was none other than his own great-great-grandfather William Paul – the brother of Robert – whose large portrait hung on his wall.

Through William Paul, Edward was related to the celebrated John Paul Jones (1747-1792) of whom he wrote the following note in his copy of “Sosthenes”: “John Paul, commonly called (John) Paul Jones, a pirate, who is officially recognised by the United States of America as the founder of the American Navy, but more properly regarded as a traitor and a pirate in view of his support to the American Colonies in their rebellion against their lawful sovereign, George III. E.G.”

1. School. Edward was born on 8 October 1937 in Hemel Hempstead. He was baptized in the Church of England, with Clement Attlee (Prime Minister from 1945 to 1951) as one of his godfathers. The family moved to Braefoot, Kinross-shire, in Scotland in 1942. Even as a boy Edward was unusual, preferring to spend his pocket-money on salmon rather than sweets. He secured copies of all the bus and train timetables for Scotland and set up a travel-consultancy to advise people on complicated journeys across Scotland, to the extent that the headmaster of his boarding school became concerned at the volume of post he was receiving every day. On one occasion he met representatives of a railway company and persuaded them to modify their timetable so that the trains would synchronise better.

About 1947 he was sent to Gadebridge Park school near Hemel Hempstead to prepare him for Eton. He was too individualistic to be an easy pupil. About 1950 he attended his first Free Presbyterian service, when on holiday with his mother in Applecross. Rev John Angus Macdonald was then the minister. From 1950 to 1955 he was at Eton. His two elder sisters had been sent to Dartington Hall, a progressive school which had “no corporal punishment, indeed no punishment at all; no prefects; no uniforms; no Officers’ Training Corps; no segregation of the sexes; no compulsory games, compulsory religion or compulsory anything else, no more Latin, no more Greek; no competition; no jingoism”. Here, however, they both became Roman Catholics, which led to intense religious discussion in the Greene family.

2. The Free Presbyterian Church. In an account of his spiritual experiences, written in 1966, Edward said: “I cannot ever remember seriously doubting the existence of God. I was always fairly interested in religion and liked to conduct little services in my family when I was only about ten years old. I used to pray then too that the Lord would rule my life, but always with the words ‘not yet’, as there were some sins, especially lying and the indulgence of impure thoughts, which I was not willing to part with. My interest was farther stirred at this time when both my sisters (who were 10 and 12 years older than me) left the Church of England, in which we had all been brought up, and joined the Church of Rome. I thought for a time about going with them, but at that time I was always playing my parents off against my sisters, and as my parents had been very against this, I stayed where I was, and was in due course confirmed while I was at school when 14 years old.

“Our home was now in Scotland, and I had become very interested in everything Scottish; I also tended to think from the history that we had done at school that the Reformation in Scotland had been purer and less mixed up with politics than the English Reformation; so, without actually leaving the Church of England, I started attending the local parish church when in

Scotland instead of going to the Episcopal Church. We had at that time a truly converted man as our minister, and, largely through his influence, I began to accept the Bible as the Word of God and formed a love for pure Reformation theology.”

In another account, he says that when he was 16, in 1953, he called on the minister supplying the local Church of Scotland in Fossoway. This was Mr Anderson, an Irish Presbyterian, who subsequently moved to Edinburgh, where he was friendly with the Free Presbyterian minister, Rev Donald Campbell. Edward asked Mr Anderson “to explain something of the differences between the Churches. He advised me to look at some of the smaller Scottish Churches, since he said that he had been told that some of them were very faithful to the Reformation position of the Church of Scotland, and he lent me the Church of Scotland year-book, which had corresponding addresses for all the Scottish Presbyterian denominations, including that of Mr John Grant (Isobel Grant’s father) in Inverness. I was then at a boarding school in England, and for a year I subscribed to six different magazines, including the *F P Magazine*.”

In October 1953, Edward wrote to Commander Lawrence MacEwen, the owner of the Island of Muck, suggesting that he might stay with them on Muck for a holiday. The Commander was intrigued by the letter from an unknown Etonian schoolboy, and a visit to Muck was arranged for the following January. A further visit took place in April and, returning from this, Edward travelled in the same train compartment as Rev John Colquhoun, Glendale, and his wife. A chance remark about Mr Colquhoun’s white tie, which was similar to the dress worn at Eton, led to a conversation which, in Mr Colquhoun’s words, “was very interesting to me, as it led him to inform me that he had been searching for something for his soul which he failed to get in the Churches with which he was acquainted. He then told me that he happened to get the *Free Presbyterian Magazine* and got there what his soul desired. As he did not know, at the time, that I was a minister of the Free Presbyterian Church of Scotland I allowed him to tell me what he knew of that Church, and I saw that he knew a great deal about it, having read a volume entitled, *The History of the Free Presbyterian Church*.

“When I divulged to him my Church connection he began with eagerness to ask questions about the Church and its distinctive testimony in a manner which was surprising in one so young in years. From his knowledge of the Free Presbyterian Church, his questions, and his expression of satisfaction at the answers which I gave, I, at once, perceived that he had, before I ever met him, accepted the Free Presbyterian Church of Scotland as his Church, or in other words, that he is a Free Presbyterian by conviction.”

Probably it was slightly before this that Edward and his sister had been staying with Sir Michael Peto at Dundonnell, Little Loch Broom. His sister went hill-walking, which did not interest him, and he asked Sir Michael if he had any Free Presbyterians living on the estate. The answer at first was, No, but then Sir Michael remembered that there were some down at the very far end of the estate, at Scoraig, “where they couldn’t do any harm”. There was no road to Scoraig but Edward walked the several miles of the track, and it was here that he met Hector Campbell and his family. From this time forward, he became, in his heart at least, an adherent of the Free Presbyterian Church.

3. Communicant member. Returning to Eton, Edward soon ran into trouble with the school authorities. He argued with the teachers over their modernistic views of Scripture; he refused to kneel in the chapel or at house prayers; and he tried to deter the other boys from participating in school activities on the Sabbath. In June and July 1954, letters were exchanged between Mr Colquhoun and the headmaster of Eton, Robert Birley (later Sir Robert) over Edward’s chapel attendance and over the correct interpretation of the Fifth Commandment. At the end of July, his housemaster issued an ultimatum that unless Edward would desist from religious controversy – in particular from trying “to dissuade others from taking part in any activities which are permitted to occur on Sundays” – he was not to return to school.

Edward’s mother was very angry with him – she said that he had become a Free Presbyterian just to have a cast-iron excuse against dancing. In any case his family were on holiday abroad – so in August Edward took up the invitation that he had received from the Campbells in Scoraig and went to stay with them. At the Stoer communion in September he met Rev William MacLean, Ness, with whom he became great friends, and shortly afterwards he moved to Ness, of which he later gave the following description: “Ness was a very green spot in those days and I count it a great privilege to have met many of those who were then living there”. He cited the words: “I have considered the days of old, the years of ancient times” (Ps 77:5). Thinking of Ness brought him “pleasant recollections of former days”, and he quoted Job 29:2, “Oh that I were as in months past, as in the days when God preserved me;” and Psalm 68:24, “They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary”.

Mr MacLean was also interim-moderator of Uig, Lewis – the minister, Rev Lachlan MacLeod, being ill – and in Valtos, Uig, Edward met the elderly Mrs Matheson (grandmother of the present elder in Uig), with whom he frequently stayed, although there was no running water in the house. He got a blessing at the Raasay communion at the beginning of November, and on 20 November 1954, at the age of 17, he became a communicant member in Uig.

Soon afterwards, Edward's father Ben came up to Lewis, being concerned about his young son's absence. Edward read Spurgeon to him incessantly, desiring his conversion, and Ben arranged for Edward to be seen by a psychiatrist, who declared, however, that he was as sane as he was himself.

4. Royal Navy. In 1955 Edward returned briefly to Eton, and in 1956 he joined the Royal Navy for his national service, as a Naval Writer. He was on the battleship *HMS Vanguard* and on the destroyer *HMS Cockade* in the Far East. Edward often related how, in 1956, his ship developed a serious fault; and while it was being repaired, he planned to go to Spain, sending word of this to Valtos. In the event, the Navy offered the sailors a free ticket anywhere, and he asked for one to Stornoway, to travel to Uig. He did not have time to inform them that he was coming, and when Mrs Matheson's daughter Margaret opened the door at Valtos, she had a look of shock. Mrs Matheson had been saying earlier that she thought that Edward would arrive that day, and had instructed that a bed should be made for him and some food laid aside.

Another remarkable experience that he had, on *HMS Cockade* on 19 January 1957, was an overwhelming sense of Divine love, with the words of Ephesians 2:17, "came and preached peace to you which were afar off" being strongly impressed on his mind; and then what seemed to be an external voice, first quoting the words of Jeremiah 1:5, "Before I formed thee in the belly I knew thee", and then saying to him, "This is thy charter and warrant for the ministry of the Free Presbyterian Church of Scotland, to which I have called thee". Thoughts of the ministry had been on his mind before this, but they were continual thereafter. At the end of his national service, he applied to join the Navy permanently, but was turned down when he told them of his thoughts concerning the ministry.

5. Spiritual diaries. Returning to Kinross, Edward was perplexed as to what to do. He did not see his way clearly to the ministry, and he wondered if he should become a teacher. For a while he taught in Kinross, and then in Motherwell. He left a number of spiritual diaries, most of which peter out after a few entries, but those of 1958 are an exception. Often he complains of his deadness and corruptions: "Felt very dead for the most part of the day"; "Felt very heavy this morning again . . . my negligence in secret prayer . . . my hypocritical refusal of duties such as praying, singing, etc when asked, thinking thereby to appear more humble, whereas in fact I might have got good from them in the path of obedience"; "Am very heavy and grieved at heart for falling into my besetting sin"; "Fear I have become very carnal".

He commenced the practice of fasting, and an entry in October 1958 mentions his reasons for an ensuing fast: "1. That my sins have probably at

no time exceeded those of the last few weeks. . . . 2. That previous essays at the work have been of a uniformly encouraging nature. 3. That it is [since he missed a previous fast that he had appointed] that the present utter death has come upon me.” He therefore appointed a fast in relation to the following matters: 1. “Indwelling corruption”; 2. “My many other sinful courses of action”; 3. “The grievous dearth in my soul since August 9”; 4. Direction where to reside. 5. What course to pursue at university. 6. What private studies to pursue. 7. “With especially in view [Rev William] MacLean’s present labours, namely that they would be blessed, and that he might prosper himself in soul and body.”

6. *Wadham and application for the ministry.* From 1959 to 1963 Edward read Classics at Wadham College, Oxford. In the summer of 1960 he had a serious motorcycle accident in Germany and nearly lost a foot. It so happened that at the local cottage-hospital there was an experienced East German surgeon who was serving time to have his qualifications recognised in West Germany, and he was able to re-attach the foot, but the injury troubled Edward for the rest of his life. He regarded the accident as a fitting chastisement for his corruptions. In 1962 he twice took a holiday job, teaching at a remand school in Glasgow, which he greatly enjoyed; and back at Wadham in January 1963, he set up an Oxford University Free Presbyterian Society for the discussion of doctrinal and spiritual matters. Rev Donald MacLean, Glasgow, related that when he heard of this Society, he wrote demanding to know its constitution, only to receive a copy of the constitution in Latin.

At the end of 1961, Edward finally applied for the ministry through the Uig Kirk Session, but there was a division at the Outer Isles Presbytery and the case went to the Synod. By a large majority he was not accepted. In 1964 he re-applied, but again was turned down by the Synod, this time by a narrower margin. One of the issues was his experience of January 1957, with the voice that he heard at that time. His case greatly interested Finlay Beaton, Inverness, and among Edward’s papers is advice from Finlay as to how he should have handled his case at the 1964 Synod, together with a draft petition and a lengthy supporting document that Finlay had drawn up should he ever re-apply. Edward continued to have lingering thoughts regarding the work of the ministry, but by 1966 he seems to have been reconciled to his rejection, and he regarded the Synod’s decision as a wise one.

From 1963 to 1965, Edward worked as a tutor for the Earl of Lovelace’s son at Torridon House, taking services in Shildaig while he was there. At some point, he also taught at Rannoch School, taking services in Aberfeldy. At this stage he used to speak, as he did when he resumed taking services after 1989, but he discontinued the practice after a painful experience in Larne.

7. Wadham, Magdalen College School and the Tutorial College. In autumn 1965 he returned to Wadham to commence postgraduate studies, settling on the subject of the Swiss theologian Francis Turretine. He never completed these studies, however. He was very much involved in evangelistic efforts among his fellow-students, and, judging by a spiritual diary which survives for part of the year 1966, this was one of the happiest periods of his life: "I feel more and more drawn out in love to the Christians in Wadham. How wonderful to have such fellowship and to be planted in such a group. My cup overflows." At the same time, he questioned the levity and some of the conduct that he found at the Christian Union: "There are several things making me to tremble. . . . Yet knowing the blessing I myself have had from others *caring* for me, I dare not again get completely drawn into an inward-looking group. Do Thou show me the right way, and meanwhile strengthen me in my own soul and keep me from evil." He often attended services in London, but he regarded his spiritual home as Edinburgh.

In 1967, initially to support himself in his academic studies, he started working at Magdalen College School, Oxford, where he taught Classics and English until 1969. At the same time, he began giving private tutorials, and also arranging tutors for those that he could not teach himself. He found that there was a remarkable demand for this service, to the extent that when he came home to his lodgings for lunch, he would be met by a queue of people on the staircase, all wanting him to arrange tutorials for them. In 1967, he founded the tutorial college in Oxford which bears his name and from 1969 this became his main work. It was the first such college in Oxford, and in 1975 he moved to the lodgings in Pembroke Street which became memorable to many Free Presbyterian visitors.

8. *Spiritual declension.* Up to this time, he had been zealous – even excessively so – for some of the old practices of the Scottish Church and Highland society. He always wore a black suit and, until 1962, he refused to precent unless the line was given out. As late as 1964 he seems to have opposed the use of electricity on the Sabbath and to have maintained that women should have their heads covered at all times (Finlay Beaton wrote to him countering his views on both these subjects).

In 1967 or 1968, however, his fervour tailed off and he became irregular in his attendance in London, going instead to Church of England services in Oxford. He grew his hair long, and yielded to certain besetting sins with which he had long struggled. He never left the Free Presbyterian Church, retaining his membership in Edinburgh throughout this period, and attending there several times during the course of the year. He continued to correspond with Free Presbyterian friends in Scotland, and to arrange holidays with

groups of people such as Miss Betty Gunn (Edinburgh), Miss Jean Nicolson (from the African Mission), and Jackie MacAskill (elder in Stornoway). Nevertheless, this was definitely a period of backsliding. The cares and pressures of the world seem to have ensnared him, and for many years he did not sit at the Lord's Table. There are no diary entries from this period, and when he did finally recover the joy of his salvation, he was always fearful of a relapse. The Gaelic poet Dugald Buchanan had passed through a similar period of backsliding – much briefer (only two years), but far more intense – in the brutal years following the 1745 rebellion, and this was a comfort to him.

9. Restoration. The lukewarmness or backsliding continued for the long period of about 21 years. In the late 1980s, however, the rising APC movement in the Free Presbyterian Church finally shook him out of his slumbers. He resumed more regular attendance in London about 1987, and in May 1989 he attended the communion.

In his diary for Sabbath, May 14, he notes: "Today communicated at the London Communion, it being my first such sacrament for 21 or 22 years. I enjoyed much of the Lord's blessing and presence. In the morning Rev D B [Macleod] preached on Galatians 6:14, 'God forbid that I should glory', and at night the London minister (Mr McPherson) on Ecclesiastes 10:15 – very affectingly. At the after-meeting there were only two called to pray, N and me, it being the first time I have been called in London. I felt some nearness to the Lord and afterwards David Ayers spoke to me to say that he had felt helped by it. . . . I also got a promise for myself today, Joel 2:25, 'I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, etc.' If it means what I hope and ask, I should like to look for 21 or 22 years now of reviving and usefulness. May the Lord accomplish this and keep me humble." The Lord, indeed, more than fulfilled this promise to him.

On 14 October 1989, he transferred his membership from Edinburgh to London, and on 30 June 1991 he was ordained an elder. He continued a loyal upholder of Free Presbyterian principles to the end of his life. From 1991 to 2002 he was a member of the Committee of the Trinitarian Bible Society, of which he was a life-member. He also had a love for the work of the Reformation Translation Fellowship, and frequently tried to stir up support for it at Synods.

He was widely travelled, and had been to unexpected places such as West Africa and the Northern Territories in Australia. In the early 1980s he went with his mother to China. The Christian books that he had been given to take in were confiscated, but her bags were not searched out of respect for her age. He was good at languages, and had a great love for Gaelic, in which he

was always ready to present. He was warm-hearted and cheerful and had a very wide circle of friends – ranging from the biblical scholar John Wenham to the godly but simple Zena Macleod, living in a remote cottage near Kinlochbervie. He was good at keeping in touch with people, and exercised continual hospitality. With his portly figure, his antiquated bicycle, and his dark suit and bowler hat, he was a striking sight in Oxford.

In his last years he had a great variety of unrelated ailments and was often in hospital. Though he often spoke of his forgetfulness and “total senility”, he was entirely clear in his mind until the day of his death. He died suddenly, apparently while going to bed. In 2012, his New Year’s card carried a picture of his late friend Jackie MacAskill, with an appropriate text (in Greek), which in English reads: “Be ye therefore ready also: for the Son of man cometh at an hour when ye think not” (Lk 12:40). (Rev) *D W B Somerset*

Book Review

Scottish Heroines of the Faith, by Donald Beaton, published by the Scottish Highlands Reformed Book Trust, paperback, 91 pages, £6.95, obtainable from the Free Presbyterian Bookroom.

Rev Donald Beaton (1872-1953) was a prominent Free Presbyterian minister and was editor of this *Magazine* from 1921 to 1949. Long before he became editor, he contributed a series of articles on some of the godly women in the Scottish Church which had previously appeared in a periodical of the time, the *Protestant Woman*. The articles were published as a book in 1909, and it is good to see that book now reprinted (with light editing). In his Introduction, the author states, “While women are not called upon to lead, yet there may be times when the sense of duty is so overwhelming as to call them forth from the place of comparative obscurity to act and suffer for their Lord and Master. In Scotland we have had a noble band of such witnesses – women who, with all the tenderness of their nature and the full consciousness of the place ordained to them of heaven, yet when the call of duty came shrank not from the suffering their action involved.”

Most of the women lived in Covenanting times. One exception was Helen Ronaldson of Perth, who was drowned in 1544, when Romanism in Scotland was seeking to suppress the beginnings of the Reformation. One of the charges against her was that she refused to pray to the Virgin Mary when her children were born.

The other exception was Elizabeth Welsh, whose husband was John Welsh, the godly, prayerful minister of Ayr before he was exiled to France. She was

a daughter of John Knox and secured an interview with King James VI and I in London. The author writes, “Mrs Welsh pressed her request that her husband might get back to Scotland, so that he might enjoy his native air. . . . At last King James offered to grant her request provided she would persuade her husband to submit to the new order of things [the King was increasingly pushing the Scottish Church in the direction of the Church of England]. Mrs Welsh, lifting her apron and holding it towards the King, replied, ‘Please, your Majesty, I’d rather kep [keep] his head there’. She maintained the highest traditions of her departed father for quick repartee and high-souled courage.”

We may never have heard of John Brown of Priesthill if he had not been murdered by order of Claverhouse, who led a group of soldiers hunting down Covenanters. He was a godly man, and his wife Isabel was a godly woman. After the deed was done, Claverhouse asked her: “What thinkest thou of thy husband now, woman?” She answered meekly: “I thought ever much good of him, and as much now as ever”. And she faithfully went on to ask Claverhouse how he would answer for that morning’s work, and he understood full well that she meant answering before God.

There are brief accounts of 19 women in all, some of whom suffered imprisonment during the times of persecution in the second half of the seventeenth century. Among them was Lady Colvill, who was kept in a dark, fireless cell in the Edinburgh Tollbooth. Mr Beaton comments that she never gave “the slightest hint that she wished liberty or comfort at the expense of renouncing her allegiance to the Covenanted cause in Scotland”.

After William Veitch had been sent to prison as a Covenanter, his wife Marion prayed to God, “who I can say is a present help in time of trouble, that [her husband] might be kept from the evil of sin”. That was her particular request for him. We should not be surprised to find her acknowledging that God “was graciously pleased to answer” her request.

These were women who were kept faithful during their time in this world, and their godliness should be an example to us all. Clearly there was limited information available about some of the godly women who are described here, but it is good to have our attention drawn to them all. (Two references to Charles I, on pages 51-52, should be to Charles II; the father was executed in 1649.) The book is to be welcomed.

Do you find it a burden to pray, a burden to hear or read the Word of God? Is it a burden to you to meditate upon God and Christ, and things above? It is all for want of love to Christ, for love makes hard things easy, and heavy labour to be light.

Is liberty so suitable to a captive man, or bread to a hungry man, or health to a sick man, or ease to a pained man, as Christ is to a sinful man?

Thomas Doolittle

Notes and Comments

The Mentality of Abortion

The gross evil of abortion has strong support in Western Europe, and indeed in many parts of the world. And laws advancing abortion are often passed with shouts of joy and acclamation, as if permission to rip a tiny human being to pieces in the womb were something greatly to be desired.

How can people who otherwise seem reasonably tender and civilised be so utterly brutal in this matter? If a pet dog or cat, or even a mouse, were to be torn to pieces in the same systematic way, many of these people would be outraged. Why then do they set such store by the right to destroy their fellow human beings in the womb, pretending that the liberty to do so is a mark of advanced civilisation?

Many of them obviously do not like the act of abortion, and try to hide the reality of it from their minds. Pictures of what really happens tend to be banned, and people who distribute them are punished. This must mean that the promoters of abortion recognise in their hearts that abortion is vile and shameful and cannot stand the light of day in its true colours. To be palatable, it must be presented as a matter of people's pretended "right" to control their own lives (and if this control has disastrous consequences for the unborn child, this is shrugged off as part of the sad background of evolution). The rejoicing then is a matter of control: I choose what gender I am; what my "sexuality" is; whether I marry or live with someone; when I divorce; whether I have children and how many; and when I die. They rejoice at the passing of these laws because they think that they have obtained power over their lives. It is the same old temptation that the serpent used in the Garden of Eden: "Your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen 3:5).

But, as the Scripture says, "while they promise them liberty, they themselves are the servants of corruption" (2 Pet 2:19). Whatever sinners may fancy, God controls their lives still, and He gives them over to sin, and to Satan, and to the consequences of their actions. He may not give women any further children after an abortion; He may give them up to "vile affections" (Rom 1:26); and He may give their land to others, as the nations of western Europe are discovering. He may also send a coronavirus and change their circumstances completely.

This determination to pursue abortion even when there is no stigma attached to illegitimacy (which was one of the old reasons for abortion); even when the scientific evidence shows that the unborn child has comparable mental

capacity to the newborn child; and in the face of all human and maternal sympathy for the weak and helpless, shows the desperate and inveterate depravity of the human heart, and magnifies our astonishment that God should have anything to do with the fallen human race at all. How horrible we are! Any one of us would do this evil if left to ourselves.

If we want freedom, it is not in the direction of getting more power into our hands, but by relinquishing that which we falsely claim, and yielding ourselves to Christ. "If the Son therefore shall make you free, ye shall be free indeed" (Jn 8:36). Then there will be true and lasting rejoicing and acclamation: "there is joy in the presence of the angels of God over one sinner that repenteth" (Lk 15:10). *DWBS*

Judgement Begins at the House of God

In 1 Peter 4:17 we read that "judgement must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God?" It is therefore a clear Scriptural principle that where judgement comes on societies and nations generally, the Lord usually has special purposes of chastisement in order to humble and purify His Church. At the most, these purposes can only be partly understood by us here and therefore it is the duty of each professing Christian to search out the reasons why God may be sending afflictions upon us individually and collectively. In some cases, expressions of Divine displeasure may come upon us generally because the wider society we live in is ripe for judgement. Nevertheless, at the same time, there may be more specific reasons, and our duty is to seek grace to search out and confess all our sins before the Lord as individuals, families and as a branch of the visible Church.

In many ways, we must consider the period that the Church of Christ has passed through in recent months, due to the coronavirus pandemic, as one of unprecedented chastisement. Never since the Reformation have Protestant Churches throughout the world had to cease conducting public worship for so long a period, not even during times of war and persecution or through the ravages of other diseases. Never has the preaching of the gospel in public assemblies and the remembrance of the death of Christ been interdicted to such a universal and far-reaching extent.

While the Church has agreed that this cessation has been necessary to preserve lives, this does not alter the fact that it is a solemn judgment that has struck at the very heart of our work and witness and should make us all tremble "lest a worse thing come" upon us. If the staff of bread were broken, it would be clear that God's anger was upon us as a people, as much as when disease sweeps multitudes into eternity. But when breaking the bread of life

in public has stopped for many months among us, should we not all seriously lay to heart – both preachers and people – why this has come upon us? “Shall a trumpet be blown in the city and the people not be afraid? Shall there be evil in a city and the Lord hath not done it?” (Amos 3:6).

In a sermon on Amos 6:9 preached in Glasgow after a time of hardship in the city, Andrew Gray warned his people that the Lord might send more severe and imperceptible visitations of judgement upon them if they neglected to hear His rod at that time. He warned them against *silent rods* – “when ye shall not know nor understand the language of them”; *a silent God* – “when ye shall cry to Him and He shall not hear you”; *silent ordinances* – “which shall not speak unto you”; *silent mercies* – “so that all the good things He doth unto you, ye shall not know their language”; *silent conscience* – “when ye shall not be reproved by it when ye sin, but God shall give you leave to fall and depart and not return”; *silent commands, silent threatenings and silent promises* – “that is, ye shall never know what the promises call for, what the threatenings call for, nor what the commands call for; when He shall chastise you in the dark and there shall be none to deliver you, and when there shall be none to plead your cause, but a sin-revenging God entering the list with you”. Such warnings from a faithful minister of a previous generation ought not to fall on deaf ears in our own midst at such a time as this. *AWM*

Hate Crime and Public Order (Scotland) Bill

At the end of April, the Scottish Government published its Hate Crime and Public Order (Scotland) Bill which aims to modernise and extend the existing hate-crime law. The legislation as it is presently drafted introduces new measures that would bring in new offences of “stirring up hatred”. The current law covers only racial hatred but it is to be extended to include age, disability, religion, sexual orientation and transgender identity. The Bill is drafted in such a way that it will not be necessary to prove that an accused person intended to stir up hatred, it would only be necessary to prove that hatred, regarding a particular protected characteristic, is “likely to be stirred up thereby”.

During 2019 the Scottish Government held consultation meetings throughout the country, the purpose of which was to gather opinions from representatives of churches, social work, care workers etc, and feed them back to the legislators. The document under consideration provided the recommendations of Lord Bracadale, with accompanying explanatory notes, on which the proposed Hate Crime Bill was to be based. There was unanimity among the delegates at the meeting the writer attended in Glasgow that hate crime in any form should not be tolerated. However, it was made equally clear that freedom of speech should not be inhibited by any new legislation. Individuals

ought to be at liberty to hold, and express, views different from someone else's, or even the majority of people, without being accused of hatred. The civil servants who were present at the consultation took comprehensive notes and presumably relayed the discussions back to the legislators.

As Christians it is not difficult to see the potential threat that lies in a liberal interpretation of a hate crime. We already read and hear of people who are persecuted on social media for upholding biblical views of marriage and sex. Will this new legislation open up the potential for the prosecution of a minister for preaching scriptural truths about the current morass of morals, sexual orientation and unbiblical "marriage"? There seems to be a high degree of subjectivity in the statement that hatred is "likely to be stirred up thereby".

Thankfully the Bill does contain protections for free speech. It permits criticism of religions, sexual conduct and other behaviour to which a Christian may be strongly opposed. Murdo Fraser, a Scottish Conservative MSP, has said, "It is precisely because in a free society, we need to protect people's right to hold unpopular opinions and express them, and to say wrong things, that legislation on hate crime needs to be fair and balanced".

We hope that MSPs will consider this new law very carefully in case it threatens our freedom to express our opinions fairly. Unless free speech is clearly and strongly safeguarded, there will be those antagonistic to scriptural truths who will chip away at free speech until condemning sin will become a breach of the law. If there is the slightest risk of such a thing, the questionable areas of the legislation should be redrafted, or the Bill thrown out. *FRD*

Church Information

Synod Meeting in October 2020

At the meeting of Synod on May 19, it was agreed to adjourn until Tuesday, 27 October 2020, at 6.30 pm in St Jude's Church, Glasgow, God willing, and that all business for the adjourned meeting should be in the hands of the Clerk of Synod by Tuesday, 15 September 2020. The nature of the meeting will be dependent on circumstances at the time, in view of the Covid-19 pandemic, and members of Synod should bear in mind health advice at the time when deciding whether to attend. (Rev) *Keith Watkins*, Clerk of Synod

Induction of Rev A W MacColl to Dingwall and Beaully

On the evening of Friday, 9 August 2019, the Northern Presbytery met in the Dingwall church for the induction of Rev Allan MacColl to the charge of Dingwall and Beaully. About 300 people were present, including the ministers,

Rev Donald Ross (Laide), Rev Keith Watkins (South Harris), and Rev Iain MacDonald (Portree), who were associated with the Presbytery. The Moderator, Rev Neil Ross, preached from 1 Corinthians 1:21, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe". Dr MacColl answered the appointed questions and signed the formula in the presence of the congregation. Rev Wilfred Weale addressed the newly inducted minister, and Rev Kenneth Macleod, the former Interim Moderator, exhorted the congregation.

Refreshments were kindly provided by the congregation at the Dingwall Academy, and presentations were made. The charge had been vacant for almost two years. We trust that the Lord will continue to bless Dr MacColl in his labours in the congregation and the wider Church.

The Clerk would like to apologise for the long delay in the appearance of this report.

(Rev) D W B Somerset

Famine in Zimbabwe

Our people in Zimbabwe have been suffering greatly due to the widespread harvest failure and the famine that has followed. The substantial donations sent out by the Church in Scotland have greatly helped in providing our congregations with supplies of maize meal.

All our congregations have expressed their gratitude for help in this time of need. "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil 4:19).

(Rev) S Khumalo, Clerk of Zimbabwe Presbytery

Meetings of Presbytery (DV)

Southern: At Glasgow, on Tuesday, August 11, at 7 pm.

Outer Isles: At Stornoway, on Thursday, August 13, at 2 pm.

Northern: At Dingwall, on Tuesday, September 1, at 2 pm.

Asia Pacific: At Sydney, on Friday, September 4, at 10.30 am.

Zimbabwe: At Bulawayo, on Tuesday, October 13, at 11 am.

Western: At Lochcarron, on Tuesday, November 17, at 11 am.

Free Presbyterian Publications

We are glad to announce that Rev Alexander McPherson's series on the life of David, originally printed in *The Young People's Magazine*, has now been published in paperback form. It is entitled *From Shepherd Boy to King of Israel* (248 pages, £9.50). It is intended for teenagers, but older readers should also find it interesting and helpful.

Rev Donald Beaton's little book *The Reformed Faith* (56 pages, £5.00) has been reprinted and we expect, DV, that *Memoir and Remains of Rev Neil Cameron* (208 pages, £14.50) and *The Mother's Catechism* (32 pages, £2.50) will both be available again before this magazine appears in print.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

England

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

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

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

Northern Ireland

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

Canada

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

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

USA

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

Australia

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

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

New Zealand

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

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

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

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

Singapore

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

Ukraine

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

Zimbabwe

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

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

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

New Canaan: Church.

Zenka: Church.

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