

The Free Presbyterian Magazine

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

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

Contents

Presenting Desires Before God	257
Casting off and Compassion A Sermon by <i>Donald Cargill</i>	260
John Kennedy of Dingwall: 5. Ill Health and Death	265
The Right Use of the Law: 3. How Do We Use the Law Lawfully? <i>John Newton</i>	268
Marks of Sanctification (1) <i>Rev Roderick Macleod</i>	270
The Renewing of the Will <i>James Foote</i>	273
Bible Knowledge Classes in Zimbabwe <i>Rev J B Jardine</i>	276
J Gresham Machen A review article by <i>Roy Middleton</i>	277
Book Review: <i>The Pastor of Kilsyth</i> by <i>Islay Burns</i>	282
Protestant View	284
Notes and Comments	284
Church Information	287

September 2020

Vol 125 • No 9

The Free Presbyterian Church of Scotland

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

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

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

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

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

Clarks to Presbyteries:

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

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

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

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

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

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

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

Residential Care Homes:

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

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

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

The Free Presbyterian Magazine

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

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

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

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

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

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

Communions

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

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

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

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

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

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

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

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

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

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

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

December: Third Sabbath: Bulawayo, Santa Fe.

The Free Presbyterian Magazine

Volume 125

September 2020

Number 9

Presenting Desires Before God

In Psalm 38 David expressed very serious concern about sin. But when he thought about sin, he was most concerned about his own sin, not about other people's. It was not that other people's sin was irrelevant, for he prayed, "Let the wickedness of the wicked come to an end" (Ps 7:9). He knew that God would be glorified if the sins, particularly of those who were committing gross outward transgressions, were restrained. Yet he was not directly responsible for other people's sins, but he most certainly was responsible for his own sins and for the corruption of his heart, although sin no longer reigned over him.

David did not minimise his sin; rather he emphasised its seriousness: "Mine iniquities are gone over mine head", he confessed; they were "as an heavy burden", "too heavy for me" (Ps 38:4). He went on to speak repeatedly of sin as something altogether obnoxious: "My wounds stink and are corrupt", he complained; he had "a loathsome disease", and he added, "There is no soundness in my flesh". He was disturbed by both the guilt and the filthiness of sin and wished to flee from it. But he was "feeble"; he had no power to deliver himself from this terrible plague; nor could he take away his guilt. Yet he was able to say, "Lord, all my desire is before Thee" (Ps 38:9). God, absolutely holy though He is, could see all David's desires. "If unuttered, yet perceived", says C H Spurgeon. "Blessed be God, He reads the longings of our hearts; nothing can be hidden from Him; what we cannot tell to Him He perfectly understands."¹

On another occasion he acknowledged, "If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" (Ps 130:3). If God would deal with him because of the imperfections in his desires – in particular, the defects in his motives – David would have been swept away into a lost eternity. But he further acknowledged: "There is forgiveness with Thee". The sacrifices that were offered every day at the tabernacle in Israel encouraged him to believe that God did indeed forgive sin. So David, though he knew he was so sinful, he could feel perfectly free to make his desires known to God. There was no

¹Spurgeon, *The Treasury of David*, London, 1893, vol 2, p 222.

hope for him unless he would pray. And when he prayed, he could be heard in heaven as he expressed his desires; he could be heard as he expressed his wish to be forgiven and to be made holy.

He was not like King Saul, who went so far as to confess, "I have sinned". But he made excuses: he claimed that the reason why he did not fully obey God was that he "feared the people" (1 Sam 15:24). His great desire was that Samuel would honour him before the people, and before their elders in particular. He did not think of placing his desires before God, in contrast with David, who said, "In Thee, O Lord, do I hope: Thou wilt hear, O Lord my God"; and who used the language of sincere repentance: "I will declare mine iniquity; I will be sorry for my sin" (Ps 38:15,18).

In these New Testament times, we have a much clearer revelation of the willingness of God to forgive. Christ Jesus came into the world to bear the sins of many, to offer up Himself as a sacrifice in the place of sinners. We have the further assurance that "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb 7:25). It was through Christ's intercession that David's desires came before God and were accepted; it was through this intercession that he was finally made perfectly holy. And it is through that same intercession that the petitions of needy sinners today are presented before God and answered. No matter how serious a person's sins have been, or how many, Christ's redemption is altogether sufficient; all these sins can be washed away completely; He saves "to the uttermost".

Paul was "not ashamed of the gospel of Christ" (Rom 1:16); he had so often seen its effectiveness in turning people from sin to Christ. So, in the light of gospel truth, let sinners today come to Christ with confidence in His saving power, presenting their desires for forgiveness and holiness. Let those who have already believed express their desires before God for the salvation of others, knowing that He "is able to do exceeding abundantly above all that we ask or think" (Eph 3:20). Let preachers, in particular, express their desires before God that His blessing would follow their efforts to proclaim the glorious gospel of Christ. We must not lose confidence in preaching, even in an age when the Holy Spirit is so much withheld; it is the means God has particularly appointed for the salvation of sinners. He has promised, "My word . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Is 55:11).

God's children are directed to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet 3:18). They cannot add one cubit to their stature; no more have they power to grow in grace. Yet it is their duty to desire such growth, to bring their petitions before God that He would

so work in their hearts that their faith would be strengthened, that they would have a stronger hatred for sin, and that they would grow in every other grace. Grace and knowledge are linked in the verse just quoted; so if believers are to grow in grace, they must conscientiously make use of the means God has provided so that they may learn more and more about Him and His ways. Their desires that God would apply these means to their souls by the Holy Spirit should be presented before Him repeatedly.

Not only are God's children to present desires before God that He would bring the wickedness of the wicked to an end, but further that He would bring sinners of every kind into His kingdom. They are to plead that the Word would be blessed to sinners of every kind, including the most blatant of transgressors. So their prayers should express desires that multitudes of sinners would, in God's providence, be brought in contact with the truth – the truth especially about human sin and God's provision for the removal of that sin. And when so few preachers believe the Bible's teaching on such matters, what need there is to pray for many more heaven-called men to be sent out. We may express our desires before God in words used by the Saviour, when He told His disciples: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest" (Mt 9:37,38).

The Church is a divine institution; it is a means through which God is to be glorified in this world. He is glorified in the pure preaching of the gospel, and indeed in the faithful proclamation of the whole counsel of God. He takes glory to Himself in applying the truths of Scripture to sinners, bringing them to faith in Christ and making them able and willing to set out on the narrow way that leads to everlasting life. He takes glory to Himself to the extent that those who have set out for heaven live holy lives, and to the extent that the Church as a body remains faithful to Him. All these matters should mould the desires of the followers of Christ and should be presented again and again before God until the whole earth is filled with His glory.

Let us consistently bring our desires before God, especially for what is spiritual. And if we dare not bring particular desires before Him, let us ask Him to take them away. Let us remember the Saviour's words: "Seek ye *first* the kingdom of God, and His righteousness; and all these [temporal] things shall be added unto you" (Mt 6:33), for we individually need to be brought into that kingdom and have God's righteousness made over to us. Let us remember too that we are to desire God's glory above everything else, whatever our circumstances have been and whatever our hopes for the future may be. David was assured that God "will fulfil the desire of them that fear Him" (Ps 145:19). He is still the same.

Casting off and Compassion¹

A Sermon by *Donald Cargill*

Lamentations 3:31,32. *For the Lord will not cast off for ever: but though He cause grief, yet will He have compassion according to the multitude of His mercies.*

We do not know of any scripture that the Lord confirms oftener to us than this. It is often borne in upon us. I say, He will not cast off a remnant, “for the Lord will not cast off for ever”. It is a sweet word! But, alas, there are many sweet words that are hardly believed, because we are lying under much guilt. There is one thing sure: God will not cast off a remnant for ever. And if you are sure of this, that you once had Him, we will make you sure of this likewise: that if ye have had Him, you shall yet have Him. We have a great pledge of His return, but we fear that if you do not have Him, He will not return to you. And if He does not return, then a soul should not be exercised about whether He will ever come again, but rather if He shall ever be theirs. Has He ever been yours? If He has been within you, I assure you He will yet be within you. He will yet return, and we shall say this, His absence is but short to some, but to some it is very long. But he that guides best gets Him soonest back again.

Now these words prophesy sad things – a sad condition indeed!

(1.) It is a sad thing to see a people cast off. Is it not a sad thing to see a wife cast off by her husband and thrust out of doors?

(2.) As there is a sad condition shown in these words, so a fair hope is given that help will be provided in this condition. We shall say this: The departure of God would even be misery if there were no hope of His return.

(3.) We have in the words the rise and spring of His returning: “Yet will He have compassion according to the multitude of His mercies”. He shows what will bring Him back: “yet will He have compassion”. As for this desertion, blame yourselves; and for His return, give thanks to God – give thanks to Him for His mercy and compassion. And blessed be God that it is so. If it had not been so, if His bowels of mercy and compassion had not been such, if He did not have abundance of these bowels in Him, we had sinned Him out long since. Yes, we have sometimes wondered that, after all our sins, provocations and backslidings, there should be one spark, so to speak, of affection in God towards us. Do not always tempt Him very sore, though His bowels of mercy are very great. But O the ingratitude that is in

¹This sermon appears in *Sermons in Times of Persecution in Scotland*; it is reproduced with editing. It was preached on 12 September 1680 at Torwood, Stirlingshire. Cargill (c1627-81) was a noted Covenanter minister in Scotland.

us! Our ingratitude makes such a base return for all His goodness long continued towards us.

When the Lord casts off, it causes grief, but mistrust in grief is sorest. Now we shall not go through everything in this text. We shall only consider this: the more that casting off causes grief, it helps us against our grief the more we consider there is hope that “He will not cast off for ever”. But when unbelief is added to grief, and they are both together, it is even like a stream that is carrying away the poor soul – it is like to be overwhelmed. But He holds back the stream with this, “For the Lord will not cast off for ever”. But grief with unbelief is sore! We will say this one word, the grief that has unbelief joined with it should be stopped; for there is no benefit by abiding long in that case. You may say, What will stop the grief that is accompanied with unbelief? In a word, dwell much upon what God does, and be heavy upon yourselves. I say, dwell much upon God’s part. He has not done it without cause, and the cause of it is from ourselves. Justify God, and then think much upon His part; for though we have procured it, He will see to it.

We shall say this: though God casts us off, it shall not be perpetually. Though our sins are great, and though our castings off for our sins are but short (O it is His compassion and mercy that make them short), though we provoke Him to cast us off, yet blessed be God who has done what will prevent them from being perpetual, and this is founded upon His goodness, upon the goodwill of God, upon His mercy and compassion. Our casting off flows from our sins, but this is His goodness and compassion: He will not cast us off for ever. And besides, nothing is required as a condition of His engagement, or of the continuance of His engagement, but what He promises freely of Himself. But there are a few things whereby He shows that His casting off will not be for ever.

1. His nature is unchangeable, or it would go farther than casting off. Yes, it would go immediately to consuming. If He was not unchangeable, we would be in a poor case – it would even be consuming. Though we are changeable, yet He is unchangeable. And if we stand or if we are in a state of believing, it is not at all in us, but from Him.

2. His faithfulness engages Him. He has passed His promise, and what He has said, He will not take back. What has He said? He has said, “I will never leave thee, nor forsake thee.”

What is the Lord like in this respect? We will say, He is like a husband that goes out and in, to and fro, about his employment, and afterwards he returns home again, and he never leaves his wife nor his house, or rather he never breaks wedlock. O the faithfulness of God! If He had dealt with us as we have dealt with Him, what would have become of us before now? O

His faithfulness is strong! If His faithfulness had not been strong, we would have broken and run away from Him and never returned again. We run from Him and He brings us back again, like Adam when he had sinned. But it was God that brought him back again.

3. But as God's unchangeableness and faithfulness are engaged, so the great affection and love that are in God mean that His people will not be perpetually cast off. There is great love and affection in God towards His people. He will not only exercise His love toward Himself and His own Son, but He will have a created being on whom He will exercise His love. O how wonderful that He should exercise His love on a creature! It is a wonder that we are not all saying one to another, I can never love but when I am loved by Him.

4. As this verse speaks of a casting off, so it implies that there has been a oneness in the case. Where God has forsaken them, His love has once been towards them. If His love did not bind them, it would be a dreadful casting off. If you cannot say that you once received Him, nothing can follow. Now, this is the foundation: I have once been with God. If ever you have been convinced here, then it is a marriage indeed, and there is a remarkable feast, for there is never a marriage but there is a feast. He would give us the marriage and the feast, if we would give Him the heart. I would then ask you, Did you ever get to the feast? Did you ever have greater delight in God than in all other things? I shall say this one word: If God had been the greatest feast and the greatest delight to you, you would have feasted oftener. Thus it implies a oneness, and that oneness is the foundation for His return.

And it likewise implies casting off, though the covenant is not broken and that casting off must have a great fault behind it. And where there is casting off, it is a wonder there is not a longing to see where the fault lies, and what the great fault or faults are – since casting off has a cause, what that cause is. There must be a cause, for God is indeed displeased, though His displeasure is constantly accompanied with love, yet according to our behaviour He will cast us off or delight in us. And just as we behave we may expect to find Him. There are two things here: there is a real displeasure and a real cause of displeasure. And therefore God does not act toward you as before. Then reflect on the cause. Reflect on yourselves. The cause is in you. O happy soul that never goes to God till it finds a fault with itself and finds what is the cause of His withdrawals, and acknowledges it and so finds Him again.

5. But the many castings off now say that there is great untenderness, for where there is great untenderness, there are many castings off. If you would not have Him stay away long, be very circumspect; be more tender; for untenderness in a Christian in effect makes his life differ nothing from that

of a heathen. A Christian's untenderness will never keep crosses away, but will keep away a present God. Now then we are sure of this: frequent casting off flows from great untenderness, and this is the great sin of this nation. We are persuaded, though we never knew what is within you, that this is the present generation's sin, for it is evident that untenderness can neither enjoy God long nor frequently.

6. It implies that, if once there is a saving interest in God, His castings off will not be perpetual. "The Lord will not cast off for ever." There is no one that has an interest in Him but He has reserved hope for him, so though there is a casting off, yet there will be a return. I say, if any have their foundation sure, He will return unto them. Is your foundation sure? Do you have His tokens? Have you, I say, received His tokens? Do you have His earnest? Do you have His seal? Do you have the sealing of the Spirit? I fear some of you still have all these to seek. And without these, you can have but small comfort when cast off. But if ye have these, I assure you, He will not "cast off for ever. But though He cause grief, yet will He have compassion according to the multitude of His mercies."

[1.] We see that when God casts off, there must be grief, because the cause of our casting off is from ourselves.

[2.] It causes great grief because much time has been lost; much time runs over and we do no good. We never do a right turn. I think everyone should say with Joshua, "Sun, stand thou still" until I get God again. We should be weary during the time when He is away.

[3.] A lack of assurance of Him returning not only adds to our grief; it not only makes it great but desperate. The greatest grief and misery are when there is no hope of Him returning. This makes grief not only great, but desperate. I say, it makes the grief great, because the cause is from ourselves. It would quiet our minds somewhat if we were not the procuring cause of it ourselves, but how can I be quiet when I have procured it? In this case, no good is done, and much time is ill-spent, for all evils are present.

[4.] This casting off not only brings grief, but is desperate without an interest in Christ. But where there is an interest in Him, this casting off will not be perpetual. But you may say, "When will He return?" His returning will be according to our diligence. If you can bear to be without Him, He will tarry the longer. Yes, indeed He will tarry the longer if you can bear to be without Him. When He is absent, you will never go a right step till He will come again. When He is away, all good departs and all ills come. O how poor and wretched you are that can bear to be without Him! How greatly it is in your interest to get Him and, when got, to endeavour to keep Him; for when He is gone, your wisdom is gone; your strength is gone; you are laid

open to all your enemies, who will make a prey of you. You cannot do anything without Him, but sin.

Application. Here we might make several applications of these things, but we shall only speak to this one, which is for comfort to them that are smitten because of any casting off and are forsaken. "Yet will He have compassion." He has cast the Church of God far away, and He has cast His people far away, which is very sad. But I believe the people of God have more ground to hope for His return to themselves than they have to hope for His return to all the Church. For it is now alike with all nations. We have no token of restricting Him to our nation. He was never restricted to any nation after the Jews, yet we are far from discouraging any from believing His return again unto this land.

We acknowledge indeed that there is more to depress our hearts than to hold them up. But we also grant, for your encouragement, that He has shown as great a love to this nation, and as strange mercies, as ever He has to any. But they will force Him away out of contempt, and He will have them once overturned, and then He will rise up against their will. But if He return, see that you are not away when He comes. O that woeful cess-paying!² O this shire! This shire! I do not know a place in Scotland like it. Woe to them when God comes back! You will neither get favour nor pleasure. He will be a terror to you. But when He comes, He will be to the afflicted their desire and the answer of their prayers. Have you kept His bed chaste? If you have kept His bed chaste, He will come again and He will thank you, so to speak, for so doing.

Now what more do the words say? He will turn the wheel upon the wicked. He will turn again and see who is wrong and who is right. There will be many complaints given in to Him. Be ready with all your complaints, with all the wrongs done to the work of God and to His honour. This one thing I say: He will turn the wheel upon the wicked and He will have His people up again, even though He puts them away for a while. Though He casts down, He will take them up again. He will reckon with them for all their wrongs. Now, when He comes, enemies will not get one foot-breadth of ground. Though He cause grief, "He will not cast off for ever". There the thing is His compassion and mercy. If His compassion does not do it, it is impossible that He should return. If His bowels of mercy do not make Him return, it is impossible that He will return again. There is nothing that will make us sure of His return but His compassion and mercy.

²The cess was a tax raised by the Scottish Government of the time to pay the cost of the army that was to suppress the Covenanters' conventicles. To pay this tax was therefore viewed as sinful.

John Kennedy of Dingwall¹

5. Ill Health and Death

A further campaign began in the Free Church in 1873, in favour of dis-establishment, agitating in favour of cutting the link between the Church of Scotland and the state. It was a sign that many in the Free Church were departing from the old paths, which included support for the establishment principle, a principle which Kennedy fully believed in. What he wished was, not the disestablishment of the Church of Scotland, but “the removal of all that was unscriptural in the connection [then] subsisting between [it] and the state”.²

In a private letter in 1877, he wrote, “If the Free Church continues to treat lightly the defections within her own pale, it would be found by-and-by that she has fallen from the high and distinctive position given to her by the Lord as a witness for the inviolate truth of God’s Word and the honour of His name. It is heart-grieving to think of this, after all our professions, privileges and advantages. Our leaders began with making ‘open questions’ of matters regarding which a definite verdict is given in Scripture, such as the duty of nations and their rulers to serve Christ and His Church. They then passed on to make light of the scriptural instruction of the young in our national schools. They then advanced so far as to find no ground of libel against a man³ who cannot possibly believe in the inspiration of Scripture” (p 176).

Kennedy, as we have seen, was disturbed by the departures in his own time from the old paths of sound doctrine and practice. Indeed in 1882, as he told a friend, he was anticipating the Free Church passing something equivalent to the Declaratory Act that the United Presbyterian Church had adopted in 1879. He was therefore “contemplating a Caledonian Church”. He explained, “I believe that the Lord has a remnant in our land who will not brook a creed framed to suit and to shelter men of Arminian and rationalistic opinions, a remnant that will separate and, as I think this separating party will be found especially in the districts lying north and west of the Caledonian Canal, I am naming it prospectively ‘the Caledonian Church’ ”. He added,

¹This is the final section of a paper, now somewhat enlarged, given at the Theological Conference in 2019. Last month’s section described some of Kennedy’s concerns about spiritual declension in the Free Church in particular.

²Alexander Auld, *John Kennedy, DD*, London, 1887, p 141. Unidentified quotations in this paper are from this volume.

³No doubt a reference to William Robertson Smith, Professor of Hebrew in Aberdeen Free Church College, who was eventually deposed from his position, but not from the ministry. His deposition came because he had written articles which, in Kennedy’s words, “cast dishonour on the inspired Word of God” (p 175).

“Perhaps I shall have joined the Church of the firstborn before the crisis comes, but that it will come within a very few years appears to me inevitable”.⁴ Such a denomination came into existence just 11 years after this conversation took place: the Free Presbyterian Church of Scotland.

Concerned Kennedy certainly was about the immediate future, but he was able to look beyond that period of declension with great optimism. “Let the earth indeed be glad,” he said in a lecture, “for its best days are coming. A whole millennium of glory, peace and righteousness awaits it in the future. Yes, that blessed time shall come. He who cannot lie has promised that it shall. Gospel light shall then have chased away the darkness which now benights so many portions of the earth. The old systems of error shall be swept aside from before the progress of heaven’s own truth. Righteousness shall then flow as a river, and vice in all its forms shall be carried down before it. The beauty of holiness shall then adorn the masses and not, as now, be but the ornament of a chosen few” (p 309).

A “Memoir” which appeared in the *Inverness Courier* in 1893 summed John Kennedy up as follows: “It has been the privilege of the present writer to hear most of the great speakers of the time; and he has no hesitation in saying that for sheer power over an audience – power refined as well as impressive – he has heard none to surpass Dr Kennedy at his best. His sermons and addresses consisted of close, compact reasoning, fused with passion and lighted up with imagination.”

Kennedy’s health broke down during the winter of 1869-70, and he spent some of that time in London. Perhaps particularly from then on, his friends became more concerned about the amount of work he was taking on, and in 1873 he left his congregation for three months to visit the United States and Canada. He was presented with £220 to cover his expenses, perhaps equivalent to £22 000 today. This is all the more amazing, given that his congregation and others had presented him with a cheque for £650 a few years previously. It shows how many people held him in high regard, especially in the Highlands.

In July 1880 Kennedy was describing himself as “almost in a state of collapse, physical and mental” (p 186). At the end of that year, diabetes was diagnosed, the ailment that was ultimately to cause his death. After the diagnosis, he stated in a letter: “I know not what the issue may be, but one thing I know, that I am willing to leave the ordering of divine appointments under the control of divine love. I was also assured last night that I would

⁴*The Free Presbyterian Magazine*, vol 2, p 180. Originally a letter to *The Northern Chronicle*, dated 10 November 1894, from the Free Church Manse, Orlig, and initialled, CRA – clearly Christina R Auld, the wife of Kennedy’s biographer.

never be content without perfect love to God and that it would be heaven to me to have *that*, whatever were the channels through which it would reach me. This gave me quiet rest in my heart” (p 187). The only remedy that contemporary medicine could suggest was to leave behind the cold weather of the Scottish winter. Accordingly he left home for Italy in early 1881.

He returned to Dingwall two months later and, that June, he reported he was feeling much better and was doing as much work as ever. The following year he threw himself into opposing the movement for disestablishment. He was among those who organised a petition to the House of Commons craving the rejection of a move for disestablishment expected to be made in the House, as well as seeking benefits for the Free Church in the Highlands. In just a few weeks this petition attracted over 80 000 signatures from Free Church people in the North of Scotland (Kennedy was expecting 60 000 to sign).

That August, Kennedy assisted at Auld’s communion in Olrig, probably for the last time. At the last of five services he spoke on the words, “We . . . look for new heavens and a new earth, wherein dwelleth righteousness” (2 Pet 3:13) and described “in a masterly way” the glory of the new heavens and the new earth as the abode of “righteousness, the righteous God, the righteous Lamb, the righteous angels and the righteous people” (p 201).

He went on to warn the congregation: “These old heavens in which God’s glory is now visible shall ‘pass away with a great noise’; these elements in which you now live and move shall ‘melt with fervent heat’. In that hour you will need sure ground on which to stand; you will need something on which to stand that will not melt beneath your feet. One thing, and one alone, will be solid ground in that day – the promise of God.” And he went on to direct them to look to Christ, assuring them of His infinite grace and infinite merit, “so that on the day when all else disappears from your view, when flesh and heart faint and fail, He can claim you and you can claim Him as heirs together of eternal life” (pp 201-2). The address obviously had a tremendous effect on the hearers, who, it was said, went along the street afterwards as gravely as if they were attending a funeral.

Ill health returned in the autumn of 1882, but a holiday brought about some improvement. In November he became seriously ill and he took very few services afterwards. Shortly before this illness, a group of his friends had arranged for a reporter to take down Kennedy’s sermons. However, most of his published sermons were written out by himself after this, sometimes while in bed, when he was unable to preach. His state of health seemed to demand that he spend the winter of 1883-4 abroad, which he did. He began his journey home from Italy in April, and he was persuaded to take a Gaelic service in London. It was to be the last time he would preach.

He passed to his eternal rest, still on his way home, at Bridge of Allan. He was 64. He was buried beside the Dingwall Free Church on a cold, windy day. Thousands gathered to his funeral, among them nearly 60 ministers. One of those present was Rev Donald Macfarlane, then of Moy, who was later to become minister of the Dingwall Free Presbyterian Church and was therefore, in a real sense, Kennedy's spiritual successor. The size of the gathering would have mattered little to Kennedy; no doubt, what mattered for him was that the Lord, in His mercy, had brought him safely home to glory. He had fought a good fight; he had kept the faith. And may we seek, each in our own situation, to follow him as he was a follower of Christ!

The Right Use of the Law¹

3. How Do We Use the Law Lawfully?

John Newton

This question implies that the law may be used *unlawfully*. And too many do so use it. It is not a right use of the law to seek justification and acceptance with God by our obedience to it, because it is not appointed for this end; in our circumstances it is not capable of answering this end. The very attempt is a daring impeachment of the wisdom and goodness of God; for if righteousness could come by the law, then Christ has died in vain (Gal 2:21, 3:21). So such a hope is not only groundless, but sinful; and it is a willful rejection of the grace of God to persist in it under the light of the gospel.

Again, it is an unlawful use of the law – that is, an abuse both of it, and of the gospel – to pretend that its accomplishment by Christ releases believers from any obligation to it as a rule. Such an assertion is not only wicked, but absurd and impossible in the highest degree; for the law is founded in the relation between the Creator and the creature and must unavoidably remain in force so long as that relation subsists. While He is God and we are creatures, He must have an unrivalled claim to our reverence, love, trust, service and submission, in every possible state or circumstances. No true believer can deliberately admit a thought or a wish of being released from his obligation of obedience to God, in whole or in part; he will rather react against it with abhorrence.

But Satan labours to drive unstable souls from one extreme to the other and has too often succeeded. Such souls have become wearied with vain

¹This is the final part of one of Newton's letters. It is taken, with editing, from Newton's *Works*, vol 1 (1985 Banner of Truth reprint). The previous part, printed last month, answered the question: "How do we know the law is good?"

endeavours to keep the law, so that they might obtain life by it, and they have afterwards taken up a notion of the gospel that is devoid of power. They have thus at length despised that obedience which is the honour of a Christian and essentially belongs to his character and have abused the grace of God to licentiousness. But we have not so learned Christ.

To speak affirmatively, the law is lawfully used as a means of conviction of sin; for this purpose it was promulgated at Sinai. The law entered that sin might abound – not to make men more wicked, though occasionally and by abuse it has that effect – but to make them conscious how wicked they are. Having God’s law in our hands, we are no longer to form our judgements by the maxims and customs of the world, where evil is called good, and good evil; but we are to try every principle, temper and practice by this standard. If men could be prevailed on to do this, they would soon listen to the gospel with attention. The Spirit of God does thus prevail on some: then they earnestly make the jailer’s inquiry, “What must I do to be saved?” Here the work of grace begins; and the sinner, condemned in his own conscience, is brought to Jesus for life.

Again, when we use the law as a mirror to behold the glory of God, we use it lawfully. His glory is eminently revealed in Christ, but much of it is with special reference to the law and cannot be otherwise discerned. We see the perfection and excellence of the law in His life: God was glorified by His obedience as a man. What a perfect character He exhibited! It is a transcript of the law. Such would have been the character of Adam and all his race if the law had been duly obeyed. It appears therefore a wise and holy institution, fully capable of displaying that perfection of conduct by which man would have answered the end of his creation. And we see the inviolable strictness of the law in Christ’s death. There the glory of God in the law is manifested. Though He was the beloved Son and had yielded personal obedience in the utmost perfection, yet He was not spared when He stood in the sinner’s place to make atonement for sin. From what He endured in Gethsemane and on the cross, we learn the meaning of that awful sentence, “The soul that sinneth, it shall die”.

Another lawful use of the law is to consult it as a rule and pattern by which to regulate our spirit and conversation. The grace of God, received by faith, will dispose us to obedience in general; but through remaining darkness and ignorance, we are much at a loss as to particulars. We are therefore sent to the law, that we may learn how to walk worthy of God, who has called us to His kingdom and glory; and every precept has its proper place and use.

Lastly, we use the law lawfully when we use it as a test whereby to judge of the exercise of grace. Believers differ so much from what they once were,

and from what many have become, that, without this right use of the law, comparing themselves with their former selves or with others, they would be prone to think more highly of their attainments than they ought. But when they recur to this standard, they sink into the dust and adopt the language of Job, "Behold, I am vile;" "I cannot answer thee one of a thousand".

From hence we may briefly gather how the law is good to those who use it lawfully. It provides them with a comprehensive and accurate view of the will of God and of the path of duty. By the study of the law, they acquire a habitual spiritual taste of what is right or wrong. The exercised believer, like a skilful workman, has a rule in his hand whereby he can measure and determine with certainty, whereas others judge as it were by the eye and can only make a rough guess, in which they are generally mistaken. Likewise, by reminding them of their deficiencies and shortcomings, it is a sanctified means of making and keeping them humble, and it exceedingly endears Jesus, the law-fulfiller, to their hearts and puts them in mind of their obligations to Him and of their absolute dependence upon Him every moment.

If these reflections should prove acceptable to you, I have my desire. I send them to you as printed, in the hope that the Lord may accompany them with His blessing to others. The subject is of great importance and, were it rightly understood, might help to settle some of the angry controversies which have been lately stirred up. Clearly to understand the distinction, connection and harmony between the law and the gospel, and how they mutually illustrate and establish each other, is a singular privilege and a happy means of preserving the soul from being entangled by errors on the right hand or the left.

Marks of Sanctification (1)¹

Rev Roderick Macleod

It may help God's children if we point to some of the principal evidences that help one to discern that he knows the sanctification which is a work of God's grace.

1. *Conversion* is a manifestation of the holy beauty of spiritual life. The unwillingness of our wills to submit to the easy yoke of Christ is the darkness of the night of our spiritual deadness. But the almighty power of God the Holy Ghost accompanying His Word, wooing and winning our wills, persuading and enabling us heartily to embrace Christ and the terms of salvation, is the beginning of holy beauties "from the womb of the morning"

¹The first article in a further series based on some of the material presented to the 2018 Theological Conference.

of the new birth. This is the dawn in the soul of a spiritually-dead sinner. Under the quickening power of the morning rays of the Sun of righteousness, rising upon him with healing in His wings, he is born again.

Theologians rightly put a difference between regeneration and conversion. In regeneration the elect sinner is passive. Regeneration is “the exceeding greatness” of the power of God operating in the elect sinner’s subconscious, making a spiritually-dead sinner spiritually alive. This He does by uniting him to Christ. “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (Jn 3:6). Conversion is a fruit of that divine union that manifests itself in evangelical repentance, faith in Christ, a filial godly fear and the other saving graces in which a believer perseveres to the end. The person who has this kind of fruit has indisputable evidence that holy beauties from the womb of the eternal decree exist in his soul, and that he has seen the morning of spiritual and eternal life.

2. *A love for the Bible, as from the hand of the Holy Spirit*, is a manifestation of the holy beauty of spiritual life. Spiritual life in believers is manifested by the power and influence of the Holy Spirit – operating upon their hearts through the truth – in their sanctification. This is one reason why they love their Bibles. The prose-poem called “The Happy Man”,² by Lachlan MacKenzie, is highly esteemed as a description of experimental godliness. This description is recognised by all God’s children as what they aspire to. It gives several evidences of spiritual life, one of which is the Happy Man’s esteem of God’s Word: he “has meat to eat the world knows not of, and his drink is the sincere milk of the Word of God”. Let us pause to consider this.

The Happy Man loves God’s Word because, as it was the means of His conversion, so it is the source of His happiness. As it directed him to the way of pardon and peace, so it is the principal means which subdues and sanctifies his sin-weary soul. He loves the Word and He blesses the Holy Spirit, who blesses it to him. This love is shown in various ways. His love for God’s Word is seen in the pleasure he has in reading it, when the Holy Spirit enables him to see the truth revealed in any of its passages with a new spiritual lustre, awakening his soul so that it is drawn out to God in suitable affections.

Another way in which the Happy Man’s love to God and His Word is manifested is the sad feeling of alienation, when his heart is dead to the Word because that divine influence is absent. Even if the Word is a sharp two-edged sword, he blesses God that he was made to tremble when the Holy Spirit let him feel the sharpness of it, by giving him a sight of how his sins outraged holiness, how offended holiness demands justice, and how sin set his conscience on fire. He has blessed God (and blesses Him still) when

²For this prose-poem, see the December 2019 issue of this *Magazine*, p 304.

the threatenings of the Word and the power of His Spirit put a thorn in his pillow, with the result that he has not been permitted to sleep-walk into soul-ruining carnal security and everlasting vengeance. If the Word is the pool (see Jn 5:1-9), the Holy Spirit is the divine Agent who stirs the water to give it the property of healing his otherwise-incurable spiritual bruises. The believer cannot deny that he has known something of this. Has he a hope that he has “received with meekness the engrafted Word”? He looks on the Holy Spirit as the Engrafter bringing about this union.

He has learned that the truths laid out in every sentence in the Holy Bible, properly understood and applied to his heart, are the spiritual seed that produces spiritual fruit in his soul. The Bible is precious to him because it is there he found Christ; he goes there again and again to feed his soul on fresh believing views of his Saviour’s love and grace.

The Holy Spirit is precious to the Happy Man because in the Holy Scriptures He revealed Christ to him, working faith in him at first, and continues from time to time sovereignly to excite his heart to receive and rest on Christ anew. The Bible is precious to him because of the promises, and the Holy Spirit is precious to him for He helps him to appropriate them to himself and plead them in prayer. He is a happy man when he finds himself delighting to walk in some degree of conformity to the ways of God’s Word. He blesses the Holy Spirit for enabling him, and making him willing, to walk in these ways. Spiritual activity of this sort is a fruit of the new birth, it is the blade which shall yet be the full ear: “Sanctify them through Thy truth: Thy word is truth” (Jn 17:17).

3. *A delight in the Spirit of grace and supplications* is a manifestation of the holy beauty of spiritual life. Sinners who are saved by grace love to meet with Christ in secret prayer. When their hearts are quickened by the Holy Spirit, they run out to Christ in the exercise of prayer. When they experience an unmistakable sense of nearness to Him and, as it were, touch the hem of His garment, they are greatly encouraged in their souls. It is most pleasing to Him to see their countenances and hear their voices. This sweet, believing, spiritual encounter with Christ is often sovereignly denied. Their delight in conscious communion with their Lord – an evidence of their union to Him – is manifested also by the sadness they feel when they cannot find Him at the throne of grace. This spiritual oasis is delightful, but when a believer is denied access there, he is cast down and may say, “They have taken away my Lord”.

It is by faith we know that God is, that God is the true God, that He reigns over all, that He is the living God, the rewarder of all who rightly seek Him. *W S Plumer*

The Renewing of the Will¹

James Foote

The third thing in the particular description of effectual calling which we are now tracing is “renewing the will”. This might open up the subject of regeneration in all its extent; but it would be out of place in this *Treatise* to go beyond what bears on the changing and influencing of the will, so as to bring the soul to comply with the invitation of mercy.

It might be thought that all who are in a sinful and perishing condition would be willing to accept – indeed would gladly welcome – the call to come to Christ for deliverance, but it is far otherwise. Men are not naturally inclined to receive Christ and to close with the salvation He offers – to “choose the good” and “refuse the evil”. In consequence of the Fall, the human will, like all the other faculties of the soul, is depraved and perverted. In particular, men are not willing – they are disinclined – to yield to Christ, to submit to Him as their Teacher, to trust in Him as their Redeemer, to obey Him as their Lord. The Lord Himself declares that this aversion is the great obstacle with many, when He says, “Ye *will* not come to Me, that ye might have life” (Jn 5:40).

Emphasis is to be put on the word *will* in this text. It is not used to throw the word *come* into the future tense, but it is a separate word altogether: “Ye will not” – that is, ye are not willing; ye are unwilling; ye do not wish; ye do not choose to “come to Me”; ye have no desire to come; ye are averse from coming. Those who were bidden to the wedding “would not come” (Mt 22: 3,5); they even “made light of it, and went their ways”.

There is generally a very great delusion on this point. Many are ready to think, and to excuse themselves in their thought, that the sole obstacle to closing with the gospel offer is their lack of power. Now it is very true that they lack the power, but in what sense? And what is the nature of their inability? It is not a physical, bodily inability; nor is it an intellectual inability or the absolute want of mental faculties; for, in either of these cases, there could be no guilt, unless indeed the inability was the result of previous crime. But it is a moral inability, connected with the state of their will and arising from the depravity of their hearts. Therefore it is criminal, indeed highly criminal, and the very essence of their guilt.

Keeping this in mind, it is an awful and very humbling truth which Paul

¹Taken with editing from Foote’s *Treatise on Effectual Calling*. This extract comes from a chapter where Foote follows the pattern of the answer to Question 30 of *The Shorter Catechism*, “What is effectual calling?” Foote (1781-1856) was a minister in Aberdeen, latterly in the Free Church .

declares to the Romans: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Those who are not renewed cannot obey or please God. And why? Because of the carnal mind – that is, because of the horrible wickedness of their hearts, their awful aversion to good and their proneness to evil. This lack of will causes the lack of power, because compliance is quite impossible, in the nature of things, till the will is gained. So, in every view, the inability is a heavy aggravation of their guilt instead of extenuating it. It is willfulness; it is obstinacy. They continue "wilfully ignorant" and wilfully disobedient. The bias of their will is quite wrong. They "hate knowledge" and do not "choose the fear of the Lord". We repeat: as long as this criminal unwillingness continues to prevail, it renders submission impossible.

What a mercy that the covenant of grace provides for the removal of this obstacle! In effectual calling, which is not an act but a work, consisting of several actings, the Spirit of God renews the will. Effectual calling is a work, not only on the conscience, of conviction; and on the understanding, of illumination; but also on the will, of renewing, producing a complete change. The will is renewed, not by being made another faculty, but as to its inclination. It is the same faculty differently directed, making a new choice. Its waywardness and obstinacy are overcome. Its aversion from all that is spiritual is gone, and is succeeded by a positive and decided bias in favour of what is good. This is evidently a divine work, influencing the volition and all the affections of the heart as well as the judgement.

The judgement and the heart influence each other, so that it is difficult, at least in many cases, to say which of these two the evil tendency or the good tendency begins with, or which is the more powerful. Doubtless, speaking of adults, the understanding is the leading faculty, and the heart is generally reached through it; but the saving change includes the putting forth of a gracious influence on the heart, as well as enabling the understanding to comprehend the truth. Perhaps the most correct explanation is that both are deranged together, and both are brought right together. A depraved heart darkens the judgement, and an erring judgement makes the heart worse and worse. The Spirit of God, in His work of grace, deals with both. In general, in order that the understanding may be properly enlightened, the heart must be renewed; and the understanding must be enlightened that the heart may be thoroughly renewed.

Accordingly the Lord promises a new heart to those who are to be subjects of His converting grace: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and

cause you to walk in My statutes.” Concerning their will in particular, the Father expressly promises the Redeemer: “Thy people shall be willing in the day of Thy power” (Ps 110:3). Yet this great change is effected, not by any outward force, not by any violence done to its subject, but in a way quite consistent with man’s rational nature, in connection with the illumination of the understanding, and by the special influence of unmerited grace, neither operating contrary to the will, or apart from it, but acting on the will and carrying the will along with it. When the Holy Spirit thus effectually calls men, He does so in the way of “renewing and powerfully determining their wills” (*Larger Catechism*, ans 67), “yet so as they come most freely, being made willing by His grace” (*Westminster Confession of Faith* 10:1).

Reader, do consider this point well and apply it to yourself, before leaving it. Reflect on the natural unwillingness of all to come to Christ for life, and their lack of desire for what can scripturally be called salvation. If you are not, in your heart, complying with God’s call, you are still secretly rebelling against it – although you may not admit that you are making light of it. If you are practically following your own ways, and not actually turning to the Lord, you may be quite sure that you have neither the disposition nor the sincere desire to turn to Him. If you think you have, you are only deceiving yourself – you are disregarding the gospel as well as the law.

Now, as the saving change is a mental and spiritual change, it is clear that, if you are ever to be brought into a state of salvation at all, it must be with your own consent. It is equally clear that, in order to be brought to that consenting frame of mind, you must undergo a complete and radical change – you must be born again and become a new creature “by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour”. How anxious then you should be for grace to renew you and to incline you to yield! How earnestly you should pray, “Create in me a clean heart, O God; and renew a right spirit within me;” “incline my heart unto Thy testimonies”. With what intensity (free indeed from self-righteousness and self-dependence, yet fully aware of the necessity of your own exertions) you should strive to overcome the sinful disinclination of your heart to the Saviour, and to fall in with the invitations of His word and the strivings of the Spirit!

Beware lest continued adherence to your original, bad choice and a determined refusal of offered mercy should involve you in the fatal consequences which you may sometimes dread and which the Lord certainly threatens: “Yea, they have chosen their own ways . . . I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer” (Is 66:3,4). Why this disinclination? Why this strange unwillingness to what,

in every view, is so reasonable, so necessary, so desirable; and to what would lead, in every way to your welfare? O foolish immortal, “before whose eyes Jesus Christ hath been evidently set forth crucified”, and in whose ears the invitations of divine love are sounding, who or what has bewitched you that you should not obey the truth? What catastrophe has befallen you, what infatuation has seized you, what spell has bound you, that you are unwilling or that you hesitate for a single moment to come Christ for light, pardon, peace, holiness, happiness, heaven?

In the name of the eternal, almighty and ever-blessed Lord God, the Father, Son, and Holy Ghost; in the name of all the evil that may be escaped and all the good that may be obtained; in the name of every sane and just thought that can enter the mind and determine the decision of a rational, accountable and immortal being; in the name of every lovely principle and every sincere feeling that can inhabit the breast of humanity; in the name of all that is dear to you in time and throughout eternity, I beseech you to receive willingly the salvation that is in Christ Jesus.

Bible Knowledge Classes in Zimbabwe

Rev J B Jardine

The Zimbabwe Mission currently has seven Bible Knowledge teachers for primary schools, under the supervision of our Education Officer. Ingwenya, Lutsha and Thembiso Primaries each have one teacher, while Mbuma and Zenka Primaries have two.

A new Bible Knowledge syllabus is being developed and it is hoped to introduce it in January 2021. Currently a revised and improved version of the old syllabus is being used. The new syllabus will use the *Peep of Day* and *Line upon Line* for pre-school and the lower primary classes, with *Lessons for Life* and *Dear J* being used for the more senior primary classes. The emphasis is on teaching Scripture knowledge and its application to the daily lives of pupils. This is in line with the pre-existing mission statement of one of the Schools, “Strive to provide quality education and to Christianise society so that it has respect for God, mankind and all creation, nature, individual growth and leadership and seek to promote values of self-discipline, self-reliance, co-operation and service to the community to the glory of God”.

The younger pupils will also go through the questions and answers of *The Mother’s Catechism*. The older pupils will go through *The Shorter Catechism*, using Lawson’s notes. It is hoped that the pupils will leave primary school with a sound foundation in the Scriptures and Reformed doctrine. Each class

begins with prayer and ends with the singing of a metrical psalm. A conscious effort is made by the children to memorise the psalms.

The Bible knowledge teachers meet monthly to study the Scriptures and the doctrines of the Westminster standards. As a Church we are conscious of the promise, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov 22:6). The first and most important aim is for the children themselves to benefit spiritually and eternally from the truth that is set before them. A second aim is for them to be an influence for spiritual good in their families. And a third aim is to encourage and strengthen the pupils from our Mission schools to be an example to their fellow-pupils when they move on to secondary education. We crave the continued support and prayers of our people in this important aspect of our Mission.

J Gresham Machen¹

Roy Middleton

Ned B Stonehouse, the author of this *Memoir* of John Gresham Machen (1881-1937), was a student of Machen's at Princeton Theological Seminary. He subsequently became his junior colleague in the New Testament Department at Westminster Theological Seminary and then, following Machen's early death at the age of 55, his successor. The biography was first published by Eerdmans in 1954, 17 years after the death of the subject.

Few biographers of Christian ministers have available to them the wealth of material to which Stonehouse had access. Machen was a bachelor who had a very cultured and intelligent mother to whom he was devoted. They corresponded with each other virtually weekly from his teenage years to her death, which occurred little more than five years before his own. Besides personal and family matters, Machen and his mother exchanged views on all the major episodes in his life and Stonehouse's account is heavily dependent on these contemporary sources. Born in Baltimore, in Maryland, Gresham was the son of Arthur Webster Machen, a Harvard-educated lawyer and was raised in a wealthy, socially prominent, and God-fearing family. They were by conviction southerners and devout members of the affluent Franklin Street Presbyterian Church, a congregation of the Southern Presbyterian Church. **Education.** Stonehouse details Machen's privileged education; first at a private academy, then matriculating in 1898 at Johns Hopkins University,

¹A review article of *J Gresham Machen: A Biographical Memoir* by Ned B Stonehouse, published by the Banner of Truth Trust, hardback, 624 pages, £17.50, obtainable from the Free Presbyterian Bookroom.

the cradle of modern American academia, on a scholarship. At Johns Hopkins he was under the tutorship of the foremost American classics scholar, Basil L Gildersleeve, who incidentally was a friend of the Machen family. Gresham excelled in Greek and earned his BA degree with highest honours, graduating as the class valedictorian. From there he enrolled at Princeton Theological Seminary, where from his first week he was a frequent guest in the home of Francis Landey Patton, the President of the Seminary, who also was a friend of his parents. He stayed with the Machens if he was preaching in Baltimore. At Princeton, the teaching and example of Patton, B B Warfield and William Park Armstrong, the New Testament Professor, were the most decisive influences on his life.

At Princeton Machen won the seminary fellowship prize in New Testament studies. He determined to use the award as funding to enable him to spend the 1905-1906 academic year in Germany studying at the Universities of Marburg and Gottingen under several of Germany's leading liberal biblical scholars. At Marburg his Old School Presbyterian faith, in which he had been brought up, was shaken by the University's systematic theologian, Wilhelm Herrmann, who was a disciple of Albrecht Ritschl. The German liberal was zealous, had an engaging personality and argued that the essence of genuine Christian faith lay in the experience of communion with God through Christ. Herrmann held that faith, on the one hand, and science and history, on the other, were two entirely different realms. Then, as he believed that the Bible was subject to refutation by historical research, he concluded that the Scriptures were an insufficient basis for faith.

Among those who studied under Herrmann, in addition to Machen, were Karl Barth and Rudolf Bultmann. Whilst Bultmann would embrace Herrmann's views, Machen and Barth would eventually reject them. However, the grounds of their rejection were totally different. Machen's year in Germany was pivotal for the rest of his career. He would eventually become one of the twentieth century's greatest critics of liberal theology, producing several trenchant critiques of modernism. He was singularly equipped to do this, having witnessed some of its most capable advocates at first hand by sitting in their classrooms and having himself been ensnared for a time by aspects of modernism.

Defender of the Old Princeton Tradition. Machen's Princeton mentor, William Armstrong, prevailed on him to return the next year as an instructor in Greek, perhaps as part of a concerted effort to rescue a young man who showed all the signs of moving towards liberalism. He accepted, but only with the strongest protests about his unsuitability and having secured an assurance from Armstrong that he would not have to sign any theological

pledge nor do more than “stand on the broad principles of Reformed Theology”.² After years of personal struggle with modernism, Machen found his vocation as one of the twentieth century’s great New Testament scholars and defenders of biblical Calvinism. Whereas Herrmann contended that the gospel was independent of history, Machen countered that the gospel was at its heart historical in nature because, he argued, Christ’s resurrection was a historical event.

The biography then details Machen’s involvement in the Fundamentalist controversy, in the losing battle to save Princeton Theological Seminary from modernism, followed by his resignation in 1929 and the founding of Westminster Theological Seminary. The final stage of the Presbyterian controversy is then outlined; Machen’s objection to liberalism being taught on the mission field resulted in him organising an Independent Board of Foreign Missions in competition with the Northern Presbyterian Church’s own mission board. This latter action led to Machen being suspended from the ministry and then his founding in June 1936 of what eventually came to be known as the Orthodox Presbyterian Church (OPC). This took place just six months before his death on 1 January 1937.

Stonehouse’s biography remains the best and the standard account of Machen’s life. In the six and a half decades since he wrote this *Memoir*, relatively little has been published that deals in depth with Machen’s career and thought.³ However, that is not the case regarding the controversies in which he was engaged. Both before and since this biography was first published, very many books have been written which give more detail than Stonehouse provided on the Fundamentalist Controversy and the collapse of Old Princeton, when control of the Seminary was wrested from those who stood in the Alexander-Hodge-Warfield tradition. The volumes footnoted below are merely a selection of the books that advance our knowledge of these matters very considerably beyond the account in this biography.⁴

²William P Armstrong to Machen, 14 July 1906, quoted in Stonehouse, p 143.

³The major exceptions to this are Daryl G Hart, *Defending the Faith: J Gresham Machen and the Crisis of Conservative Protestantism in Modern America*, Johns Hopkins University Press, 1994; and Terry A Chrisope, *Towards a Sure Faith: J Gresham Machen and the Dilemma of Biblical Criticism*, Mentor, 2000.

⁴George M Marsden, *Fundamentalism and American Culture: The Shaping of Twentieth Century Evangelicalism 1870-1925*, Oxford University Press, 1980; David O Beale, *In Pursuit of Purity: American Fundamentalism since 1850*, Greenville, 1986; Ernest R Sandeen, *The Roots of Fundamentalism*, University of Chicago, 1970; William R Hutchison, *The Modernist Impulse in American Protestantism*, OUP, 1976; Edwin H Rian, *The Presbyterian Conflict*, Grand Rapids, 1940; Lefferts Loetscher, *The Broadening Church: A Study of Theological Issues in the Presbyterian Church since 1869*, University of Penn-

The volume is, however, particularly helpful in giving the background to Machen's major writings published during his lifetime. Machen's thesis, in his two classic books against modernism, *Christianity and Liberalism* (1923) and *What is Faith?* (1925), is that liberal theology was not a variation within the Christian tradition but rather a different religion, since it proposed an entirely new view of Jesus and a scheme of salvation different from what was ever taught by Christianity. His biographer also details the historical background to his first major book, *The Origin of Paul's Religion* (1921). Stonehouse regarded this book as excelling his other major scholarly writing. The comparison is to the work which Machen regarded as his main work, *The Virgin Birth of Christ* (1930), which he had been researching intermittently for a quarter of a century. Another book published during his lifetime, which had an enormous sale, was his *New Testament Greek for Beginners* (1923).

The dedications of the five volumes indicate something of Machen's personal relations. *The Origin of Paul's Religion* is dedicated to William Park Armstrong; he was so close to his senior Princeton colleague that he was virtually regarded as a member of the Armstrong family. *What is Faith?* is dedicated to Francis Landey Patton, the remaining three are dedicated to "My Mother".

The slenderest part of the biography covers the years following his mother's death, when the weekly letters stopped. They were the crucial years of the foreign mission controversy, the organisation of the independent board, Machen's suspension and the formation of the OPC. In a rare few paragraphs Stonehouse, who was a participant in these events, questions Machen's judgement. He writes, "There is an element of abnormality about the formation of an Independent Board since under ordinary circumstances the mission programme would be conducted by official agencies of the church" (p 587). This action, which ultimately led to him leaving the Northern Presbyterian Church, lost Machen the support of valuable colleagues like Oswald Allis, Clarence Macartney and Samuel Craig. On the Board's formation, Stonehouse adds, "One finds it difficult to escape the conclusion . . . that further conferences were desirable and perhaps a meeting of conservative leaders, before the announcement of the formation" (p 588).

At its commencement the OPC included in its ranks a considerable body of men who, whilst strongly opposed to modernism, were not Westminster

sylvania Press, 1954; Bradley J Longfield, *The Presbyterian Controversy: Fundamentalists, Modernists and Moderates*, OUP, 1991; David B Calhoun, *Princeton Seminary: The Majestic Testimony 1869-1929*, Banner of Truth, 1996; James H Moorhead, *Princeton Seminary in American Religion and Culture*, Grand Rapids, 2012.

Presbyterians in the mould of Machen. Shortly before he died, they ousted him from the presidency of the Independent Board and, within a year of the OPC being formed, Carl McIntire and J Oliver Buswell led a group of these men out of it to form the Bible Presbyterian Church.

The Free Presbyterian Church and Machen's Princeton. Stonehouse details at some length the celebrations of the centenary of Princeton in 1912. Included in the volume of essays produced on that occasion is one of Machen's early writings that helped to forge his reputation as a New Testament scholar. Presbyterian Churches from many parts of the world were invited to send delegates to the centennial. Rev Duncan Mackenzie, Gairloch, the Free Presbyterian Moderator, was invited but was unable to attend due to his health and Rev John R Mackay went in his place. The congratulatory address of the Synod signed by the Moderator and Rev James S Sinclair, the Synod Clerk, is printed in the Princeton Centennial Celebration volume.⁵ Writing to his mother, Machen describes the Scottish delegations, "The academic processions on Monday and Tuesday morning were exceedingly brilliant. The Scotch moderators were a show. They had knee trousers, buckles on their shoes, lace cuffs and three-cornered hats" (p 203).

Rev Donald Beaton's theological education, along with several other early Free Presbyterian students, was at the Assembly's College in Belfast under the Princeton-trained theologian, Robert Watts. As a minister he subscribed to the *Princeton Theological Review* and submitted a number of essays to the journal for publication.⁶ When the control of the Seminary was being wrenched from those committed to Westminster Calvinism he, as editor of *The Free Presbyterian Magazine*, kept his readers abreast of developments at Princeton. The August 1927 issue has a four-page article by Mr Beaton titled, "The trouble at Princeton Theological Seminary", when he speaks of Machen as "a renowned defender of the Reformed Faith". The article ends with these words, "There can be no doubt there is a determined effort on the part of the Modernist section of the Presbyterian Church to get some of their own way of thinking on the teaching staff of Princeton Seminary, but our prayer is that the Lord may defeat them".⁷ After the American Church decided to re-organise, Mr Beaton informed his readers of Machen's resignation and the

⁵*The Centennial Celebration of the Theological Seminary of the Presbyterian Church in the United States of America at Princeton, New Jersey*, Princeton, 1912, pp 95-96.

⁶Rev Donald Beaton has three important essays in the *Princeton Theological Journal*. They are: "The Marrow of Modern Divinity and the Marrow Controversy" in vol 4:3 (1906); "Thomas Boston" in vol 5:3 (1907) and "Notes on the History of the Authorised Version of the Bible in Scotland" in vol 9:3 (1911).

⁷*Free Presbyterian Magazine*, vol 32, pp 152-155.

setting up of Westminster Seminary and noted with sadness “The Passing of the *Princeton Theological Review*.”⁸

The most extraordinary link, however, between the Free Presbyterian Church and Princeton is the fact that for a quarter of a century from 1936, the President of the re-organised Princeton Theological Seminary and the Professor of Systematic Theology at Westminster Seminary were both brought up in our Church and began their theological studies as Free Presbyterian students. John A Mackay was the President of Princeton – by then a Barthian institution, whilst John Murray was the Professor of Systematics at Westminster.⁹ In the month before Machen died, Murray had been discussing with him the importance of the active obedience of Christ: that the Saviour not only paid the guilt of the sins of His people but, by His perfect obedience to all the precepts of the law, placed His righteousness to their account. On the day Machen died he sent John Murray a telegram that read, “I’m so thankful for the active obedience of Christ. No hope without it” (p 599).

This edition of Stonehouse’s *Memoir* has been re-typeset by the publishers and is unquestionably a preferable edition to the original one. However, the re-typesetting has inevitably meant that the original pagination has been lost in a standard work that is very frequently cited in other literature. The book conforms to the Banner of Truth’s usual high standard. The digital colouring of the monochrome photograph of the Westminster faculty in the end papers is a pleasant feature – though John Murray’s discipline on the rear endpaper should read “Systematic Theology” not “New Testament”.

Book Review

The Pastor of Kilsyth, The Life and Times of W H Burns, by Islay Burns, published by the Banner of Truth Trust, hardback, 312 pages, £12.50, obtainable from the Free Presbyterian Bookroom.

Rev William Hamilton Burns (1779-1859) was a minister throughout one of the most important and stirring periods in the history of Christianity in Scotland. As a student, he was present at the General Assembly of 1796, when the proposal to send missionaries to the heathen was quashed by the

⁸*Free Presbyterian Magazine*, vol 34, pp 155,277-278,357.

⁹For biographical information on John A Mackay and his early life as a Free Presbyterian in the Inverness congregation see John Mackay Metzger, *The Hand of the Road: The Life and Times of John A. Mackay*, Louisville, 2010, pp 1-44. At Princeton, Mackay became a leading figure in the World Council of Churches. For the historical background behind John Murray ceasing to be a Free Presbyterian ministerial student see Iain H Murray, *The Life of John Murray*, Banner of Truth Trust, 2007, pp 39-57.

Moderate majority. This was when John Erskine made his memorable stand to plead for the gospel to be sent overseas. Burns lived to become one of the Disruption fathers and was a commissioner at the famous Assembly of 1843, when the Free Church was formed to defend the spiritual independence of the Church from the intrusion of the state.

He witnessed revival in his congregation in Kilsyth, Stirlingshire, in 1839 and this book, naturally, describes the events of that time in some detail. There is an interesting and profitable discussion of duties and dangers during a time of revival. When we hear of days when many were turned to the Lord from the ways of sin, it should make us long for an outpouring of the Spirit in our own time. The sermons contained in the appendix alone make the book worth buying and include one preached during the revival by Burns' son, William Chalmers Burns, the well-known missionary to China. The doctrine in these discourses is sound, the exposition is clear and full, and the application is close and searching.

The biography was written by another of Burns' sons, Islay Burns, who was successor to R M M'Cheyne in Dundee and later became a Professor in the Free Church College in Glasgow. One of the themes emphasised in these pages is the fact that much of the ordinary work of a gospel minister labouring in a congregation is largely unseen and often leaves biographers with little in the way of striking material to include in their accounts. It is good then to be reminded of the importance and dignity of the work of the ministry when prosecuted by men who did not hold a prominent place in the public eye.

We cannot quite agree, however, with the opinion expressed on the front cover that this is "one of the best Scottish ministerial biographies". It certainly provides a good deal of edifying material which demonstrates the solid piety and learning which characterised men like Burns and many other Evangelical ministers in Scotland in the first half of the nineteenth century. The book does not, however, rivet the attention of the reader in the way, for example, of Bonar's *Memoir and Remains of R M M'Cheyne*, nor does it contain as much personal and experimental insight, for example, as David Brown's *Life of Rabbi Duncan* or the biographies of Revs Donald Macfarlane, Donald Macdonald or Neil Cameron.

(Rev) *A W MacColl*

O for such a look of Christ as will scatter sin! O for such a discovery of His glory as will draw forth love to Him! O for such a sight of Him as will never let the eye off from Him again – such a sight as would make us follow Him through good report and through bad report, through life and through death – such a sight of Him as would lead us to seek to be with Him where He is, that we may behold His glory!

Cherish trust in the Lord and diffidence in yourself.

John Duncan

Protestant View

Mary Stuart's Prayer Book

A prayer book belonging to Mary Queen of Scots has recently sold at auction in London for a figure in excess of £300 000. As is well known, Mary Stuart was an ardent Romanist and no friend of the biblical Reformation established in God's wonderful kindness in Scotland during her lifetime. The use of prayer books has historically been very common among Roman Catholics and others, such as High Anglicans, whose brand of religion tends to over-emphasise the external form rather than the inward, spiritual aspect of devotion to God. Roman Catholic prayer books, such as this one, almost invariably contain idolatrous pictures and superstitious prayers addressed to Mary and the "saints".

Outside of the Church of England, Calvinists have generally been wary of using manuals of devotion with set prayers – even when the prayers were based on Bible truth – lest such things should pander to the formality and self-righteousness of the human heart. How we need to pray that the Lord would come in the power of the Holy Spirit to this generation, so that a spirit of prayer would become a reality in the souls of many. Then little value would be placed upon mere forms of godliness which deny its power. *AWM*

Notes and Comments

The Church and the World

The August 1922 issue of *The Free Presbyterian Magazine* contained comments on an article entitled, "Has the World conquered the Church?" that had appeared in a secular American magazine. The writer of the original article, commenting on the situation in the USA, concluded that it had. "Time was", he wrote, "when the relations between the world and the Church were, to say the least of it, strained. His [the world's] associations were bad, the flesh and the devil. Her [the Church's] companionship was of another sort. She walked by faith in God. She was guided by the Holy Spirit. She not only renounced the world, the flesh and the devil, and especially all the latter's works, she denounced them. Now things are different. Figuratively speaking, it is not going too far to say that the Church has been wedded to the World and that the World is now her married name."

"This union", continued the writer, "has completely changed her nature, character and motives. It has revised her convictions and conditioned her very pieties. She is now as truly the Church of the world as formerly she was

the Church of the living God.” He also mentions the Church raising funds not, as formerly, from her own church collections, but from her husband, the World at large. He speaks of intelligent, entertaining preachers who have “no convincing sense of the gospel they preach”.

Sadly, in the last 100 years, the greater part of the visible Church has plunged so deeply into the world that the writer would be astounded at what he would see today. Many churches have set aside the Word of God to accommodate modern liberal, non-judgemental views and practices; practising homosexuals are in pulpits and at the Lord’s table. Churches condone the evolutionary hypothesis and set aside the biblical account of creation and the Fall. Preaching concentrates on morality while sin and its consequences are ignored. A God of love is proclaimed, but the fact that He is also holy and just is overlooked. The virgin birth of Christ is denied; His miracles are explained away and the resurrection disbelieved. Having turned her back on the truths of the Bible, the Church is all the more ready to engage with the world in vain attempts to draw people, using music, drama, Halloween, sports clubs, the blessing of pet animals and so on.

An editorial in the same volume of *The Free Presbyterian Magazine* quotes these words of the Saviour, “Thou shalt worship the Lord thy God and Him only shalt thou serve”. True worshippers must “worship the Father in spirit and in truth: for the Father seeketh such to worship Him”. Paul wrote, “I determined not to know anything among you, save Jesus Christ, and Him crucified”. “God is a Spirit: and they that worship Him must worship Him in spirit and in truth.” With truths like these in Scripture, how sad it is that churches should continue throughout the decades to conform their doctrine and practice to the world. “The prophets prophesy falsely . . . and My people love to have it so.” How thankful we should be to have law and gospel faithfully declared from our pulpits; but “unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more”. FRD

Going on Holiday

With the Covid lockdown, there are probably many people in Britain who feel “cheated” and “hard done by”. They were looking forward to their holidays, perhaps in some interesting part of the world, but their plans have come to nothing. Others, perhaps, feel sorry for their children, whose exciting school and sports events have been cancelled, and who have, in a sense, “missed a year of childhood”.

In thinking along these lines, however, one soon remembers the Second World War and the disruption to travel and family life that it caused. Not a

few in Britain were absent in the Far East for several years and never saw their families in all that time; while some children in Europe spent part of their childhood hiding from the Nazis, and perhaps lost their entire families. This was the case with many Jewish children who survived the war. How many children there are now in the Middle East and in parts of Africa whose lives have been little different. It is painful to reflect on how comfortable we are by comparison, even under the restraints imposed by Covid.

It is a painful reflection for several reasons. One is that it shows how much worse things could be. There is no reason, other than the goodness of Divine providence, why Britain is not in a long-term war zone, with all the sorrow, suffering and deprivation that that would bring. The assumption that “things will soon return to normal” has no adequate foundation. Certainly the national reaction to the chastening hand of the Lord in Covid has shown no acknowledgment of God, no repentance, and no reason why the chastisement should be lifted. “For all this His anger is not turned away, but His hand is stretched out still” (Is 9:12,17,21).

The reflection is painful too, because it is a reminder of the fruit of the godliness that should have resulted from our national affluence. “The goodness of God leadeth thee to repentance” (Rom 2:4). “For unto whomsoever much is given, of him shall be much required” (Lk 12:48). Our nation has brought forth nothing of this fruit of repentance and godliness, and a bitter judgement is in store. This may not wholly be reserved to eternity but may begin in time, and soon. What fruit have we brought forth ourselves?

A third reason is that it is a reminder of the reality of human and Christian life. Life is seldom without trouble, particularly for Christians, to whom it is said: “We must through much tribulation enter into the kingdom of God” (Acts 14:22). Pleasant holidays and easy childhoods are by no means to be taken for granted, but should be matters of continual and heartfelt thankfulness when they are granted. When they are withheld, partly or wholly, that too is to be a matter, not of murmuring, but of acknowledgment and thankfulness: “Thou our God hast punished us less than our iniquities deserve” (Ezra 9:13). Too much affluence is not good for sinful man: “Give me neither poverty nor riches; feed me with food convenient for me” (Prov 30:8). May the relatively light affliction of Covid yet have a blessed effect on Britain. “At the first He lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea” (Is 9:1).

DWBS

In His death [Christ] hangs like a malefactor upon the cross, but as Jehovah He bestows paradise upon the dying robber.

Robert Haldane

Church Information

Losses in Mbuma

Rev Nopel Sibanda, minister of the Mbuma congregation, passed away unexpectedly on Friday, 24 July 2020. He had undergone a minor knee operation when he collapsed and died. The whole church in Zimbabwe was left in shock. We express our sympathy to his family and also the Mbuma congregation for this great loss. We plead with the Lord of harvest to send forth labourers into his harvest. “Precious in the sight of the Lord is the death of His saints” (Ps 116:15).

Mr James M Nkomo, elder in Makhwatheni, in the Mbuma congregation, passed away on Monday, 27 July 2020 after a long illness. It was a double blow for Mbuma congregation. We express our sympathy to the family. “Father, I will that they also, whom Thou hast given Me, be with Me, where I am; that they may behold My glory which Thou hast given Me” (Jn 17:24).

(Rev) S Khumalo

Perth Induction

The Southern Presbytery will meet in the Perth Free Presbyterian church on Friday, September 4, at 6.30 pm, and at 7 pm for the induction of Rev Alasdair B MacLean to the Perth, Stirling and Dundee Church Extension Charge, God willing. Due to the current restrictions because of Covid-19, attendance at the induction will be limited to the Perth congregation and members of the Presbytery.

(Rev) D Campbell, Presbytery Clerk

Post of Care Home Manager

It is a considerable comfort to many older people and their relatives that they can entertain the hope of being cared for in a Christian environment, should the day come when they are no longer able to live on their own. Ballifeary House, in Inverness, which is run by the Free Presbyterian Church of Scotland, seeks to provide such a facility. A traditional home, attractively situated on the banks of the River Ness, it has a 24-bed capacity and cares for the elderly. Endeavouring to maintain Christian values, it enjoys a good reputation with the Care Commission, as well as with health and care professionals.

After many years of devoted service, our present Matron is retiring in September, so there is a growing and pressing urgency for this appointment to be made. Applicants for this post must be in sympathy with the Christian ethos of the Home and a relevant management qualification in nursing or social care is a requirement. A further qualification in the Safe Handling of Medicines would be an advantage. Although able to rely on the support of the Home Committee, when necessary, the successful candidate would be

responsible for the overall running of the Home, reporting to the Committee on a regular basis. The post carries an attractive salary and relocation support would be available if required.

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

Synod Committee Meetings

In view of the continued uncertainties caused by Covid-19, Synod committees will meet, DV, by teleconference as follows:

Tuesday, October 6:

- 09.10 - 09.40 Church Interests Committee
- 09.50 - 11.20 Training of the Ministry Committee
- 11.30 - 12.30 Sabbath Observance Committee
- 12.40 - 13.40 Overseas Committee
- 13.50 - 14.50 Outreach Committee
- 15.00 - 17.00 Religion and Morals Committee
- 18.00 - 19.30 Publications and Bookroom Committee
- 19.40 - 20.40 Welfare of Youth Committee

Wednesday, October 7

- 10.00 - 13.00 Finance Committee (Rev) *K M Watkins*, Clerk of Synod

Overseas Fund

By appointment of Synod, the special collection on behalf of the Overseas Fund is due to be taken in congregations during September.

W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

Eastern Europe Fund: Anon, Ps 60:4, for the Lord's work in the Ukraine, £100, £100; Anon, to assist with the cost of wood burning stoves and fuel in the Odessa congregation from friends of the work in Australia ("God is our refuge and strength, a very present help in trouble" (Ps 46:1)), £650.

General Fund: Anon, Ps 60:4, £100; Anon, £200; Estate of late Mrs Ishbel MacDonald, £947.92.

Jewish & Foreign Missions Fund: Anon, for Zimbabwe Mission Famine Relief, £350; Anon, Ps 60:4, for Zimbabwe Mission Famine Relief, £200.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Dingwall: *Communion Expenses:* Anon, £50 per Rev AWM.

Inverness: *Bus Fund:* Anon, £20; Anon, for bus drivers, £20, £20, £20. *Sustentation Fund:* Anon, (April & May) £100.

Portree: The family of late Mrs Sarah MacDonald, £215 per Rev IDM.

The commands of the law, its admonitions, and even its reproofs, are acceptable to him who is desirous that nothing may be found in him on which God would look with disapprobation.

John Dick

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

England

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

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

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

Northern Ireland

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

Canada

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

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

USA

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

Australia

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

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

New Zealand

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

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

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

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

Singapore

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

Ukraine

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

Zimbabwe

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

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

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

New Canaan: Church.

Zenka: Church.

Free Presbyterian Church Bookroom

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

E-mail: sales@fpbookroom.org

Book Selection

	RRP	Offer
Southern Presbyterian Pulpit: Sermons by Ministers of the Southern Presbyterian Church , Solid Ground Christian Books, 2020 [1896], pbk, 407 pp	£19.99	£15.99
The Life and Letters of Benjamin Morgan Palmer by Thomas C Johnson Banner of Truth, 1998 [1906], hbk, 698 pp	£17.50	£13.99
Theology as a Life: Theological Discourses by James H Thornwell Solid Ground Christian Books, 2012, pbk, 449 pp	£19.99	£15.99
A Gentleman and a Scholar: A Memoir of James Petigru Boyce by John A Broadus, Solid Ground Christian Books, 2004 [1893], pbk, 387 pp	£17.99	£14.39
Systematic Theology by R L Dabney Banner of Truth, 2002 [1871], hbk, 903 pp	£18.00	£14.39

(Postage is extra)

Subscription rates, including postage:

FP Magazine £26.00 (£2.00 per copy) • YP Magazine £15.00 (£1.00 per copy)

Combined £39.00