

# The Free Presbyterian Magazine

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

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

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**March 2021**

**Vol 126 • No 3**

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## 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.

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**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; **Fifth:** 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, 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, Fort William; **Fourth:** Auckland, 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.

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

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

**December: Third Sabbath:** Bulawayo, Santa Fe.

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Volume 126

March 2021

Number 3

## God's Mighty Hand

For Israel to be able to cross the River Jordan on dry ground was a remarkable display of God's power, as their crossing of the Red Sea had been 40 years previously. In each case, "*the Lord* caused the sea to go back" (Ex 14:21) – not man or any natural phenomenon, though He made use of "a strong east wind" – so that Israel might get safely across to the other side of the water. Yet their enemies, Pharaoh and his army, could not safely make use of the passage through the Red Sea; it was presumption on their part to make the attempt. God provided a safe passage through the sea for His people, not for their enemies.

God had a further purpose in dividing the Red Sea and the Jordan, as Joshua told the Israelites after they had safely crossed the river: "That all the people of the earth might know the hand of the Lord, that it is mighty" (Jos 4:24). The hand of the Lord refers to Him working, and the surrounding peoples – whether Egyptians or Amalekites, or any of the tribes then occupying the land of Canaan – were to realise that, when God acts, He acts in a powerful way. And some of God's works are particularly intended to make a powerful impression on those who see them or hear about them, and this was true of what God did to bring Israel out of Egypt and into the promised land.

Rahab in Jericho bore testimony to the effect that news of the Israelites' crossing of the Red Sea had on the people of her city and farther afield, when she told the spies that Joshua had sent out: "Your terror is fallen upon us, and . . . all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt" (Jos 2:9,10). These people heard of what God had done; they were afraid; they felt weak in the face of such power; but they were not willing to serve this great God who had revealed His power so wonderfully. How common this, sadly, still is: people knowing about the power of God and yet they do not seek to be reconciled to Him!

Rahab was an exception: she confessed, "The Lord your God, He is God in heaven above, and in earth beneath". And we can be sure that her faith

was *saving* faith because of what is said of her in Hebrews 11: “by faith” she “perished not with them that believed not, when she had received the spies with peace” (v 31). She was not only impressed by God’s powerful working but she trusted in Him and so she received into her house those who had come to prepare for the conquest of her city. She trusted in the true God, the God of heaven and earth, as the One who could save her soul.

We too are called: “Come and see the works of God”; in particular, because “He turned the sea into dry land: they went through the flood on foot” (Ps 66:5,6). To see those works we must go to the record of them in Scripture, and we should do so with confidence in the reliability of that record, because the whole Bible was inspired by the Holy Spirit and is therefore without error. And we are to draw the same conclusion as those did who heard about these events immediately after they took place: we are to recognise God’s power in them. We may object that no such miracles happen today; yet we have a record in Scripture of many such events and the record is totally dependable.

Besides, the whole universe is being preserved in existence by the same “hand” that created it in the beginning. And each of us, sinners though we are, is being preserved in this world by the same power. Daniel, when called to interpret the writing that appeared on the wall during Belshazzar’s ungodly feast, faithfully pointed out to the King: “The God in whose hand thy breath is . . . hast thou not glorified” (Dan 5:23). It was God, the living and true God, who was keeping him breathing, but Belshazzar refused to worship Him, even although his predecessor Nebuchadnezzar had been constrained to acknowledge something of God’s power and authority: “The most High ruleth in the kingdom of men, and giveth it to whomsoever He will”. We should ask ourselves if we really, from our hearts, make this acknowledgement, glorifying Him who keeps us alive but could bring our life to an end without a moment’s notice.

When Paul arrived in Athens, he found “an altar with this inscription, TO THE UNKNOWN GOD”. The people must have felt this god was due their acknowledgement in addition to all the other gods they believed in. Athens was then the intellectual capital of the world, yet Paul needed to give the people basic instruction about the true God, the God they did not know. Paul pointed to the evidence all around them of the power of God: He had “made the world and all things therein, seeing that He is Lord of heaven and earth” (Acts 17:24). Today many people deny that there is a Creator – and in countries with a Christian heritage they do so with much less excuse than Paul’s contemporaries in Athens. The present generation very largely feel that they can ignore God and disregard His power.

But Paul impressed on those who were listening to him some of the consequences of what he was saying: the facts that God's power will be shown in raising everyone from the dead, the whole world will be judged righteously, and therefore they were all obliged to repent. They were to turn from their own ways and serve the true God, who had revealed His power as Creator. These are lessons that this rebellious generation urgently needs to learn: in particular, that however persistently they may ignore the existence of God and His power in creating all things, He will yet reveal His power in bringing all from their graves to Christ's judgement seat. And after God's righteousness has been displayed in the judgement, all will be brought either to the eternal blessedness of heaven or sent away to awful, but justly-inflicted, eternal punishment in hell.

In the life of Ruth the Moabite we should see God's power exerted on an individual soul. She had been brought up a heathen, but as she accompanied her mother-in-law, who was returning to Judah, she insisted, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God" (Ruth 1:16). Not only was she firmly attached to Naomi, she was now a sincere follower of Naomi's God. One can only assume that this was the result of what she had seen in Naomi's life and what she had heard from Naomi's lips about the God who made all things and was "merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (Ex 34:6,7).

We must think of Naomi as one of those "epistles" which are "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (2 Cor 3:2,3). The Holy Spirit had worked powerfully in Naomi's heart, producing a godliness that Ruth and others could see, but Ruth actually read this epistle; she paid attention to it and benefited from doing so, for the Holy Spirit worked powerfully in her heart also. Charles Hodge (commenting on 2 Cor 3:3) points out that "the work of redemption and sanctification is always represented in the Scripture as a much higher manifestation of divine power and grace than any mere external miracle". This work of redemption and sanctification is too great for us; it is beyond our power; but how earnestly we should seek, for Christ's sake, that the Spirit would powerfully renew our hearts, making us willing and able to believe in the Lord Jesus Christ and be saved.

Not only did Ruth hear from Naomi of the power of the God of Israel; she was also brought to "fear the Lord". This was a further purpose of God when He brought Israel through the Red Sea and the Jordan: "that ye might fear

the Lord your God for ever” (Jos 4:24). It was one thing for the Israelites to be impressed by God’s wonderful works in working outward miracles for them – not only making it possible for them to walk on dry ground where there was normally a depth of water, but also providing them with food and water as they journeyed through the wilderness, and guiding them by the pillar of cloud by day and the pillar of fire by night. But they must also have a right attitude to this God who had chosen them as His own people. They must fear Him; they must be obedient to Him, not through fear of the consequences of breaking His law but because they wished not to offend Him – because they wished to love Him and so to keep His commands.

Israel was the professing Church of Old Testament times. It was to them that God had revealed Himself, His law and the way of salvation. They were to consider particularly, again and again, how God had revealed His power in delivering them from Egypt and in setting the promised land before them. Day after day, sacrifices were being offered on their behalf, showing how they could be saved through the sacrifice of a substitute. They were being pointed forward to the Seed of the woman (Gen 3:15) who would come in the fullness of time to bruise the serpent’s head and provide salvation for sinners like them, a salvation that included the powerful work of the Holy Spirit in their souls, through which they would be able to fear the Lord.

Salvation is not obtained by means of human righteousness, by keeping God’s law. If we were to earn salvation in this way, we would have to keep the law *perfectly*, and that is altogether impossible for fallen creatures like us. So Paul speaks of “what the law could not do, in that it was weak through the flesh”. But he speaks also of what the all-powerful God did for the salvation of helpless sinners: He sent “His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Rom 8:3,4). There was no limit to the power of God in providing salvation through His Son, and there is no limit to the power of the Holy Spirit in applying the redemption wrought out by the Son.

Israel was to fear the Lord God “for ever”. So parents were to pass on the teaching of Scripture to the children, which is still the duty of parents today. Thus Matthew Henry makes this application of Joshua 4:24: “In all the instructions and informations parents give their children, they should have this chiefly in their eye, to teach and engage them to fear God for ever. Serious godliness is the best learning.” May we seek the godliness which is the work of the Holy Spirit and is given for the sake of Jesus Christ, who “is able also to save . . . to the uttermost” (Heb 7:25). And God’s power to change the hearts of the most rebellious remains totally unchanged.

# Christ's Invitation to the Labouring (1)<sup>1</sup>

A Sermon by Thomas Boston

Matthew 11:28. *Come unto Me, all ye that labour, and are heavy laden, and I will give you rest.*

The great object of gospel preaching is to bring sinners to Christ. The first article in Christianity is, according to John 5:40, "Ye will not come to Me, that ye might have life". The connecting chain is: "To whom coming, as unto a living stone . . . ye also as lively stones are built up" (1 Pet 2:4,5). And it is the last exercise of the Christian; for when finishing his warfare, the invitation is: "Come, ye blessed of My Father, inherit the kingdom prepared for you" (Mt 25:34). It is virtually all that God requires of us: "This is the work of God, that ye believe on Him whom He hath sent" (Jn 6:29). The words of the text are a most solemn and ample invitation which Christ gives to sinners.

For the connection, look at verses 25 and 26 and compare them with Luke 10:21: "Jesus rejoiced in spirit". It was a joyful time to Him when He gave this invitation. He rejoiced in the good news of the success with which the message of the disciples was attended, in the wise and sovereign dispensation of grace by the Father, which He here celebrates – as also upon the view of His own power, where He shows that all power was lodged in Him. The keys of the Father's treasures of grace are in His hand, and whatever is the Father's. He also shows that no one could know the Father but by Him, for that is given to Him only. He opens, as it were, the treasure door to sinners in the text. From the connection of this verse, as just now stated, I would observe that the solemnity of this invitation is most worthy of notice. There seems to be something about it more than ordinary. As,

1. *It was given in the day of Christ's gladness.* He was a man of sorrows, all made up of sorrows. Sorrow, sighing, weeping, groaning were His ordinary fare. Once indeed we read of Him being glad (Jn 11:15), and once of Him rejoicing (Lk 10:21). On this occasion, that thread of sorrow was interrupted; the sun of joy broke out for a little from under the cloud. His heart was touch-

<sup>1</sup>Boston preached a number of sermons on this verse in January and February 1711. This is the first of them and others may be printed in future months. It is reprinted, with editing, from Boston's *Works*, vol 9. It appears here in response to an article by J C Philpot (1802-69) in *The Gospel Standard* for January 2021. Though highly respected for many of his writings, in this extract Philpot speaks thus of the invitations of Scripture and "their limitation". "They are confined to God's quickened family", he claims, and "are circumscribed within a circle . . . descriptive of the characters of those in whose hearts the Spirit of God is at work". Among the verses discussed is the text of this sermon. Boston's view of these invitations is the scriptural one.

ed and, as it were, leaped for joy, as the word signifies (in Greek, “He was exceeding joyful”). At this extraordinary time, He gives the invitation in the text. Hence infer:

(1.) Christ invites sinners with an enlarged heart. Joy enlarges it. His heart is open to you, His arms are stretched wide. You often see Him with sorrow and anger in His face, and so you will not come. Behold Him smiling and inviting you now to Himself, sending love-looks to lost sinners from a joyful heart.

(2.) In the Scriptures we have the expression, “He shall see of the travail of His soul, and shall be satisfied” (Is 53:11). He rejoices but does not rest; He invites sinners to a share, as if all could not satisfy Him, while He has yet an eye upon some who are yet to be His children.

(3.) Nothing can make Christ forget poor sinners or be unconcerned for them. Sorrow could not do it; joy could not do it. Either of these will drive a narrow-spirited man so much into himself as to forget all others. Yet never was Christ’s heart so filled either with sorrow or joy but there was always room for poor sinners there. When He was entering the ocean of wrath, He remembered them (Jn 17) and, as their forerunner, He went into the ocean of joy (Heb 6:20). Like Aaron He carried sinners’ names on His heart when He went in to appear before the Lord in heaven (Ex 28:29).

2. *The invitation was given at a time when a great breach was made in the devil’s kingdom* (compare Lk 10:17,18). Christ was now beginning to set up a new kingdom, and he sends out 70 disciples. He was to bring the people out of the spiritual Egypt. The success of the disciples was a fair pledge of the devil’s kingdom coming down and of the deliverance of sinners. And when the news of it comes, His heart rejoices and His tongue breaks out in this invitation to the devil’s captives, to come away upon this glorious signal. As He had begun to perform His part of the covenant, the Father had begun to perform His part, which made His heart leap for joy and set Him on to cry that they would all come away as disciples, to pursue vigorously the advantage which was gained: “He shall drink of the brook in the way, therefore shall He lift up the head” (Ps 110:7). Hence infer:

(1.) Christ’s heart is set upon the work of saving sinners. You see no undue haste, but He would have no delays. He puts His hands to the work, calling, “Come unto Me”. He preferred it to the eating of His bread, and what else is the meaning of all the ordinances and providences you meet with? The answer is:

(2.) Christ would have you to come, taking encouragement from the example of others that have come before you. A gap has been made in the devil’s prison; some have made their escape from it already. Will you not



follow? The Lord has set examples for us, both of judgement and of mercy. In the beginnings of the Jewish Church, there was an example of God's sovereignty in the destruction of Nadab and Abihu (Lev 10:1,2); and in the beginnings of the Christian Church, in the death of Ananias and Sapphira (Acts 5); of mercy, in the Jewish Church, Rahab the harlot, besides Abraham, an idolater, the father of them all (Jos 2, compare Is 51:2), and in the Christian Church, Paul the blasphemous persecutor (1 Tim 1:16). Hence infer:

(3.) However full Christ's house may be, there is always room for more; He does not weary of welcoming sinners; the more that come the better. Christ's harvest is not all cut down at once, nor His house built in a day; if the last stone was laid on the building, the scaffolding of ordinances would be taken down and the world be at an end. But none of these has hitherto taken place; therefore yet there is room: "I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion" (Joel 3:21).

3. This invitation is given on a solemn review of that fullness of the *all* that the Father has lodged in the hand of the Mediator, and that alone. No sooner does the Father lead Him into those treasures but, as it were, Christ says, This and this is for you, sinners; here is a treasure of mercies and blessings for you; pardon, life, peace are all for you. Come therefore unto Me, the Father has delivered them into My hand, I long to deliver them over. Come therefore to Me, and I shall draw out my fullness from there to you.

Christ had received a kingdom from the Father; it was as yet thinly peopled, and so He calls you to come to Him, that you may be happy in Him. He has no will to enjoy these things alone, but because He has them, He invites you to take a share.

**Doctrine.** As the fullness lodged in the Mediator has a free vent in His heart, so it seeks to diffuse itself into the souls of needy sinners.

Jesus Christ longs to make sinners the better of that all-fullness that is lodged in Him by the Father. Christ speaks here to us as the true Joseph (Gen 45:9-11). As Joseph invited his brethren to come and dwell with him, so Jesus cordially invites us and promises us a share of the fullness which He Himself possesses.

**1. I shall give some reasons,** or show why Christ is so liberal to sinners:

(1.) Because the Father has given Him for that end: "Behold, I have given Him for a witness unto the people, a leader and commander to the people (Is 55:4). The Father had thoughts of love to man; His love purposed to distribute a treasure of mercy, pardon and grace to lost sinners; but His justice would not allow His giving them this treasure directly out of His own hand; therefore He gave it to the Mediator to distribute. An absolute God is a consuming fire; so guilty creatures, as stubble, could not endure His heat

but would have been burnt up by it; therefore he set His own Son, in man's nature, as a wall between Him and them; He gave Him the Spirit without measure. Not only a fullness of sufficiency, but an abundance of blessings, is laid up in Him; for "it pleased the Father that in Him should all fullness dwell".

(2.) Because He received a fullness of treasure for that very end: "For their sakes I sanctify Myself, that they also might be sanctified through the truth" (Jn 17:19). The first Adam got mankind's stock; he soon lost it all. Christ takes the elect's stock in His hand for their security, and so He is given for a covenant of the people. He takes the burden upon Himself for them, and takes on Him the administration of the second covenant, that it might be a better covenant with them than the first.

(3.) Because He bought these treasures at the price of His blood on their behalf: "He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name" (Phil 2:8,9). The Son of God, who is Lord of all, needed no exaltation in the court of heaven, being equal with His Father; but His design was to exalt man's nature, to make those that were the children of the devil friends to heaven, and prepare room for them there. He said, "I go to prepare a place for you" (Jn 14:2). No wonder then that He should long to see the purchase of His blood, the fruit of the travail of His soul, come to Him.

(4.) Because of His love to them. Where true love is, there is an aptness to communicate; the lover cannot see the beloved in need of what he can provide. God's love is a giving love: He "so loved the world, that He gave His only begotten Son" (Jn 3:16). Christ's also is such love; He loves indeed: He "loved [us], and gave Himself for [us]" (Gal 2:20).

For the *application* of this doctrine, I only add an exhortation. Come to Christ then, O sinner, upon this His invitation and do not refuse His blessed call. To enforce this I urge these motives:

(1.) There is a fullness in Him, all power is given to Him. Whatever you lack, He has power to give it to you; the Son of man had power, even on earth, to forgive sins. Grace outside you or grace within you, He is the dispenser of all: "Of His fulness have all we received, and grace for grace" (Jn 1:16). He is the great Secretary of heaven; the keys hang at His girdle; He shuts and none can open; He opens and none can shut.

(2.) You are welcome to it. He does not have it to keep it but to give it out, and to whom but to needy sinners? Even the worst of you are welcome, if you will take it out of His own hand: "If any man thirst," says He, "let him come unto Me, and drink" (Jn 7:37).

(3.) Would you do Christ a pleasure? Then come to Him. "He shall see of the travail of His soul, and shall be satisfied" (Is 53:11). Would you content and ease His heart? Then come. It is a great ease to full breasts to be sucked. The breasts of His consolations are full; hear how pressingly He calls you to suck! "Eat, O friends; drink, yea, drink abundantly, O beloved!"

(4.) Would you fall in with the purposes of the love of the Father and the Son in the mystery of salvation? Then come to Him. Why is a fountain opened but that you may run to it and wash? Do not shut up against yourselves what God and Christ have opened.

**2. The persons invited.** These are they that labour and are heavy-laden. The word *labour* does not signify every kind of labouring, but a labouring to weariness, and so some understand the word as *weary*. *Heavy laden* are they that have a heavy burden on their back which they are not able to bear.

Who are meant by these terms? I cannot agree with those that restrict these expressions to those that are sensible [or, conscious] of their sins and misery, of being without Christ, and are longing to be rid of them. But I think it includes all that are out of Christ, sensible or insensible – that is, those that have not had, and those that have had, a law-work on their consciences. And to fix this interpretation, consider:

(1.) The words apply to all that are out of Christ, and none have any right to restrain them. None more properly labour, in the sense of the text, than those that are out of Christ, seeking their satisfaction in created things: "All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing" (Ecc 1:8). And who have such a burden of sin and wrath upon their back as they have? The word properly signifies a ship's lading, which, though insensible of it, may yet sink under the weight.

(2.) "The whole world lieth in wickedness" (1 Jn 5:19), as men in a deep mire, still sinking. Christ came to deliver men out of that situation, having taken upon Him our nature (Heb 2:16) – He caught hold (the Greek word indicates) of our nature as one does of a drowning man, as He did of Peter when sinking (Mt 14:31). And what are the invitations of the gospel but Christ putting out His hands to sinking souls, sinking with their own weight?

(3.) The words, in other parts of Scripture, are without controversy applied to the most insensible of sinners. See what labour and weariness! "Behold, is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?" (Hab 2:13). In the most solemn invitation to Christ, in all the Old Testament, the word *labour* is so used: "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?" (Is 55:2). In Luke 11:46, "Ye lade men with burdens grievous to be borne", *lade* is the same word used in Isaiah 1:4,

“Ah sinful nation, a people laden with iniquity”. Were they sensible? Far from it; for “Israel doth not know, My people doth not consider” (Is 1:3). And in 2 Timothy 3:6 it is said, “Silly women, laden with sins, led away with divers lusts”.

(4.) Consider the parallel text: “Ho, every one that thirsteth” (Is 55:1), where we are to understand by “the thirsty”, not so much those that are thirsting after Christ, as those that are thirsting after happiness and satisfaction, seeking to squeeze it out of created things. The thirsty invited are the same as those that are spending their “labour for that which satisfieth not”, but those that are thirsting after Christ do not labour in this way.

(5.) If the words restrict the call to sensible sinners, then the greater part of sinners are excluded. Then the text is no gospel-truth at all, for all without exception that hear the gospel are called to come to Christ: “Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me” (Rev 3:20). If any “man” is not called, they have no warrant to come; then rejection of the gospel – as in the case of the heathen – is not their sin, which is absurd.

(6.) This is a most solemn invitation to come to Christ; and if I say it is the most solemn, there is some ground for it, by what I said before. And shall a verse be judged restrained that so expressly and solemnly comes from the fullness of power lodged in Christ – as the one just quoted (Rev 3:20), where there is no shadow of restriction? Besides, such a restriction may well be a snare to an exercised soul, which ordinarily, by a legal disposition in all, will not accept that they may come to Christ, because sin does not feel heavy enough to them. But although sinners will never come to Christ till they see their need of Him, I will ever preach that all, under pain of damnation, are obliged to come to Him, and that they shall be welcome when they come, no matter what their case is. And I will ever preach that such as are willing to come ought not to stop because of a defect in what they are sensible of, but come to Him that they may get a true sense of sin unto repentance; for He is “exalted . . . a Prince and a Saviour, for to give repentance to Israel, and remission of sins” (Acts 5:31).

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If there be a God that takes care of His own in evil days, do not you be distractedly careful what will become of you in such times. You cannot see how it is possible for you to escape, but the Lord knows how to deliver when you do not (2 Pet 2:7-9). Little did Lot know the way and manner of his preservation till God opened it to him; nor Noah till God contrived it for him. There was no way to be contrived by them for escape; He that knew how to deliver them can deliver you also.

The fear of God is the most effectual means to extinguish the sinful fear of men and to secure us from danger.

*John Flavel*

## A Remarkable Experience (2)<sup>1</sup>

### A Letter from *John Campbell*

Let us now turn a leaf and contemplate the dawning of a glorious day – the rising of the Sun of righteousness, with healing under His wings. On the evening of 26 January 1795, the Lord appeared as my deliverer. He commanded and darkness was turned into light. The cloud which covered the mercy seat fled away. Jesus appeared as He is! My eyes were not turned inward but outward. The gospel was the mirror in which I beheld Him. When the Lord first visited Saul on the highway, he knew in a moment that it was the Lord. So did I; such a change of views, feelings and desires suddenly took place in my mind, as none but the hand of an infinite Being could produce. Formerly I had a secret fear that it was presumption in me to receive the great truths of the gospel; now there appeared no impediment. I beheld Jesus as the speaker in His Word, and speaking to me. When He said, Come, I found no difficulty in replying, Yes, Lord; Thy pardoned rebel comes.

If not the grace of God, what else could effect such a marvellous change? I chiefly viewed the atonement of Jesus as of infinite value, as a price paid for my redemption and cheerfully accepted by the Father. I saw love in the Father, Son and Holy Spirit, all harmonising in pardoning and justifying me. The sight humbled and melted my soul. Looking to what I *felt* was no help to my comfort: it came directly from God, through His Word.

The following evening, about nine o'clock, while sitting before the fire, writing to a minister friend, I had such a charming, surprising view of sovereign, pardoning, redeeming, unmerited mercy that I was hardly able to bear it. The great doctrines of redemption, as stated in the Bible, opened to my view in a way I never experienced before. I beheld a crucified Jesus nigh me in the Word. I threw away the pen, and turned to see this great sight. I looked steadfastly to the Lamb suffering for me. So much was I overpowered with the magnitude of the discovery of eternal, boundless love and grace in Christ that I felt a difficulty in breathing.

This view of my redeeming God in Christ completely swept away all the terrible horrors which had so long brooded over my mind, leaving nothing behind but filling me with a joy and peace more than human – truly divine. I sat pensive, at one time beholding the pit from whence I was redeemed; at

<sup>1</sup>This is the second part of a letter written to John Newton on 1 July 1795 and taken, with editing, from *The Free Presbyterian Magazine* for December 1902. The first section, printed last month, told of a severe spiritual trial that Campbell (1766-1842) had endured. This final section speaks of the deliverance he experienced. Campbell later became a minister and settled in London. He became prominent in the London Missionary Society.

another, the hope to which I was raised. My soul rushed out in wonder, love and praise, emitted in language such as this: Wonderful mercy! Why me? What is this? Thanks be to God, who giveth me the victory through Jesus Christ, my Lord.

Shuddering at sin, as pardoned; wondering that ever I could have been guilty of such transgressions, I continued sitting, wrapped up in silent wonder. For long afterwards, when I thought of my hopes, I leaped for joy; I really had a glad heart. This visitation also created an extent of mildness and complacency in my temper that I never felt before. I felt a burning love rising in my heart to all the brethren in Christ, with a strong sympathy to all such as were not born of the Spirit. I earnestly breathed after their being brought into the family of Christ.

A light quite new to me shone upon Scripture. Passages which formerly appeared hard to be understood seemed plain as ABC. Earthly crowns, sceptres and thrones appeared quite paltry in my eyes and not worth desiring. I felt a complete contentment with my lot in life. I trembled to think of any abatement of my faith, love and feelings; it required resolution to be resigned to remain long in the world. Indeed I could scarce admit the idea of long life; I feared the trials and vicissitudes connected with it, but was completely silenced with that noble saying of our reigning Redeemer, "My grace is sufficient for thee". I saw I was fully warranted to mind the things of today, leaving the concerns of tomorrow to His wise disposal. I felt it easy to introduce spiritual conversation wherever I was and to recommend Christ wherever I went. I saw that everything acceptable to God, or comfortable to ourselves, was the product of God's power. I saw the folly and criminality of being too much in company, though composed of the best people in the world. I feel nothing more conducive to internal peace and prosperity than a regular, meek, even way of life.

I cannot close this detail without adding that, in the time of my affliction, the doctrine of election appeared irritating and confounding; now it appears marvellously glorious and truly humbling. I pity Arminians, and every person who is offended with this doctrine, however secretly. It is a convincing proof to me that there is a great defect in their faith and love, and a lack of submission to plain Scripture. In my worst time I saw election to be a truth, only I wished it had not been true, and often it seemed a check to every exertion; but to deny that it is contained in the Bible appears to me next door to downright Deism.<sup>2</sup>

I now stand on a shore of comparative rest. Believing, I rejoice. When in

<sup>2</sup>A belief in a God who, following creation, has left it to itself – as a watch, after being wound up, is left to run down.

search of comfort, I resort to the testimony of God; this is the field which contains the pearl of great price. Frames and feelings, like other created comforts, pass away, but the Word of the Lord endureth for ever. What an unutterable source of consolation it is that the foundation of our faith and hope is ever immutably the same! The sacrifice of Jesus is as acceptable and pleasing to the Father as ever it was. To this sacrifice I desire ever to direct my eye, especially at the first approach of any gloom or mental change.

After my deliverance, my ideas of many things were much altered, especially about faith. I perceive that this principle in the mind arises from no exertion in the man, but the constraint of evidence from without. The Spirit takes the things of Christ and reveals their reality and glory in such a manner to the mind of man that it is not in his power to refuse to believe. It is no mighty matter, nor is it in any way meritorious, to believe that the sun is shining when our eyes are dazzled with the beams. The internal evidence of the truth of revelation had ten thousand times more effect on my mind than all its external evidence. There is a divineness, a glory and excellence in the Scriptures that is perceived by enlightened minds; yet they cannot so describe it as to make it intelligible to an unregenerate person.

Formerly the major part of my thoughts centred either on the darkness I felt or the light I enjoyed; now they are mainly directed to Jesus and what He had done, suffered and promised. And I do find that, when the eye is thus single, my whole frame is full of light.

Formerly, I felt a constant propensity to talk of my doubts, fears, darkness etc; now I feel a similar inclination to hint at my enjoyments, faith, love, triumph etc.

Formerly I had a certain kind of pleasure in hearing people complaining, talking of their bondage etc; now it tries my patience, for the foundation of faith and hope appears so immovably firm. At the same time, I hope I possess tender sympathy for all such, and my prayer is that Jesus may loose their bonds and set them free.

I plainly perceive the truth of what you have more than once told me: that a name among men is a poor thing. It can give no relief in temptation, nor in a dying hour. I never till now saw occasion for that Divine exhortation, "In your patience possess ye your souls" (Lk 21:19). But after taking a survey of eternal happiness, I see much need of patience to wait till my appointed moment will arrive.

Formerly when a friend or a minister, especially the latter, said a certain feeling was an evidence of grace, I snatched at it and took comfort; now nothing of this kind affects me unless I perceive that it is evidently founded upon Scripture.

While remarkable visitations continue, I believe the subject of them will be remarkably humbled; but after they have passed he is apt to be proud and boast of these very things which ought to operate in an opposite manner. Such is human depravity. Witness the case of Paul, who got a counterpoise to his rapturous discoveries (2 Cor 12:1-10). Of this you kindly cautioned me some months ago, when I did not so well understand it.

My mind is wonderfully led out to gaze at the admirable skill of God in His works of creation. I perceive a fund of wisdom displayed in the formation of a pile of grass, or a solitary weed on the roadside. As for His works of providence, they appear a second revelation, only not written.

Now to finish this long letter, I solemnly declare I had no more hand in my deliverance from my dismal situation than the child unborn. My attention was invisibly, instantaneously and powerfully drawn to the truth; I saw it to be God's truth – God's truth and truth to me. I now hold communion with God as my Father, Jesus as my Saviour, the Holy Spirit as my continued helper and sanctifier, with confirmed angels and men as my brethren. I value the communion of saints below. All is the doing of the Lord and shall eternally be wondrous in my eyes.

## Effectual Calling<sup>1</sup>

### 5. It Is Holy

*James Foote*

Effectual calling is *a holy calling*. So it is expressly described in 2 Timothy 1:9: God “hath saved us, and called us with a holy calling”. It is holy, as it is the work of the Holy Spirit, as it is the beginning of all true holiness in the soul, and as it is the sure forerunner of all progressive holiness in the life.

Effectual Calling is a holy calling, as holiness is the great object to which believers are called. Thus Paul addresses the Christians at Rome as “the called of Jesus Christ . . . beloved of God, called to be saints,” that is, holy persons. And he addresses his First Epistle to the Corinthians “unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints”. So Jude addresses his Epistle “to them that are sanctified by God the Father, and preserved in Christ Jesus, and called”.

Holiness is conformity in heart and life to the image and will of God. Its author, or the agent who produces it, is the Holy Ghost; hence it is called

<sup>1</sup>Taken, with editing, from Foote's *Treatise on Effectual Calling*. Foote (1781-1856) was a minister in Aberdeen, latterly in the Free Church. January's section emphasised that this calling always prevails.



“sanctification of the Spirit”, and the means by which He produces it is “the belief of the truth”, according to the prayer of the Lord: “Sanctify them through Thy truth; Thy word is truth”. When a man is effectually called, he is brought to receive the truth, which is the means of sanctifying him; or, as it is expressed in the words already quoted, he is “called with a holy calling”. In conformity with this, we have these exhortations: “This is the will of God, even your sanctification . . . God hath not called us unto uncleanness, but unto holiness”; “As He who hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy” (1 Th 4:3,7; 1 Pet 1:15,16).

Now right consideration of the holiness of effectual calling leads directly to sound views, both of the gospel way of attaining to holiness and of holiness itself – as a consequence and evidence of our being in a state of salvation, or saved and called. Whatever regard men may profess for holiness, and whatever exertions they may make after it in their own way, they are here taught that it is only attainable through obeying the gospel call – the offer of salvation by Christ. The people of God are not described as holy in order that they may be called, but as called in order that they may be holy – not as saints first and then called, but as called to be saints.

Here also we are taught that holiness is the great external evidence of effectual calling. Where holiness is missing, it is altogether preposterous for men to imagine that they are converted; but where it is found, there is proof that they are saved and called. Where the works of the flesh are manifest, there the flesh, or the carnal mind itself, is also manifest; but where the works of faith and the fruits of the Spirit are seen, there faith itself and the indwelling of the Spirit are certainly seen also. Thus the true scriptural doctrine of effectual calling is, in all its bearings, a doctrine “according to godliness”.

If you then acknowledge, according to the clear declaration of Scripture, that without holiness “no man shall see the Lord” and if you desire to “follow” holiness, see that you comply with the invitation of mercy, in order to attain true holiness. Remember that you cannot have the character of a Christian without getting into the state of the Christian. You cannot become holy merely by saying, I shall be holy. Nor can you become holy by any independent resolution or effort – even through means which God has appointed and blesses to make a holy change in sinners. As a man who is labouring under a severe bodily disease cannot become well, or perform the work of one who is in health, by any mere act of will or by any bodily effort – that is, he cannot feel and act like a man in health till he is really restored to health – so it is spiritually!

It is certainly better that men who are still under the guilt of sin should

restrain their temper and conduct than give way to unbridled iniquity. But you can have no success in prosecuting genuine, acceptable holiness as long as you continue under a sentence of condemnation. The gospel is devised to save sinners, not only from wrath by faith in Christ, but from sin itself, by kindling up the love of God in their souls and so leading them willingly and cheerfully to obey His laws. Receive then the Lord Jesus Christ, so that you may so walk in Him. If you get rid of the burden of guilt, you will get free from the bondage of corruption. If you glory in the cross of Christ, then the world will be crucified to you and you to the world. Do not resist the grace of God that brings salvation; this grace teaches sinners to deny ungodliness. Proceed in this most important pursuit in the right manner, and proceed forthwith. Now is the time for acquiring that holiness which is found to be inseparably connected with happiness.

Now the outward call is given; now the Saviour is ready to receive you; now the Spirit is ready to purify your soul through the blood of the everlasting covenant: but no one can tell how soon you may pass where no watchman lifts up the voice, no Saviour can be found, no Spirit strives; but where the decisive words shall break on every ear: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still".

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## Desires for Grace (1)<sup>1</sup>

*Thomas Brooks*

*True desires for grace is grace; true desires after Christ and grace and holiness is grace.* He who sincerely desires to believe, he does really believe; and he that sincerely desires to repent, he does really repent; and he that sincerely desires to obey the Lord, to fear the Lord and to serve the Lord, he does really obey the Lord, fear the Lord and serve the Lord.<sup>2</sup> It is the first step to grace for a man to see his heart empty of grace; and it is the first degree of grace for a man to desire grace.

Mark, all true desires of grace have the very nature and truth of grace in them, as there is true fire in a spark as well as in a flame, and true water in a drop as well as in a stream, and true light in a beam as well as in the sun, and true gold in the very filings of gold as well as in the whole wedge of gold; the least of anything partakes of the nature of the whole (Is 55:1,2,

<sup>1</sup>Taken, with editing, from *A Cabinet of Jewels*, in Brooks' *Works*, vol 3. This is the first of two instalments.

<sup>2</sup>1 Pet 2:3,4; 2 Chr 30:18,19; Mt 7:8; Ps 42:1,2, 63:1.

65:1; Jn 7:37). True desires of grace argue a state of grace and salvation: “Lord, all my desire is before Thee, and my groaning is not hid from Thee” (Ps 38:9); “Blessed are they which do hunger and thirst after righteousness, for they shall be filled” (Mt 5:6), or as the Greek runs, “they that are hungering and thirsting” – intimating that, wherever this is the present disposition of men’s souls, they are blessed: “And let him that is athirst come. And whosoever will, let him take the water of life freely” (Rev 22:17).

Sincere desires of grace are those holy seeds, those divine beginnings of grace in the soul, out of which grace springs and grows up to its measure and perfection.<sup>3</sup> Look, as no man can sincerely seek God in vain, so no man can sincerely desire grace in vain. A man may love gold, yet not have it; but no man loves God, but is sure to have Him. A man may desire wealth and yet never be the nearer for it, but no man ever sincerely desired grace and missed it. And why? It is God that has wrought this desire in the heart, and He will never frustrate the desire that He Himself has wrought there. Let no man say, I have no faith, no repentance, no love, no fear of God, no sanctifying or saving grace in me. Does he see a lack of those things in himself? Yes, this is what so grieves him: he cannot love God, stand in awe of Him, trust in His mercy, or repent of sin as he should. Yes, but does he seriously and sincerely desire to do so? Yes, he desires it above all things in the world, and would be willing, as it were, to buy even with a whole world the least measure or drop of such grace.

Now let me ask him, Who is it that has wrought this desire in him? Not the devil, for he would rather quench it than kindle it in him; not his own corruption, for that is naturally averse to everything that is good; it must then be the work of the Spirit of God, who works in us “both to will and to do of His good pleasure”, and who pronounces all them blessed that thus desire grace. “When I have a good desire,” says one, “though it does scarcely show itself in some little, slender sigh, I must be assured that the Spirit of God is present, and works His good work.”<sup>4</sup> Wicked men do not desire the grace of the Holy Spirit, whereby they may resist sin, and therefore they are justly deprived of it, for he that earnestly desires the Holy Ghost has it already, because this desire of the Spirit cannot but be from the Spirit.

“Our faith”, says another, “may be so small and weak, as it does not yet bring forth fruits that may be lively felt in us; but if they who feel themselves in such a state desire to have these feelings of God’s favour and love, if they ask them from God by prayer, this desire and prayer are testimonies that

<sup>3</sup>Augustine: “Where there are sincere desires of grace, there are the seeds of grace, the conception of grace, the buds of grace”.

<sup>4</sup>Ursinus’ *Catechism*.

the Spirit of God is in them, and that they have faith already, for is such a desire a fruit of the flesh or of the Spirit? It is of the Holy Spirit, who brings it forth only in such as He dwells in.<sup>5</sup> Then those holy desires and prayers, being the motions of the Holy Ghost in us, are testimonies of our faith, although they seem to us small and weak. As the woman that feels the moving of a child in her body, though very weak, assures herself that she has conceived and that she goes with a live child; so if we have these holy affections and desires already mentioned, let us not doubt that we have the Holy Ghost dwelling in us, who is the Author of them, and consequently that we also have faith.

Again, says the same author, (1) If you have begun to hate sin and flee from it; (2) if you feel that you are displeased at your infirmities and corruptions; (3) if, having offended God, you find a grief and a sorrow for it; (4) if you desire to abstain from sin; (5) if you avoid the occasions of sin; (6) if you make endeavours against sin; (7) if you pray to God to give you grace; all these holy affections, proceeding from none other than the Spirit of God, ought to be as so many pledges and testimonies that He is in you. It is as impossible for us naturally to do the least good, or to desire the least grace, as it is for a toad to spit cordials (Phil 2:13, 2 Cor 8:12). Sincere desires after God and Christ and grace are sometimes all that the people of God find in themselves.

This was all that Nehemiah could say of himself and the rest of his brethren (Neh 1:11) that they desired to fear God's name. And so the Church: "The desire of our soul is to Thy name, and to the remembrance of Thee. With my soul have I desired Thee in the night" (Is 26:8,9). So the spouse (Song 3:1-3). So David (Ps 27:4, 42:1,2, 63:1)

They should be sure of grace that have an unfeigned desire of it. This is a maxim that we must live and die with: no man can truly desire grace but he that already has grace; certainly he that desires grace has grace to desire it. It is an infallible sign: the man already has some measure of grace that seriously desires to have it. He would never seriously desire to fear God who does not stand in some awe of Him already; nor would he ever desire seriously to love God who has no love to God already; nor would he ever seriously desire to believe who has no faith already; nor would he ever seriously desire to repent that has not already repented; nor would he ever seriously desire sanctifying grace whose heart is not in some measure already sanctified by the Spirit of grace.

<sup>5</sup>John Taffin of Amsterdam, whose searching little treatise, *Of the Marks of the Children of God, and of their Comforts in Afflictions*, was translated by Prowse in 1590 and was long a favourite among the Puritans (A B Grossart).

# Learning to Be Content<sup>1</sup>

*Henry Martyn*

*August 30.* In prayer, after mentioning before the Lord the state of India, and His promise for the conversion of all men,<sup>2</sup> and the lack of success his faithful servants had met with, I said that I, a poor feeble worm, should certainly be swallowed up and lost in the difficulties, unless God should show to the world that He still reigns.

The hope, that the Lord might perhaps be pleased to make use of me, inspired me with great ardour and I sat down to consider the subject; I could not see that anything was to be done till I had learnt by actual contact with the people of India, to enter into their minds and views. Only in this way could I learn to answer the objections they would make to the truths of the gospel. I read some chapters of Acts, to see how the apostles addressed ignorant heathens; and afterwards Brainerd's description of the difficulties which attended his mission. But this is outward; my soul lacks the spirit of prayer. The work is easy to God. The Lord awaken me to spiritual earnestness!

*September 1.* A very melancholy Sabbath. I continued very ill the whole morning, and indeed the whole day; I got into my bunk about 7 and, being a little more at ease, sought communion with God. At different times of the night, as I lay awake, I experienced the consolations of God – not so great as to give me joy, but enabling me to suffer with tranquillity. On the whole, I have reason to adore His mercy that my spirit has not been tried as three weeks from today. I longed to die, rather even than be well and be with my friends. Death was the best consolation I could find, as I had not enough of the presence of my heavenly Friend to be able to rejoice at suffering for Him.

*September 3.* A day of bitterness and distress. What I suffer is only the common evils of life. All I can say is: The Lord have mercy on me! I would rather be cut in pieces than deny my Saviour, by forsaking this part of His work which He assigned me.

After dinner, got nigh to God in prayer, but if I got on a little, I was at once carried back where I left off. My soul was influenced with something of ardour to be doing the Lord's work. I am not anxious about life. There is reason to fear lest the Lord in wrath should send me back to England, as unworthy to proceed on so high an errand. But rather may He graciously fit

<sup>1</sup>Taken, with editing, from *Journals and Letters of the Rev Henry Martyn BD*. Martyn (1781-1812) was a noted English missionary to India and Iran who made a major contribution to Bible translation in these countries. He died at the age of just 31. This extract from his journal comes from the time of his voyage to India in 1805.

<sup>2</sup>Presumably Martyn is referring to the promises in the Bible of worldwide conversion.

me for it, if it is His will! After being on board for seven weeks, we are not yet west of Ireland. But were I blessed with a humble, contented mind – as I desire to be – no earthly trifles would move me. “I have learned, in whatsoever state I am, therewith to be content. . . . I can do all things through Christ which strengtheneth me.” At night I resolved, in the strength of God, to make an effort to rise above present afflictions, and be happy and contented in God. Felt much returning joy and peace.

*September 4.* I was taught in my prayer today the necessity of living by faith. It was a relief to my soul to declare to God my utter insufficiency for all good, and to obtain contentment and joy in His service must be the gracious gift of His Holy Spirit. With this I felt a very serene assurance that God would work all my works in me, that I should be created anew in Christ Jesus unto good works. Read Galatians and meditated. It was then suggested to me: Think no more of anything but suffering in this life; you are an exile from your native country and friends; do not think of seeing them anymore.

Major D had been giving me an account of what would be my situation in India. I sat musing upon it on deck, without being able to find one single ray of comfort, but what should come from the presence of God. It was now in vain to look forward to anything on earth. In mute astonishment therefore I looked forward and surveyed the scene. The pleasures and comforts of this life, such as are allowed to God’s children, I was entirely excluded from them. After a little time, I quietly looked upon this as my portion and made up my mind to expect nothing but suffering every day. The thought was not so overwhelming, but it solemnised my mind exceedingly, and I felt weaned from the world to a degree I never experienced before.

*September 5.* Rose without strength or spirits to dress myself. As long as I could sit in my cabin, I passed about three hours, in reading and prayer. I found many of the psalms in exact unison with my feelings, and this was a great comfort to me, as I found that some of the children of God had been in circumstances as distressed as mine. In the afternoon I could do nothing but sit holding my head in my cabin. Here I was assaulted with a sense of guilt, lest I was giving way to laziness, in not stirring up myself to pray and labour for God. After 10 I revived considerably in my spirit.

In prayer I saw reason to be humbled for the vain-glorious desire I had shown to manifest my contempt of death, but now I find it impossible to approach God except as the most abject of creatures. My grief is that I cannot set my affections upon things above. The world in a particular form has a hold upon my soul, and the spiritual conflict is consequently dreadful. Only such assurances as, “Without Me ye can do nothing”, could support me from sinking into deep despondency. God will not cast off His people. I am

now in the fire, fighting hard. O for strength to carry me through! Outward and inward trials threaten to destroy me, but I will put my trust in God. “I shall yet praise Him, who is the health of my countenance and my God.”

*September 6.* The storm continued to increase during the night. Two of the sails were torn to pieces. The violence of the wind in the rigging and the confusion on deck prevented me sleeping. I was chiefly led to think of the many poor souls in the ship; the thought of them reminded me of my own lukewarmness and unfaithfulness; but all this only made me feel more deeply the necessity of the Redeemer’s righteousness. At night, when the wind abated, I read Whitefield’s journal and, observing how he acted on such an occasion, I was cut by it to the heart at the sense of my lukewarmness.

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## New Obedience<sup>1</sup>

*Ashbel Green*

The term *new obedience*, used not only here but in another answer of the *Catechism*, seems to demand some special attention. Why, it may be asked, is the obedience called a new obedience, which the true penitent endeavours after? In what respects is it new?

I answer, 1. It is new in regard to its *extent*. Impenitent men may render a partial outward obedience to the commands of God, but they never go further. But the true penitent says with the Psalmist: “Then shall I not be ashamed, when I have respect unto all Thy commandments”. He does not take one duty and leave another; he has no satisfaction in obeying the second table of the law while he disregards the first; he does not separate the duties which we owe to God, our neighbour and ourselves; he does not sever the feelings and affections of his heart from outward visible actions. In a word, new obedience is impartial and universal in regard to its objects, though it is imperfect in degree. The true penitent says with David: “I esteem all Thy precepts concerning all things to be right; and I hate every false way”.

2. This obedience may be called new because it *proceeds from new principles and motives*. Men in their natural state are often influenced to perform what they call duty; as to the external act; they do so because of the dictates of natural conscience, from a regard to their own interest or reputation, from a mercenary hope of heaven, or from a slavish fear of hell. But evangelical obedience – the obedience of every true penitent – springs from a character

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<sup>1</sup>Taken with editing from Green’s *Lectures on the Shorter Catechism*, vol 2. Green (1762-1848) was a Presbyterian minister who became President of the College of New Jersey. This extract comes from a lecture on the question, “What is repentance unto life?”

entirely different. Its origin is the imparted grace of God, and it flows forth as the expression of faith and love.

“The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.” “Show me thy faith by thy works.” “Whatsoever is not of faith is sin”. “This is the victory that overcometh the world, even our faith” – “faith that worketh by love”. “Love is the fulfilling of the law.” “If ye love Me, keep My commandments.” “The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him that died for them, and rose again.”

A slave obeys his master through fear, a dutiful child obeys a kind parent from love. Here is the grand difference between every legalist and every child of God. All the obedience rendered by the legalist to what God requires is through servile fear; that of the child of God is from filial love. The legalist, moreover, obeys so that he may merit a reward. He whose repentance is unto life thinks of no merit as worthy of reward, but the infinite merit of Christ, and considers his own imperfect obedience as making no other return to his Saviour than an expression of gratitude, a very inadequate expression for Christ’s unmerited, infinite favour. When therefore an individual ceases to obey from fear and begins to obey from love, he ceases to think of earning a reward and thinks only of expressing humble gratitude, his obedience may be called, with emphatic propriety, a new obedience.

3. The obedience is new because he who renders it *relies no longer on his own strength* to effect his purpose, but on the strength of another. Once he made resolutions and attempted duties with a feeling of entire self-sufficiency. Now he feelingly believes the words of Christ: “Without Me ye can do nothing”; and he speaks and acts as Paul did when he said, “Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God;” yet “I can do all things through Christ which strengtheneth me”.

4. This obedience may be called new because, in yielding it, *the aim is new*. Unsanctified men have always some selfish end in view; in all they do; they regard, supremely and solely, their own advantage or happiness. It is otherwise with him who is renewed in the spirit of his mind. He does not indeed disregard his own happiness; but he has learned that the glory of God, as the highest and best of all objects, should be supremely regarded in all he does; and that if he thus regards it, God will take better care of his happiness than any care which he can take of it himself. He therefore heartily approves of, and constantly endeavours to obey, the command, “Whether ye eat or drink, or whatsoever ye do, do all to the glory of God”.



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For all these reasons then, the obedience of him whose repentance is unto life may, with emphasis, be described as *new obedience*.

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## Zimbabwe Mission News

*Rev J B Jardine*

**Z**imbabwe is suffering its second peak of Covid-19, which has resulted in more infections and deaths from the disease than in the whole of 2020. The highest levels of infection and deaths are in the two largest cities, Harare and Bulawayo. Oxygen therapy has been made more readily available over the last number of months, but the number of intensive care unit (ICU) beds remains low.

**Head Office.** Mr M A Mpofu, Mission Administrator, reports that Covid-19 and the country-wide lockdowns have impacted negatively on the daily business of the Mission and that head office staff are working from home where possible.

**Congregations.** Church services, including communion seasons, were suspended for three months in March 2020, and this suspension was reimposed at the start of January 2021. It is the prayer of the Lord's people in Zimbabwe that this ban would be lifted, even though it is likely that congregational numbers will be limited again to 50 or 100. With the provision of a new vehicle, Rev S Khumalo is able to regularly visit outlying congregations. He has been encouraged by the level of attendance throughout the Presbytery's congregations in spite of the pandemic.

**Themiso Children's Home.** The Home continues to operate as normal although, sadly, their driver, a deacon in the Bulawayo congregation, recently passed away from pneumonia but not as a result of Covid-19.

**John Tallach High School.** There was an outbreak of Covid-19 at the School at the end of 2020, with a large number of pupils and teachers being affected. Thankfully, in the Lord's mercy, none had serious symptoms. The Ministry of Health and Child Care established a temporary clinic at the School, which was manned by 10 resident nurses and visited weekly by a Provincial doctor.

The students adapted well to the difficult situation and co-operated with health guidelines, which helped in containing the pandemic. However, a false report on social media, claiming that a student had died, caused a great deal of concern and anxiety among parents. The school, which was the hardest hit by the pandemic at the time, became the focal point for the country's media. This led to a heavy burden falling on the Headmaster and senior staff.

The Friends of Ingwenya Mission, a committee of parents who support the school throughout the academic year, worked tirelessly to source and deliver PPE and other necessary supplies. It is encouraging to note that a number of local institutions and businesses made substantial donations of materials to assist the School during the outbreak. The assistance of Mr Sifundo Ngwenya, Secretary of the Friends, should be specially mentioned.

As the whole school was quarantined, this sadly led to the suspension of church services for a time. Mr Ncube, the Headmaster, comments that “so many prayers were made by parents, organisations and well-wishers for the learners and teachers to recover and get out of this situation. It is pleasing to see that people know that the only one to turn to is God.” The school reopened in January for those students who were doing written examinations, and initial reports are that they were completed to the usual high standard.

**Primary Schools.** The five primary schools under the oversight of the Church in Zimbabwe have endured two lockdowns. These have prevented the schools from teaching as they would like. The Grade 7 pupils will move on to secondary education without covering the full academic or Bible Knowledge courses.

**Mbumba Hospital and clinics.** There does not appear to be any community spread of Covid-19 in Mbumba or in the Nkayi district. There have been a few positive cases in Mbumba, but they were probably contracted elsewhere. All necessary infection-control measures were implemented at an early stage to prevent or reduce spread. Fear and anxiety over the unknown disease have affected many people, including some of the staff. However, Dr Snoek writes, “The presence of the Catechists and their unwavering trust in the Lord has been a great encouragement”.

Covid-19 has stretched the Zimbabwean health system, and so has the industrial action of doctors and nurses, caused by the adverse effects of inflation on their salaries and the lack of PPE and ICU care. Yet, with thankful acknowledgement to the Lord and overseas help, the Mission staff were supported with food parcels and transport, which meant that it was one of the few hospitals that was able to function normally throughout 2020. Again, Dr Snoek comments, “The committed and caring attitude of staff amidst the country-wide turmoil has been an encouraging witness”.

The restrictions on movement because of the lockdown meant that there were 20% fewer admissions in 2020 compared to 2018 and 2019. The fear is that, because of the lockdown, patients have been unable to access the right care and therefore the collateral damage of Covid-19 may be greater in some communities than the harm caused directly.

**Conclusion.** All the staff in the various Mission institutions, and in particular the Headmaster and a number of the female teachers in the John Tallach

School, are to be thanked and commended for their hard work and perseverance during this difficult time. In the words of Mr Khumalo, “We pray that the Lord in His mercy would bring this virus to an end – and more, to bless its effects in bringing the nations of the world to confession of sin and true repentance”.

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## Book Reviews

*Christ Victorious, Selected Writings of Hugh Martin*, edited by Matthew J Hyde and Catherine E Hyde, published by the Banner of Truth Trust, hardback, 437 pages, £16.50, obtainable from the Free Presbyterian Bookroom.

Born in 1821, Hugh Martin was a native of Aberdeen. He became the Free Church minister of Panbride, six miles inland from Arbroath, on the east coast of Scotland. After 14 years, he moved to a church in Edinburgh, but he had to resign just five years later because of ill-health. When possible he continued to preach and to write. At least five significant books were published during his lifetime. These included *The Prophet Jonah* and *The Shadow of Calvary*, and all of them have been reprinted in the last 70 years. He wrote a large number of articles and published several individual sermons, and some of these have been gathered up in the volume under review.

The book has three sections. First, there are 10 sermons, some of which have been printed in this *Magazine* in recent years; some of the sermons appeared first in magazines such as *The Family Treasury* and others were published as individual booklets. The second section consists of nine essays, all of them selected from the pieces he contributed to *The British and Foreign Evangelical Review*. The third section consists of letters written by Martin, all but one of which were written to Christina R Auld, wife of the Free Church minister in Olig, Caithness; she was latterly a member of the Free Presbyterian congregation in Halkirk. These 18 letters were originally published in the early issues of *The Free Presbyterian Magazine*. The final letter was written by Martin to his daughters, and is, in effect, a short treatise on “The Prophetic Office of Christ”.

It has to be recognised that Hugh Martin was by no means always the easiest of writers. His books on Jonah and Simon Peter are more accessible for many readers. In *Christ Victorious*, much of what he wrote to Mrs Auld is easier to understand than some other parts of the book. Martin had exceptional insight into Scripture and we have much to learn from him. Some quotations may illustrate the profit that may be obtained from his writings.

First, in a sermon entitled, “Christ Liveth in Me” (Gal 2:20), he states,

“Take away the gospel, and you take away Christ. He has bound Himself inseparably to His gospel in His dispensations to the sons of men. He has seated Himself in the chariot of His gospel, and His goings forth have been, and to the end of time will be, as seated there. He has clothed Himself with His own gospel, and in these robes alone does He appear in His Church below. He that is blind to the gospel is blind to Christ. He that believes not the gospel believes not on Christ; he that rejects the gospel, it is Christ whom he is rejecting.”

An essay entitled, “The Exchange of Places”, deals with the truth expressed about Christ in 2 Corinthians 8:9: “Though He was rich, yet for your sakes He became poor”. “Rich in independent possession”, Martin writes, “of infinite, eternal, infallible life, He became poor unto death.” And he exhorts, “Come, then, you poor and needy – so poor as to be pining, dying, perishing – come, and in respect of life, life inviolable and eternal, be made rich in Christ”. And he insists, “My responsibility is not affected by the secret decree [of God]. I am called upon to come, and, by faith in Christ, receive, through His poverty, the destruction of my poverty and the enriching of my position and person before God for ever. It must be offensive to Christ if I affect to be rich when I am so poor. It must be offensive to Christ if I continue to be poor, when I may be so rich.”

In a piece on “The Spirit of the Father Glorifying the Son”, Martin expounds John 16:8-11: “In the reproving work of the Spirit, eminently He will do you good:

“1. He reproves you of *sin* – the sin of unbelief – the proof being that the object of faith is worthy of all acceptance, and that you are bound by Divine authority to receive the gift of God.

“2. He reproves you of *righteousness* – the proof being that Jesus has gone to the Father, and we see Him no more. For no more do we need to see Him here below, His work of atoning righteousness being perfected on earth and accepted in heaven; and Him the heavens, therefore, must righteously retain till the righteous restitution of all things.

“3. He reproves of *judgement* – the proof being that the prince of this world is judged; not merely that Satan personally is judged; that to me is but a small matter, however solemn, and exemplary, and instructive, and impressive it may be. But, as the ‘prince of this world’ – the leader of this evil and apostate state of things in which I am immersed, and which has such paralyzing hold upon me – in that character and capacity Satan is judged. In other words, the very life-centre and nerve-centre of the evil and apostate world-power that paralysed me, and made my return to God hopeless and, indeed, impossible, is itself smitten with paralysis, insomuch that I am this

moment absolutely and wholly free, simply if I will; and, escaping from the judgement, like Lot from the cities of the plain, and taking hold by faith of the righteousness and victory of this conqueror of the world-power and its prince, I may stand fast in the liberty wherewith Christ makes me free.”

Other sermons by Hugh Martin are still in existence (including some that have come to light recently) and other magazine articles that came from his pen, but no more letters are known to have survived. It is hoped, God willing, that this further material will be published by Free Presbyterian Publications.

*Christ Victorious* may not be the first book by Hugh Martin that anyone should read; yet it is well worth reading. Those who take up this volume may benefit even more from a second reading.

*The Confessional Presbyterian*, vol 16, paperback, 280 pages, £19.95, obtainable in the UK from James A Dickson Books.

*The Confessional Presbyterian* is a journal of “Presbyterian doctrine and practice” published by Mr Chris Coldwell in Dallas, Texas, of which volume 16, for 2020, has just appeared. Much of the present issue is devoted to the seventeenth-century Episcopalian James Ussher, who was held in high regard by many who disagreed with him on church government. The opening article discusses the life and work of Ussher and his significance for “confessional Presbyterians”.

One short note by Matthew Vogan considers the reported visit of Ussher to Samuel Rutherford in Anwoth and attempts to place this in historical context. Another contribution by Mr Vogan is on David Dickson, and there are also articles on John Owen, the London Presbyterian ministers’ *Jus Divinum Regiminis Ecclesiastici* (1646), and various aspects of American Presbyterianism, with many pages of detailed book reviews. Perhaps most valuable of all is the reprinting of the elder Thomas M’Crie’s excellent articles on the “Marrow Controversy”, which first appeared in the *Edinburgh Christian Instructor* in 1831 and 1832.

Mr Coldwell does a valuable service in producing this substantial journal and we wish it a wide circulation.

(Rev) D W B Somerset

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## Protestant View

### The Special Guilt of the Church of Rome

Principal William Cunningham’s volume on *Church Principles* includes an article entitled “The Errors of Romanism”. It was written as a review of a publication by the Anglican Archbishop of Dublin, Richard Whately (1787-

1863), which drew attention to some of the leading errors of the popish system. The Archbishop drew a link between Rome's teachings and their origin in the deep corruption inherent in fallen human nature. He maintained that Rome did not sufficiently counteract these tendencies and that her priests were "ever ready to indulge and encourage men's weaknesses and wickedness, provided they could turn it to their own advantage".

Cunningham agreed that this was an extremely important point in assessing the true nature of Popery. But Cunningham went much further, and held that Romanism, "in its complex character and as a system, is Satan's great scheme for frustrating the leading objects of the Christian revelation". Whately's view of Rome was softened by the fact that he could identify many areas where Protestants taught opinions, or held to practices, which all too plainly displayed their roots in human corruption. In his view, Rome was bad but others could be bad too. Protestants, he naturally concluded, should therefore be wary not to exhibit similar errors in their own sentiments and conduct.

Whately's position was one-sided in Cunningham's view and tended to obscure what he called the peculiar guilt of the Roman system. It could leave the impression that Popery was "not so peculiarly sinful and dangerous as it is sometimes represented to be and is not, after all, much worse than Protestantism". Protestants might fail to live up to their profession and principles but this did not imply that the principles were wrong. On the other hand, Cunningham held that Rome's teachings went much further in strengthening the sinful tendencies of human nature:

"The special and peculiar guilt of Popery in this matter, as distinguished from Protestantism, lies in this, that, as a system, in place of being fitted and designed to eradicate or correct the depraved tendencies of human nature towards superstition, vicarious religion, pious frauds, reliance on human authority, persecution, etc, it consecrates, confirms and perpetuates them; whereas the general object and result of Protestantism, as a system, are directly the reverse. The exhibition of these qualities in Protestantism is in spite of the system they profess; in Papists it is because of it." Popery is the product of corrupt human nature therefore, but Protestantism is not.

This principle of the peculiar guilt of Romanism is important for us to remember in our own day when the vast majority of Protestants have lost sight of the true representation of Popery in Scripture as antichrist. Rome is not just another part of the Christian Church. Her stronger voice on moral issues than that of many Protestant Churches may tend to lessen her special guilt in our thinking. But we must avoid any view of Rome that obscures her true, unchanging nature from our minds. Let us therefore pray for the downfall of Popery and for her multitudes of adherents to be delivered from the

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awful and unparalleled errors, which will bring them to eternal ruin if they continue to believe and practise them. AWM

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## Notes and Comments

### Truth in the Courts

A 49-year-old “trans woman” (that is, a man) who goes by the name of “Michelle Winter” has been jailed for 15 years for raping a woman. The local newspaper reported that “Michelle Winter, 49, was referred to by female pronouns throughout a trial at Cambridge Crown Court; Winter has the anatomy of a man”. Whatever laws politicians may pass, people have a duty to speak the truth; and this is especially so in courts, where many of the speakers are under oath regarding the truth. In this case, the truth was that the accused was a man (as everybody present knew) and, moreover, this fact was highly relevant to the charge against him. The pretence that he was a woman made the court ridiculous, and contributes in its own way to the subversion of the British legal system. It is a matter of shame for the nation.

DWBS

### Neanderthal Man

A study published in the *Journal of Human Evolution* for March 2021 discusses the find of prehistoric teeth at a site in Jersey and claims that they reveal signs of interbreeding between Neanderthals and homo sapiens.

The 13 teeth had been found between 1910 and 1911 in the south-west of the island. For a long time, they were regarded as typical of the Neanderthal, but a reassessment has uncovered features characteristic of modern human teeth. The scientists say that they might even yield information about the cause of the disappearance of “our close evolutionary cousins”. They believe that Neanderthal Man disappeared many thousands of years ago, just as homo sapiens had newly arrived from Africa and was settling in Europe.

Rather than accept that they are the teeth of “modern men” they plough on with a compromise suggestion that they resulted from interbreeding. Professor Chris Stringer, from London’s Natural History Museum, said, “Given that modern humans overlapped with Neanderthals in some parts of Europe after 45 000 years ago, the unusual features of these individuals suggest that they could have had a dual Neanderthal-modern human ancestry”.

It is said that fact can be stranger than fiction, but these so-called experts do not believe the facts and continue to base their “scientific evidence” upon a fiction. The only evolution we see is the evolution of their hypotheses as new information contradicts their former ideas.

(Continued on page 96)

**FREE PRESBYTERIAN CHURCH OF SCOTLAND - CONGREGATIONAL CONTRIBUTIONS - 2020**

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

**NORTHERN PRESBYTERY**

Aberdeen	Rev D W B Somerset	15,405.00	28.75	1,087.50	31.25	31.25	31.25	377.50	31.25	17,023.75
Greich, Dornoch, etc	Rev W A Weale*	3,761.00	205.00	112.50	35.00	20.00	122.00	375.00	160.00	4,790.50
Daviot, Tomatin & Stratherrick	Rev K D MacLeod*	3,337.50	100.00	160.00	13.75	62.50	75.00	222.50	72.50	4,043.75
Dingwall & Beaully	Rev A W MacColl	25,717.50	1,331.25	1,173.75	719.75	451.25	510.00	2,778.75	551.25	33,233.50
Halkirk, Strathly, Thurso & Wick	Rev W A Weale	16,452.50	702.50	900.00	230.00	280.00	217.50	2,080.00	475.00	21,337.50
Inverness	Rev K D MacLeod	32,516.20	3,576.35	4,606.25	665.00	613.50	517.00	5,557.50	624.50	48,676.30
Kinlochbervie & Scourie	Rev W A Weale*	2,450.00	195.00	195.00	100.00	80.00	80.00	475.00	95.00	3,680.00
		99,649.70	6,138.85	8,235.00	1,794.75	1,538.50	1,552.75	11,866.25	2,009.50	132,785.30

**SOUTHERN PRESBYTERY**

Barnoldswick	Rev D Campbell*	13,226.54	803.75	826.25	510.00	221.25	237.50	2,170.00	138.75	18,134.04
Chesley	Rev R MacLeod*	-	-	-	-	-	-	-	-	-
Dundee, Perth & Stirling	Rev A B MacLean	4,613.75	367.50	600.00	153.75	151.25	226.25	1,050.00	191.25	7,353.75
Edinburgh	Rev D Campbell	23,836.00	523.00	1,674.00	196.00	271.00	2,087.00	2,652.00	501.00	31,740.00
Fort William & Oban	Rev R MacLeod*	605.00	35.00	30.00	10.00	15.00	25.00	70.00	15.00	805.00
Glasgow	Rev R MacLeod	35,500.00	1,800.00	2,000.00	1,450.00	1,100.00	1,600.00	4,570.00	1,300.00	49,320.00
Greenock (Preaching Station)	Rev R MacLeod	701.25	147.50	53.75	12.50	12.50	15.00	822.50	15.00	1,780.00
Larne	Rev R MacLeod*	-	-	-	-	-	-	-	-	-
London & Broadstairs	Rev R MacLeod*	18,600.00	100.00	3,500.00	-	100.00	550.00	1,450.00	100.00	24,400.00
Santa Fe, Texas	Rev D Campbell*	-	-	-	-	-	-	-	-	-
Vancouver (Preaching Station)	Rev R MacLeod*	-	-	-	-	-	-	-	-	-
		97,082.54	3,776.75	8,684.00	2,332.25	1,871.00	4,740.75	12,784.50	2,261.00	133,532.79

**OUTER ISLES PRESBYTERY**

Achnore	Rev J R Tallach	3,238.75	512.25	179.25	264.25	166.75	194.25	706.00	214.25	5,475.75
Ness	Rev K M Watkins*	4,763.75	20.00	20.00	-	-	10.00	42.50	-	4,856.25
North Harris	Rev J B Jardine	10,341.75	285.00	220.00	74.50	98.75	88.00	192.50	106.75	11,407.25
North Tolsta	Rev J R Tallach*	12,132.76	1,003.00	926.00	376.00	416.25	315.00	1,268.50	828.25	17,265.76
North Uist	Rev J B Jardine*	5,590.00	400.00	380.00	205.00	185.00	195.00	380.00	185.00	7,520.00
South Harris	Rev K M Watkins	9,623.20	815.38	673.75	320.88	417.50	369.88	680.25	360.13	13,260.97
Stornoway	Rev J R Tallach	17,532.00	1,347.50	1,851.50	948.00	901.50	1,269.50	2,548.50	1,324.25	27,782.75
Ulig	Rev K M Watkins*	1,670.00	120.00	126.00	49.00	60.00	8.00	127.00	53.00	2,213.00
		64,952.21	4,503.13	4,376.50	2,237.63	2,245.75	2,449.63	5,945.25	3,071.63	89,781.73



## WESTERN PRESBYTERY

Applecross & Shieladig	Rev D A Ross*	3,339.00	435.00	1,000.00	267.50	67.50	180.00	1,450.00	117.50	6,856.50
Bracadale, Strath & Duirinish	Rev I D MacDonald*	9,275.00	112.50	167.50	330.00	102.50	132.50	350.00	185.00	10,655.00
Gairloch	Rev A E W MacDonald	9,733.50	186.50	267.00	159.50	236.50	214.00	435.25	214.00	11,446.25
Kyle, Plochkton & Lochcarron	Rev D A Ross*	5,500.00	450.00	870.00	400.00	350.00	600.00	900.00	400.00	9,410.00
Lochbroom & Assynt	Rev D A Ross	11,500.00	350.00	300.00	300.00	300.00	300.00	400.00	300.00	13,750.00
Odessa, Ukraine	Rev D Levytskyi	1,415.12	-	-	82.50	57.50	45.00	140.00	37.50	2,982.00
Portree	Rev I D MacDonald	22,162.50	852.50	1,181.25	656.25	330.00	560.00	1,351.25	762.50	27,856.25
Raasay	Rev I D MacDonald*	345.00	100.00	40.00	30.00	-	40.00	100.00	25.00	670.00
Staffin	Rev I D MacDonald*	11,380.00	613.50	622.50	332.25	278.50	284.00	770.00	271.50	14,552.25
		77,032.12	3,230.00	4,495.75	2,548.00	1,722.50	2,355.50	5,896.50	2,313.00	99,593.37

ASIA PACIFIC PRESBYTERY

Auckland	Rev J D Smith	~ NZD 66,672	-	200.00	100.00	-	-	2,104.00	3,009.00	5,413.00
Canterton	Rev C J Hembd*	~ NZD 2,760	-	24.57	49.14	24.57	24.57	49.14	49.14	221.13
Gisborne	Rev C J Hembd	~ NZD 38,200	-	-	-	-	-	-	-	-
Grafton	Rev G G Hutton	~ AUD 52,485	-	-	-	-	-	265.15	265.15	530.30
Singapore	Rev G G Hutton*	~ -	-	-	-	-	-	-	-	-
Sydney	Rev G B Macdonald	~ AUD 53,886	-	265.65	265.65	-	-	1,655.53	531.30	2,718.13
Tauranga	Rev J D Smith*	~ NZD 1,200	-	-	-	-	-	-	-	-
			-	490.22	414.79	24.57	24.57	4,073.82	3,854.59	8,882.56

~ These sums were contributed to the local Australia & New Zealand Sustentation Funds. They do not appear in any of the totals here.

## SUMMARY

[illegible]

Men may cast doubt on recorded biblical history, but time and again archaeological digs have verified biblical records. There is only one accurate and absolutely reliable record of the origin of species, and that is to be found in the Word of God. “God created man in His own image, in the image of God created He him; male and female created He them” (Gen 1:27). “And God saw everything that He had made, and, behold, it was very good” (Gen 1:31). FRD

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## Church Information

### Meeting of Presbytery (DV)

**Outer Isles:** At Stornoway, on Tuesday, March 23, at 11 am.

### Jewish and Foreign Missions Fund

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

### Synod Business and Reports

Clerks of Presbyteries, Conveners and Clerks of Committees, and all interested parties, should note that all reports and items of business intended to be placed on the Synod agenda must be in the hands of the Clerk of Synod by Tuesday, 6 April 2021. Items of business held over from 2020 do not need to be resent. (Rev) *K M Watkins*, Clerk of Synod

### Acknowledgement of Donations

**The General Treasurer** acknowledges with sincere thanks the following donations:

*College & Library Fund:* Anon, £34.50.

*Eastern Europe Fund:* Anon, for the Lord’s work in the Ukraine, £100; Anon, for the printing of children’s books, £150; Friends in Australia, for the work in Ukraine, £200.

*Jewish & Foreign Missions Fund:* Anon, for Thembiso Children’s Home, £50; Friend, for Mbumba Mission Hospital, £80; Anon, for Zimbabwe Mission Famine Relief, £350.

**Congregational Treasurers** acknowledge with sincere thanks the following donations:

**Dingwall:** *Sustentation Fund:* Anon, £200.

**Glasgow:** Anon, for technical expenses during pandemic, £100; Anon, £110, £140. *Eastern Europe Fund:* Anon, £80, £80, £80, £70, £80, £80, £60, £50. *Jewish & Foreign Missions Fund:* Anon, £60. *Outreach Fund:* Anon, £20, £10.

**Greenock:** *Home Mission Fund:* Anon, £120. *Sustentation Fund:* Anon, £150.

**North Harris:** *Where Most Needed:* MacDonald family, Ullapool, £1000. *TBS:* Anon, £100.

**Stornoway:** *Jewish & Foreign Missions Fund:* Anon, Stornoway, for Thembiso Children’s Home, £200.

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Never think you can convert yourself. If ever you would be savingly converted, you must despair of doing it in your own strength. It is a resurrection from the dead, a new creation, a work of absolute omnipotence. *Joseph Alleine*

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

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

**Dornoch:** Sabbath 11.30 am. Manse tel: 01862 810615. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Laig:** Church and Manse; 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 Barnton 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 W A Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. **Thurso:** Duncan Street; Sabbath 5 pm; **Strath:** 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 K M 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. Rev A B MacLean, 5 Forteviot Cottages, Pomarium Street, Perth, PH2 8JF; tel: 01738 270 213.

**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. 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. 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:** Kellbrook 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 2AW. Sabbath 11 am, 6.30 pm; Wednesday 7.15 pm. Manse: 6 Church Ave, Sidcup, Kent, DA14 6BU; tel: 0208 309 1623. Contact Mr Hugh Campbell; tel: 01923 442497.

### 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 (once a month as intimated locally). Contact: Rev J D Smith; tel: 09 282 4195.

### Singapore

**Singapore**: Metropolitan YMCA Singapore, 60 Stevens Road, Singapore 257854: Sabbath: 9.30 am and 5.30 pm at Palm Room; Wednesday: 7.30 pm, at Cypress Room. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822; tel: (65) 6383 4466, e-mail: byong1@singnet.com.sg.

### Ukraine

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

### Zimbabwe

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

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

**Mbumba**: Church and Hospital. Postal Address: Mbumba Mission Hospital, Private Bag T5406, Bulawayo.

**New Canaan**: Church.

**Zenka**: Church.

### Free Presbyterian Church Bookroom

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edited by Iain H Murray, Banner of Truth, 2010, hbk, 344 pages	£16.00	£12.79
<b>The Quest for Full Assurance: The Legacy of Calvin and His Successors</b>		
Joel R Beeke, Banner of Truth, 2000, pbk, 411 pages	£11.99	£9.59
<b>The World Conquered by the Faithful Christian</b> by Richard Alleine		
Soli Deo Gloria Publications, 2019 [1668], pbk, 176 pages	£11.99	£9.59
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