

# The Free Presbyterian Magazine

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

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

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## Communions

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

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

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

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

**May: First Sabbath:** Donsa, Grafton, Leverburgh; **Second:** Achmore, Scourie; **Third:** Edinburgh; **Fourth:** Chiedza.

**June: First Sabbath:** Perth; **Second:** Lnkayi, North Uist, Santa Fe; **Fourth:** Bulawayo, Gairloch, Inverness.

**July: First Sabbath:** Beauty; **Second:** Bonar Bridge, Uig; **Third:** Auckland, Shildaig, Fort William; **Fifth:** Cameron.

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

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

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

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

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

# The Free Presbyterian Magazine

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## Human Unwillingness and God's Power

Immediately after their creation, Adam and Eve were perfect in every way, enjoying the blessedness of the Garden of Eden, where God had placed them. In particular, their wills were perfect; they were happy to be completely subject to God and His will in everything. They were totally free from rebellion; they could both say to their Maker: "I delight to do Thy will, O my God: yea, Thy law is within my heart" (Ps 40:8). Their wills were moulded by God's will.

But that did not last. The leader of the rebellion in heaven, Satan himself, came into the Garden, with his temptations. He too had been created perfect, but he had fallen, and his will was corrupted; so it was his great aim to bring Adam and Eve – and the whole human race with them – into that same fallen condition. "No sooner", says Matthew Henry, was he "a traitor than [he was] a tempter, as one enraged against God and His glory and envious of man and his happiness." His will was "to draw our first parents to sin, and separate between them and their God". And he succeeded with his wicked temptations. Before Satan spoke to her, Eve was totally willing to obey God. But soon she had a fallen will; she was willing to listen to Satan and to disobey her Creator. She ate the forbidden fruit, and Adam followed her in disobedience to God; it was clear that he now had a fallen will also.

Previously Adam and Eve would have been glad to be in God's presence. Now, with their corrupt wills, they wanted to get away from Him; they "hid themselves from the presence of the Lord God amongst the trees of the garden" (Gen 3:8). Their knowledge of God was corrupted; their whole thinking was disordered. Could they really have forgotten that God knew everything about them and that they could not escape from His presence? But, guilty creatures that they now were, they did not want to remember these things; they no longer wished to be in the presence of the holy God, who could punish them because of their sin. Besides, they had no wish to return to Him, which is true of all their natural descendants – including each of us – unless changed by grace. That is what Jesus was telling the Jews: "Ye *will* not come to Me, that ye might have life" (Jn 5:40). They were unwilling, He was telling them,

to come to the Saviour who is ready to give eternal life to everyone who comes to Him – who, in other words, believes on Him.

It is still the same; sinners are rebels; they resist the call of Christ, even although obedience would be so wonderfully beneficial to them; they would be delivered from the wrath to come and enjoy eternal blessedness at last in heaven. Yet they continue in determined opposition to Christ's call; they do not want to forsake sin and enter the family of God, as adopted children. Their wills are free to go on sinning; they are willing to go on doing so, but they are not free to believe or to live holy lives; they are altogether in bondage to sin; they cannot escape from sin through their own power.

The fact is that sinners need divine power to make them willing to turn from sin. They need to be completely changed; that is why Jesus told Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (Jn 3:3). Their whole being must be transformed, including their will. To quote Matthew Henry again: "By our first birth we are corrupt, shapen in iniquity; we must therefore undergo a second birth; our souls must be fashioned and enlivened anew".

The Saviour went on to say, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jn 3:5). Writing on this verse, Henry states, "To be born again is to be born of the Spirit. The change is not wrought by any wisdom or power of our own, but by the power and influence of the blessed Spirit of grace. It is the . . . 'renewing of the Holy Ghost' (Tts 3:5)." The reference to water indicates that this complete change involves a cleansing, by the power of the Spirit – removing the old nature, which is so resistant to grace, and implanting a new heart in which grace reigns.

So necessary is this change, and so impossible is it for sinners to change themselves, that Jesus further told Nicodemus: "Marvel not that I said unto thee, Ye must be born again" (Jn 3:7). We must not be surprised that the Saviour insisted on the necessity of the new birth; nor should we be surprised when preachers and writers insist on it. Yet we are not able to bring it about, nor can any preacher or writer. We must always look to the Holy Spirit's power to bring about the radical change which is the new birth, on the basis of Christ's redeeming work.

Consider the jailer in Philippi. He had thrust Paul and Silas into the inner part of the prison when they were brought to him. Then followed the earthquake which opened all the doors of the prison. Afraid that all the prisoners would escape, he was ready to take his own life. We can see that Satan was driving him on to eternal destruction. Neither Paul nor Silas could stop the jailer; much greater power was necessary than they could muster. They spoke

to him, and spoke wisely when they directed him: "Do thyself no harm" (Acts 16:28). But it was divine power acting on his soul that brought him to ask, "Sirs, what must I do to be saved?" They gave him the right answer: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house", and went on to speak "unto him the word of the Lord, and to all that were in his house". At some point, the Holy Spirit applied the truth to the jailer and his household, so that they were born again; as a result, he believed "in God with all his house".

Paul and his companion were by no means irrelevant to what happened at the jail in Philippi; we are told that sinners are "born again . . . *by the word of God*" (1 Pet 1:23). Commenting on this verse, Alexander Nisbet, a successor of David Dickson as minister of Irvine, in south-west Scotland, states, "Although the Word, separated from the working of the Spirit, can do nothing to the regenerating of a sinner, yet the Word is the ordinary instrument of the Spirit, who makes use of all the principal parts of it in that work: of the law, to put the sinner [into] fear of deserved wrath; and of the gospel to revive the soul and liberate it from those fears; and of the law again to direct the regenerate how to walk suitably"<sup>1</sup> in their new state of soul. It was God that made the jailer willing to believe in Christ and to follow in the ways of new obedience, until he was brought at last to heaven.

John Cotton, later a noted minister in America, began his studies in Cambridge University in 1598, when he was only 12. Under the ministry of William Perkins, one of the most respected preachers of his time, Cotton experienced much conviction of sin, but, says Cotton Mather, "he resisted and smothered those convictions, through a vain persuasion that, if he became a godly man, it would spoil him from being a learned one". If he had not been born again, Cotton would have continued in his unwillingness and hardness of heart, determined not to submit to the voice of God speaking to him through the preaching of Perkins and others. Mather continues, "Such was the secret enmity and prejudice of an unregenerate soul against real holiness, and such the torment which our Lord's witnesses give to the consciences of the earthly-minded that, when he heard the bell toll for the funeral of Mr Perkins, his mind secretly rejoiced in his deliverance from that powerful ministry, by which his conscience had been so oft beleaguered: the remembrance of which thing afterwards did break his heart exceedingly".

After Perkins' death, Cotton sat under the ministry of Richard Sibbes and was thoroughly awakened by a sermon in which Sibbes spoke of "the misery of those who had only a negative righteousness" – in other words, those who had no more than an outward, "sober, honest blamelessness before men" –

<sup>1</sup>Nisbet, *An Exposition of 1 & 2 Peter*, Banner of Truth reprint, 1982, p 52.

those who did not have the righteousness of Christ imputed to them. Cotton now became very conscious “of his own miserable condition before God; and the arrows of these convictions did stick so fast upon him that, after no less than three years’ disconsolate apprehensions under them, the grace of God made him a thoroughly renewed Christian and filled him with a sacred joy, which accompanied him unto the fullness of joy for ever”. Mather comments, “So the yoke of sore temptation and afflictions and spiritual trials fitted him to be an eminently useful servant of God in his generation”.<sup>2</sup> It was another sermon by Sibbes, on the doctrine of regeneration, that God used to deliver him from his “disconsolate apprehensions”.

In both these examples, we have men who were totally unwilling, of themselves, to submit to Christ as the Saviour whom God has appointed to deliver sinners from their ungodliness and from the wrath to come. No human power could make these men willing; as we have noticed more than once already, they needed the supernatural power of the Holy Spirit to work in their hearts to bring them through the new birth and so make them willing to receive the truth by a living, God-given faith in Jesus Christ. They experienced a day of divine power; that was how their unwillingness was subdued. So David addressed the Most High: “Thy people shall be willing in the day of Thy power” (Ps 110:3). Apart from that power, these men would never have come to Christ.

God is still dealing graciously with sinners, giving them a new heart and making them willing to believe in Christ and be saved. We should be clear that here is no limit to the Holy Spirit’s power. We have no reason today to despair of the salvation of any individual, or even of the multitudes who today are most firmly caught in Satan’s snare – nor has anyone a right to despair of their own salvation. Manasseh was perhaps the most unlikely of all the kings of Judah to be delivered from his antipathy against the true God; Saul of Tarsus was possibly the least likely among the Pharisees to be delivered from his self-righteousness and embrace Jesus of Nazareth as the Messiah; likewise the jailer in Philippi may have been the most unlikely in his city to receive the truths of Christianity and trust in the Saviour.

But all of them *were* born again and made willing to turn from their false religion and believe the gospel, through divine power. Let us then pray for God’s blessing on His Word in our time, whenever and wherever it is read or preached; and let us bear in mind the infinite, irresistible power of the Holy Spirit to make sinners willing to forsake sin and turn to God through Christ, the one Saviour of sinners.

<sup>2</sup>Quotations in these two paragraphs are from Cotton Mather, *The Great Works of Christ in America*, Banner of Truth reprint, 1979, pp 255-6. Mather was John Cotton’s grandson.

# Christ and His Sheep<sup>1</sup>

A Sermon by Rev Donald Macfarlane

John 10:27-28. *My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.*

Christ here calls Himself the Door: “He that entereth in by the door”. He is the Door to the Father and He is the Door also to salvation; so He says, “I am the Door: by Me if any man enter in, he shall be saved”. The door of the covenant of works was closed, but a new door has been opened, and that door is Christ. As we were hearing today, we are invited to enter in by that door. No man can get to heaven but by this door.

We find that the Jews were cavilling against Christ: “How long dost Thou make us to doubt?” He told them that they did not believe, and they did not believe because they were not His sheep. He does not say, Ye are not My sheep and therefore ye do not believe. No, it was stronger than that; it meant, You have not been given to Me by My Father, and therefore you do not believe.

We shall notice: (1.) Christ’s ownership of His people, indicated by the word “My”. (2.) Some marks of the sheep, of Christ’s people. (3.) The promise given here: “Neither shall any man pluck them out of My hand”. Plucking implies violence, and that means that they are not delivered by their own power.

**1. They are Christ’s property** – His sheep, His people. They are His. They are His, firstly, as they were given to Him by the Father, as He speaks in the seventeenth chapter of this Gospel: “I pray for them . . . which thou hast given Me”. All that shall be saved were given to Christ from all eternity in the everlasting covenant. They had no hand in that; the covenant was made before they had a being. The Father gave them to Christ to be saved. Then He bought them: “Ye are not your own, for ye are bought with a price”.

He had to buy them by redeeming them. These were prisoners of justice because they sinned against God, and Christ had to pay for them – not to the devil, but to justice, and the price He gave for them was His blood. “Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ”. They were dearly bought, by His blood. No man can dispute that they are His, for He bought them and He can show the receipt, for the Father gave a receipt to Christ for paying for His sheep, and

<sup>1</sup>Preached in Dingwall on 1 August 1925. The sermon was taken down by Mrs Margaret Tallach of Glasgow. Mr Macfarlane was then minister in Dingwall and died the following year, aged over 90.

the receipt was this: He raised Him from the dead at the resurrection. And Christ left a copy of that receipt to the Church; that is the Sabbath, the first day of the week. Now wicked men try to get hold of the receipt to burn it – that is, to break the Sabbath; they are enemies who do not keep it.

They are His also because they gave themselves to Him, as the Apostle says, they “first gave their own selves to the Lord, and [then] unto us”. And we took possession and gave them to the Lord and then to the Church. Some never thought anything of sitting at the Lord’s table until they were taught by God. It was nothing to them, but when they gave themselves to the Lord, they then gave themselves to the Church by professing in public that they were His. They gave themselves unto Him and they are His, as the wife gives herself to her husband, and then she is his property. The Church is called the spouse of Christ; Christ came to her and she was willing to give herself to Him.

**2. Some marks of the sheep.** We heard something of that here yesterday. Sheep farmers put a mark on their sheep and, if they wander, they can claim them, saying, They are mine; see the mark on them. Generally the mark is on the ear. Well, Christ puts a mark on the ear of His people as He says, “They shall hear My voice”. Has Christ put a mark on your ear?

The thief or the robber spoken of here puts his own mark on his sheep – he cuts at the root. The devil has cut the ears of many in this generation at the root, so that they will not listen to God’s Word. They listen to lies and not to the truth.

There is a mark here of God’s children: they hear Christ’s voice with delight. The time came when those people began to listen to God’s Word with great attention, like Lydia, who attended to what Paul spoke, and whose heart God opened.

There was a man at Redcastle at the time of Dr Kennedy’s father,<sup>2</sup> and he attended church until he became very old – 80 years of age. The minister said he used to listen with great attention, and one day the man came to him and told him of a beautiful man he saw the previous Sabbath. The minister asked him: “Where did you see him?” “In the sermon. Not with the bodily eye, but with the eye of the soul. He was fairer than the sons of men – altogether lovely.” Some time afterwards, this man died and went to be with Christ, which is far better.

Well, they also have another mark. Farmers do not put marks on the feet, but Christ puts a mark on the feet of His own people; He says, “They follow Me” – not to follow and then turn back. No, they shall persevere. “He that

<sup>2</sup>The Christian name of both Kennedys, father and son, was John. The father’s parish was Killearnan, north of Inverness and by the Beauly Firth.



endureth to the end shall be saved.” We have not come to our end yet; we must be on our guard. Many were with Jesus for a time, but then they walked no more with Him. Many in this age have turned back, and a warning is given in Hebrews 6 to those who were once enlightened and enjoyed many things, if they should turn back from the truth: that chapter speaks of the impossibility of them being renewed again to repentance. We have evidence of that in history: many of the Jews followed the Lord for some time; then they fell back. And the Jews are now almost 2000 years without Christ, not seeking an interest in Him. How many went to hell since then? They left a legacy to their children: “His blood be on us, and on our children”. What a legacy they left! And they die under this curse.

There is another instance in the church in Rome, who got the gospel from the Apostles. Peter speaks of elders – that points to Presbyterianism, and Peter was a Presbyterian, and so am I a Presbyterian! That was the only form of church government – not bishops etc, such as are now in many churches.

Another instance is the United Free Church.<sup>3</sup> They fell away from the faith and the truth and have made up a creed for themselves. They are now 30 years under that sin; and have they turned to the faith of the gospel? No, but they are going further and further away from God, and it is not likely that they will turn to the truth of God in this generation. But when the Millennium comes, their children will have our creed, but there is no appearance of that yet in this town. As a Church we took up the position of holding the truth of God, but most people are finding fault with this.<sup>4</sup>

**3. The promise of the Surety.** It is, “They shall never perish”; no man can pluck them out of His hand. Christ’s sheep shall never perish. There is more implied in this word, *perish*, and that is hell. But they shall go to heaven and serve Him there. They shall never perish but shall have eternal life, and no man can pluck them out of His hand. He took hold of them, and then they took hold of Him by faith. The hold that Christ took of them shall never relax, and He shall never let you go if He took you into His hand.

Satan would pluck them out of Christ’s hand, but he cannot. Unbelief would do so too, but it cannot. The world would, but it cannot. They will all attempt to pluck out Christ’s people, but no one can do so. It is very encouraging to those who have cast themselves upon Christ to hear these words, “My Father gave them Me . . . and no man is able to pluck them out of My Father’s hand”. And many a time I find it encouraging to myself.

<sup>3</sup>The United Free Church was the result of the union, in 1900, of the nineteenth-century Free Church and the United Presbyterian Church. The majority of the United Free Church went on to unite with the Church of Scotland in 1929.

<sup>4</sup>The preacher is referring to the formation of the Free Presbyterian Church of Scotland as a separate body in 1893.

# The Changeless Gospel<sup>1</sup>

*Rev Donald Beaton*

Good news is always pleasant to hear, but no one appreciates it so much as those who need the message that is brought to them. But, of all the good news that ever fell on mortal ears, none is like the good news from heaven. The gospel, the good news of God, has been as a drink of cool, refreshing water to many a thirsty soul, and as a cordial to revive many a drooping heart.

Much is said of the gospel in the New Testament. What is it then? Literally it means good news. But it is good news about a particular matter. It is good news about God's salvation. Speaking generally, the gospel is the message that tells of God's great salvation, and this message is committed to men set apart by the Holy Spirit to declare it to their fellow men. It is variously designated in the New Testament Scriptures: (1) as the gospel of God, setting forth the truth that the message speaks of God as the Author of this great salvation; (2) as the gospel of Jesus Christ, telling us that this great salvation is wrought out by Him; (3) as the glorious gospel of God or, literally, the gospel of the glory of God, telling us that, in this salvation, God's glory shines forth; and (4) as the gospel of the grace of God, telling us that God's salvation is all of grace from beginning to end.

Now, as God's salvation, revealed in Christ, is unchanging, the message that declares this salvation is unchanging also. God, in His infinite wisdom, in purposing to save a multitude which no man can number, made provision on a scale sufficient to accomplish the purposes of His heart. Not only so, He provided such a salvation as would meet the needs of everyone that was to be saved. This salvation was God's remedy for the cure of a disease which was universal and which, however varied the symptoms, was the same in every individual of the race of Adam. As a remedy, it has never yet failed, nor will it ever fail, to meet the needs of a sinner to whom it is applied by the Holy Spirit.

This is the gospel that the Apostle Paul gloried in proclaiming, and over whose integrity he watched with a jealousy that showed how dear it was to himself. The thought was intolerable to the Apostle that anyone, however exalted, angelic or human, should take upon himself to declare any other message concerning God's salvation than one which made it unmistakably clear that it was not by works of righteousness that the sinner is saved but by grace.

<sup>1</sup>Taken with editing from *The Free Presbyterian Magazine* for May 1926. Mr Beaton (1872-1953) was the then editor of the *Magazine* and minister in Wick.

This comes out very plainly and clearly in his Epistle to the Galatians. "Though we, or an angel from heaven," he writes, "preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again: If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal 1:8,9). These are solemn words. The Apostle invokes the curse of God, in no light manner, on any who would dare to preach another gospel. His words are weighted with the most solemn meaning and they tell us that anyone, even an angel from heaven, who would preach any other gospel than he had preached, and the Galatians had received, would be fit for perdition. This curse should be always before the minds of those who preach. What then was the gospel which the Apostle preached and which the Galatians had received? In the next verses he tells us certain things concerning this gospel.

1. "The gospel which was preached of me is not after man." Its very nature was in antagonism to anything man would have thought of. This accounts for men in their natural state rejecting it. The wisdom revealed in this salvation, of which the gospel tells, is the wisdom of God, and it is foolishness in the eyes of men. The gospel which the Apostle preached is a gospel which tells that man must be brought in guilty before God, feel himself lost and ruined, and totally unable to do anything for himself. It was for such people that God's salvation was provided. Now this is the very last way the wisdom of man would have suggested – that the deliverance should come through the righteousness of another. The gospel preached to the Galatians was therefore not after man. This is plainly proved by all the false gospels thought out by men but directly opposed to God's gospel.

2. "For I neither received it of man, neither was I taught it." The fact that his gospel was not "after man" indicates that he could not have received it from, nor could have been taught it by, man. Hence he says, "I neither received it of man, neither was I taught it". It did not have a human origin at all, unlike the "other gospel" which had bewitched the Galatians. The Apostle was profoundly convinced that the message he delivered had a heavenly origin.

3. "By the revelation of Jesus Christ." This then is what gives authority to this message: it was given to him by the revelation of Jesus Christ and therefore has the stamp of heaven upon it. When it pleased God, who separated Paul from his mother's womb, and called him by His grace, to reveal His Son in him, he conferred not with flesh and blood but went into Arabia and returned again to Damascus (Gal 1:15-17). It is because of this that the Apostle is so jealous that no change should be permitted in the declaration of the gospel. It may seem a small thing in the eyes of men, as it was in the eyes of the Galatian false teachers, to get people to believe that they are to

be made perfect by the works of the law, but such teaching daringly arraigns the infinite wisdom of God in the plan of salvation and deceives all that listen to, and receive, it with a false hope.

It is therefore a very solemn and serious matter to be entrusted with the preaching of the gospel. Men are not at liberty to change it to suit changing human ideas, for by doing so they cease to be the servants of Christ. The Apostle does not give the slightest indication that a changed outlook and changed circumstances will necessitate a change in the gospel. His words indicate a finality that no change of circumstances will affect. If it is a solemn matter to be entrusted with the preaching of the gospel, it is also a very solemn matter to listen to the pure gospel of God being preached by one of His sent servants.

The gospel which Paul preached told of ruin and guilt, as well as the way of escape; and when his message is to become good news to any sinner, the Holy Spirit first convinces him of his guilt. Where there is no sense of guilt, the news about this remedy may be heard from Sabbath to Sabbath, for a lifetime, but it will never be good news to the sinner until he is made to feel his need. No message that the preacher can deliver is as encouraging as the gospel and, for those who need it, no message is so sweet to hear. It has brought many a hearer to the very gates of heaven and has brought comfort when hope was well nigh gone. God's servants can say that some of the happiest moments they ever enjoyed in this world were when they were telling of God's great salvation. And His people can also say that some of the happiest moments they ever had were when they were listening to the proclamation of this blessed message.

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## Thomas Boston – His Life and Ministry<sup>1</sup>

### 4. His Difficulties and the Publication of *The Fourfold State*

*F R Daubney*

Trouble, however, in one form or another, was never far away. In 1717 the General Assembly was called upon to give its judgement on what became known as the Auchterarder Creed. This was a proposition, prepared by the Presbytery of Auchterarder, in Perthshire, which had been put to a student for the ministry, applying for licence to preach. I think they had some doubts about the student's orthodoxy. The so-called creed said, "It is not sound and orthodox to teach that we must forsake sin in order to our coming to Christ,

<sup>1</sup>Last month's section of this Theological Conference paper dealt with the spiritual growth seen in the early part of Boston's ministry in Ettrick.

and instating us in covenant with God”. It was awkwardly worded and widely misinterpreted. It sounded Antinomian, as if it was giving licence to a lawless life. It is, of course, nothing of the kind; it is sound, scriptural doctrine. Christ came to save sinners, not the righteous. We must come to Him confessing our sinnership and seeking forgiveness. If we wait until we have forsaken sin, we will never come, because it is impossible for the natural heart to do so.

“Never will you forsake sin evangelically,” says Ebenezer Erskine, “till once Christ comes to you and you to Him. When Christ comes into the temple, He drives out all the buyers and sellers; therefore let Him in, and He will make the home clean.” Nevertheless, the Auchterarder creed was condemned by the Assembly. As I previously mentioned, Boston had closely studied his copy of *The Marrow of Modern Divinity*, which dealt with exactly this subject. Although he did not speak in the Assembly debate, Boston mentioned his treasured book to a colleague, who obtained a copy for himself and then lent it to a fellow minister, James Hogg of Carnock, who published a new edition of the book in 1718.

This resulted in a heated debate. The *Marrow* was attacked in Synod sermons. It was debated in the General Assembly and, by an Act of May 1720, it was condemned. It was a book which had been specifically recommended by the Divines of the Westminster Assembly in 1643, but now, less than 80 years later, the General Assembly of the Church of Scotland prohibited ministers from preaching, writing, printing or circulating anything in its favour and instructed them to warn their congregations against reading it. Many ministers and members of the Church were astounded and upset. Boston had not been a member of the Assembly that year and he was very grieved to hear the news. He could have let it go, but the book was too precious to him. His complaints to presbytery and synod were in vain.

He, therefore, with others, drew up a petition which was laid before the Assembly of 1721. The document was known as “The Representation”, and it remonstrated against the Assembly’s Act of the previous year as an unwarranted restraint upon the liberty of ministers. It said that the Act was a rejection of doctrines which were precious and fully warranted by Scripture; it was a “wounding of Christ in the house of His friends”. It was clear from the wording of the petition that the 12 ministers who compiled it were not seeking to make a party-political point but were seeking to conserve the truth. The Representatives were given 12 questions to answer, which covered the controverted points. This they did with great care and a deeply religious tone. The answers were apparently never received by the Assembly.

One can only assume that the Commission set up to examine *The Marrow*

*of Modern Divinity* was biased against the evangelical principles elucidated in the book, and that the majority of the Assembly had never read it. How else could they condemn a book which came with the approval of the Westminster Assembly and was described by Joseph Caryl, who was appointed by the Westminster Assembly to approve theological works for the press, as “a discourse so stored with many necessary and seasonable truths confirmed by Scripture and avowed by many approved writers”.

The outcome of the Assembly was that “The Representation” was not only condemned, but its 12 supporters, including James Hogg, Thomas Boston, Ebenezer and Ralph Erskine, were ordered to be rebuked at the bar of the Assembly. The “Marrowmen” suffered their rebuke calmly. Thomas Boston said, “I received the rebuke and admonition as an ornament put upon me for the cause of truth”. “It is better”, said another, “to be under the reproach of men for following Christ, than to be under the curse of God for forsaking Him.” Nevertheless the 12 men handed in a protest which was not allowed to be read in the Assembly, asserting that they regarded it lawful to continue to preach and teach the truths contained in the *Marrow*.

In the following years, the *Marrow* was purchased and read by many to their great benefit. Boston said, “That struggle, through the mercy of God, turned to the advantage of truth in our Church, both among the ministers and the people. . . . Few public differences have had such good effects, and saving truths have, in our day, been set in an uncommon light”.

In the Marrow controversy, people saw a group of well-respected ministers who, for conscience’ sake, were prepared to stand fast for evangelical truths against the Church’s will and against the dry, dead preaching that was heard from many pulpits. Boston went on to write and publish extensive notes on *The Marrow of Modern Divinity* by way of explanation and commentary. This book is still useful and profitable today.

As we mentioned earlier, Boston was in Simprin when he preached his series of sermons on man in his state of innocence, state of nature, state of grace and eternal state. In 1708 and 1709 he amended and extended his sermon notes and preached them again to the people of Ettrick. It was at this point that his friend and physician, Dr Trotter, persuaded him that he ought to publish some of his material. The notes of this series of sermons appeared to be the best prospect for publication, but Boston hesitated for a long time, seeking the Lord’s will on the matter. The sermons had been greatly blessed, both in Simprin and in Ettrick and, when printed, they would reach a far wider audience. They might even be read by people in the parish who never came into the church, thought Boston. He had no ambition other than the hope that a blessing would follow. He could never have imagined the

eventual outcome – that the book, *Human Nature in Its Fourfold State*, would be read by multitudes and prove a blessing down to the present day, 300 years later.

In 1718 Boston, through the help of his friend Dr Trotter, sent the first part of his manuscript to Edinburgh with a view to finding a publisher and printer. The following January he received a letter from a Mr Wightman, who, after reading the manuscript, offered to contribute to its publication – though he did comment “that the style would be nauseous to the polite world”. Understandably, Boston was not impressed with that criticism and he thought Wightman’s way of writing was not the way the Lord used in advancing Christianity, but after much prayer he decided to leave Wightman to go ahead with the publication.

However, when the printer sent him the first of the pages for approval he was astounded. The book had been “pitifully mangled” and was full of typographical errors. Wightman had altered it in many places to his own satisfaction and had completely spoiled those parts of the book. By this time it was nearly complete, needing only a title page and preface. Boston was terribly upset. His wife was going through an episode of great mental anguish and distress, but he had to leave her to dash to Edinburgh (50 miles away) and put a stop to the publication. When he arrived in the capital he found that even the preface had been re-written in “modish style”. He stopped the press immediately and then discovered that most of the authentic copy had been destroyed by the printers after they had done with it.

Thankfully he was finally able to leave the management of the printing to a William Hogg, a Christian who was well known and respected in Edinburgh. Hogg went to a great deal of trouble to ensure that things went smoothly thereafter. Wightman was given clear and firm instructions to work with Hogg and to alter nothing without the author’s approval. Inevitably the rewriting of the lost pages involved Boston in a great deal of extra work.

On 6 November 1720 he received a bound copy of the *Fourfold State*. He spread it before the Lord in prayer, pleading that His blessing would go with it. Almost immediately it took hold. New editions were called for, and testimonies of its usefulness came pouring in. And no wonder – the book was steeped in prayer. As a later publisher says, “It is so orderly and clear, so rich . . . so searching and here and there so softening; so full, for all its doctrine, of warmth and human life . . . so couched in language of the homeliest . . . rising at times into unquestionable eloquence.”

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There is an entire harmony between the forgiving mercy, or pardoning act, of the Father and the dying act of the Son.

*James Gibson*

**FREE PRESBYTERIAN CHURCH OF SCOTLAND - CONGREGATIONAL CONTRIBUTIONS - 2022**

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	15,376.24	46.88	997.50	36.25	36.25	36.25	1,425.00	36.25	17,930.62
Greich, Dornoch, etc	Rev J A Morrison	11,500.00	492.00	404.50	92.00	127.00	174.50	542.00	292.50	13,624.50
Daviot, Tomatin & Stratherrick	Rev K D MacLeod*	2,000.00	137.50	150.00	62.50	62.50	75.00	237.50	75.00	2,800.00
Dingwall & Beaully	Rev A W MacColl	24,361.50	2,471.50	813.75	935.00	115.00	297.50	1,060.00	132.50	30,186.75
Halkirk, Strathly, Thurso & Wick	Rev W A Weale	16,752.50	490.00	755.00	365.00	415.00	360.00	1,975.00	332.50	21,445.00
Inverness	Rev K D MacLeod	39,175.00	4,715.75	4,108.75	861.25	975.00	895.00	4,938.75	705.00	56,374.50
Kinlochberrie & Scourie	Rev J A Morrison*	1,890.00	150.00	120.00	120.00	30.00	-	480.00	100.00	2,890.00
		<b>111,055.24</b>	<b>8,503.63</b>	<b>7,289.50</b>	<b>2,472.00</b>	<b>1,760.75</b>	<b>1,838.25</b>	<b>10,658.25</b>	<b>1,673.75</b>	<b>145,251.37</b>

**SOUTHERN PRESBYTERY**

Barnoldswick	Rev D Campbell*	13,213.97	442.50	1,353.75	442.50	432.50	952.00	1,642.50	252.50	18,732.22
Chesley	Rev R MacLeod*	-	-	-	-	-	-	793.07	-	793.07
Dundee, Perth & Stirling	Rev A B MacLean	9,145.00	803.75	757.50	353.75	213.75	407.25	1,327.00	353.75	13,355.75
Edinburgh	Rev D Campbell	25,379.00	731.00	1,591.00	374.00	464.00	2,609.00	3,126.00	720.00	34,994.00
Fort William & Oban	Rev R MacLeod*	810.00	75.00	50.00	25.00	25.00	35.00	150.00	30.00	1,200.00
Glasgow	Rev R MacLeod	34,715.74	2,345.80	2,368.80	1,626.00	1,200.30	1,445.55	5,036.63	1,440.80	50,179.62
Greenock (Preaching Station)	Rev R MacLeod	605.00	145.00	45.00	17.50	17.50	15.00	35.00	17.50	897.50
London & Broadstairs	Rev R MacLeod*	21,270.00	500.00	2,500.00	-	-	740.00	4,040.00	-	29,050.00
Santa Fe, Texas	Rev D Campbell*	-	-	-	-	-	-	-	-	-
		<b>105,138.71</b>	<b>5,043.05</b>	<b>8,666.05</b>	<b>2,838.75</b>	<b>2,353.05</b>	<b>6,197.80</b>	<b>16,150.20</b>	<b>2,814.55</b>	<b>149,202.16</b>

**OUTER ISLES PRESBYTERY**

Achmore	Rev J R Tallach	2,837.50	285.25	212.00	167.00	142.00	125.00	834.63	147.00	4,750.38
Ness	Rev K M Watkins*	6,551.00	70.00	71.25	20.00	10.00	12.50	87.50	2.50	6,824.75
North Harris	Rev J B Jardine	10,063.50	405.50	260.50	106.50	122.75	86.50	325.50	127.75	11,498.50
North Tolsta	Rev J B Tallach*	13,218.00	1,373.75	904.50	427.00	539.00	473.70	1,422.00	970.00	19,327.95
North Uist	Rev J B Jardine*	5,310.00	270.00	270.00	165.00	125.00	135.00	270.00	135.00	6,680.00
South Harris	Rev K M Watkins	9,282.23	757.13	629.25	363.13	377.75	343.63	941.25	335.63	13,030.00
Stornoway	Rev J R Tallach	14,939.25	2,116.00	2,712.00	1,200.25	1,223.00	1,204.25	2,231.75	1,240.00	26,866.50
Uig	Rev K M Watkins*	2,898.00	60.00	95.00	45.00	35.00	-	130.00	40.00	3,293.00
		<b>65,089.48</b>	<b>5,337.63</b>	<b>5,154.50</b>	<b>2,493.88</b>	<b>2,574.50</b>	<b>2,380.58</b>	<b>6,242.63</b>	<b>2,997.88</b>	<b>92,271.08</b>



WESTERN PRESBYTERY

Applecross & Shieldaig	Rev D A Ross*	4,071.25	425.00	600.00	167.50	62.50	250.00	699.00	62.50	6,337.75
Braecdale, Strath & Duirinish	Rev I D MacDonald*	9,745.00	262.50	172.50	320.00	152.50	132.50	290.00	195.00	11,270.00
Gairloch	Rev D A Ross*	6,105.00	306.25	333.75	82.75	205.50	229.25	378.25	229.25	7,870.00
Kyle, Plookton & Lochcarron	Rev D A Ross*	5,000.00	400.00	400.00	400.00	400.00	400.00	800.00	400.00	8,200.00
Laide	Rev D A Ross	13,000.00	350.00	300.00	200.00	250.00	300.00	600.00	250.00	15,250.00
Lochbroom & Assynt	Rev D A Ross*	2,390.00	210.00	240.00	50.00	40.00	60.00	240.00	100.00	3,330.00
Odessa, Ukraine	Rev D Levytskyi	942.00	-	-	-	-	-	-	-	942.00
Pontrie	Rev I D MacDonald	23,292.50	605.00	725.00	405.00	345.00	405.00	2,860.00	1,550.00	30,187.50
Raasay	Rev I D MacDonald*	229.00	50.00	30.00	20.00	30.00	30.00	60.00	30.00	479.00
Staffin	Rev J Campbell	13,797.00	747.00	541.00	291.00	256.25	314.25	818.75	295.25	17,057.50
		78,571.75	3,355.75	3,342.25	1,936.25	1,741.75	2,118.00	6,746.00	3,112.00	100,923.75

ASIA PACIFIC PRESBYTERY

Auckland	Rev J D Smith	~ NZD 81,500	-	-	-	-	-	-	-	-
Carterton	Rev C J Hembd*	~ NZD 2,880	31.50	31.50	31.50	31.50	52.50	52.50	52.50	283.50
Gisborne	Rev C J Hembd	~ NZD 40,800	-	-	-	-	-	-	-	-
Grafton	Rev G G Hutton	~ AUD 62,745	-	-	-	-	-	-	251.45	251.45
Singapore	Rev G G Hutton*	~ NZD 5,230	93.84	62.50	-	-	-	31.33	31.33	219.00
Sydney	Rev G B Macdonald	~ AUD 59,228	-	-	-	-	-	-	-	-
Tauranga	Rev J D Smith*	~ NZD 1,200	-	-	-	-	-	-	-	-
			125.34	94.00	31.50	31.50	52.50	83.83	335.28	753.95

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

SUMMARY

Northern Presbytery	111,055.24	8,503.63	7,289.50	2,472.00	1,760.75	1,838.25	1,838.25	10,658.25	1,673.75	145,251.37
Southern Presbytery	105,138.71	5,043.05	8,666.05	2,838.75	2,353.05	6,197.80	16,150.20	2,814.55	149,202.16	
Outer Isles Presbytery	65,089.48	5,337.63	5,154.50	2,493.88	2,574.50	2,380.58	6,242.63	2,997.88	92,271.08	
Western Presbytery	78,571.75	3,355.75	3,342.25	1,936.25	1,741.75	2,118.00	6,746.00	3,112.00	100,923.75	
Asia Pacific Presbytery	~(See note above)	125.34	94.00	31.50	31.50	52.50	83.83	335.28	753.95	
<b>TOTAL CONGREGATIONAL CONTRIBUTIONS</b>	<b>359,855.18</b>	<b>22,365.40</b>	<b>24,546.30</b>	<b>9,772.38</b>	<b>8,461.55</b>	<b>12,587.13</b>	<b>39,880.91</b>	<b>10,933.46</b>	<b>488,402.31</b>	
Other Donations	10,240.00	320.00	61.00	558.00	10.00	353.00	53,371.25	10.00	64,923.25	
<b>SPECIAL COLLECTIONS TOTALS</b>	<b>370,095.18</b>	<b>22,685.40</b>	<b>24,607.30</b>	<b>10,330.38</b>	<b>8,471.55</b>	<b>12,940.13</b>	<b>93,252.16</b>	<b>10,943.46</b>	<b>563,325.56</b>	
Eastern Europe Fund Donations									28,579.52	
<b>GRAND TOTAL</b>									<b>561,905.08</b>	

## Points of Christian Experience (3)<sup>1</sup>

John Newton

I propose the third question, concerning *such a degree of faithfulness to light received as is consistent with the remnants of a depraved nature*. I apprehend that one effect of indwelling sin is to render it morally impossible for us to be entirely faithful to that light and power which God has given us. It may sound like a contradiction to say that we cannot do what we can do, but there are many enigmas in a believer's experience, at least in mine; and I never expect to meet the man that knows his own heart and will say he is always faithful, diligent and obedient to the full extent of his ability. I rather expect he would confess, with me, that he feels a need of more ability, and fresh supplies of grace, to enable him to make a better use of what he has already received.

If some, as you suppose, in their dullest frame of mind can read the Bible, go to the throne of grace, and mourn (as they ought) over what is amiss, I must say for myself, I can and I cannot. Without doubt I can take the Bible in my hand and force myself to read it; I can kneel down and I can see I ought to mourn. But to understand and attend to what I read, to engage my heart in prayer, or to be duly humbled under the sense of so dark and dissipated a state of mind; I can sometimes no more do these things than I can raise the dead; and yet I cannot plead positive inability.

I am satisfied that what prevents me is my sin, but it is the sin of my nature, the sin that dwells in me. And I expect it will be thus with me at times, in a greater or less degree, till this body of sin shall be wholly destroyed. Yet I believe the Lord is with me, even when He seems to be absent; otherwise my corruptions at such times might easily prevail to betray me into open or allowed sin. But, blessed be the grace and care of my Good Shepherd, this is not the case.

I do not know if I rightly understand your expression, "We may humbly hope that those things we fall into, which are not in our power to prevent, will not be set to our account". I feel that the least of the evils, even those which seem most involuntary, if set to my account, would ruin me. I trust that even my worst deviations shall not appear against me, because I am a believer in Jesus. I know and am sure that I do not wish to continue in sin that grace may abound. My conscience bears me witness that I would not desire the rule of duty to be narrowed, or accommodated to my imperfections, in a single instance. If the expression only means, that these unavoidable

<sup>1</sup>Another part of a letter to a friend, taken with editing from Newton's *Works*, vol 1. In the previous part Newton spoke of marks of a lively, thriving spirit in a believer.

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effects of our evil nature should not break our peace of conscience, or discourage us in our approaches to God, I am of the same mind. Through mercy I have seldom any more doubt of my acceptance in the Beloved when I am in a dark frame than when I am most favoured with liberty.

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## The Silver Trumpets<sup>1</sup>

*Henry Law*

Numbers 10:2. *Make thee two trumpets of silver.*

Sinai's ordinances end here. The hallowed mount must now be left. But before the onward signal sounds, God speaks again. A final token testifies that Israel's every matter occupies His heart. A mandate is given to form trumpets. There are two. Their metal is pure silver. As in the golden candlestick, each is constructed from one piece. There is no joint, no link, no mixture. The priests alone may use them.

Their purpose is fourfold. (1.) Their trumpet note convenes assemblies to the tabernacle door. (2.) They sound when the moving pillar calls the tribes to march (Num 10:2). (3.) They warn when hostile armies threaten battle (Num 10:9). (4.) On festive days they peal melodiously around the blood-stained altar. Such are these trumpets. Such is their use. Each order is divine.

Reader, this is our day of grace. We live, that we may glean soul-profit. The Bible is our harvest field. Here this ordinance now meets us and offers no small riches to our store. An obvious thought stands on the threshold. We see God's all-pervading care. He directs all things for His people's good. Their smallest arrangements are made in heaven.

How happy then is the child of faith! The grand concerns of his eternal home are firmly settled. The door is opened; the passport is provided; fit robes are wrought by the God-man's redeeming work. A new heart, suited for pure joys, is created by the Spirit. But this is not all. Heavenly plans are not restricted to these heavenly things. Each little matter on the earthly stage is the offspring of decree. The countless links in each day's chain of providences are framed above. The way then must be right, because divinely marked. Chance guides no vessel through life's waves.

Hence learn to scorn no matter as too small for thought. There are no trifles in a soul's career. What is very small sometimes seems to turn the scale for heaven or hell. Make conscience of each trivial event. It has an influence on eternity. When God appears, to order two silver trumpets for the camp, surely He stamps all little things with magnitude.

<sup>1</sup>Taken, with editing, from *Christ Is All: Numbers and Deuteronomy*.

The material must be silver. This is a metal carefully prepared. Repeated fires cleanse it from all dross. Hence it is an emblem of rare purity. “The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times” (Ps 12:6). Each vessel in the camp of God must thus be clean. “Holiness becometh Thine house, O Lord, for ever” (Ps 93:5). Ministers should precede with silver-brightness. The flock should follow, as silver without alloy.

Let us now draw nearer to the camp. Two priests are seen. Each blows a silver trumpet. Light falls hence on the office of God’s ministers. Their voice should sound with trumpet-clearness through the flock. They are entrusted with God’s message to a fallen world. Theirs is the privilege to tell the story of redeeming grace. They bear grand tidings, which are life to the dead, health to the sick, liberty to the captive, joy to the mourner, comfort to the broken-hearted, wealth to the poor, sight to the blind, recovery to the lost, strength to the weak.

As heralds, they have to announce that God is reconciled, a ransom found, a remedy provided, a Saviour given, a Deliverer sent. It is their work to cry, Behold the cross; look to the dying Lamb; flee to His sheltering arms; hide in His wounded side; nestle beneath His wings; put on the glories of His righteousness; trust in His finished work; plead His atoning sacrifice; present by faith His wrath-appeasing death; receive Him as all wisdom, joy and peace; cling to Him through life, in death, for ever – in answer to all Satan’s wiles and conscience-fears, shout that Christ is all. They have to warn of the world’s murderous arts; of sin’s tremendous doom; of fire, which is never quenched; of anguish, which exceeds all thought; of an eternity in darkness and despair.

Should they not then, with clarion-shrillness, rouse the flock? The silver trumpets sent a piercing note. So should the gospel herald utter aloud the gospel news. Away with timid whisper and stammering tongue. The servant’s lips should glory in the master’s name. Let statements be clear as the sun without one cloud, transparent as the crystal stream, distinct as the un-muffled trumpet’s voice.

Note that the trumpets were of one piece. So is the gospel message. There is no mixture in it. It is no piecemeal fabric. It is not partly grace and partly works. It does not call men to finish what the Lord commenced. From first to last, in origin, in progress, in conclusion, gospel salvation is a free gift. All merit is in Christ. He opens heaven. He closes hell. He washes, adorns, prepares. He presents His children pure and faultless. Their pardon and their fitness is His work. They follow Him, because He calls. They love, because He wins their hearts. They conquer, because He is their sword and shield.

They persevere, because His hand upholds. Their grace is the offspring of His love. Their glory is the payment of His worth. Thus Christ is all. No diverse metal soiled these trumpets. No intermingling error should soil pulpits.

The type, moreover, fixes attention on the Christian as a worshipper, a pilgrim, a warrior, a son of joy. Let the occasions on which these trumpets sounded be now marked more closely.

1. *They call the people to God's sanctuary.* Mark this: it is a gospel ordinance that worshippers should throng the holy courts – that public prayer and praise should reverence God's glorious name. Who will not hasten to obey? Who will not join the people who keep holy day? A saintly congregation is a foretaste of heaven. It is earth's holiest scene. What sanctity pervades the spot! What blessedness inspires the company! The triune God is mighty in the midst. The Spirit intercedes within the soul. He prompts longing desires. He makes sin's burden to be felt. He deepens the grief of repentance. He fans the flame of wrestling supplication. He brightens the torch of love. The great High Priest draws near. He takes each prayer and washes it in cleansing blood. He perfumes every note of praise. He then presents the fragrant sacrifice before the throne. The Father is well pleased. The service is accepted. Pardons are sealed. Blessings fly down. The faithful meet to honour God. They honour and are honoured. They come in faith, and they depart in peace.

Do not think, or say, that such assembling is superfluous. Doubtless God is not linked to means. He can bless in solitude, and hear those who are alone in their closet. But it has pleased Him to order public worship. His commands are always gain. The pious congregation thrives. Faith hears, obeys and finds obedience to be wealth.

2. *They give commands to march.* Christians are a portion of a marching host. The Bible warns that earth is not their rest. They live a stranger-life. They occupy a moving tent. They hold a pilgrim staff. What is stationary here? Our days are a fast-flowing stream. The rapid current rushes onward. Let no heart then cast anchor on these sands. Let affection not twine its fibres around earthly stems. Christians' mansions are on high. Their home is far away. Let loins be girt. Let all be ready for departure. Death should not find a Christian unequipped for a march. It is a friend, for whom expecting eyes should watch. The ears should listen for the chariot wheels. When it appears, let there be no tremor, no surprise, no work unfinished. The gospel's silver trumpets ever cry, Arise, depart, come up hither.

3. *They sound for war.* The life of faith is one incessant fight. Beneath the cross, a sword is drawn, whose scabbard is cast far away. The attitude of bold defiance is assumed. Until the victor's crown is won, unflinching combat must go on. The foes are many, mighty, wily, restless. They meet us at each

step. They lurk in every corner. They infest our public walk. They enter our closed doors. They are within, around, without. Count, if you can, the hateful legions who make up hell's hosts; they all rush at the soul. Survey the world, its snares, its foul seductions, its enticing arts, its siren smiles, its venom, sneers, its terrifying threats. Each in its turn assails, and each renews the assault when foiled. Behold the heart and all its brood of lusts and raging passions. How often it betrays! How often it beguiles! The gospel trumpet ever cries, Battle is near; stand firm; resist.

But when the gospel calls, it promises sure triumph. It gives an armour, wrought of God. This, rightly used, cannot be broken. It points to a Captain, by whose side no battle can be lost – beneath whose banner, no warrior was ever slain.

Believer, hear and go forth in hope. Face all your foes. Grasp manfully your sword. Use skilfully your shield. Lift up your head, safe in salvation's helmet. Shout boldly your great Leader's name. The fight will soon be over. The victor's song will soon be on your lips.

4. They have a further use. In the grand feasts *they cheer the worshippers around the sacrifices*. While the altar streams with blood and happy crowds look on, the heavens resound with these exulting clangs. The precept is obeyed, "Sing aloud unto God our strength: make a joyful noise unto the God of Jacob" (Ps 81:1).

Believer, thus too the gospel teaches you to joy – to joy with a heart abounding with melodious praise, when you in faith contemplate, and in worship plead, the meritorious death of Christ.

My soul, obey. Remember Calvary and sing, shout, pour forth music of delight. Let all that is within you swell the adoring sound. Gaze on the cross and let exulting hallelujahs testify how fervently you love – how rapturously you extol, how undoubtingly you trust – that death which is your life, that blood which is your ransom, those wounds which are your shelter, that Jesus who is your full salvation, that Christ who is your all.

Reader, the gospel trumpet is now within your hearing. But it is a prelude to another clang. Yet a little while and "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Th 4:16). That note will open every grave and wake the sleeping dust and gather mankind to the great white throne. Quickly you will hear it, for every ear shall hear. It introduces the coronation day of saints. It is the knell of execution to the lost. Are you prepared? Do you stand ready, one with Christ? If you heed now the gospel trumpet calling you to Him, you will then hear the trumpet of the last day calling you to glory.

It is faith's happiest hour when it goes forth in spirit to intermingle in the

coming scene. “We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Then shalt be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?” (1 Cor 15:51-55).

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## The Patient of Many Physicians<sup>1</sup>

### 1. She Was One Among Many

*Alexander Moody Stuart*

Mark 5:25-34. *And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched His garment. For she said, If I may touch but His clothes, I shall be whole. . . .* (See also Matthew 9:20-22, Luke 8:43-48.)

**O**n the way to Jairus’ house, where Jesus was to raise the dead girl to life, an unusual interruption occurred. This we have already noticed, in so far as it tried the anxious father’s spirit by his child’s death during the delay; and we have now to take up the case of the sufferer whose urgency was the cause of the delay.

But first of all, it is to be observed that the interruption itself was of a most remarkable character; there is nothing similar to it in the New Testament. Jesus, though hindered, was not stopped by the crowd, nor by an importunate petitioner that would not be denied, but simply by the change that passed on His own spirit. Virtue went out of Him. He undertook to carry out a great work which He was going to perform, and there was a pressing throng around him; but He instantly marked what had occurred within Himself and would not proceed till it was accounted for – although He possessed the Spirit without measure, and He did not lose what another gained.

Jesus has thus left us an example of watchfulness over our own spirits from morning till night; of possessing our souls in patience, even in the midst of work and hurry. This watchfulness throughout the day saves the hard labour of recovering what we lose by forgetfulness. It is recorded of a holy man in former times, who was greatly prospered in his earthly calling,

<sup>1</sup>The first part of a chapter taken, with editing, from *Capernaum* by Moody Stuart (1809-98), who was a Free Church minister in Edinburgh.

that if his spirit departed from God, in the course of the day, he immediately went to his place of prayer till his soul was restored. Such a plan would seem most likely to break the business of life in pieces but, in a soul so watchful, the wanderings would be, for the most part, both few and brief.

Jesus, in the heart of pressing business, marked the sinless change in His own spirit and allowed Himself to be interrupted by it. We cannot indeed be always expressly looking to Christ; in doing with our might what our hand finds to do, such an exercise is often impossible. But when occupied with reading or working at night, we do not look at the candle but at the work before us; yet if the light becomes dim, we note the difference as quickly as if we were watching it particularly. Let us strive to walk under the light of God's countenance all the day so that, if a cloud passes between the Light of Life and our souls, it may be instantly perceived and its removal diligently sought.

In this miraculous cure, (1) the woman touching Jesus was one among many pressing on Jesus, (2) her case was the worst in all the crowd, and (3) she was healed immediately.

**1. The woman touching Jesus was one among many pressing on Jesus.** There was power and nearness enough for all the crowd, yet only one touched Christ for healing.

There was *power* enough in Christ to heal every one of them, ample virtue to go forth for the salvation of them all. A single sufferer came to Him that day and was healed, but a whole crowd of sick people with diverse diseases had come one Sabbath evening and all were healed. The one was healed, because the one came, and many were healed when many came. A hundred were as welcome to Jesus as one, and the healing of a hundred was as easy with Him and as certain as the healing of one. He in no wise cast anyone out; He cast no one out for any evil in the applicant, and He cast no one out because the applicants are too many. If all the world from east and west and north and south had come, not one would have been cast out; for there was virtue enough in Jesus for all.

Further, there was *nearness* enough to Christ to draw the virtue out of Him, if they had desired it. But they thronged Him and pressed Him, yet they did not touch Him – not with any sense of want, with any urgent desire, any object to be gained, or any faith to find it. “Who touched Me?” Jesus asked; and all denied. All the saints denied touching, and all the sinners. Peter denied, James and John denied, and all the disciples denied. They were conscious of no healing in themselves, of no virtue entering into them from Jesus. They were conscious of no touching on their part for the sake of health; of no hand stretched out by them in that moment for any salvation. One only did not deny, yet neither does she confess, but withdrew. She was



farthest off; she had come nearest and obtained life; and now she was again hidden in the crowd. But she has taken Christ with her, and health and salvation along with Christ.

How similar is the case of many an assembly in the house of God. Jesus is in the midst of it according to His promise – nearer to each of them than each is to his neighbour; in the midst of all and thronged by the people. Yet how true it may be that not one touches Him, out of the many crowding around Him. Health is available for all, and none need go unsaved; yet most must deny that any virtue enters into them.

In every meeting in the name of Jesus, a vast amount of sickness and of death is gathered together; there are many lepers, many blind, many lame, many dead in trespasses and sins. The assembly may be little else than a hospital of souls that are sick, a graveyard of souls that are dead. Yet there is more health in the house than disease, more life than death, infinitely more; there is health enough to cure all the sickness, life to quicken all the death. Christ is in the midst, full of grace and truth – Christ in the midst, the Resurrection and the Life. There is a fountain of life and health in Him, seeking an outlet; and if the fountain is sealed up, it is only because no one will drink the living waters. He is pressed with the overflowing abundance of life that is pent up within Him, because no heart is open to receive it, no empty vessel brought to be filled.

This poor woman touched – touched not Himself, but the hem of His garment. And Christ was so full of life that she was filled with life in a moment. Through that narrow and distant outlet, that slightest touch of the outer hem of His clothing, the full flood of life entered body and soul at once. It pervaded her whole being with the lively consciousness of health, filled the body from head to foot with vigour, filled the soul with salvation, cleansed all the conscience, renewed all the heart. “If I may but touch His clothes, I shall be whole”: Jesus Christ is the same to me as He was to her; “the same yesterday, today, and for ever”; the same in the midst of us now as in the midst of them of old; as near as He is full of virtue for all that touch Him.

He is nearer even than many often are in the house of God, yet without touching Jesus. At the Lord’s table, how near you have often been – seeing, handling, tasting – yet not by faith touching Jesus. The bread is eaten, but Christ is by unbelief shut out from it and never touched; the wine is drunk, yet unbelief refuses Christ and does not touch him. At such a table, how many are thronging and pressing on the Saviour; yet they are like many in that Galilean crowd, with their backs toward Him and no hand of faith stretched forth. The proof of having touched Christ is virtue issuing out of Him into your soul; and if no healing power has penetrated your heart, you

may have thronged and pressed Him, but the hand of faith has never touched the Healer.

But some sadly go wrong in this matter and reverse the order of the gospel, to their own loss and sorrow. Because the virtue from Christ entering the soul is the proof of health given, they conceive that it is likewise the warrant for touching Christ to obtain health, and they will not draw nigh to touch, till they have first been healed. But it is the sick that need the Physician and that are invited to him for saving health. The warrant for coming to Jesus is His command, "Come unto Me"; and the souls warranted to come are such as He was sent to redeem, when He came into the world to save sinners, and the chief of sinners.

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## “According to Thy Mind?”<sup>1</sup>

*W S Plumer*

Should anything be according to your mind? Your wealth, your health, your success, your reputation, your ease, your situation, all these deeply concern you. But are you fit to direct them? Suppose God should permit you to have your way, how much wealth would satisfy you? Would you put any bounds to your desires? Would you not drown yourself in destruction and perdition? Your health too, would you be fit to direct it? Without some pain, some infirmity, you would be tempted to atheism and forgetfulness of your mortality.

Would it not be more difficult to be compelled to say when, how long and how severely you should be sick than to be sick all your life? Now God kindly decides such questions and simply requires you to bear what He puts upon you. Is your situation hard and will you make it tenfold harder by re-pining at it? You desire ease, but can you be sure that it is best for you? Would you have a greater name in the world? It might be your downfall.

Is it in you to direct your steps? Have you shown sufficient wisdom to guide your own affairs? Is your knowledge not ignorance, your prudence folly, your strength weakness, your righteousness filthy rags! Have you any claim on God to be very careful not to cross your purposes! Your will is the will of a sinner.

God has sometimes, as it were, made an experiment on you. You have been urgent for something new, something different, and He has gratified you. "He gave them a king in His anger, and took him away in His wrath."

<sup>1</sup>Taken with editing from *The Christian Treasury* for 1852. The title of the article comes from Job 34:33.

Israel did worse with a king than without one. You have often acted more wickedly when full than when empty. “Jeshurun waxed fat and kicked.” Good Hezekiah greatly desired life, and God gave him 15 years more, but in that time he committed a great sin and left a great blot on his memory. A child was sick; his mother was almost frantic. She fasted, she fainted, she wept, she screamed. God restored her boy to health and, when he grew up, he committed great crimes, was put in prison, was executed and broke her heart.

Your mind is worth nothing when compared with God’s. He is fit to govern you and to rule all things. He knows what is best for you and how much you can bear, and when it will do you most good for you to be glad or to be sad. His grace is great, and so are His truth, power and wisdom. If He shall but direct, all things will go right. He is never deceived nor outwitted. He is gentle and kind. “He knoweth our frame; He remembereth that we are dust.” His will is holy, just and good. He keeps mercy for thousands. His faithfulness is unto all generations.

You should be glad that He governs the universe, that He governs you. If you are wise, you will “trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed”. Learn to be content, in whatsoever state you are. Suppress the first risings of ambition, covetousness, self-will, restlessness, and the spirit of murmuring. Believer, rest assured that “what thou knowest not now, thou shalt know hereafter”. Incessantly pray, Lord, increase my faith. Treasure up in your heart the blessed promises of God. Diligently perform all known duties, especially duties growing out of your relationships in life. Be of good courage, and He shall strengthen your heart. Do not say that God has forgotten, or is a stranger that tarries for a night. Resist all unworthy thoughts of God, and leave results to Jehovah.

So you shall walk safely, and your burden shall be light; soon the Almighty shall call you away, and “the days of your mourning shall be ended”.

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## The New Heart<sup>1</sup>

*W K Tweedie*

John 3:7. *Marvel not that I said unto thee, Ye must be born again.*

**D**o not marvel at it any more than to be told that birds cannot live in the depths of the ocean, or the fish in the blue sky above us. Man was created to work for God’s eternal favour and win it: he must have a new nature before he will simply receive it by faith. Man was created at first to love God; he is now enmity against Him and must have a new nature before he can

<sup>1</sup>Taken with editing from Tweedie’s *Glad Tidings of the Gospel of Peace*.

love Him again. Man was created for the service of God, and found delight in it: that service is now a weariness to him, and new likings must be created before he can delight again in God's service. Hence the Saviour's statement, "Ye must be born again"; hence the assurance that, unless we are converted, and become as little children, we cannot enter the kingdom of God; and hence the intimation that, "if any man be in Christ, he is a new creature; old things are passed away . . . all things are become new."

Now, is it true, my soul, that this all-decisive change has come over you? Have you felt the Spirit's new creative energy and submitted to it? If you cannot name the day, or the occasion when that took place, yet are you sure of the fact? Are you practising no deception on yourself? Are you honestly willing to know the truth of your condition? And have you reason to be assured that you are indeed alive to God? Then walk in the Spirit and cherish the things of the Spirit. As you have borne the image of the first Adam, see that you bear the image of the second. Being born of God, live like the child of a king and the heir of a kingdom, and thus be blessed in your deeds.

But how prone men are to be self-satisfied. The Saviour has placed the great truth of regeneration or conversion on the very frontier of His kingdom and has said, with the deepest emphasis that words can convey, that there is no other mode of entry; but many think that they are in the kingdom, while they have never yet thought of conversion. They either ignore, pervert or deny regeneration. But blessed are all they who are born of the Spirit, or born of God through the incorruptible seed. They shall never be moved.

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## The Seaman's Catechism (2)<sup>1</sup>

*John Flavel*

**Question** 7. What if I die without such a preparation? What will the consequence be?

**Answer.** Very terrible, even the separation of my soul and body from the Lord to all eternity. "He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him" (Jn 3:36). He shall not see life; this is the part of his misery involving loss, separation from the blessed God. And the *wrath* – mark it, not anger, but wrath; not the wrath of man, but of *God*, at whose rebukes the mountains

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<sup>1</sup>Taken with editing from Flavel's *Works*, vol 5. Written with a particular consciousness of the dangers seamen faced in the days of sail, the *Catechism* applies to everyone, for we must all die. The previous question was, "What things does a due preparation for death consist in?"

skip like frightened men, and the hills tremble. The wrath of God not only flashes out upon him, as a transient flash of lightning, but *abides*, dwells, sticks fast; there is no power in the world that can loose the soul from it. *Upon him*, not on the body only, nor on the soul only, but on him – that is, on the whole person. Here is the principal positive part of that man's misery.

**Question 8.** Can I bear this misery?

**Answer.** No, my heart cannot endure, nor my hands be strong, when God shall take to do with me on this account. I cannot bear His wrath; angels could not bear it; it has sunk them into the depths of misery. Those that feel but a few sparks of it in their consciences here, even they are distracted by it (Ps 88:15). Christ Himself would never have borne up under it, if He had not been supported by the infinite power of the divine nature: "Behold My Servant whom I uphold" (Is 43:1). How then shall I live when God does this? What will be done in the dry tree? There is no abiding of it; it is insufferable. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" (Is 33:14).

**Question 9.** If it cannot be borne, is there any way to prevent it?

**Answer.** Yes, there is hope in Israel concerning this thing. Thus I am in a better situation than the damned; I have the *maybe* of mercy, and they do not. What would they give for a possibility of salvation? "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil, learn to do well . . . Come now, and let us reason together . . . though your sins be as scarlet, they shall be as white as snow" (Is 1:16,17,18). "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Is 55:7). Though my disease is dangerous, it is not desperate; it does not refuse a remedy. There is balm in Gilead and there is a physician there. There is yet a possibility, not only of recovering my primitive glory, but to be set in a better situation than Adam ever was.

**Question 10.** How may that be?

**Answer.** By going to the Lord Jesus Christ. "There is therefore now no condemnation to them that are in Christ Jesus" (Rom 8:1). "Who shall lay any thing to the charge of God's elect? It is God that justifieth, Who is he that condemneth? It is Christ that died, yea rather, that is risen again" (Rom 8:33, 34).

**Question 11.** What is it to go to Christ?

**Answer.** To go to Christ is to embrace Him (Jn 1:12) in His person (Jn 3:36) and offices (1 Cor 1:30), and to rest entirely (Acts 4:12) and closely upon Him for pardon of sin (Acts 13:38,39) and eternal life (Is 45:22), being

deeply aware (Acts 2:37) of the need and worth of Him. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name” (Jn 1:12). “He that believeth on *the Son* hath everlasting life” (Jn 3:36). And “of Him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption” (1 Cor 1:30). “Neither is there salvation in any other” (Acts 4:12). “And by Him all that believe are *justified from all things*, from which ye could not be justified by the law of Moses” (Acts 13:39). “Look unto Me, and be ye saved” (Is 45:22). “Now when they heard this, they were “pricked in their heart” (Acts 2:37).

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## Book Review

*Pursuing Holiness, The Message of 1 Peter*, Notes of Prayer Meeting Addresses by Hugh M Cartwright, published by Etrick Press, hardback, 253 pages, £16.00, obtainable from the Free Presbyterian Bookroom.

This is an encouraging book. The opening words of the preacher are: “Peter was inspired to write this epistle to encourage Christians to persevere in the belief and profession of the truth, no matter what difficulties they might encounter”. Many times he refers to the encouragement found in 1 Peter.

Mrs Hyde of Etrick Press is to be commended for making these notes of Mr Cartwright’s preaching during her time in Edinburgh. The notes are succinct and convey clearly the message of each of the 32 addresses (given from 13 September 2007 to 3 July 2008).

“Especially poignant,” as Rev George Macdonald says in the Introduction, is the address on 20 September 2007 (on 1 Peter 1:3,4) for, on the following Saturday, Mr Cartwright’s beloved wife unexpectedly passed away. “One enduring memory I have,” says Mr Macdonald, “was of the remarkable grace and strength given to Mr Cartwright, as he continued this series.”

Great encouragement is to be found especially in looking to Christ, as is shown in the addresses, “Taking encouragement from the example of Christ”, and, “Taking encouragement from the sufferings of Christ”. The preacher says, “Sometimes we find ourselves asking, “Was I ever converted at all?” The one thing that seems to survive in the doubting believer’s heart is love for the Saviour, desire for Christ. “If I don’t trust him, I desire to trust Him,” they say; “I love Him for what He has done, and I love Him for the Person He is. How I wish to be His! How I wish to be with Him! How I wish to be like Him! I love His Word, His day, His people. I love everything to do with Him.”

Commenting on the phrase, *elect according to the foreknowledge of God the Father*, he said, “The Lord’s people should trace the experience they’ve

had of grace back to the work of the Spirit, and then back to the election of God. Don't start with election – start where you are, whatever you've got. Whatever you've got, you didn't get it by yourself. You didn't get it by merit. You can't go direct to your election and discern that. You have to start where you are, poor, lost, ruined sinner, and with the streams of mercy flowing by, and Christ offered to you in the gospel.”

Speaking of the *inheritance incorruptible, and undefiled, and that fadeth not away*, he says, “This inheritance is ours in Christ – from it we get everything we need as we are journeying towards heaven, but we get it in its fullness in heaven. There the Lord's people will have what has been beautifully termed ‘the full enjoying of God to all eternity’. The inheritance is God Himself. It is not that God gives us this or that as our inheritance – God is the inheritance of His people.”

Another theme in the series is that it is better to suffer than to sin. *It is better, if the will of God be so, that ye suffer for well doing, than for evil doing* (1 Pet 3:17). The preacher states, “If this is the will of God, it is better to suffer than to go on in the ways of sin. And it is God's will. We have to recognise that God is doing His will. If He is willing for us to suffer in the conflict with sin, that is better than suffering on account of sin.”

Referring to the Christian having to suffer attacks by his spiritual foes, Mr Cartwright comments on the phrase, *Your adversary the devil, as a roaring lion, walketh about seeking whom he may devour*: “The devil was very real to Peter – just as real as himself, or the people he was writing to, and the Saviour he was trusting on. There is a personal devil, a creature of great intelligence and power. He is at the head of a network of evil beings, and he is motivated by hatred of God and God's people. Though he knows he is only increasing his own guilt and misery, he does not stop his activities against them. But we always have to remember that the devil is a creature. He is limited and finite, and he is under God's control.”

Another encouragement is that *the Spirit of glory and of God resteth upon you* (1 Pet 4:14). “To have the Spirit dwelling in you is the greatest honour any creature could have. This is an honour He puts on all His people. He actually dwells with and in His people. It is the Spirit of God who is maintaining spiritual life in the soul. You might think of yourself as a miserable Christian, a poor specimen of what you should be, but how happy you are in reality! You have the third person of the Godhead dwelling in you, keeping you spiritually alive, keeping you united to Christ, giving you the grace that will bring you to glory!”

We heartily commend this book. May it be blessed to many.

(Rev) Neil M Ross

## Protestant View

### The Pope on Homosexuality

The Pope has criticised some of his own bishops because they still hold that sodomy should be regarded as a crime. He called laws which criminalise sodomite behaviour “unjust”, saying that “being homosexual isn’t a crime”. Bishops who support such laws or who appear to discriminate against sodomites must “have a process of conversion” in their attitudes. There are 67 countries in the world where legislation against sodomy is in place. In one of these – the USA – more than a dozen states have laws in place forbidding sodomy, even though the US Supreme Court has ruled them unconstitutional.

Yet, with the dissimulation characteristic of the Papacy, the Pope still maintains that homosexuality is a sin. “It’s not a crime”, he says. “Yes, but it’s a sin”. Admitting that there are certain general distinctions between sins and crimes, one may still query how genuinely the Pope believes sodomy even to be a sin when he maintains that God loves homosexuals “as they are”.

The Word of God teaches that sodomy has its root in the corruption of the human heart and that its fruit, in an evil and deeply immoral lifestyle, is a heinous, unnatural sin against God and against man which, if not repented of and forsaken, will lead to eternal condemnation in hell (Rom 1:26,27,32). Scripture (1 Ki 22:46; 2 Ki 23:7) furthermore shows that the open manifestation of that lifestyle represents such a flagrant danger to the moral wellbeing of society that it ought to be dealt with by the civil authorities as a crime, as it was in Britain until 1967, under the term of “gross indecency”.

*(Rev) A W MacColl*

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## Notes and Comments

### The Church of England and Homosexual “Marriage”

Following a proposal by the Bishops, the General Synod of the Church of England has agreed to introduce the blessing of “same-sex marriages” into the Church, by 250 votes to 181. The Archbishop of Canterbury was quite open that this is a halfway house to the performing of homosexual “marriages” by the Church of England. Like the Church of Scotland, the Church of England has been under prolonged pressure to give full endorsement to homosexuality. The Church of Rome too has moved a long way in that direction under the present Pope.

The Bible is abundantly clear that all homosexual conduct and desire are forbidden by God. The special creation of Eve as the wife for Adam establish-



ed the Divine pattern of one man and one woman; and the destruction of Sodom and the express prohibitions of Leviticus confirmed that all departures from this are “abomination”: “Thou shalt not lie with mankind, as with womankind: it is abomination” (18:22); “If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them” (20:13). This teaching is explained and reinforced in several places in the New Testament (Rom 1:24-25; 1 Tim 1:10; 2 Pet 2:6-8; Rev 22:15).

By analogy with true marriage, it might be thought that homosexual “marriage” is less objectionable than homosexual promiscuity, but the reverse is the case. The bold and public defiance of the God-given rules of human society which vaunts itself in homosexual “marriage” is more of an affront to God and to man than the shameful, and usually secret, indulging of homosexual lust. The latter may show some shame and some regard for normal society; the other none at all. In blessing homosexual “marriage”, the Church of England will be blessing homosexuality in its most obnoxious form. In the secular world, many of those who accepted homosexuality have been given up to transgender madness, and this may be the next step for the bishops of the Church of England. Like Jannes and Jambres, “their folly shall be manifest unto all men” (2 Tim 3:9).

*DWBS*

### **Diversity in Society**

The UK’s long history of receiving immigrants has been beneficial in some ways and has certainly resulted in a diverse society. Currently, however, a new diversity, that of sexual orientation, is being relentlessly foisted on a compliant population and made to appear as a “new normal”.

Evidence that this diversity is *not* the norm comes from the 2021 Census for England and Wales, which asked a voluntary question on sexual orientation. According to the Office for National Statistics, of the 44.9 million people who completed the question, 1.5 million people, that is, 3.3%, identified as LGB+ orientation (the response options included “gay or lesbian”, “bisexual” or “other sexual orientation”). The other 43.4 million people, 96.7% of the respondents, identified as heterosexual.

While every person should be treated with respect, and 1.5 million is a large number of people, those identifying as LGB+ are nevertheless a very small minority of the total population. Why then is there such a determined effort to promote and normalise non-heterosexual behaviour and lifestyle choices among the general population? Why is there such a push to introduce, so-called family fluidity and diversity teaching into our schools? Why have so many organisations been persuaded by the Stonewall organisation

to adopt policies which aggressively promote the LGBT+ agenda? Why are so many employees cowed into toeing what is now becoming the official line regarding LGBT+ rights, and being required to promote preferred personal pronouns? Free speech is shackled because voicing a contrary opinion is regarded as bigotry and hatred. Our legislators and, to some extent, the police have proved to be useful minions in furthering the cause. Not even the laissez-faire attitude of “live and let live” will suffice, people are expected positively and actively to embrace the sexual-diversity agenda.

Whatever is the answer to these questions, it is evident that the current approach is heavily over-weighted in favour of a small but very vocal minority. This is distorting the way that the overwhelming majority would prefer society to function. The nation is meekly acquiescing in the undermining of “normal” society, common sense, our Christian heritage and, most importantly, God’s moral law. How much we should fear the consequences. But we may still pray, “Turn Thou us unto Thee, O Lord, and we shall be turned; renew our days as of old”.

FRD

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## Church Information

### Presbytery Meeting (DV)

**Southern:** At Glasgow, on Tuesday, March 28, at 2 pm.

### Jewish & Foreign Missions Fund

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

*W Campbell*, General Treasurer

### Acknowledgement of Donations

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

*College & Library Fund:* Friends from Australia, £200; Anon, Canada, £250.

*Eastern Europe Fund:* Anon, for winter fuel / where most needed for Odessa congregation, £250; Friends from Australia, £75; Mr N Pearce, Cmryu, for Odessa congregation, £140.

*General Fund:* Friend, St Andrews, £1000.

*Jewish & Foreign Missions Fund:* Anon, £2000 per Rev KMW; Friends from Australia, for the work of the gospel in Zimbabwe, £225; Mr N Pearce, Cmryu, for diaconal aid for Zimbabwe Mission, £140.

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

**Bracadale** College & Library Fund: Anon, £100.

**Inverness:** *Bus Fund:* Anon, £20, £20, £20, £20. *Sustentation Fund:* Miss NM, £240. *Where Most Needed:* AM, £200 per Rev KDM.

**Lochcarron:** Anon, Odessa, for the upkeep of Lochcarron Manse, £200.

**North Tolsta:** Anon, In memory of my beloved parents, Miller 19, £1000; Anon, In memory of beloved parents, £20; Anon, £100, £1000. *Door Collection:* Anon, £80, £40, £100, £160.

# 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 DPhl, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale Duirinish-Strath: Struan:** Sabbath 12 noon. **Glendale and Vatten:** Sabbath 6pm, alternately. Thursday 7 pm, rotating between Struan, Vatten and Glendale. Contact Rev I D MacDonald; tel: 01478 612110.
- Dingwall:** Church, Hill Street, IV15 9JP: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev A W MacColl MA PhD, 10 Achary Road, Dingwall, IV15 9JB; tel: 01349 866546.
- Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; no F P services. Rev J A Morrison BA, 2 Cherry Grove, Bonar Bridge, IV24 3ER. Tel: 01863 766157.
- 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). Contact Mr M J Schouten; tel: 01463 221776.
- Fort William:** Monzie Square, Sabbath 11 am, 5 pm, as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire): Sabbath 12 noon, 6 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Manse tel: 01445 712118. Contact Rev D A Ross; tel: 01445 731340.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE; Sabbath 11 am, 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. Contact Rev R MacLeod; tel: 0141 954 3759.
- Halkirk:** Bridge Street; Sabbath 11.30 am, 5.30 pm, second, fourth and fifth Sabbaths of month; Thursday 7 pm. Rev W A Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. **Thurso:** Duncan Street; 3 pm; **Strathy:** 6 pm, first and third Sabbaths of month.
- Harris (North): Tarbert:** Sabbath 12 noon, 6 pm. **Tarbert and Stockinish:** Wednesday 7 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.
- 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 7.30 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. Manse tel: 01876 510233. Contact: Rev J B Jardine; tel: 01859 502253.
- Oban:** Church. 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 Main Road, Luncarty, PH1 3EP; tel: 01738 828762.
- 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 7.30 pm. Rev J Campbell, F P Manse, Clachan, Staffin, IV51 9HY; tel: 01470 562754.
- 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.
- 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. Contact Rev D A Ross; tel: 01445 731340.

## England

- Barnoldswick:** Kelbrook Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm.; **South Manchester:** Sabbath 6.00 pm, in Upper Room (second floor), 11 Wilmslow Road, Cheadle SK8 1DW; (entrance is from the car park at the back of the building); Wednesday 8 pm, alternately in Sandbach and Gatley. 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 10.30 am, 5.30 pm; Wednesday 7.15 pm. Manse. Contact Mr Hugh Campbell; tel: 01923 442497.

#### 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. Manse tel: 519 363 2502.

#### 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:sydneyfchurch@protonmail.com.

#### 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, 5 Goldsmith St, Elgin, Gisborne 4010; tel: 06 863 3140; mobile: 022 409 1336.

**Tauranga**: For services, contact Rev J D Smith; tel: 09 282 4195.

#### Singapore

**Singapore**: 33 Ubi Avenue 3, Vertex Tower A, #05-60, Singapore 408868: Sabbath: 9.30 am and 5.30 pm; Wednesday: 7.30 pm. Contact: Mr Bernard Yong, tel: (65) 9639 3040, 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: dlevytsky@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.by@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. Rev T Mwedzi.

**Zenka**: Church.

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<b>The Upper Room</b> by J C Ryle Banner of Truth, 2022 [1888], hbk, 415 pp	£15.00	£11.99
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