

The Free Presbyterian Magazine

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

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

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Moderator of Synod: Rev S Khumalo, F P Manse, Stand No 56004, Mazwi Road, Lobengula, P O Magwegwe, Bulawayo.

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

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

General Treasurer: Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; tel: 0141 332 9283, e-mail: william.campbell@fpcoffice.org.

Law Agents: Brodies LLP, 58 Morrison Street, Edinburgh, EH3 8BP; tel: 0131 228 3777.

Clerks to Presbyteries:

Asia Pacific: Rev C Hembd, 5 Goldsmith St, Elgin, Gisborne 4010; tel: 06 863 3140.

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

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

Southern: Rev R MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.

Western: Rev I D MacDonald BA, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.

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

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

Residential Care Homes:

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

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

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

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

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

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

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

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May: First Sabbath: Aberdeen, Donsa, Grafton, Leverburgh, London; **Second:** Kinlochbervie; **Third:** Edinburgh; **Fourth:** Chiedza.

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

July: First Sabbath: Beaul; **Second:** Bonar Bridge; **Third:** Applecross, Auckland, Fort William; **Fourth:** Cameron, Vatten.

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

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

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

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

December: Third Sabbath: Bulawayo, Santa Fe.

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The Blood that Cleanses from All Sin

Scripture declares with great authority: “They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one” (Ps 14:2,3). On these verses, David Dickson notes in his *Commentary*: “Whatever may be the [difference] among unrenewed men, some more, some less gross in their outbreking, yet God pronounceth of them all, that *they are all of them gone out of the way*, [that is] of holiness and happiness; *they are altogether become filthy*; that is, all their actions, flowing forth from their corrupt hearts, are vile and loathsome in God’s sight, and they are all in one rank in this; *there is none of them that doeth good*; none of them, being unreconciled to God, do, or can do, anything at all commanded of God, as commanded from right principles, and for right ends”.¹

These verses and others in this Psalm, together with some more in other parts of the Old Testament, are quoted successively in Romans 3; in particular Psalm 14:3, though it is expressed slightly differently: “There is none righteous, no, not one” (v10). What emphasis is placed on the universal corruption of human beings! It is not only that people have sinned in the past and are sinning today, but that human corruption can be traced back to the Fall in the Garden of Eden; Paul traces it all back to our Fall in Adam when he uses the words, “All have sinned” (Rom 3:23). And he goes on to say further: “All . . . come short of the glory of God”; that is, all go on coming short of the glory of God, throughout their lives. In other words, no one ever keeps the law so completely that they give Him the full glory that is rightly due to Him. No one will ever recover entirely from the effects of their fallen nature that they will ever, in this life, keep God’s law perfectly.

Let us bear in mind another emphatic statement, about heaven: “There shall in no wise enter into it any thing that defileth” (Rev 21:27), which rules out completely any human being entering that place of perfect blessedness, who is still stained by sin. Is there then any hope of a sinner, who has come into the world conceived in sin and “shapen in iniquity” (Psalm 51:5), ever

¹In this quotation, citations from Scripture were printed in italics; a similar practice is adopted in the quotations from A A Hodge.

entering heaven, when it is a place of such perfect holiness? There is such a hope, but only because the God of heaven is full of mercy. No sinner can earn their passage to heaven. Sinners cannot make themselves holy; they cannot begin to do so, and they cannot deserve salvation.

But God has made a provision, a perfectly suitable provision: He “so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (Jn 3:16). In infinite mercy, He has provided His Son as the Saviour of undeserving sinners. No other person could meet the need. Any mere human being who would contemplate becoming a saviour for others must first bear away his own sin, and he is not able to do that. Even a perfect, unfallen angel would not have the power to bear the sins of any other creature.

But the Saviour whom God has provided *can* take away the sins of fallen human beings, and when He begins to forgive the transgressions of anyone, He will take away the guilt of all these sins. Christ has borne the punishment of them all. Accordingly those who believe in Christ can say, “The blood of Jesus Christ [God’s] Son cleanseth us from all sin”. The use of the word *blood* points to His death. In the Old Testament sacrifices, there was a pouring out of the animal’s blood. The animal died instead of the person who brought the sacrifice; it was a substitute for the sinner. The death of the sacrifice provided a picture of the sacrifice that Christ was to provide when He would offer up Himself. It taught that forgiveness comes about through the death of a substitute, and God’s children under the Old Testament were looking forward by faith to the coming of that great Substitute, “the Seed of the woman” (Gen 3:15), the Messiah.

The animal sacrifices could not actually take away sin, but the death of Christ – even when His coming was far into the future – truly could provide for the forgiveness of all who would believe on Him. The Son of God came to this world to be the Substitute for a great multitude of sinners, so that – whether they lived before or after Christ shed His blood – they might escape eternal death and be brought to everlasting life in heaven. They were guilty, having sinned on countless occasions, again and again coming short of God’s glory. They needed to be washed clean from all that sin, which was why the Saviour died, why He shed His blood.

The question may be asked, and indeed ought to be asked: How can I, as a sinner under condemnation, benefit from the death of Christ? The answer is the one given to the jailer in Philippi, though his question was a more basic one: “Sirs, what must I do to be saved?” The answer for us today is the same as it was almost 2000 years ago: “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31). Further, what is saving faith, as distinct

from the merely intellectual faith, which goes no further than accepting that God's revelation in Scripture is true? In answering this vital question, *The Westminster Confession of Faith* teaches: "The grace of faith, whereby the elect are enabled to believe to the saving of their souls is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word" (14:1).

Some of the points made by A A Hodge by way of explaining this section are given here: (1.) "Unbelief is always denounced as a sin, and not as the consequence of intellectual weakness. The Scriptures unconditionally command instant faith alike of the ignorant and of the intelligent." (2.) "By nature, men are spiritually blind, and incapable of discerning spiritual things. That form of spiritual apprehension which is an essential element in saving faith must be wrought in the soul by the Holy Spirit." (3.) "Men believe because they are taught of God, as they are enlightened to discern the things of the Spirit. Faith is the gift of God."

Further, the *Westminster Confession* teaches: "By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein; and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life and that which is to come. But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace" (14:2).

Some of Hodge's *points* of explanation of this second section are: (1.) "Saving faith rests upon the truth of the testimony of God speaking in His Word. . . . The Holy Ghost bears direct witness [by the Word] to the soul of the believer." (3.) "Trust is an integral and inseparable element of every act of saving faith in which trust is appropriate to the nature of the object believed. . . . Especially in that specific act of saving faith called justifying faith, which unites to Christ and is the root and organ of spiritual life, trust is certainly an element of the very essence of that state of mind called in Scripture *faith*."

(4.) "That specific act of saving faith which unites to Christ, and is the sole condition and instrument of justification, involves two essential elements: [1.] *Assent* to whatever the Scriptures reveal to us as to the Person, offices, and work of Christ. The Scriptures expressly say that we are justified by that faith of which Christ is the object. . . . Assent includes an intellectual recognition and a cordial embrace of the object at the same time. . . . This especial act of faith in Christ, which secures salvation, is constantly paraphrased by such phrases as *coming to Christ, looking to Him, receiving Him, fleeing to*

Him for refuge – all of which manifestly involve an active assent to, and cordial embrace . . . of the truth.

[2.] “**Trust**, or implicit reliance upon Christ, and upon Christ alone, for all that is involved in a complete salvation. (a.) The single condition of salvation demanded in the Scriptures is that we should ‘believe in’ or ‘on’ Christ Jesus. And salvation is promised absolutely and certainly if this command is obeyed. To believe in or on a person implies trust as well as credence. (b.) We are constantly said to be saved ‘by faith in’ or ‘on Christ’ . . . (c.) The same is proved by what are said to be the effects or fruits of faith. By faith the Christian is said to be *persuaded of the promises, to obtain them, to embrace them, to subdue kingdoms, to work righteousness, to stop the mouths of lions*. All this plainly presupposes that faith is not a bare intellectual conviction of the truth of truths revealed in the Scriptures, but that it includes a hearty embrace of, and a confident reliance upon, Christ, His meritorious work and His gracious promises.”²

Sinners are to look by faith to Christ as the One who died in the place of the guilty – “the just for the unjust”, or, in the place of the unjust. When they believe, they are cleansed from that guilt, not only in part, but from all of it. But even the holiest of God’s people go on sinning. Yet, as time goes on, the power of sin is washed away, on the ground of the saving work of Christ. Indeed the blood of Jesus Christ goes on cleansing His people from, not only their guilt, but also their pollution. They are to go again and again to the throne of grace, the place of power where King Jesus sits, ready to present the petitions of His people to His Father for their forgiveness. And the Saviour is ready to present them on the basis of His redeeming work in this world, when He shed His blood on behalf of unworthy sinners.

When it is said in 1 John 1:7 that “the blood of Jesus Christ . . . cleanseth”, the implication is that the blood goes on cleansing. So believers, having sought forgiveness and having received it, must return again and again to the throne of grace for renewed forgiveness, because they go on sinning. And God, who is ready to forgive, does wash away their continuing sins. So David speaks also of the blessedness of “the man unto whom the Lord imputeth not iniquity” (Ps 32:2) – the man to whose account God does not lay the guilt of his continuing sin.

When forgiveness is set before us so clearly, how earnest and urgent we should be to seek it! And if we have obtained forgiveness, how thankful we ought to be! “Thanks be unto God for His unspeakable gift” (2 Cor 9:15).

²A A Hodge, *The Confession of Faith*, Banner of Truth 1961 reprint, pp 202-7. Scripture references are not included here. The Westminster Confession and associated documents are available from Free Presbyterian Publications in both hardback and paperback.

Christ's Invitation to the Labouring (6)¹

A Sermon by *Thomas Boston*

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

Having very briefly considered what it is to come to Christ, by pointing out the characteristics under which we are to come to Him, and the consequent satisfaction which this coming denotes, I go on to explain more particularly the invitation here given:

2. To unfold its meaning, as viewed in the various parts of the text. You will accordingly observe that these characters are invited: *the labouring and heavy laden*. There is the invitation itself, "Come unto Me", Christ Himself giving the invitation; and there is the encouragement given to those who comply with it, "I will give you rest". These imply the following:

1. All men naturally are at a distance from God; if it were not so, they did not need to be called to come. This is not a distance of place, but a relative distance, a distance of opposition, which lies in these three things:

(1.) The original union between God and man is blown up; they were united in a covenant of works, whereby they had common friends and enemies. This was the first marriage covenant, but Adam broke it and so broke off from God. Hence God drove him out of paradise, as a divorced woman out of the house of her husband, spoiled of all her ornaments.

(2.) The hearts of men are naturally turned away from God, and are a mass of enmity against Him; "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be" (Rom 8:7). The nature of God is totally contrary to ours. That first sin of Adam was a little leaven that has quite soured the whole lump of mankind; so that we are not only away from the Lord, but afar off: "without God in the world" (Eph 2:12).

(3.) The soul is still going farther and farther from God in the whole of our life: "an evil heart of unbelief, in departing from the living God" (Heb 3:12). Every sin is a step farther from God; therefore the gospel call goes out to them that are running away, so that they may return to the Lord. We are on the road leading to destruction and moving very swiftly – as water, the more it runs, the farther it is removed from the fountain head whence it

¹A first part of a further sermon and reprinted, with editing, from Boston's *Works*, vol 9. The previous discourse appeared in the November 2023 issue, where Boston spoke on his second point of doctrine: "All who are out of Christ are under a heavy burden which, by all their labour, they cannot shake off". He then began to speak on the third point: "Whatever sinful and vain labours sinners are engaged in, whatever loads are lying on them, they are welcome to Christ". The first sub-point was: "What is meant by coming to Christ?"

came. From what has been observed, we may learn the sinfulness and misery of our natural state. It is our duty and privilege to be near God; to be far from Him must then be our sin and misery. No wonder then that we are dead, that we can do no good while in this state of separation from God. God also has departed from us (Jer 6:7). Will this not end in eternal separation if we do not return?

2. The invitation implies that, if you have a mind to meet God and unite with Him, you must meet with Him in Christ, and unite with God in Him. "All things", says Jesus, "are delivered unto Me of My Father." "Come [therefore] unto Me, all ye that labour, and are heavy laden, and I will give you rest." Would you have peace, pardon and every blessing? You must come to Him for it. God has condescended so far to forward the meeting. He has come down and dwelt in the flesh of Christ, there to wait for sinners, to promote their meeting with Him: "God was in Christ, reconciling the world unto Himself" (2 Cor 5:19). He did not need to have come so far, but of His own free grace He has done it; but He will never come farther. There then, and only there, sinners may meet Him; God is in Him and is there to make peace through Christ. If you will not come to Him and meet God there, you shall never see His face in peace. Here it may be proper to show, that this is God's means for re-uniting with sinners that are far from Him by sin, and that there is no other way. This appears:

(1.) From plain Scripture-testimony: "I am the way," said Jesus, "the truth, and the life; no man cometh unto the Father, but by Me" (Jn 14:6). He is the great Secretary of heaven, by whom alone you can be brought into the King's presence: "Through Him we both have access by one Spirit unto the Father" (Eph 2:18). The keys of the house of David hang at His girdle.

(2.) If there was any other way of coming to God again, it had to be one of these two: *first*, by satisfying the law according to the first covenant, but that is impossible for us, seeing we cannot give perfect obedience, or satisfy justice for the sins we are guilty of; or, *second*, in a way of mere mercy; but this cannot be, because the justice of God requires to be satisfied, and God will not act in mercy and prejudice His justice: "The foolish shall not stand in Thy sight; Thou hatest all workers of iniquity" (Ps 5:5). One part of the character of God is that He "will by no means clear the guilty" – that is, without satisfaction. The law is already made, fenced with threatenings of eternal wrath, and it is broken; God's justice and truth are both, in consequence, engaged to see the threatening accomplished. Again, God's last will and testament is already made, and sealed by the death of His Son, but no such way is proposed in it, no mercy but in Christ. Indeed, God has declared they shall have no mercy that do not come to Christ: "He that

believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk 16:16).

Moreover, the very providing of this way makes it evident that there is no other. Were there another way of bringing sinners to God, would not an infinitely wise God, a loving Father, have dispensed with the blood of His own Son? If any could have been spared, it might have been expected that He would; but God "spared not His own Son, but delivered Him up [to death] for us all" (Rom 8:32). Finally, ever since Adam was driven out of paradise, this has been held forth as the only way, as in the first promise. Abel's acceptance was by it (Heb 11:4). Jesus is the only mercy seat, where God speaks in mercy to sinners.

Here I might also show what a suitable means this is for uniting God and sinners. It is most suitable, for:

1. It is suited to God's honour, the glory of His divine perfections: "It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings" (Heb 2:10). God, while maintaining the safety of His honour, may be reconciled to the worst of sinners in Christ. Indeed, the glory of all His perfections shines forth most illustriously in the mystery of Christ; if this were not so, there would be no safety in this plan.

2. It is suited to the comfort of the sinner, the plan being such that it meets all the needs of the sinner: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Rev 3:18). So that the soul may confidently come to God by Christ, who can do such things for it.

Let us more particularly consider this plan of the sinner's coming to God, and uniting with Him, by coming to Christ. We observe that:

[1]. Christ is a Mediator, with two natures. He is the Father's fellow, yet bone of our bone. The worst of men are more nearly related to heaven than the fallen angels, for Jesus "took not upon Him the nature of angels, but the seed of Abraham". Here is the true ladder, the foot of which, His humanity, is set on earth, and the top of the ladder, His divinity, reaches to heaven (Gen 28), where the Lord stands making the covenant. If it consisted with the honour of God for the divine nature to take into personal union with itself the human nature, it is equally consistent to take men into mystical union with the divine Person of our Immanuel, upon this foundation. And when sinners see the first, they are encouraged to look for the second in Christ.

[2.] Justice is satisfied In Christ: He said, "It is finished". In Him God has presented a sacrifice for His people to offended justice, a satisfaction to His

law. God exacted, till the utmost farthing was paid. And He answered, "Christ hath redeemed [them] from the curse of the law, being made a curse for [them]" (Gal 3:13), and He got the discharge. The sinner has in Him a defence against justice, an everlasting righteousness in which God may behold the sinner and be well pleased with him, and the sinner may see God and yet live. Mercy flows out freely through Him, and pardons run freely through His blood.

[3.] The covenant is made with Christ in His blood, and sinners have all the promises of the covenant, all the benefits of it, through Him. God has laid up all in Him: "All the promises of God in Him, are yea, and in Him Amen, unto the glory of God by us" (2 Cor 1:20). Sinners are to come to Him for saving blessings, and to take them from Him as the purchase of His blood; our righteousness, pardon, peace, are all in Him, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor 1:30). Grace is in Him, "Of His fullness have all we received, and grace for grace" (Jn 1:16). Glory is from Him: "The Lord will give grace and glory".

[4.] By this means, the grace of God is exalted. It is to the praise of the glory of His grace. This is necessary for the glory of God in the second covenant, and for the sinner's comfort, which could not be promoted nor secured except in this way.

[5.] Here the matter is made sure: God is sure of the sinner, and the sinner may be sure of his union with God. Such as are built on this foundation, made members of Him, Jesus will lose none of them. From what has been stated, I would infer that:

(1.) All who come to Christ shall come back to the state of union and communion with God through Him who knits heaven and earth, rent asunder by *Adam's* sin. Let your sins be ever so great, they shall not stop it, for the cry of His blood is louder in God's ears than that of our sins.

(2.) They that never come to Christ shall never see God in mercy. They will meet, but it will be a sad meeting, a meeting as of a malefactor with an inexorable judge, dry stubble with consuming fire, where our leaf will be as rottenness, and the blossoms of Christless duties go up as dust.

Thus you see there is but one door to God. But what if it is shut? No; it is open. For the invitation implies that:

3. Sinners are welcome to come to Christ, that they may unite with God by Him. Christ is ready to receive you when you come. Consider:

(1.) That Christ has made a long journey to meet with sinners. What brought Him into the world but to bring sinners to Himself, and so back to God? What was the errand of the great Shepherd but to seek them that were

straying on the mountains of vanity? "The Son of man is come to seek and to save that which was lost" (Lk 19).

(2.) How much it cost Him to purchase the sinner's union with God: "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor 5:21). Though you should little value His blood, He will not undervalue it Himself; it was shed for sinners, and will He not welcome the reward of it, the fruit of the travail of His soul? Why were His arms stretched on a cross and His side pierced through, but that He might open up our way to God?

(3.) How near lost sinners lay to Christ's heart, that He would refuse no hardship, in order that He might see the travail of His soul! His love was love from eternity; from eternity He says, "My delights were with the sons of men" (Prov 8:31); see His choice (Heb 12:2). Therefore, when He was to suffer, His heart was upon the work: "I have a baptism to be baptised with, and how am I straitened till it be accomplished?" (Lk 12:50). Jacob's love to Rachel showed itself by his long service for her, which seemed to him but a few days.

(4.) Why has He set up a ministry in the world but to bring sinners to Himself? He "sent forth His servants to call them that were bidden to the wedding" (Mt 22:3). He would not have left ambassadors to treat with sinners in His name, if He was not willing to receive them – if He was not anxious that they should come to Him.

(5.) He heartily invites you to come to Him, as in Isaiah 55:1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk, without money and without price", and in Revelation 3:20, "Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me", and in our text. These invitations do not look as if they came from one who does not care whether sinners come or not, far less one who is not willing to receive them.

(6.) The earnestness of the invitations; He deals with sinners as one that will not take, No, for an answer: "Compel them to come in, that my house may be filled" (Lk 14:23). Christ not only knocks, but stands and knocks, strives with sinners by His word, His providences, and the motions of His Spirit. He answers their objections, while none can refuse but those that rush wilfully on in their ruin (Is 55:1-7) – as in Ezekiel 33:11, "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?"

(7.) How He complains of those that will not come: "Ye will not come

unto Me, that ye might have life” (Jn 5:40). He speaks as one that has been working in vain: “I have laboured in vain, I have spent My strength for nought, and in vain” (Is 49:4). He complains of Jerusalem (Mt 23:37). He weeps over obstinate, incorrigible sinners: “When He was come near, He beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes” (Lk 19:41,42). Sure He has lost no bowels of compassion by going to heaven; they flow out as freely and tenderly as ever.

(8.) He commands sinners to come to Him. The invitations are all commands; they are most peremptory: “This is His commandment, that we should believe on the name of His Son, Jesus Christ” (1 Jn 3:23). If you do not obey, you can do nothing that will please Him: “Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent” (Jn 6:29). And He leaves it with us with the most dreadful certification: “He that believeth not shall be damned” (Mk 16:16). And hence it follows that the hearers of the gospel who perish are inexcusable; the door was open, but they would not enter in.

4. The invitation implies that the worst of sinners are welcome to Christ; however great their burden of sin and misery may be, it is no hindrance in their way to Christ. Where all are invited, none are excluded. But I will not enlarge here upon this, having insisted upon it at some length, when discoursing on Joel 3:10. All I shall observe just now is that this consideration should shame you out of your slighting of Christ and strike at the root of that bitter despair which lodges in the breasts of many who are yet far enough from absolute despair of their case.

5. Christ allows sinners to come to Him rather on account of how desperate their case is than otherwise: “Come unto Me, all ye that labour, and are heavy laden”. As if He had said, You have been labouring and yet can get no rest; let that persuade you to come to Me. Sit down and consider your case; if nothing else will prevail with you, let the desperate nature of your disease bring you to the great Physician. You are cordially welcome to do so. Consider that:

(1.) God, for this very end, shows a man the worst of His case, drives him to his wit’s end, in order that he may begin to be wise: “Therefore, behold I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. . . . Then shall she say, I will go and return to my first husband, for then was it better with me than now” (Hos 2:6,7).

(2.) Christ has made offers of Himself to those in the worst of cases: “Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson,

they shall be as wool” (Is 1:18). And He holds Himself out as a Saviour, in particular, for these whom He calls in Revelation 3:17,18 and Isaiah 55:7.

(3.) They have been made welcome who have employed such arguments with Him: “For Thy name’s sake, pardon mine iniquity, for it is very great” (Ps 25:11). So also there was the Canaanitish woman pleading with Jesus (Mt 15:26-28).

(4.) He has the more glory, the more desperate the case is. No one sees the stars so well as from the bottom of a deep pit. God’s power is greater to pardon, His grace to overcome, when there is most occasion for these to be displayed; it is the worst of diseases that do most proclaim the Physician’s skill, when a cure is effected.

From what has been just now observed, we may see and admire the divine condescension, that Christ is so willing to take the sinner in when he sees himself cast out at all doors, and can get rest nowhere else, that He will give him rest and embrace the sinner, when he sees he can do no better. Hence also learn how to make an excellent use of the badness of your case, even to take up these stumbling-blocks, and come to heaven’s door with them; to make a virtue of necessity and, the more that the burden presses, the more readily to go to Christ with it. True, it is never a right coming to Christ which only a sense of misery produces, but love may crown a work which terror began. In a word, you are absolutely inexcusable who do not come to Christ, whatever your case may be.

Jesus on the Sea of Galilee¹

2. The Crossing of the Lake

Alexander Moody Stuart

Matthew 8:18-27. *Now, when Jesus saw great multitudes about Him, He gave commandment to depart unto the other side. . . .* (See also Mark 4:35-41, Luke 8:22-25.)

Luke 9:57-62. *And it came to pass, that, as they went in the way, a certain man said unto Him, Lord, I will follow Thee whithersoever Thou goest. . . .*

These three followers on the seashore having been dealt with, not after the words but according to the heart of each, Christ enters the ship. One probably returns to his friends and family, and another to his comfortable nest. The third leaves others to bury his father, and embarks with Christ; and

¹The second section, as edited, of a chapter from Moody Stuart’s book, *Capernaum*. The previous section, last month, dealt with the three “followers on the seashore”, whom Moody Stuart describes as “the hasty, the tardy, and the limping followers of Jesus”.

he finds a rough and trying lesson to learn, in this first following of his Lord.

(1.) Christ commands His disciples to pass over to the *other side* of the Sea. The literal distance is not great, say perhaps ten miles; allowing both for the breadth, and for their destination on the other side being toward the south of the Lake.

But measured by the transition from Capernaum to Gadara, the real distance is far more than the breadth of a wide ocean. It is to pass from a circle of friends into the midst of strangers; from love, kindness and honour, into suspicion, hatred and fear; from earnest followers forsaking all for His sake and entreating Him to remain, to the trembling slaves of their own lusts, grudging the loss of their ill-gotten gains and beseeching Him to depart out of their coasts; from flocks of sheep on the hills and busy fishermen on the shore, to herds of swine, howling maniacs, and legions of devils. "Let us pass over unto the other side", Jesus said, leaving all that was so attractive for that which was so repulsive, and taking His disciples with Him. He who dwells in the pillar of the cloud, even when our hearts are saying that it is good for us to be here, will often give the command, Let us pass over to the other side. And if He goes and we do not follow, we shall not retain His presence even where we may have found it sweetest.

(2.) The voyage is undertaken suddenly, for "they took Him *even as He was* in the ship". Jesus departs without preparation for Himself or for His disciples. They did not expect such an order that evening; it has been a long day's work to Him and a long day's listening for them, in public preaching and private instruction; and rest seems now to be seasonable for the servants, and needful for their Master. But the people on this side have heard for the present as much as they can receive; and when the multitude is dismissed, Jesus will go elsewhere with the tidings of salvation; so they take Him, as He is, into the ship. The Son of Man, the heir of all things, in the zeal of His Father's house and His love to men, makes little of personal comforts Himself; and wills that His disciples should hold themselves ready to go at a moment's notice on their Master's service, prepared to leave home and comfort and ease, whenever the gospel calls for the sacrifice.

(3.) He takes the *apostles* with Him: the school of the prophets, in which He is training the ministers of the Word. Let no man despise a due preparation for that sacred office, because Christ Himself, for the space of three years, diligently trained for the ministry those men who were afterwards endued with the Holy Ghost and with power, and were to excel others both in personal grace and miraculous gifts. He taught them in public and private, examined them often by close questioning, and gave them every opportunity of putting questions to Him in return. Theirs was also a training college, from

which the students were sent forth to preach and to return to their Lord with an account of their labours. And the teaching was not the less effectual but the more, because Teacher and scholars together passed from place to place, as on the present occasion. It was a movable school of the prophets, with daily lessons in providence as well as in grace. Without providential teaching, a man is but a half-taught minister of the Word. Even if he has both grace and gifts, he will lack one great branch of that knowledge with which the people require to be daily fed.

(4.) Besides Christ's immediate company in their own ship, a number of *other disciples*, ministering women probably as well as men, accompanied him in "other little ships". They may not know their exact destination, but they understand that it is some distance farther down the Lake on the other side, for none of them attempt to go round by land, as they do on another occasion afterwards. Some of them accompany Him in ships, and the rest wait for His return; for when He landed again, "the people gladly received Him, for they were all waiting for Him". They did not remain upon the shore during Christ's absence, for He crossed the Sea in the evening and could not have returned till the following day. But they watch for His coming; some of them must see the ship soon after it leaves the other shore; and when Jesus returns home, the whole people are assembled on the beach to welcome His arrival. "How beautiful . . . are the feet of him that bringeth good tidings!"

Keeping the Heart (3)¹

John Flavel

(3.) The beauty of our way of life arises from the heavenly frame and holy order of our spirits; there is a spiritual lustre and beauty in the life of saints. "The righteous is more excellent than his neighbour"; they shine as the lights of the world. But whatever lustre and beauty is in their lives comes from the excellency of their spirits, as the candle puts a lustre upon the lantern in which it shines.

It is impossible that a disordered and neglected heart will ever produce a well-ordered way of life. Since, as the text observes, the issues, or streams, of life flow out of the heart as their fountain, it must follow that the life will

¹An edited extract from Flavel's little work, *A Saint Indeed*, which can be found in *The Works of John Flavel*, vol 5, and is based on the verse, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov 4:23). Apologies from the Editor for getting the articles out of order: the section printed in May was the fourth; it should have been the third, which is printed here. March's article, the second, spoke of it being the great business of a Christian's life to keep their heart.

be such as the heart is. Hence “abstain from fleshly lusts . . . having your conversation honest”, or beautiful, as the Greek word implies (1 Pet 2: 11,12). So “let the wicked forsake his way, and the unrighteous man his thoughts” (Is 55:7). His way notes the course of his life, his thoughts the frame of his heart; therefore since the way and course of his life flows from his thoughts, the frame of his heart, he will forsake both or neither. The heart is the womb of all actions; these actions are virtually contained in our thoughts. These thoughts, having become affections, are quickly made up into suitable actions and practices. If the heart is wicked, then, as Christ says, “Out of the heart proceed evil thoughts, murders, adulteries . . .” (Mt 15:19). Mark the order: first, wanton or revengeful thoughts, then unclean or murderous practices.

And if the heart is holy and spiritual, then, as David speaks from sweet experience: “My heart is inditing a good matter, I speak of things which I have made . . . my tongue is as the pen of a ready writer” (Ps 45:1). Here is a life richly beautified with good works; “I speak of the things which I have made”; others are in the making, “my heart is inditing”, but both proceed from the heavenly frame of his heart.

Put the heart in a right frame, and the life will quickly show that it is so. I think it is not very difficult to discern, by the duties and conversation of Christians, what frames their spirits are under. Take a Christian in a good frame, and how serious, heavenly and profitable his conversation and duties will be! What a lovely companion he is while this continues! It would do anyone’s heart good to be with him at such a time. “The mouth of the righteous speaketh wisdom, and his tongue talketh of judgement. The law of his God is in his heart” (Ps 37:30,31).

When the heart is with God, and full of God, how dexterous and ingenious will he be in spiritual discourse, making use of every occasion and advantage to some heavenly purpose! Few words run to waste then.

Why else does the conversation and duties of many Christians become so frothy and unprofitable – their communion both with God and one another become as a dry stalk – but because their hearts are neglected? Surely this must be the reason for the lack of this Christian fellowship – and verily it is an evil to be greatly bewailed that it has become a sapless thing. The attracting beauty that was wont to shine from the conversations of the saints upon the faces and consciences of the world is in a great measure lost, to the unspeakable detriment of religion. If that beauty did not allure and bring them in love with the ways of God, at least it left a testimony in their consciences to the excellence of those men and their ways.

Time was when Christians did act in such a way that the world stood

gazing at them, as the word in 1 Peter 4:4 means. Their life and language were of a different strain from others; their tongues showed them to be Galileans, wherever they came; but now, since vain speculations and fruitless controversies have become so common, and heart-work and practical godliness have been so much neglected among professing Christians, the case is sadly altered; their discourse is become like other men's. If they come among you now, they may (to allude to Acts 2:6) "hear every man speak in his own language". And truly I have little hope to see this evil redressed, and the credit of religion again repaired, till Christians fall to their old work; till they ply heart-work more closely; when the salt of heavenly-mindedness is cast into the spring, the streams will run clearer and sweeter.

Thoughts on Death¹

John Newton

I was about to speak of death. The grand evidence of those truths, on which our hopes for eternity are built, arises from the authority of God speaking them in His Word, and revealing them by His Spirit to the awakened heart – for, till the heart is awakened, it is incapable of receiving this evidence. Yet some of these truths are very mysterious and utterly repugnant to the judgement of depraved nature. As a result, through the remaining influence of unbelief and vain reasoning, the temptations of Satan, and the subtle arguments with which some men, reputed wise, attack the foundations of our faith, the minds even of believers are sometimes capable of being shaken. I know no better corroborating evidence for the relief of the mind under such assaults than the testimony of dying persons, especially of such as have lived out of the noise of controversy, and who perhaps never heard a syllable of what has been argued in these evil days against the Deity of Christ, His atonement, and other important doctrines.

Permit me to relate, on this occasion, some things which very much struck me in the conversation I had with a young woman whom I visited in her last illness, about two years ago. She was a sober, prudent person, of plain sense; she could read her Bible but had read little besides. Her knowledge of the world was nearly confined to her parish, for I suppose she was seldom, if ever, 12 miles from home in her life. She had known the gospel about seven years before the Lord visited her with a lingering consumption, which at length removed her to a better world. A few days before her death, I had been

¹An edited extract from one of Newton's "Letters to a Nobleman", taken from *Works*, vol 1.

praying by her bedside, and in my prayer I thanked the Lord that He gave her now to see that she had not followed cunningly devised fables.

When I had finished, she repeated that word. "No," she said, "not cunningly devised fables; these are realities indeed; I feel their truth; I feel their comfort. O tell my friends, tell my acquaintance, tell inquiring souls, tell poor sinners, tell all the daughters of Jerusalem" (alluding to Solomon's Song 5:16) "what Jesus has done for my soul. Tell them that now, in the time of need, I find Him my Beloved and my Friend, and as such I commend Him to them." She then fixed her eyes steadfastly on me and proceeded, as well as I can recollect, as follows: "Sir, you are highly favoured in being called to preach the gospel. I have often heard you with pleasure, but give me leave to tell you that I now see all you have said, or can say, is comparatively but little. Nor, till you come into my situation and have death and eternity full in your view, will it be possible for you to conceive the vast weight and importance of the truths you declare. O Sir, it is a serious thing to die! No words can express what is needful to support the soul in the solemnity of a dying hour."

I believe it was the next day when I visited her again. After some conversation, as usual, she said, with a remarkable vehemence of speech, "Are you sure I cannot be mistaken?" I answered without hesitation: "Yes, I am sure; I am not afraid to say, My soul for yours, that you are right". She paused a little and then replied, "You say true; I know I am right. I feel that my hope is fixed upon the Rock of ages; I know in whom I have believed. Yet, if you could see with my eyes, you would not wonder at my question. But the approach of death presents a prospect which is till then hidden from us and which cannot be described." She said much more to the same purpose, and in all she said there was a dignity, weight and evidence which I suppose few professors of divinity, when lecturing from the chair, have at any time equalled. We may well say, with Elihu, "Who teacheth like Him?"

Many instances of the like kind I have met with here. I have a poor girl near me, whose natural capacity is indeed very small, but the Lord has been pleased to make her acquainted alternately with great temptations, and proportionably great discoveries of His love and truth. Sometimes, when her heart is enlarged, I listen to her with astonishment. I think no books or ministers I ever met with have given me such an impression and understanding as I have received on some occasions from her conversation.

But I am rambling again. My attendance on the sick is not always equally pleasant; but if I could learn aright, it might be equally instructive. Some confirm the preciousness of a Saviour to me, by the cheerfulness with which, through faith in His name, they meet the king of terrors. Others no less confirm it, by the terror and reluctance they show when they find they must die,

for though there are too many who, sadly, slight the blessed gospel while they are in health, yet in this place most are too far enlightened to be quite thoughtless about their souls, if they retain their senses in their last illness. Then, like the foolish virgins, they say, Give us of your oil. Then they are willing that ministers and other professing Christians should pray with them, and speak to them. Through the Lord's goodness, several whom I have visited in these circumstances have afforded me good hope: they have been savingly changed by His blessing on what has happened at the eleventh hour.

I have seen a marvellous, blessed change take place in their language, views and tempers, in a few days. I now visit a young person who is cut short in her nineteenth year by consumption, and I think she cannot live for many days. I found her very ignorant and she remained so for a good while, but of late I hope her heart is touched. She feels her lost state; she seems to have some right desires; she begins to pray, and in such a manner as I cannot but hope the Lord is teaching her, and will reveal Himself to her before she departs.

But it is sometimes otherwise. I saw a young woman die last week; I had been often with her, but the night she passed away, she could only say, "O, I cannot live! I cannot live!" She repeated this mournful complaint as long as she could speak, but her voice changed into groans, and her groans grew fainter and fainter. In about a quarter of an hour after she had stopped speaking she expired. Poor thing, I thought, as I stood by her bedside, even if you were a duchess, in this situation, what could the world do for you now? I thought likewise how many things there are that now give us pleasure or pain, and assume a mighty importance in our view, which in a dying hour will be no more to us than the clouds which fly unnoticed over our heads. Then the truth of Christ's saying will be seen, felt and acknowledged, "One thing is needful".

Communion with God¹

Matthew Henry

John 17:26. *I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them.*

[Henry explains the verse:] Therefore I have given them the knowledge of Thy name, of all that whereby Thou hast made Thyself known, that Thy love, even that wherewith Thou hast loved Me, may be, not only towards them, but in them.

That is, First, Let them have the fruits of that love for their sanctification;

¹Taken, with slight editing from Henry's *Commentary* on the verse at the top of the article.

let the Spirit of love, with which thou hast filled Me, be in them. Christ declares His Father's name to believers, that with that divine light darted into their minds, a divine love may be shed abroad in their hearts, to be in them a commanding, constraining principle of holiness, that they may partake of a divine nature.

When God's love to us comes to be in us, it is like the power which the magnet gives the needle, inclining it to move towards the pole; God's love draws out the soul towards God in pious and devout affections, which are as the spirits of the divine life in the soul.

Secondly, Let them have the taste and relish of that love for their consolation; let them not only be interested in the love of God, by having God's name declared to them. But, by a further declaration of it, let them have the comfort of that interest; that they may not only know God, but know that they know Him (1 Jn 2:3). It is the love of God thus shed abroad in the heart that fills it with joy (Rom 5:3,5). This God has provided for, that we may not only be satisfied with His loving kindness, but be satisfied that we have it; and so may live a life of complacency in God and communion with Him. This we must pray for; this we must press after. If we have it, we must thank Christ for it; if we lack it, we may thank ourselves.

Obituary¹

Rev A E W MacDonald (2)

The initial agreement with the Jewish and Foreign Missions Committee was for a stay of three years. When the three years expired at the end of 1962, he came home on furlough for the first time. During this time, he received an approach from the Gairloch congregation. This he decided to decline and agreed to return to Africa for a further three years. By 14 August 1963 he was back in Ingwenya to begin his second spell in Africa. On his arrival he wrote home expressing his desire that the people of the Church would "be instant in prayer for the Mission in these troublous days".² In the providence of God, it was during this second period on the Mission that he met his future wife, Miss Mary MacInnes, a native of Skye, who joined the Teacher Training Centre at Zenka in January 1964.

Relatively little is known about these final years in Africa, but one prominent aspect was his meeting with a young man who was studying at

¹The first part, last month, gave an account of Mr MacDonald's life up to the end of his first period of service in Africa. This final part covers the remainder of his life.

²*The Free Presbyterian Magazine*, vol 67, p 158.

the Ingwenya Boarding School, Zarorai Mazvabo to name. He was from Mashonaland, a part of southern Zimbabwe where the Church then had no presence. Under Mr MacDonald's preaching he came to be awakened to a concern for the salvation of his soul. A strong bond was then formed between Zarorai and his minister, to whom the young man felt able to unbosom himself about his spiritual concerns. It seems that he was for some time under a severe law work, and was kept in bondage at Mount Sinai amidst its darkness, tempest and trumpet for some time. In writing to his minister, he revealed that he felt nothing but condemnation and could not then lay hold of the gospel, and rather felt that this guilt was only increased by God having sent a Saviour into the world whom he had rejected.

However, the time of his deliverance was drawing nigh, and the year of Christ's redeemed had come. Just before finishing his studies at Ingwenya, he heard a sermon preached by Mr MacDonald on John 2:7, "Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim". He would later write to him from his family home in Mashonaland to say that he went away from Ingwenya with these words, "Fill the waterpots with water", ringing in his ears, but not long afterwards the Lord turned the water (of head knowledge) to the wine (of grace). The precise means of his coming to the liberty of the gospel was an occasion of family worship which he held with his parents. On one such occasion he was reading Matthew 5:20: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven". His experience was that these words brought light to his soul and that he got, as it were, a whole sermon on the righteousness of Christ in a flash. He rose from his knees, after the final prayer of that worship, a new creature in Christ Jesus. Bonds of brotherly love now bound the two together, and they kept up a correspondence for many years.

Writing to Mr MacDonald in October 1966, Zarorai said, "I am so very thankful that I have been with you [for] some time and that you have told me about Christ. I also thank you that you gave me books to read. They preach wonderful sermons to me and so continually. Besides, God is using them to warn me of possible pitfalls. . . . The Lord is allowing me some good health – far from what I deserve and from what I expect at His hand. I also feel the continual war against Satan and the world. Somehow I would that I were assured about the safety of my soul. I sometimes doubt myself. At times I wonder at my deeds. Would a true child of God do this and that? I may be asking too much but I can't deny the fact that my heart desires it."

Part of his experience during this second spell in Africa was the conflict which he felt for the whole of these three years about turning down the

approach from Gairloch. So much was this impressed on his mind that he became convinced that it was there that he ought to have been labouring. He began to pray that if it was the Lord's will for him yet to go to Gairloch, He would be pleased to open up the way. During that time, he was aware that the Gairloch Congregation approached numerous ministers, with none of them encouraging the approach. Eventually, they returned to the object of their earlier desire, and approached Mr MacDonald again asking him to be their minister. This call he now readily accepted. He returned to Scotland, and was inducted to the Gairloch congregation on 17 November 1965. The call had been signed by 24 members and 223 adherents, and Rev John Colquhoun, the Western Presbytery Clerk, observed that "the settlement was very harmonious". A new and long chapter had now begun in Mr MacDonald's ministry, which was to see him standing faithfully at his appointed post on Zion's walls for over 55 years. Not long after this, on 19 January 1966, he was married to Miss Mary MacInnes and the newly married couple set up home in the Gairloch manse as the new ministry was just beginning.

Mr MacDonald was given a true pastor's heart and showed the highest dedication to his flock over the years as an assiduous visitor in season and out of season. This zeal manifested his love to the people placed under his care and it continued unabated to the end of his life. As his age advanced it was not uncommon to hear of him making long car journeys across the country to visit those connected with his own congregation who were in hospital or care homes. One such course of visitation opened up a door of access to a care home in the Dingwall area where he would give addresses attended by the staff as well as the residents, many of whom were younger than himself.

His preaching was of the highest quality, and reflected the intense, careful and, we believe, prayerful hours of preparation in the study beforehand each week. The unction of heaven rested upon his preaching in no common degree, and often he came forth to the services of the sanctuary in fear and trembling but anointed with fresh oil. The experience of many of the Lord's people throughout the borders of the Church, and indeed beyond, was that they often found a rare power and blessing in his preaching, which under God, was used to refresh their weary souls. His preaching was not one-sided, though some may have the impression that the preaching of the law predominated. It is true that he did not neglect this aspect of the divine truth, and few could preach the awful solemnities of the avenging justice of God in a lost eternity as Mr MacDonald. His sermons were a breaking up of the Word of God as he found it in each text, and there was therefore a freshness and a variety in them.

He was far from being rigid in his preaching, and all the more so because

it was his deliberate method to leave himself much open to the guidance of the Holy Spirit in his discourses. It was largely for this reason that his custom was not to give out his heads in advance, though clear logical order abounded in his matter. Yet, if he found an opening with liberty in one part of the material he had prepared, he would dwell there as long as he felt the Spirit's help in it. The Person and the work of Christ were to the fore, and he appears to have followed the advice given to him by his late father at the outset of his ministry, "to keep a crucified Christ before the people". In this connection it is interesting to note that he made it a habit throughout his ministry to read the Scripture accounts of the sufferings of Christ in the Psalms, Isaiah and the Gospels every week.

He put a strong emphasis on the sovereignty of God, and stressed the total depravity and inability of man, and the need for the regenerating grace of the Holy Spirit as sent from a crucified Christ. It was his delight to call poor sinners to come to Christ without money and without price. His approach was to strip man of all fleshly religion, and then to open up the grace and freeness of the gospel in Christ. Few could separate the precious from the vile as Mr MacDonald did, so that there was a very searching note to his preaching.

Many there are in and without the Church in Scotland, England, Canada, and Zimbabwe who have given testimony to the blessings for eternity which the Lord bestowed upon them through his instrumentality. The Lord's people often found their case opened and temptations broken under his preaching. His long and laborious ministry, though in a declining day when the gospel sun has been setting in Scotland, was thus not without fruit which has remained.

One particularly remarkable experience took place when on a trip to Canada as deputy. Having spent a number of weeks supplying the Chesley congregation without feeling his wonted liberty in preaching, he viewed an invitation to preach at a large Dutch Reformed congregation in Dundas, Ontario, with some trepidation. However, the words of truth were impressed upon his mind, "Now when he had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net" (Lk 5:4,5). This he took to be an encouragement to act the part of the fisher of men once more in Canada and to cast the gospel net into the sea.

This truth was chosen as his text in Dundas, though his application was not to the preacher but to the seeking sinner discouraged after toiling in seeking Christ and not finding Him in the "deeps" of the means of grace. Unusual liberty was granted in preaching that night, and a number of souls

in that congregation were to have their nets filled with the blessing of a salvation sought and now found. The preacher's own net was filled in another way also, for the blessing of that night remained in his own spiritual experience for around nine months afterwards, so that day after day he found a special savour and power in his soul – morning, afternoon and evening.

By divine grace, he was a bulwark against the prevailing spiritual declension of the age in which he lived. A deep sense of the divine majesty caused him to fear God above many, and he had no time for the light and shallow religion which was spreading over the visible Church. His character contained the rare combinations of vigorous intellect with deep humility, solemn gravity with tenderness of spirit, and a somewhat severe exterior with a warm, loyal and loving heart within. He was no stranger to the temptations and trials of the Lord's people, and he knew what it is to go down to the depths as well as to mount to the heights of spiritual experience. It was therefore no surprise that he was able to enter deeply into the experiences of the tried and afflicted among the saints, and to sympathise with them.

He abhorred all deviousness and flattery in Church courts, and his own conduct was consistent with this over the years. Perfection is not claimed for Mr MacDonald, who had by nature a strong will and personality and, in common with all prior to the perfection of the work of sanctification at death, he had faults of which he was keenly aware and which caused no little grief to himself. His manner of speaking in Church Courts was ever forthright and fearless, and at times to a fault.

He was also the Church's Systematic Theology tutor, first from 1986 to 1995, and then from 2000 to 2002. An indefatigable student of theology and the Word itself throughout his ministry, his rich theological grasp of the truth meant that the divinity students under his tuition received the finest of the wheat. He was an expert in the voluminous writings of John Owen and described the course he taught his students as a systematisation of Owen's theology. It would be a mistake, however, to think he was a man of one author, because he read numerous other authors such as Jonathan Edwards, Thomas Goodwin, Stephen Charnock and Samuel Rutherford.

His ministry in Gairloch was to last for 56 years. His vigour of intellect and body, as well as his powers in the pulpit, continued unabated until beyond his ninetieth year. Like Caleb and Moses in old age, his eye was not dim and his natural force was not abated. A mellowing of his character told of an inner ripening for glory. He was kept poor and needy by certain trials and temptations during his latter years. His dear wife's health broke down to such an extent that she was an invalid for a number of years towards the end of his ministry. The provision of local care, along with the self-denying sup-

port of his daughter Marwen, allowed his ministry to continue during this period. Those who provided the care locally admitted that they dreaded having to enter the home of the respected but stern Gairloch Free Presbyterian minister. But before long the report began to break out in the community that there was nothing in that home but love.

As his faculties began to weaken somewhat, he retired in May 2021 and moved to Inverness. The gradual decline in his mind and health accelerated, and he was obviously much weakened in the months after his retirement. He was able to carry out frequent visits to the elderly he knew in that congregation, and the night before his death, though the power of his legs was beginning to fail, he insisted on a visit to an old house-bound friend. He rapidly deteriorated, passing away to his eternal rest the next day, Tuesday, 4 October 2022.

The Church as a whole, has lost its most senior and accomplished minister with his passing. To his mourning family we extend our sympathy. “And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces” (2 Ki 2:12). Those who had the privilege of bonds of spiritual fellowship with him would say with the prophet, “Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the firstripe fruit. The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net” (Mic 7:1,2).

(Rev) *I D MacDonald*

The Alternative¹

W K Tweedie

2 Corinthians 4:3,4. *But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

A savour of life unto life, or of death unto death: such is the alternative put solemnly before us by the God of the gospel, the God and Father of our Lord Jesus Christ. When welcomed, the gospel becomes a savour of life unto life – it brings life from the living God and imparts it to us, teaching us to say, “I live, yet not I, but Christ liveth in me”. But when it is rejected, the gospel becomes the perverted cause of the second death; the soul is left to

¹Taken, with editing, from Tweedie’s volume, *Glad Tidings of the Gospel of Peace*.

remediless woe for ever. "There remaineth no more sacrifice for sins, but a certain fearful looking for of judgement."

My soul, how is it with you? Have you welcomed the gospel in spirit and in truth; or have you only fawned upon it, while in your heart you could trample upon it and despise all its dowry of glories? Do not forget that if the gospel seems a dark and a mysterious thing to you, it is because you are lost, God being witness. If its glories have not won your love for the true God, it is because you are a dupe of the god of this world. If God's last dispensation for the saving of sinners has failed to produce the desired effect in you, then do not be deceived; God is not mocked; what you sow you must reap – either the light of the glorious gospel of Christ, or the blackness of darkness for ever; either the Son of God received and rested on, or everlasting destruction from the presence of the Lord; either an interest in Him of whom you read, "Fury is not in Me", or, the "fiery indignation which shall consume the adversaries".

And is it not a cause of joy that the gospel is so simple in itself? Men may argue and dispute, till the very truth of God seems to become a questionable thing; but, amid all that, the gospel in all its unutterable simplicity remains still the same. It does not consist in a doctrine, nor a series of doctrines. These may be welcomed, and yet the gospel may remain unfelt. It is all contained in Christ, and the receiving of Him is the grand turning point in the history of every saved soul.

The Great High Priest on His Throne¹

1. The Doctrines Taught

A S Patterson

Hebrews 4:14-16. *Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

The sacred writer is to be understood as here commencing a new paragraph. Still he takes a retrospective glance of what he has said in the preceding context about the greatness and priestly work of Jesus Christ. In the present verses, (1.) he propounds certain doctrines, (2.) prescribes certain duties, and (3.) enforces the duties by the doctrines.

¹The first of two articles, taken with editing from Patterson's *Commentary on the Epistle to the Hebrews*. He was a Disruption-era minister in Glasgow.

1. He here propounds certain doctrines. The subject of these doctrines is “Jesus, the Son of God”. This twofold name is obviously both meant and fitted to represent the personal dignity and the saving agency of Christ, thus to enforce His claims on the homage of our hearts and the service of our lives.

(1.) “Jesus, the Son of God,” is represented as “a great high priest, that is passed into the heavens” – literally, *through* – “the heavens”. Having offered atoning sacrifice for human sins in this, the outer court of God’s magnificent temple, He “entered within the veil” of the skies and now, in the innermost part, maintains the cause and promotes the welfare, of “them that come unto God by Him”. Christ’s high-priesthood is copiously described in chapters 5,7,9,10.

(2.) He is here represented as “a great high priest”. Personally, He is transcendently glorious; being, as *man*, immaculately pure and absolutely good; being, as *God*, possessor of infinite perfection; and being, as *Mediator*, “crowned with glory and honour”. Officially, He fully and faithfully discharges all the functions of all the mediatorial characters which He sustains – not least, all the functions of His priesthood.

(3.) Of this “great high priest” it is affirmed, that believers “have” Him. To all who hear His glorious gospel, He is revealed and offered. So they who really, and in right earnest, believe on His name, they behold His majesty, experience His grace and can claim Him as their own atoning and interceding high priest – their own immutable and immortal Friend and Saviour.

(4.) He “can be touched with a feeling of their infirmities”. *Infirmities* comprehends the various ills that flesh is heir to. Even sins may be regarded as included in the present application of the word. The “feeling” which Christ has of these “infirmities” depends, of course, on His Divine perfection, and on the generosity of His human heart. But the sacred writer goes on to associate that “feeling” with the personal experience of the “great high priest”.

(5.) He was “in all points tempted”, or tried, “like as” His friends and followers “are”. Christ was tried, even in respect of sin; and that, both by his exposure to the wily arts and furious onslaughts of Satan, and by the fact that, although He “knew no sin”, He was “made sin” for others and thus endured the curse for them. And in respect of bodily frailty, and social bereavement, poverty of circumstances and perturbation of soul, how truly was He tried as believers are!

(6.) Nevertheless, He was “without sin”. As it was not on account of any sin of His own that He suffered; so His sufferings did not overbear His faithfulness, nor lead Him to violate the law of God in any respect, or to do what was morally wrong. He was negatively and positively perfect. He loved the Lord His God with all His heart and soul and strength and mind, and He

loved His neighbour as Himself. How fervent was His piety! How pure His integrity! How tender His benevolence! How noble His unselfishness! How unwearied His activity! How glowing His zeal! How entire His resignation! How remarkable His meekness and humility! He “did no sin, neither was guile found in His mouth” (1 Pet 2:22). He was Jehovah’s “righteous servant” (Is 53:11). The prince of this world came, but had nothing in Him (Jn 14:30). He was “holy, harmless, undefiled, separate from sinners” (Heb 7:26).

Even the devil’s onslaughts of never prevailed to shake His virtue or to taint His purity, sorely though they vexed His generous and pious soul. His human tastes rendered Him subject to temptation; but His moral purity and power disposed and enabled Him to overcome them. And as His sinlessness affords to men a bright and beautiful example, so it has much to do with the faithful and successful discharge of His priestly work. “Such an high-priest became us” (Heb 7:26). He “offered Himself without spot unto God,” (Heb 9:14). His blood was that of “a Lamb without blemish and without spot” (1 Pet 1:19).

Faith and What Accompanies It¹

A Letter from Rev Neil Cameron

I hope you are sustained by the Lord in a measure of comfort as regards your bodily health, and that as regards your spiritual condition you can say: To whom shall I go but unto Thee; for “Thou hast the words of eternal life”? And we know “and are sure that Thou art [the] Christ, the Son of the living God”. Saving faith casts its anchor in Christ Jesus and Him crucified, as He is held forth in God’s Word. It does this, not only when God’s favour is enjoyed by the soul, but when the soul’s cry is: “O wretched man that I am! Who shall deliver me from the body of this death?” It is like Gad: “A troop shall overcome him; but he shall overcome at last”.

Faith, as set forth in the Epistle to the Hebrews, chapter 11 throughout, shows its strength (as being God’s gift) in overcoming all manner of trials. Nowhere does it appear more vigorous than in face of death, as appears in the cases of Jacob and Joseph. No wonder that it is written: “By it the elders obtained a good report”. It is defined in *The Shorter Catechism*: “Faith in Jesus Christ is a saving grace, whereby we receive and rest upon Him alone for salvation, as He is offered to us in the gospel”.

The first effect of it is: “Being justified by faith, we have peace with God

¹This is the first of a series of letters written to John Maciver of Scoraig, in Wester Ross, first printed in the issue of *The Free Presbyterian Magazine* for February 1938. A footnote describes him as “a gracious man who lived to the patriarchal age of over 100 years”.

through our Lord Jesus Christ . . . by whom we have now received the atonement”. The Holy Ghost, in the fifth, sixth and seventh chapters of Romans, shows that the experiences of the justified are not happy, because of sin in themselves – the flesh warring against the spirit, and the spirit against the flesh – but concludes that “there is . . . now no condemnation to them [who] are in Christ Jesus”, notwithstanding the inward wretchedness of which they complain. “Great”, says the Holy Ghost, “is the mystery of godliness . . .”

You are very often in my thoughts, such as they are, and I pray that the Lord may uphold, comfort, and strengthen you to the end and then receive you into His eternal kingdom and glory with exceeding joy. I hope all your family at home and abroad are well. We are, in the Lord’s mercy and goodness in our usual health, for which great mercy we should be thankful; but alas, that is easier said than done!

Book Reviews

From Day to Day, Helpful Words for the Christian Life, Daily Readings for a Year, by Robert Macdonald, published by the Banner of Truth Trust, hardback, 392 pages, £14.50; it may be obtained from the Free Presbyterian Bookroom.

Over the past few years there have been a number of reprints as well as new publications of daily readings by various writers. This present one was first published by Thomas Nelson and Sons, London, in 1880.

This well-produced book contains a very clear and helpful introduction by Rev David Campbell, a minister in Preston, who informs us that Robert Macdonald was born in 1813, a native of Perth, Scotland. He “was converted in his mid-teens when a student at the University of St Andrews”, and “a key factor, as in the case of his close friend Robert Murray M’Cheyne, was the death of a godly brother”. Following his conversion, Robert went on to study for the ministry in Edinburgh, where he was under such men as Thomas Chalmers and David Welsh, and was described by Chalmers as one of the ablest of his students. The Introduction also tells of Macdonald’s work following the Disruption of 1843, of how he “toured the country, preaching the gospel, and raising funds for the building of church schools and teachers’ salaries”.

After a ministry of almost 20 years in Blairgowrie, he in 1875 accepted a call to the Free Church congregation of North Leith, where he laboured until his death in 1893. His ministry in Leith, according to a fellow student,

Robert Cowan, who wrote a sketch of his life and work, was much blessed. "During the first years of his ministry, a beautiful and commodious new church was built. . . . The communion roll speedily rose from 450 to its present point of 1100."

It would seem that, of the several books that came from Macdonald's pen, none was so popular as the present one. It had commendations from his close friend Andrew Bonar, as well as the already-mentioned Robert Cowan.

Perhaps a couple of quotes here would be helpful. In the reading for January 23, under the title, "He is beyond rich who can say, 'My God'", the writer says, "This was Paul's experience; and as it may be ours also, none should be content without it. We do not say that such an assured and appropriating faith is essential to salvation; far from it. There have been timid, trembling ones in the Church of Christ, 'bruised reeds' who, in speaking of their God, would fain say, 'my', but are afraid to say it, and who consequently go on their way with saddened heart and weeping eye; but are God's jewels notwithstanding, and shall yet sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But though not indispensable to safety, such an assured hope is yet so essential in many respects to strength, and joy, and blessed usefulness, that we are ever urged to give all diligence to secure it."

One more example of the many helpful comments is found on April 11 under the title, "Many a thing has failed in the testing, but never a promise of God". Macdonald writes, "Generally speaking, good men are sparing of their promises, because limited in their resources; and because, moreover, they never make them without honestly purposing to carry them out. But with God there is no limitation either as to fulness or faithfulness, all His exceedingly great and precious promises are freely open to every believer. And as the promises are like the stars in multitude, so like them, also, they are best seen and most prized in our night seasons of sorrow and trial."

One of the helpful features of these daily readings is the two or three relevant Scripture references at the conclusion of each of them. The reviewer appreciated the variety and relevance as well as the clarity of these readings, and happily recommends the book.

(Rev) *W A Weale*

On the Way to Eternity, by Angus Smith, published by Reformation Press, 323 pages, hardback, £24.30, paperback, £13.65; it may be obtained from the Free Presbyterian Bookroom.

This book, contains 18 sermons preached by Mr Smith (1928-2019) during the last two years of his life. This volume includes a 45-page biographical sketch of a much-appreciated minister of the gospel. We are told on the cover of the book, that "his crystal-clear communication style in explaining the Bible matched his personality: lively, engaging, personal, and warm in recom-

mending Christ as the sinner's Saviour and friend". Anyone who knew Mr Smith would concur with that sentiment.

Mr Smith was a teacher before he became a preacher of the gospel, and his desire to teach and aptitude for the work are apparent in his preaching. There is much teaching and exposition as well as exhortation in his sermons. His engaging manner, earnestness and deep concern for the souls of those sitting in the pews before him are evident.

His presence at communion seasons was greatly anticipated and appreciated, throughout various congregations of the Free Presbyterian Church, and this book clearly shows why this was so. Many of the sermons run like a narrative with the historical background and spiritual applications accompanying the call of the gospel, which is at the very core of these exhortations. The subjects include The Great Supper, Nicodemus, Three approaches by the woman of Canaan, The builder of Zion and His materials, Paul's experience of the law, Comfort to the sorrowing Church.

The sermons were preached when Mr Smith was about 89 years old or more, and one senses a special urgency in them. At the end of the sermon on the woman of Canaan he says, "The great question then is, How are we going to spend eternity? Time is so short! It's a new year. It's begun; it's running; it's roaring; it's moving. The whole of time from beginning to end is very, very short. Never mind your own age – from Adam until the last man, it's going to be very very short compared to eternity. Think of the endless aeons of eternity to which we are going. O the folly of people who refuse even to think of eternity, to think of what is beyond the grave! The folly of it all! The madness of it all!"

The sermon on "Delighting in Public Worship", taken from Psalm 84:1-5, which begins, "How amiable are Thy tabernacles, O Lord of hosts!" is full of background explanations and encouragements. It concludes, "God has a delight in mercy. He is a father of mercies, He's a God of mercies. He has a delight in mercies – far more delight and pleasure in saving you, than you can ever have in being saved and coming to know His love. Yes, far more pleasure! May He be your God and Saviour."

In the sermon on Isaiah 66:1-2, "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word", he remarks, "They tremble because they love Him. It's not easy for them to speak of loving God. You see it's a spiritual love. . . . But then, as we go on, we begin to understand it, when grace is in the heart. Spiritual love shows itself when we begin to respect God's Word and honour His Word and seek to live by His Word and live by feeding upon His Word, and by feeding upon Himself in His Word. This love shows itself when we cannot live without His Word.

And spiritual love also shows itself in this way: when His Word is opposed, we feel it. When there are preachers who say that parts of the Bible are wrong, and reject parts of His Word, then we feel it. It hurts us because we tremble at His Word. They are sitting above the Word and judging it, whereas the Word should be above us and should be judging us. Those who tremble at God's Word desire to respect His Word. They believe that the Holy Spirit has given us the Word, and has looked after the Word in every generation."

There are many more quotable passages one could repeat, but we will leave it there. This reviewer finds the inclusion of the concluding prayer helpful and would like to see the references of the psalms used by the preacher included also. This is a well-produced book, full of readable, edifying, sermons and is a worthy addition to the Christian bookshelf. *FRD*

Notes and Comments

Parish Church for Sale

Rubislaw Parish church – the parish in which the Free Presbyterian manse in Aberdeen is located – is up for sale. The congregation, which was of quite a good size, was amalgamated with two other congregations about a year ago. It is only eight years since the congregation bought a new manse for its minister. The church was built in 1874 and it is doubtful whether it ever had an Evangelical ministry. One reason for the sale of the church is its ornate nature and the consequent expense of maintaining it. The ostentation and vanity of the nineteenth century, when the Free Church and the Church of Scotland were vying for pre-eminence, has left Scotland with many ecclesiastical buildings which are absurdly expensive to maintain. There is a lesson in this for the Christian Church in the future.

The main reason for the closure, however, is the spiritual decline. The sizable congregation probably had little commitment, and gave little money, and the centralised powers in the Church of Scotland have become ruthless in closing congregations. There are currently about 90 Church of Scotland churches and manses for sale. In gospel terms, the disappearance of the congregation, with its liberal Christianity, is no loss; but in wider religious terms, the advancing secularisation of the white population of Britain, with the resulting vacuum for Islam, is the matter of deepest concern. The "redundant" churches are a loud reminder of a once-Christian nation that has forsaken God: "But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel" (Jer 7:12). *DWBS*

Religion and Politics

The recent resignation of the First Minister of Scotland, Humza Yousaf, and the possibility of an avowed Christian seeking to replace him, has once again highlighted the extraordinary place we find ourselves in as a “Christian” nation. Mr Yousaf never hid the fact that his Muslim faith, to a large extent, defined his outlook and way of life. The Prime Minister of the United Kingdom, Mr Rishi Sunak, a Hindu, has said that his faith “guides me in every aspect of my life”. Sadiq Khan, the Mayor of London, is also a Muslim and none of these three are treated with the dismissive disdain for their religious beliefs as is Kate Forbes, a member of the Free Church of Scotland.

Not a whisper of scandal has touched Kate Forbes, but she is widely regarded as unsuitable to be First Minister because she has socially-conservative views and belongs to the Free Church. She has put on record that, had she been an MSP at the time, she would have voted against same sex marriage. She is against premarital sex and disagrees with allowing people to change their legal gender through self-identification. She could have obfuscated as others do, but she is honest and upfront. The electorate complain of deceitful politicians, but when faced with a truthful one, many will not accept her because she does not say what they want to hear, and anyway they regard her as a retrograde influence and a Calvinistic Puritan.

According to *The Times*, reporting on a YouGov poll for the think tank Theos, “Britons are surprisingly hostile to mixing piety with politics. 11% said Catholics should be barred from public office; 13% said Orthodox Jews should be; 16% held that Muslims should be disqualified. But the most outcast of all were the evangelical Christians: 19% said people like Forbes had no right to positions of power because of what they believe.”

There is no doubt that a practising Christian would find many aspects of life as a parliamentarian difficult. Separated for periods from their spouse and children; under pressure to break the Lord’s Day by campaigning, attending to constituency and committee work, and travelling; refusing to compromise on matters of principle with worldly colleagues. These things and others mitigate against a Christian being able to do the work of an elected representative.

An example of how public life may lead one into compromise is that during the previous contest for the position of First Minister, Kate Forbes pre-recorded two interviews which were to be broadcast on the Lord’s Day. According to *The Herald* newspaper of 22 March 2023, this fuelled “speculation about whether she would be a full-time FM, or keep Sundays separate for faith reasons”. In the interviews she insisted that if she won, she would be “present” as First Minister 24/7, not least because emergencies and

other events would require her to respond. She said nurses, doctors and emergency responders have to work on the Lord's Day and as FM she would be available, illustrating her point by saying, "There were decisions that had to be made on a Sunday during Covid, such as procuring PPE. It's a 24/7 job." The responsibility is, without doubt, 24/7 but to be freely available 24/7 is a systematic disregard of the Fourth Commandment. One hopes that Ms Forbes was not attempting to justify that.

Our nation needs Christian rulers who will rule according to God's Word, but how can that happen while we forsake the truth, and atheists, secularists and followers of false religions appear to have the upper hand? We must pray earnestly that the Lord would turn the battle to the gate. "Turn Thou us unto Thee, O Lord, and we shall be turned; renew our days as of old" (Lam 5:21).

It was noted last month that there are Christians who speak out in Westminster. May the Lord give such politicians the words to speak in a time of need.

FRD

Church Information

Meetings of Presbytery (DV)

Zimbabwe: At Bulawayo, on Tuesday, June 11, at 11 am.

Western: At Lochcarron, on Tuesday, June 11, at 11 am.

Northern: At Dingwall, on Tuesday, June 18, at 2 pm.

Outer Isles: At Stornoway, on Tuesday, June 25, at 11 am.

Southern: At Glasgow, on Tuesday, June 25, at 2 pm.

Asia Pacific: At Auckland, on Wednesday, July 17, at 9.30 am.

College and Library Fund

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

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donation:

General Fund: Anon, £246.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Dingwall & Beaulie: *Sustentation Fund:* Mr & Mrs D Smith, £100.

Glasgow: Eastern Europe Fund: Anon, £80, £100, £80, £80, £80, £80, £80, £80, £80, £80, £80, £60, £80. *TBS:* Anon, £1000, £50, £10.

Greenock: *Sustentation Fund:* Anon, £100.

Ness: *Communion expenses:* Anon, £100; 7 Cross & 12 Cross Skigersta Road, £100.

North Harris: Anon, for manse boiler replacement, £100. *Communion expenses:* Anon, £50.

North Tolsta: Anon, £1000, £200. *Communion collection:* Anon, £40. *Communion expenses:* Anon, £40, £50, £60. *Door collection:* Anon, £80, £40, £80, £40, £40.

Perth: Family of late Mrs D Cameron, £800; Anon, Phil 4:19, £1000.

South Harris: *Communion expenses:* Anon, £40.

Stornoway: Dutch friend, €270, £30.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tues, 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. Thurs 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; Wed 7.30 pm. **Beaully (Balblair):** Sabbath 6.30 pm, Thurs 7.30 pm. Rev A W MacColl MA PhD, 10 Achary Road, Dingwall, IV15 9JB; tel: 01349 866546.
- Dornoch:** Sabbath 11.30 am. **Bonar Bridge:** Sabbath 6 pm. Wed 7.30 pm (alternately in Dornoch and Bonar). 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; Thurs 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 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**, Thurs 7.30 pm. Manse tel: 01445 712118. Contact Rev I D MacDonald; tel: 01478 612110.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE; Sabbath 11 am, 6.30 pm; Wed 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; Thurs 7 pm. Rev W A Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. First and third Sabbaths of month: **Thurso:** Duncan Street; 3 pm; **Strathy:** 6 pm.
- Harris (North):** **Tarbert:** Sabbath 12 noon, 6 pm. **Tarbert and Stockinish:** Wed 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; Wed 7 pm. **Sheilobost:** 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; Wed 7.30 pm. Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.
- Kinlochervie:** Sabbath 6 pm; **Scourie:** Sabbath 11:30 am, Tues 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; Wed 7.30 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wed 7 pm. Manse.
- Lochinver:** Church. No F P services at present.
- Ness:** Sabbath 12 noon, 6 pm; Wed 7 pm. Manse tel: 01851 810228. Contact Rev K M Watkins; tel: 01859 520271.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thurs 7.30 pm. Manse tel: 01851 890325. Contact: Rev J B Jardine; tel: 01859 502253.
- North Uist:** Bayhead; Sabbath 12 noon, 6 pm; Thurs 7.30 pm. Manse tel: 01876 510233. Contact: Rev J B Jardine; tel: 01859 502253.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wed 7.30 pm. Manse: 5 Main Road, Luncarty, PH1 3EP; tel: 01738 828762. Contact: Rev D Campbell; tel: 07790 068991.
- Portree:** Sabbath 12 noon, 6.30 pm; Wed 7 pm.. Rev I D MacDonald BA, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.
- Shieldaig:** Sabbath 12 noon; **Applecross:** Sabbath 6pm. Tues 7 pm (alternately in Shieldaig and Applecross, as intimated). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Tues 7.30 pm. Manse Contact Mr R Middleton, 2 Emerald Drive, Sandbach, CW11 4ND; tel: 01270 761673.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thurs 7.30 pm. **Achmore:** Sabbath 12 noon; Tues 7 pm, or as intimated locally. Manse: 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501. Contact: Rev J B Jardine; tel: 01859 502253.
- Uig (Lewis) Miavaig:** Sabbath 12 noon, 6 pm; Wed 12 noon. Manse tel: 01851 672251. Contact Rev K M Watkins; tel: 01859 520271.
- Ullapool:** Sabbath 11 am, 6 pm; Wed 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; Wed 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); Wed 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; Tues 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 11 am, 7.30 pm; Wednesday 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 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.byo@gmail.com.

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

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

New Canaan: Church. Rev T Mwedzi.

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