

The Free Presbyterian Magazine

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

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

Contents

Christ’s Call to Jairus’s Daughter	193
God the Father and the Son	
A Sermon by <i>Jonathan Ranken Anderson</i>	196
Thoughts on Prayer	
<i>Thomas Boston</i>	203
Jesus on the Sea of Galilee	
3. Asleep in the Storm	
<i>Alexander Moody Stuart</i>	205
The Great High Priest on His Throne	
2. The Duties Prescribed	
<i>A S Patterson</i>	209
The Exceeding Riches of God’s Grace	
<i>Rev Donald Beaton</i>	211
John Knox Back in Scotland	
<i>Thomas M’Crie</i>	213
Protestant View	218
Notes and Comments	221
Church Information	223

July 2024

Vol 129 • No 7

The Free Presbyterian Church of Scotland

Moderator of Synod: Rev W A Weale, F P Manse, Bridge Street, Halkirk, KW12 6YG; tel: 01847 831758.

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, PO Magwegwe, Bulawayo; tel: 00263 9407131.

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

Residential Care Homes:

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

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

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

The Free Presbyterian Magazine

Published by The Free Presbyterian Church of Scotland (Scottish Charity Number SC003545). Subscriptions and changes of address to be sent to the General Treasurer, Mr W Campbell (for contact details, see above). The subscription year begins in January. Prices are on back cover. One month's notice is required for change of address. Queries about delivery of the magazines should be sent to the General Treasurer, not the printer.

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

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

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

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

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

Communions

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

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

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

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

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

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

July: First Sabbath: Beaulay; **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.

The Free Presbyterian Magazine

Volume 129

July 2024

Number 7

Christ's Call to Jairus's Daughter

Jesus' miracles, not least His healing miracles, were examples of His great kindness to those He encountered in this world. They were also demonstrations of His power and wisdom. But they were more than that; they were intended to illustrate His great kindness in the healing of sinners' souls. For instance, we read of a time when "a great multitude of people . . . came to hear Him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed" (Lk 6:17,18). We are pointed here, *first*, to the variety of ways that sin shows itself in people's lives, and to Christ's power to deliver them from their sins, no matter what these sins are. And, *second*, we are pointed to the power of the devil and his minions in powerfully influencing human souls away from God and towards sin, and to Christ's power to deliver these souls from the devil's influence and in bringing these souls under His own permanent saving influence.

One particular example is bringing Jairus's daughter back to life. It illustrates several aspects of how Jesus brings spiritually dead sinners to life. Jairus would have been a prominent individual in his community, as a ruler of the local synagogue; yet trouble came to him and his family when his only daughter took ill and died. She was already dying when Jairus went out to call Jesus so that He would heal the girl. But while Jesus was speaking to the woman whom he had healed of her issue of blood, a messenger came to give Jairus the sad news that his daughter had died. It is helpful to notice that he was not discouraged by this disappointing message; he still looked to Jesus to recover his daughter. Nor was he discouraged by the scorn expressed by those waiting in the house when Jesus indicated that the girl was not dead, only sleeping – meaning by the idea of sleeping that, though she was dead, it was only temporary, just as when we go to sleep at night we expect to waken in the morning. And no one should be discouraged in seeking the Saviour, by any opposition, including mockery, sometimes more difficult to bear than any other form of opposition.

The girl was now dead; she could not move; she could not speak; she could do absolutely nothing. It is similar with sinners in a state of nature:

they are spiritually dead; they can do nothing that is spiritually good; they cannot move towards God in the slightest degree – in other words, they cannot exercise faith – they cannot exercise any grace, such as love to God or spiritual love to any of God’s children, repentance towards God, zeal for His honour; they cannot walk through this world in the fear of God, with a holy love to God’s commandments; they have no desire to serve Him. All these defects are the result of spiritual death. But we are not to think only of human inability; there is also the serious fact of a complete unwillingness to do what is pleasing to God, due to the corruption of the natural heart. That heart is not in a neutral state, in equilibrium between God and the devil; the natural heart is on the side of the devil and opposed to God and His holy will, as expressed in the demands of His commandments for heart obedience.

What the sinner needs is to be made spiritually alive, and that is illustrated by the work of Christ in Jairus’s daughter. He made her alive, what no mere human being could do, except when Peter, for instance – one of Christ’s ambassadors – raised Dorcas from the dead, in direct reliance on divine power, when he told her to arise (Acts 9:40).

Jairus’s daughter was made alive by the simple call of Christ. He said, “Maid, arise” (Lk 8:54). And she came alive at once. So, whenever Christ calls sinners to Himself, they come. When He calls, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Mt 11:28), sinners come at once – that is, when the call is intended to be effective, when the Saviour gives the Holy Spirit to impart spiritual life into the soul.

There is an outward call which may not be made effective, as is very often the case when the gospel is preached. Even on the Day of Pentecost, when 3000 sinners were called effectually – made spiritually alive and brought to believe on the Saviour – there must have been many others who heard the preaching of Peter and the other disciples, but did not benefit spiritually; they remained dead in trespasses and sins. That is what happens time and again when the gospel is preached, except that it is exceptional for a significant number of souls to be made alive at any one time. But it is always entirely possible for the Saviour to call sinners effectively to Himself – more of them or fewer. Then, for the rest of their lives, they show that they are no longer what they once were – spiritually dead – but looking to Christ for salvation and seeking to live to the glory of God.

Again, though Jairus’s daughter was made alive at once when Jesus spoke to her, this is not necessarily the case when a sinner hears the voice of Christ in the gospel. When that call is made effective, the sinner is truly made alive and will never return to Satan’s kingdom. But we are not to expect that every sinner’s conversion experience will be identical. Think, for instance, of

Lydia listening outside Philippi to Paul's preaching: the Lord opened her heart, so "that she attended unto the things which were spoken of Paul" (Acts 16:14). But consider also the man in charge of the local prison, into which Paul and Silas were thrown, but was so disturbed that he was ready to commit suicide. Yet he was brought to a living faith by the answer of Paul and his companion to the jailor's straightforward question, "Sirs, what must I do to be saved?" The answer given was: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30,31). Lydia's experience seems much more gentle.

Perhaps none of the people we have mentioned was brought to spiritual life by the actual voice of Christ; they were made alive through the gospel call ministered by the messengers of Christ speaking under the authority of their Master, and applied to their souls by the saving power of the Holy Spirit.

There are also those who *seem* as if they have been called into the kingdom of God, although that has not actually happened. This was the case with Judas Iscariot, for instance, and Simon the sorcerer, but their true spiritual state was, before very long, made evident. That discovery may not be made quickly, or even in this life, which is one reason why we have no right to be complacent about our spiritual state and why we are called: "Give diligence to make your calling and election sure" (2 Pet 1:10). It is one more reminder that true religion requires diligence, not from our own strength, but through the strength that comes from heaven.

Paul emphasises that it was "by the foolishness of *preaching*" that it "pleased God" "to save them that believe". This is still the instrument that it pleases God to use, most often but not always, in saving sinners. Sinners today may follow the Jews of Paul's time in seeking some special sign from heaven to justify them believing on Christ, and others may follow the Greeks of that era in seeking spiritual understanding through human ways of thinking. But there is a better way, the only way to find salvation, and that is through gospel preaching. So Paul stresses, in opposition to the empty spiritual wells that the Jews and Greeks wanted to use: "We preach Christ crucified". Similarly the people of this generation – if they at all feel their need of spiritual life and salvation from sin – generally look to human thought as the source of spiritual instruction. But the Word of God, and the preaching of that Word, are where we must go for the call of Christ which directs us to the narrow way that leads to everlasting life.

It was soon obvious that Jairus's daughter was alive. We need have no doubt that she ate the food that Jesus commanded her parents to give her. Similarly, there is no need to question the spiritual state of a sinner who is greedily receiving the spiritual food that is provided in the Word of God.

God the Father and the Son¹

A Sermon by *Jonathan Ranken Anderson*

John 17:3. *And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.*

The attitude of the Divine Redeemer at the time He uttered these words was deeply solemn. He stood in the presence of His Father; and looking back into the ancient councils of peace established from before the foundation of the world, He pleaded the gift which was then made to Him of power over all flesh, that He might give eternal life to as many as the Father had given Him. In virtue of this grant, and the fulfilment of the work with which it was connected, He prays that, at the hand of the Father, He might receive that glory which corresponded to the nature of that work, and was necessary to effect its purpose.

How wonderful that Jesus should ask for this glory, in order to employ the power conferred on Him to bestow eternal life on His people! For this purpose, He must rise from the dead, ascend into heaven, sit down at the right hand of God, have His work accepted, the Spirit given to Him, and heaven with all its mansions opened to Him and committed to His disposal.

We are now called to look at the nature of the gift which Christ was empowered to bestow. And for the employment of this power, He prayed that He might be glorified. To discover more clearly the truth in this matter, it is proposed to consider: (1.) The objects of the knowledge here spoken of; (2.) The nature of the knowledge; (3.) Its excellence; (4) Its bestowment.

1. Let us look at the objects of the knowledge spoken of in the text. These are twofold: *the Father*, the only true God; and *Jesus Christ*, the sent of the Father. *First*, we have the Father, the only true God. (1) We are called to think of and acknowledge *the personality of the Father*. He is the Person whom the Lord addresses in the beginning of the chapter. He is the Person of whom He speaks in the passage immediately under consideration. To deny the distinct personality of the Father is to involve the whole subject in inextricable confusion. I ask you to observe that it is not enough to own that the title, Father, is applied to the living and true God. That is admitted by all who are not avowed atheists, whatever may be their opinion on the peculiar truths of Christianity. But that is not the view which is presented here, and on which we here insist; but that in the glorious Godhead there is a distinct Person or subsistence, to whom the title Father *properly* and exclusively belongs.

¹Taken with editing from *Days in Kirkfield*. It is the first in a series of sermons on John 17:3 in Kirkfield Chapel, Glasgow, during a time of revival. These are Anderson's notes, but they are not complete.

(2.) We have to think of the Father *in essential and eternal union with the Son and the Holy Ghost*. To deny the distinct personality of the Father is heresy; to question the unity of His essence with that of the Son and the Holy Ghost is polytheism². He who does not believe that the Father is a Person in the Godhead, distinct from the Son and the Holy Ghost, has not received what is a fundamental principle of the Christian faith. But he who conceives of the Father as subsisting separately from the Son and the Holy Ghost, is removed from the foundation of truth altogether and involved in dangerous error: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one".

(3.) We have to think of the Father as, in all economical³ relations and acts, *the representative of the Trinity in unity*. We do not, at present, stop to inquire into the foundation of this truth; it is sufficient for our purpose simply to advert to the fact and to ask you to pay special attention to it, for it is to this point that our previous remarks have tended. And it is in it we find the immediate link of connection with the truths which yet lie before us for consideration, We should not have rightly apprehended the meaning of the title *Father*, as here employed by the Lord, unless we had attended to His distinct personality and, at the same time, to the unity of His nature with the Son and the Holy Ghost.

But along with these views must be combined the fact to which we now call your attention, that in all Divine dispensations, the Father sustains the majesty and maintains the authority of Godhead. To understand this doctrine, let it be remembered that the essential nature of God, as subsisting in a Trinity of persons, is the proper source of all His counsels and works, and the primary foundation of all the worship which is due to Him. I have frequently had occasion to remark that, in order to lay a basis for intelligent worship, this glorious Being must be revealed to men. Now this revelation of Godhead is made in the person of the Father, and hence we say that He is the representative of the Three-One God: "To us there is but one God, the Father, of whom are all things".

The text instructs us that the Father is the only true God. And here it is we see the bearing and uses of the observations which have already been made. For Socinians have argued that neither the Lord Jesus Christ nor the Holy Ghost is a divine person, because the Father is said to be the only true God; and orthodox divines have felt some difficulty in rescuing the passage from the hands of these bold and heartless perverters of the Word of God. But I trust it has been shown that there is not the slightest ground for the Socinian

²The false idea that there is more than one God.

³Relations and acts within the Godhead.

interpretation, because the Lord Jesus speaks of the Father in His economical character: that is, in the relation in which He appears and acts in the economy of grace; and does not refer directly to His absolute and essential nature. In that character, we repeat, He is to be considered as the representative of the Three-One God, and therefore is most fitly denominated the only true God.

[1.] He is *God*. In opening up the meaning of this august title, we have to think of Him as a most pure Spirit; infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth. The title is indeed applied to many objects that can lay no claim whatever to any one, far less to all, of these glorious attributes. And we in our blindness and degradation are, alas, too ready to allow their claims, and to render to them a homage to which they are not entitled. But no being has properly a claim to the title of God, in its full and absolute sense, but He who has now been described. For “God is a Spirit, and they that worship Him must worship Him in spirit and in truth”.

[2.] To get farther insight into the meaning of this title we must think of Him as *embracing in His counsels all things* that are, that have been, and that shall be. The truth here declared flows necessarily from the description which has been given of His being and perfections, for if anything can possibly occur without His knowledge, He is not infinite in wisdom; if anything can be done beside His purpose, He is not irresistible in power; if anything can take place short of, or in addition to, His plans, He is not absolute in perfection. But Scripture clearly testifies that He is over all, that He works all in all, that He does according to His will.

[3.] In the idea of God, must be included those relations which He has established between Himself and His creatures:

[1] He is the *Creator of all things*. To bring anything out of nothing is the prerogative of God; yet this is what is done in the work of creation. “He spake, and it was done; He commanded, and it stood fast.” This point, of course, has to do with us, for “it is He that hath made us, and not we ourselves”. What rank folly, what insolent presumption it is, for creatures to deny their Creator! Yet who of us can say we are guiltless in this matter? Of the rock that begat us we have been unmindful and have failed to inquire, Where is God our Maker?

[2] He is the *Lawgiver*. He that made us also gives His law to us, and righteously requires our absolute subjection. Now it pleased Him – and had He not a right to do what He would with His own – to place the human family under laws, in the form of a covenant, and to constitute our first parent the head and representative of his posterity? God required from him

perfect obedience with the promise of life, forbidding disobedience under the penalty of death.

We do not form a just notion of God as Lawgiver (and He is not God that is not the absolute and universal Lawgiver) unless we advert to this view. Therefore those who discard the Word of God as the rule of their faith, or who expunge from their creed the doctrine of the covenant of works, must be held guilty of practical atheism. For it is of no avail that men acknowledge the general principle that God may give laws to His creatures, and yet deny the particular form in which it has pleased Him to give them. To be sure, they contend that the Scriptures do not reveal that He has given the law in the form called the covenant of works. But when the matter is closely investigated, it turns out that, even if it were revealed in the manner which they themselves desire, they would not receive it. The fact, however, remains sure amidst all the opposition which men offer to it: that “by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned”.

[3] He is the *Judge*. In the capacity of Judge, He applies His law to the character and actions of men; and according as they are found innocent or guilty, He approves or condemns, rewards or punishes. Now it belongs exclusively to God thus to judge the world, for no other being possesses the qualifications, and no other can claim the right to do so: “For God is judge Himself”.

[4] He is the *Author of salvation*. We cannot enter here into a full view of what is meant by salvation. Suffice it to say that it consists in the deliverance of men from the condemnation, guilt and power of sin and their restoration to the favour, image and enjoyment of God. Now this is specially the work of God – if possible, it is more so than the creation of the heavens and the earth, the government and judgement of angels and men. And whatever men may think and say to the contrary, we now have no adequate view of God if we leave out of account this grand and distinguishing characteristic. To attempt therefore to save themselves, or to apply to any creature for salvation is, on the part of men, a more daring invasion of God’s prerogative than if they were to attempt to create a world, or to summon the various orders of creatures to answer to their tribunal, or to attempt to control and guide them by their enactments: “Salvation belongeth unto the Lord”; “Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else”.

[4.] The title, *God*, suggests to us further the idea of His being the chief end of all things. The observations already made are sufficient to show that He is the Alpha of all things, that is, the fountain of all creation, the governor

of all creatures, and the judge of all actions. But to complete our survey of this glorious theme, we must add that, as all things flow from Him, so all things tend to Him and serve to show forth His praise. Amidst the innumerable objects in the universe and the uninterrupted stream of events that fill up the revolutions of time and the endless complexity of things, nothing is made, nothing happens in vain, or for any ultimate end, short of honouring God. Vast as is the distance between heaven and hell, and awful as is the difference between their inhabitants, to this they all tend, though with very different principles and feelings. The happiness of the one and the misery of the other are designed separately to manifest forth the glory of Him “who was, and is, and is to come”. “He hath made all things for Himself.” “For Thy pleasure they are and were created.”

[1] He is *the true God*, By this He is distinguished from the idols which sinful men have made and worshipped; for they are false gods, lying vanities which cannot profit. Some of them have never had an existence, but in the foul imaginations and corrupt hearts of those who made them. Others of them have existed as creatures till, by the madness of men, they were exalted to the rank of gods. But all of them have had their pretensions to Divine honours founded on falsehood, maintained by deceit, and employed to the wickedest purposes. But the Father is the true God, having really in and of Himself that being, and those attributes, which are denoted by that sacred name.

In thick darkness indeed, even believers may have no apprehension of the reality of His being; and though He is near to them, they may exclaim, O that we knew where we might find Him! But their unbelief, thick and gloomy as it may be, no more affects the truth of His existence than does the smoke of a furnace affect the existence of the sun in the heavens. The smoke may for a time obscure its light and intercept its rays, but as soon as it passes away, it shines forth with its natural lustre. Just so with the dark and distressed soul: the clouds that rise from your unbelieving heart may, for a time, hide from your view the glory of that truth which is in the very being of God; but soon the shadows shall flee away, and you will see Him whom you seek in His own light; for He “is the true God, He is the living God, and an everlasting King”.

[2] The perfections that adorn His nature are *true perfections*. The descriptions that are given of the great ones of the earth are sometimes little more than a string of high-sounding words which dazzle for a moment but express no solid or real excellence. Through the power of unbelief and corruption, the people of God are sometimes unable to realise, with any clearness and power, the glory of His character. They yield to the force of present impress-

ions or, carried away by Satan's temptations, they entertain hard thoughts of God, or feel the entire subject like a dreary waste in which scarcely a blade of grass appears to relieve the eye. In these trying circumstances, the soul seems to see nothing in Him that is lovely, excellent and desirable; and faith has a hard struggle to stay alive against the influence of the senses.

But in this way, the Lord puts it to His people whether they judge Him truly glorious, so glorious that He cannot be affected by anything that happens – no, not even by His own dealings with the soul. These dealings may be very strange; the soul may look at them with surprise and confusion, but His character is still the same. He is still the true God, and therefore His people are called to trust in Him, even when He hides His face from them. "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God."

I might go through all the other particulars that were listed and show that truth – pure, perfect, infinite truth belongs to them all and to every view in which God's character can be contemplated.

[3] He is the *only* true God. We have seen that in the world "there be gods many, and lords many". Numerous and varied as are the idols that have been formed, the hellish ingenuity from which they all spring is not yet exhausted. But though the minds of men should fabricate gods as fast as their thoughts follow one another, they never can produce a real god. They are still the offspring of falsehood and possess a character in keeping with their birth.

In His Divine majesty, the Three-One God represented in covenant by the person of the Father stands quite alone. There is none equal to Him, none like to Him, none to compare with Him. In the eternity that is past, He was the only true God, for even creatures did not exist, to dispute His supremacy. In this apostate world of ours, His glory is forgotten, His authority trampled upon, and His very being denied; yet the day is coming when before all that have been engaged in this controversy, or have been witnesses of it, He will appear in His ineffable beauty and excellence; and by the hosannas of heaven, and the horrors of hell, He will be proclaimed the *only* true God. "I am." "I am the Lord, and there is none else, there is no God beside Me."

Second, the other object of knowledge spoken of in the text is Jesus Christ, the sent of the Father. (1) He is *Jesus*. This title points out His person. In His Person He is altogether unique. There is none like Him in heaven or in earth, and yet He is intimately related to both. He is at once God and man. In His own proper nature, He is God – the Son of God: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." In the fullness of time, however, He assumed

into personal union with Himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her, yet without sin. “The Word was made flesh, and dwelt among us.” The account which Matthew gives of the incarnation, serves to illustrate this great truth and to establish the correctness of the view that has been taken of the title *Jesus*.

We might dwell upon the wonderful properties that meet in the person of the God-man. We might meditate upon the excellences that pertain essentially to His divinity, and the grace that shines in His humanity. We might think of the near relation which He bears to the Father as His only begotten Son, and the close connection He holds with His people, as the elder Brother of the family: bone of their bone and flesh of their flesh. We might reflect on the infinite love which He bears to the Father, and the tender regard He has to His people; and we might for hours linger in our thoughts on the admirable fitness He possesses to be Mediator between these two extremes: the glorious God and sinful men, the righteous Judge and guilty rebels, the Holy One of Israel and heirs of hell. But we must forbear, for of a truth “great is the mystery of godliness: God was manifest in the flesh”.

(2). He is *Christ*: that is, the anointed. This has respect to His official character. The glorious person called Jesus – Son of God and Son of man – was from eternity designated the Mediator of the new covenant. In this capacity, He was to stand between the Father, the only true God, and the people that had, in His love, been chosen to salvation out of the fallen race of Adam. It was then the Father said, “I have found David My servant:” “I have laid help upon one that is mighty; I have exalted one chosen out of the people”. But from the nature of the case, He could not be *actually* set apart and anointed to His office, until He assumed the nature in which His mediatorial work was to be executed. We are accordingly taught to believe that, from the moment of conception, the human nature of the Lord – or rather the Lord in His human nature – was anointed with the Holy Ghost and was thereby preserved absolutely pure from all possible pollution; was adorned with all the graces in which He so conspicuously shines; and was sustained, strengthened and comforted, amidst the unparalleled trials and sufferings through which He had to pass.

The anointing of the Holy Ghost, thus begun, was carried forward as He advanced in His course. In virtue of that, He grew in wisdom as He grew in stature, and in favour with God and man. He seems to have had a special anointing at His baptism, when He solemnly entered His public ministry. The Spirit accordingly descended and abode upon Him then, and thus the prophecy was fulfilled: “With My holy oil have I anointed Him”. His faithful

forerunner accordingly testified, “I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God.” By this means, He was endowed with those wonderful gifts which He exercised in the course of His public ministry, by which He was evidently shown to be the anointed of the Lord. The Apostle Peter speaks of “Jesus of Nazareth, a man approved of God among [the Jews] by miracles and wonders and signs which God did by Him”.

The full anointing, however, did not take place until He entered into His kingdom, ascended the mediatorial throne, and assumed the reins of universal government: “Thou lovest righteousness and hatest wickedness: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows”. The Apostle Peter also refers to this fact when he says, “Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear”. “Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.”

What was the office to which He was thus set apart? It is of a threefold nature, answering the design for which it was undertaken – prophetic, priestly, kingly. The title Christ, Messiah, or Anointed is therefore fitted to call up to our minds this threefold view of the Redeemer’s character; and we fail to enter into the meaning which it bears unless we have this view before our minds. But it is not merely offices which He holds; He performs the functions that are proper to each.

Thoughts on Prayer

Thomas Boston

In whose name are we to pray?¹ In the name of Christ: “Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it” (Jn 14:13-14). This is to plead the merits of Jesus Christ. We must come to God in the name of

¹This is the first of two extracts, taken with editing from sermons on prayer to be found in volume 11 of Boston’s *Works*. The first discourse, as printed, is described as the substance of two sermons preached in Ettrick in 1727 on 1 Thessalonians 5:17: “Pray without ceasing”. Rev Roderick Macleod comments that “Boston stresses often and strongly that prayer cannot be acceptable unless it is made in the name of the Lord and Saviour”, which is true in both of these extracts.

Christ, laying all the stress upon His merits. All things go by favour in the court of heaven; the Father hears us for the Son's sake.

We must, in praying to God, pray for Christ's sake, as the only procuring cause of the success of our prayers:² "Now therefore, O our God, hear the prayer of Thy servant, and His supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake" (Dan 9:17). Going to God in prayer, we must as it were, put off our own persons, as not worth noticing in the sight of God and put on the Lord Jesus Christ; come and receive the blessing in the elder Brother's clothes, having all our hope from the Lord's looking on the face of His Anointed. This is the main thing in the text, a relying on the Lord Jesus for the success of our prayers in heaven. . . . Praying to God for Christ's sake presupposes that:

1. Sinners in themselves are quite unacceptable in heaven, even in their religious duties. Not only is this true of the wicked (Prov 15:8), but even the saints considered in themselves (Is 64:6). The reason is plain. God is holy; we are impure and defiled. There is such a rank smell of sinful pollution about us that the opening of a sinner's mouth in prayer is like the opening of a grave with a long-buried corpse (Rom 3:13). It is so strong that we cannot sweeten ourselves. The loathsome savour of the sins of the best saints cannot be mastered by any sweet savour of their duties, but only by the sweet savour of the sacrifice of Christ (2 Cor 2:15, with Eph 5:2).

2. Christ is most acceptable there. He is the darling of heaven, the prime favourite there: "This is my beloved Son, in whom I am well pleased" (Mt 3:17). He is acceptable there as God, the only begotten of the Father from eternity; but that is not all. He is acceptable as God-man, Mediator, who has in our flesh fulfilled His Father's will, by His obedience and death: Christ "hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour" (Eph 5:2). And He is acceptable to the Father:

(1.) In Himself (Mt 3:17). The Father is well pleased with His Person, and delights in Him, as the brightness of His own glory, and His own express image. He is well pleased with Christ's undertaking the work of redemption and His management of that work; He is pleased with Christ's holy birth, righteous life, and complete satisfaction; so pleased with His humbling Himself that God "hath highly exalted Him" (Phil 2:9).

(2.) The Father is so well pleased with Christ, that He accepts sinners for His sake: "He hath made us accepted in the Beloved". For His sake rebel sinners are accepted to peace and favour; criminals to eternal life; their per-

²Boston returns to this doctrine of prayer later, in a discourse from which this is an extract, where he gives the substance of some sermons preached in Ettrick in 1728, on John 16:23: "Whatsoever ye shall ask the Father in My name, He will give it you".

formances, mixed with much sinful imperfection, are accepted as pleasing in His sight. The sweet smell of His sacrifice so masters the rank savour of sin about them, that they are for His sake brought into His presence and brought near. The Father does not refuse Him any request: "I knew that Thou hearest Me always" (Jn 11:42).

(3.) Sinners are warranted to come to the throne of grace in His name: "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" (Heb 4:15-16). It is sinners of mankind, not of the angels: "Verily He took not on Him the nature of angels; but He took on Him the seed of Abraham" (Heb 2:16). Whatever our case is, He will act for us to the uttermost (Heb 7:25). He is an Advocate that will take our most desperate causes in hand, carry them through – in a way agreeable to justice: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous" (1 Jn 2:1). The petitions put into His hand cannot miscarry.

Jesus on the Sea of Galilee¹

3. Asleep in the Storm

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. . . .*

(1.) Christ's sleep on the sea presents a remarkable illustration of the announcement He had made just before embarking: that the Son of man has not where to lay His head – an apt figure of the *homeless* state of Jesus on earth. The only occasion in all His life that we read of Jesus laying Himself down to sleep is on this pillow in the hinder part of the ship. In infancy He lay in the manger of Bethlehem; after His resurrection, we are invited to look within the tomb at the place where the Lord lay; but we have no record of His ever laying Himself down to rest except upon the bosom of the restless sea.

After He is risen from the dead, He stands on the shore of the Lake while the disciples are in the ship, because there is then "no more sea" to Him. But

¹A further section, as edited, of a chapter from Moody Stuart's book, *Capernaum*. The previous section, last month, dealt with "the crossing of the lake".

now He lays His head upon a pillow on the deep, as if to intimate that for Him in the day of His trial there is nothing but sea. He is laying the everlasting base of the city that has foundations, of the Kingdom that cannot be moved; He is Himself the immovable Rock on which it is built. But it is not of the earth, but spiritual and eternal; and the great Founder of all is a stranger in the world, a homeless wanderer through its cities: the Son of man, with no place to lay His head but a pillow while on the troubled waters.

(2.) This sleep is the *holy rest* of the weary workman after earnest labour. Jesus often wakes while others sleep. On the lonely mountain He watches all night when the world is sunk in slumber; now He is fast asleep when the world is awake and busy. The Son of man who sat upon the well at Sychar, wearied with His journey, is now wearied with the double work of mind and body in preaching and patient teaching; and He falls into sound and refreshing sleep.

Yet it is not slumber overcoming Him, but time purposely redeemed for sleep; whether eating or drinking, or whatsoever He does, doing all to the glory of God. The time is not suited for public work, not suited for secret prayer or watching, and Jesus redeems it for rest. It is so much time gained; the sleep that is taken on the brief voyage will save another hour for labour on the shore in meditation or in discourse. "So He giveth His beloved sleep." What a childlike, quiet rest in the bosom of the Father! What a Sabbath of peace in the Son of Man! What a sweet and holy forgetfulness of the bitter cup that is to end all His labours! What a blessed resting of the Father's eye on His beloved Son! What a wondering and admiring watch of the legions of angels who minister round their Lord on the deep!

(3.) Christ's is a quiet sleep in the midst of *danger*, through the sudden storm that breaks out while they sail. The terrible tempest that is sometimes raised in that Galilean Sea will be understood by the following description: "To understand the causes of these sudden and violent tempests, we must remember the Lake lies low – 600 feet lower than the ocean; that the vast and naked plateaus of the Jaulan rise to a great height, spreading backward to the wilds of the Hauran, and upward to snowy Hermon; that the water courses have cut out profound ravines and wild gorges, converging to the head of this Lake; and that these act like gigantic funnels to draw down the cold winds from the mountains.

"On the occasion referred to, we subsequently pitched our tents at the shore, and remained three days and nights exposed to this tremendous wind. We had to double-pin all the tent ropes, and frequently were obliged to hang with our whole weight upon them, to keep the quivering tabernacle from being carried up bodily into the air. . . . The whole Lake, as we had it, was lashed

into fury; the waves repeatedly rolled up to our tent door, tumbling over the ropes with such violence as to carry away the tent-pins. And, moreover, these winds are not only violent, but they come down suddenly, and often when the sky is perfectly clear. I once went in to swim near the hot baths, and before I was aware, a wind came rushing over the cliffs with such force that it was with great difficulty I could regain the shore. Some such sudden wind it was, I suppose, that filled the ship with waves, 'so that it was now full', while Jesus was asleep on a pillow in the hinder part of the ship."²

There is indeed no tempest when Jesus lays Himself down to rest, but the howling winds and beating waves, with the water rising round Him in the fast-filling ship, none of them disturb His quiet rest. Nor is it sleep that prevents agitation, for He is equally calm when awake, but the outward quiet is the image of the holy peace within. There are other billows around Him, darker and more furious than the waves of the sea. When Jesus awakes, He rebukes the wind; not with unmeaning reproof, but because the prince of the power of the air has stirred the tempest, and he is rebuked in the chiding of the winds, which have been moved by his malice. Jesus is about to assault the principalities and powers in their stronghold amid the tombs of Gadara. They are not ignorant of His approach, nor is He unaware of their enmity but, knowing all, He lays Himself down in quiet rest. He seems thus to place Himself in their power, but the Almighty God keeps Him safely, for His enemies are all in His Father's hands.

"I will both lay me down in peace and sleep, for Thou, Lord, only makest me dwell in safety." "I will not be afraid of ten thousands of people, that have set themselves against me round about." "I laid me down and slept; I awaked; for the Lord sustained me."

The rage of Satan is not only foiled, but the evil he threatens and attempts falls speedily upon himself. As, in the end, the death of Christ is the destruction of Satan, so now his legions are cast into that Sea, in which he seeks to overwhelm Jesus. When He reaches the shore, Satan is not only rebuked but cast out; into that same deep the maddened swine rush headlong, and the devils are sent back into their dreaded abyss below.

(4.) As He is weary at the well of Sychar – He who "fainteth not, neither is weary" – so He sleeps in the ship, who "shall neither slumber nor sleep". The seamen marvel at Him afterwards, when He stills the tempest, but Jesus sleeping is the greater marvel of the two. The eternal Word made flesh was asleep on a pillow. In His Godhead He sleeps not, but He who is the Almighty God sleeps in His holy manhood. The body sleeps, but Jesus sleeps in that body prepared for Him, made one with Himself, part of His one undivided

²W M Thomson, *The Land and the Book*, London, 1859, p 374.

Person for ever. It is not that one Christ sleeps and another Christ stills the tempest, but the same Christ sleeps on the waves who with His word bids the waves be still. It is not that the manhood sleeps and the Godhead quiets the wind, as if they were two persons; but the one Lord Jesus sleeps in His manhood, and by His Godhead rebukes the winds. Wondrous Holy One, God manifest in flesh, in two distinct natures, yet one Person for ever.

(5.) The sleep of *innocence* in Jesus presents a striking contrast to the sleep of *guilt* in Jonah. Jesus went into the hinder part of the ship; Jonah went “down into the sides of the ship”. Jesus lay and was asleep on a pillow; Jonah “lay and was fast asleep”. The disciples awake Jesus, calling, “Carest Thou not that we perish?” The shipmaster awoke Jonah, saying, “Arise, call upon thy God, if so be that God will think upon us, that we perish not”. There is a remarkable resemblance so far between the two cases, but with an infinite contrast. The one is the deep sleep of innocence; the other is the deep sleep of guilt. In the one ship, the only innocent One sleeps, and He sleeps because He is innocent; in the other it is the guilty man alone that sleeps, and he sleeps because he is guilty.

But how constantly the one is mistaken for the other. The world is fast asleep, asleep in the arms of the wicked one, in the snare of the devil, asleep in the midst of the sea, asleep while the waves of wrath are ready to swallow them up. Thousands in the church are so asleep, at ease in Zion, slumbering in false security, yet vainly fancying that all is well. They speak peace to themselves when there is no peace; they imagine that it is the peace of life and salvation, when it is only the peace of an unawakened conscience, for theirs is not the sleep of the innocent Jesus but the sleep of the guilty Jonah.

Yet Jonah is a type of Jesus, the type given by Christ Himself, a figure of Christ in His death and resurrection, a figure of Christ in one dying that the rest may be saved. The guilt of Jonah is personal, the guilt of Christ is imputed. Jonah is the one transgressor who is cast into the deep, and the waves of God’s anger are stilled. Jesus is made sin and curse for His people, is cast into the waves of God’s wrath, and they are quieted for His people; He is made sin, and His people are made righteousness; the wrath rests on Him and they have peace for ever. The waves that now surround the ship are quieted by the word of Jesus, without His being cast into the sea. But in the last sea of trouble it is both. Jesus is first cast into the deep gulf; then He speaks to them in almighty power, Peace, be still, and they enter into rest. But this anticipates the end of the storm, which we will notice next.

To err and fail, that is human; but to maintain a league or friendship with sin, that is diabolical.

Thomas Brooks

The Great High Priest on His Throne¹

2. The Duties Prescribed

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.*

2. Certain corresponding duties are here prescribed to the Hebrew Christians.

1. They are required to “hold fast their profession”. They professed Christianity. They were to adhere to that noble and precious system in life and death. What had blessed them in the past, they were to use as the means of blessing for the future. With tenacious grasp, they were to hold it fast. They were to do this by a decided faith and a bold profession, vigorous resistance to the influences that were fitted to seduce them from either, and energetic application of the proper means of attaching them to both.

2. They were to “come boldly to the throne of grace, that they might obtain mercy, and find grace to help in time of need”. The word “throne” represents God as a King; and the supplementary words, “of grace”, represent Him as, in that character, exercising kindness and dispensing benefits. The whole phrase, “the throne of grace”, is admirably fitted to enforce the procedure here described – that of coming, and of coming boldly, into the presence of God.

The most direct and obvious method of coming to the throne is to engage, really and in right earnest, in prayer and supplication to that gracious King. The boldness required is, of course, quite distinct from presumption, and must be associated with pious reverence. Even God’s own children must approach Him with sacred awe. He “is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him” (Ps 89:7). He says, “I will be sanctified in them that come nigh Me” (Lev 10:3). The very goodness of God, and the very privileges enjoyed by believers, are suggested as reasons for serving Him with reverence. It is foretold: “The children of Israel . . . shall fear the Lord, and His goodness in the latter days” (Hos 3:5); and in this very Epistle it is said: “Wherefore, we receiving a

¹Taken with editing from Patterson’s *Commentary on the Epistle to the Hebrews*. He was a post-Disruption Free Church minister in Glasgow. Last month’s article dealt with the *doctrines taught* in these verses.

kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear: for our God is a consuming fire” (Heb 12:28,29). Even the reference in the present passage to men’s “need” of “grace” and “mercy” intimates that they must exercise humility and awe when they approach the infinitely perfect One.

But still, “boldness” is permitted and required in doing so. The petitioner must be free from distrust and jealousy of God. God is both able and willing to grant the needed help; and He has pledged Himself to lend a favourable ear to a genuine prayer. Of these things the petitioner must be assured; and his feelings must correspond to his faith on the subject. As with gratitude, so with boldness, he must ask from heaven. It is for the glory of God, and for his own comfort and encouragement, that he should thus approach “the throne”.

At that throne, “mercy” and “grace” are to be sought. It certainly is not necessary to restrict the word “mercy” to the pardon of sin. But still, this gift is introductory to others; and while we need, at the commencement of personal salvation, to be justified by faith and reconciled to God, we also need, after justification, to approach the mercy seat with the petition, “Forgive us our trespasses”. The expression rendered, “to help in time of need”, might be more strictly translated *for seasonable succour*. “Grace to help” is what we “need” at every “time”, although there are some seasons when the urgency is particularly great, such as the time of strong temptation, the time of severe affliction and the time of death. That needful grace is to be sought, and can be found, at the throne whose very name is “the throne *of grace*”. How suitable to ask that grace, how important to obtain it – grace to think aright, grace to feel aright, grace to speak aright, grace to act aright, grace to suffer aright, grace to die aright!

3. The duties here prescribed are enforced by the doctrines here propounded. The connection is obvious. If Christ is what He is said to be in this passage, surely the sinner should embrace, and the believer should “hold fast”, that religion of which Christ is the Author, the Foundation, the Centre and the Crown – and surely also men may go, with the “boldness” and confidence of faith, and ask for “mercy” and “grace” from God! The same duties are enforced by similar arguments in Hebrews 10:19-25. These too are parallel passages: Romans 5:1,2, Ephesians 2:18.

Whoever obtains a spiritual view of the law will possess by the law a right knowledge of sin. There is no better evidence of an enlightened mind and renewed heart than just views and feelings in regard to our own sins and, especially, the sins of the heart.

Archibald Alexander

The Exceeding Riches of God's Grace¹

Rev Donald Beaton

The Apostle Paul was a monument of the sovereign grace of His God, who arrested him on his swift and certain career to hell. He could never let that grace pass from his mind. The experience he passed through on that unforgettable day when the light shone from the throne of heaven and when he heard the solemn and arresting words: "Saul, Saul, why persecutest thou Me?" was never to fade from his mind. It was so manifestly a work in which the grace of God appeared that, when the light shone into his understanding, he could find nothing in it which could be attributed to his own works.

With such an experience, and his powerful intellect now enlightened by the Holy Ghost, he saw clearly that his case was not unusual but was in accordance with that plan of salvation so glorifying to God and so beneficial to all His redeemed. As a true master-builder he directs his hearers to the humbling truth that they were all – Jews, as well as Gentiles – guilty before God; there was none that did good, not even one. In addition to this guilt, there is a helplessness which proclaims in no uncertain voice the utter inability of the sinner to do anything well-pleasing in the sight of God. It is a solemn experience when a sinner, who may hitherto have vainly imagined his own power, is brought face to face with the unquestionable fact of his utter inability in spiritual things. This inability is set before us in various ways in Scripture, but perhaps no description brings home the utter helplessness so impressively as when the state of the sinner is described as death – he is said to be dead in trespasses and sins.

It is to this aspect of the state of the sinner that the Apostle calls the attention of the Ephesian believers. The power that is required to remedy this condition is the exceeding greatness of the power of God. And if such a power is required, it follows that their salvation does not depend on any power which they possess. The description of the spiritual condition of the Ephesian believers before they came under the Spirit's life-giving power is desperate enough – dead, as they were in trespasses and sins, wherein in time past they walked according to the prince of the power of the air, the spirit that works in the children of disobedience; among whom also they all had their conversation in times past in the lusts of their flesh, fulfilling the desires of the flesh and the mind; and were by nature the children of wrath, even as others (Eph 2:2,3).

The Apostle fixes the attention of the Ephesian believers on this dark

¹Reprinted from *The Free Presbyterian Magazine* for April 1939.

picture, before he presents to them another, in which the grace of God is prominently set forth. "But God who is rich in mercy," he says, "for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph 2:4-7). It will be noticed that the Apostle is carried away by the view he gets of the free grace of God. The result is that, before he comes to the announcement of the inevitable conclusion which he has reached and which has gripped his heart and understanding – that it is by grace they are saved, through faith and that not of themselves: it is the gift of God: not of works lest any should boast. He, as if eager to announce the truth, interjects in the course of his statement the words, "by grace ye are saved" (v 5).

The grace that turned the children of wrath to be heirs of the hope of eternal life is surely a blessing which these heirs will willingly and lovingly acknowledge to Him who saved them and gave them a hope which is never to put them to shame. It is this background, so full of the undeserved favour of the Lord, upon which the Apostle's eye is fixed and on which his whole heart is set. The extreme nature of man's ruin and his marvellous deliverance are so contrasted as to call forth, from the Apostle, an expression as to the wondrous grace that brought about the change which only the ages that are coming will be adequate to "show the exceeding riches of His grace in His kindness toward us through Christ Jesus". Time, as it were, is too short to explore the wonders of this grace, which appeared so wonderful to the Apostle's eyes. God has reserved the eternal future ages for exploring "the exceeding riches of His grace in His kindness toward us through Christ Jesus".

The grace of which the Apostle speaks here is no ordinary grace – it is the *exceeding riches* of God's grace. The Apostle does not stint himself in his language when he speaks of this grace. It is not simply God's grace, nor even "the riches of His grace", but "the *exceeding riches* of His grace". From such a viewpoint, it is no wonder the Apostle looks forward to the eternal ages and sees this people interested in the work that was done on their behalf when God gave them life and raised them up together and made them sit together in heavenly places in Christ Jesus.

These benefits, in all their manifold wonders, came to them through Jesus Christ. They had no claim on any of the benefits that came their way. It is not by works of righteousness that they were saved but according to His mercy – "by the washing of regeneration, and renewing of the Holy Ghost which He shed on [them] abundantly" (Tts 3:5,6), or as the Apostle says elsewhere:

God “hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began” (2 Tim 1:9).

Wherever it is apprehended in any measure, the grandeur of God’s way of salvation exalts Him for His wondrous grace. The Apostle was not indulging himself in dreams but in living experiences based on the bedrock of eternal and immutable truth. The joy that was his in meditating on the wonders of God’s grace may be ours in a measure if the Holy Spirit will lead us into these holy fields where Paul gleaned and from which he came laden with the very finest of the wheat.

John Knox Back in Scotland¹

Thomas M’Crie

Upon retiring from Frankfurt, Knox went directly to Geneva. He was cordially welcomed back by Calvin. As his advice had great weight in disposing Knox to comply with the invitation from Frankfurt, he felt much hurt at the treatment which had obliged him to leave it. In reply to an apologetic epistle which he received from Dr Cox,² Calvin, although he restrained himself from saying anything which might revive or increase the flame, could not conceal his opinion that Knox had been used in an unbrotherly, unchristian manner, and that it would have been better for the accuser to have remained at home than to have brought a firebrand into a foreign country to inflame a peaceable society.

It appeared from the event, that Providence had disengaged Knox from his late charge, to employ him on a more important service. From the time that he was carried prisoner into France, he had never lost sight of Scotland, nor relinquished the hope of again preaching in his native country. His constant employment, during the five years which he spent in England, occupied his mind, and lessened the regret which he felt, at seeing the great object of his desire apparently at as great a distance as ever. Upon leaving England, his attention was more particularly directed to his native country; Scotland, and, soon after returning from Frankfurt, he was informed that matters began to assume a more favourable appearance there than they had worn for a number of

¹An extract from M’Crie’s *Life of John Knox*, (paperback, 216 pages, £6.50) which is available from Free Presbyterian Publications (through the Free Presbyterian Bookroom and elsewhere). Many have written lives of Knox since M’Crie, but none of them have understood him spiritually and ecclesiastically to the same extent.

²The leader of the Anglican faction in Frankfurt, who made it impossible for Knox to continue there, opposing Knox’s Reformed worship.

years. After the surrender of the castle of St Andrews, and the banishment of the Protestants who had taken refuge in it, an irrecoverable blow seemed to have been given to the Reformed cause in Scotland.

The clergy triumphed in their victory, and flattered themselves that they had stifled the voice of opposition. There were still many Protestants in the kingdom; but they satisfied themselves with retaining their sentiments in secret, without exposing their lives to certain destruction by avowing them, or exciting the suspicions of their enemies by private conventicles. An event which threatened the extinction of the Reformation in Britain proved the means of reviving it in Scotland. Several of those who were driven from England by the persecution of Mary, took refuge in this country, and were overlooked, in consequence of the security into which the Scottish clergy had been lulled by success. Travelling from place to place, they instructed many, and fanned the latent zeal of those who had formerly received the knowledge of the truth.

William Harlow, whose zeal and knowledge of the doctrines of the gospel compensated for the defects of his education, was the first preacher who came. After him arrived John Willock, in summer 1555, being charged with a commission from the Duchess of Embden to the Queen Regent. Willock became afterwards the chief co-adjutor of Knox, who entertained the highest esteem and affection for him. The union of their talents and peculiar qualities was of great advantage to the Reformation. Willock was not inferior to Knox in learning; and although he did not equal him in intrepidity and eloquence, surpassed him in affability; prudence and address; by which means he was sometimes able to maintain his station and accomplish his purposes; when his colleague could not act with safety or success. He was a native of Ayrshire, and had worn the monastic habit; but, at an early period, he embraced the Reformed opinions, and fled into England. During the severe persecution for the six articles, he was, in 1541, thrown into the prison of the Fleet. He was afterwards chaplain to the Duke of Suffolk, the father of Lady Jane Grey; and upon the accession of Queen Mary, he retired to East Friesland.

Although Knox did not know what it was to fear danger, and was little accustomed to consult his personal ease, when he had the prospect of being useful in his Master's service, none of his enterprises were undertaken rashly, and without serious deliberation upon the call which he had to engage in them. On the present occasion, he felt at first averse to a journey into Scotland, notwithstanding some encouraging circumstances in the intelligence which he had received from that quarter. He had been so much tossed about of late that he felt a peculiar relish in the learned leisure which he at present enjoyed, and was desirous to prolong. His anxiety to see his wife, after an

absence of nearly two years, and the importunity with which his mother-in-law, in her letters, urged him to visit them, determined him at last to undertake the journey.

Setting out from Geneva in the month of August 1555, he came to Dieppe, and sailing from that port, landed on the east coast, near the boundaries between Scotland and England, about the end of harvest. He repaired immediately to Berwick, where he had the satisfaction of finding his wife and her mother in comfortable circumstances, enjoying the happiness of religious society with several individuals in that city, who, like themselves, had not “bowed the knee” to the established idolatry, nor submitted to “receive the mark” of Antichrist.

Having remained some time with them, he set out secretly to visit the Protestants in Edinburgh, intending, after a short stay, to return to Berwick. But he found employment which detained him beyond his expectation. In Edinburgh he lodged with James Syme, a respectable and religious burgess, to whose house the friends of the Reformed doctrine repaired, to attend his instructions, as soon as they were informed of his arrival. Among these were John Erskine of Dun, and William Maitland, younger of Lethington, afterwards Secretary to Mary Queen of Scots. John Willock was also in Edinburgh at this time. Those who heard him, being exceedingly gratified with his doctrine, brought their friends and acquaintances along with them, and his audiences daily increased. Being confined to a private house, he was obliged to preach to successive assemblies; and was almost unremittingly employed, by night as well as by day, in communicating instruction to persons who demanded it with extraordinary avidity. The following letter written by him to Mrs Bowes, [his mother-in-law] to excuse himself for not returning so soon as he had purposed, will convey the best idea of his employment and feelings on this occasion.

“The ways of man are not in his own power. Albeit my journey toward Scotland, beloved mother, was most contrary to my own judgement, before I did enterprise the same; yet this day I praise God for them who were the external cause of my resort to their quarters; that is, I praise God in you and for you, whom He made the instrument to draw me from the den of my own ease, (you alone did draw me from the rest of quiet study,) to contemplate and behold the fervent thirst of our brethren, night and day sobbing and groaning for the bread of life. If I had not seen it with my eyes, in my own country, I could not have believed it! I praised God, when I was with you, perceiving that, in the midst of Sodom, God had more Lots than one, and more faithful daughters than two. But the fervency here doth far exceed all others that I have seen. And therefore you shall patiently bear, although I

spend yet some days here; for I cannot depart until such time as God shall quench their thirst a little. Yea, mother, their fervency does so ravish me that I can not but accuse and condemn my slothful coldness. God grant them their heart's desire; and I pray you advertise [me] of your estate, and of things that have occurred since your last writing. Comfort yourself in God's promises, and be assured that God stirs up more friends than we be aware of. My commendation to all in your company. I commit you to the protection of the Omnipotent. In great haste; the 4th of November 1565. From Scotland. Your son, John Knox."³

When he arrived in Scotland, he found that the friends of the Reformed doctrine, in general, continued to attend the Popish worship, and even the celebration of mass; principally with the view of avoiding the scandal which they would otherwise incur. This was very disagreeable to Knox, who, in his sermons and conversation, disclosed the impiety of that service, and the danger of symbolising with it. A meeting being appointed for the express purpose of discussing this question, Maitland defended the practice with all that ingenuity and learning for which he was distinguished; but his arguments were so satisfactorily answered by Knox, that he yielded the point as indefensible, and agreed with the rest of his brethren to abstain for the future from such temporising conduct. Thus was a formal separation made from the Popish church in Scotland, which may justly be regarded as an important step in the Reformation.

Mr Erskine prevailed on Knox to accompany him to his family seat of Dun, in Angus, where he continued a month, preaching every day. The principal persons in that neighbourhood attended his sermons. After he returned to the south, he resided for the most part in Calderhouse, with Sir James Sandilands. Here he was attended by Lord Lorn, afterwards Earl of Argyle, the Master of Mar, afterwards Earl of Mar, and Lord James Stewart, natural son of James V and prior of St Andrews, afterwards Earl of Murray; the two last of whom Knox lived to see Regents of Scotland. These noblemen were highly pleased with the doctrine which he taught. In the beginning of the year 1556, he was conducted by Lockhart of Bar, and Campbell of Kineancleugh, to Kyle [a district in Ayrshire], the ancient receptacle of the Scottish Lollards, where there were a number of adherents to the Reformed doctrine. He preached in the houses of Bar, Kineancleugh, Carnell, Ochiltree and Gadgirth, and in the town of Ayr. In several of these places, he also dispensed the sacrament of our Lord's Supper. A little before Easter, the Earl of Glencairn sent for him to his manor of Finlayston, in which, after preaching, he also dispensed the sacrament; the Earl, his lady, and two of their sons, with

³This letter was written in Scots but is given here in English.

some friends assembled for that purpose, participating of the sacred feast.

From Finlayston he returned to Calderhouse, and soon after paid a second visit to Dun, during which he preached more openly than before. The most of the gentlemen of Mearns did at this time make profession of the Reformed religion, by sitting down at the Lord's Table; and entered into a solemn and mutual bond, in which they renounced the Popish communion, and engaged to maintain the true preaching of the gospel, according as providence should favour them with opportunities. This seems to have been the first of those religious bonds or covenants, by which the confederation of the Protestants in Scotland was so frequently ratified.

The dangers to which Knox and his friends had been accustomed, had taught them to conduct matters with such secrecy that he had preached for a considerable time and in different places, before the clergy knew that he was in the kingdom. Concealment was, however, impracticable after his audiences became so numerous. His preaching in Ayr was reported to the Court, and formed the topic of conversation in the presence of the Queen Regent. Some affirmed that the preacher was an Englishman: "a prelate not of the least pride (probably Beatoun, Archbishop of Glasgow,) said, 'Nay; no Englishman, but it is Knox, that knave'". "It was my Lord's pleasure," says Knox, "so to baptize a poor man; the reason whereof, if it should be required, his rochet and mitre⁴ must stand for authority. What further liberty he used in defining things alike uncertain to him, that is, of my learning and doctrine, at this present I omit. For what hath my life and conversation been, since it hath pleased God to call me from the puddle of Papistry, let my very enemies speak; and what learning I have, they may prove when they please." Interest was at this time made by the bishops for his apprehension; but the Queen Regent discouraged the application.

After his last journey to the north, the friars flocked from all quarters to the bishops, and instigated them to adopt speedy and decisive measures for checking the alarming effects of his preaching. In consequence of this, Knox was summoned to appear before a convention of the clergy, in the church of the black friars at Edinburgh, on the 15th of May. This diet he resolved to keep, and with that view came to Edinburgh, before the day appointed, accompanied by Erskine of Dun, and several other gentlemen. The clergy had never dreamed of his attendance; when apprised of his design, being afraid to bring matters to extremity, and unassured of the regent's decided support, they met beforehand, cast the summons under pretence of some informality, and deserted the diet against him. On the day on which he should have appeared as a panel [an accused person], Knox preached in the Bishop

⁴Examples of non-Reformed attire worn during services.

of Dunkeld's large lodging, to a far greater audience than had before attended him in Edinburgh. During the ten following days, he preached in the same place, forenoon and afternoon; none of the clergy making the smallest attempt to disturb him.

Protestant View

The Pope, Rome's Virgin Mary and Islam

For many years, the Antichristian Church of Rome has promulgated blasphemously wicked and soul-destroying views of Mary, the mother of the Saviour. Things have not changed, as is seen from the briefest review of Rome's many articles advocating her veneration. Of course, the vast array of Rome's superstitious nonsense about their "Blessed Virgin Mary" is not to be confused with the humble Mary, the mother of the Saviour, whom we find drawn to our attention in the simple language of the Holy Scriptures.

Today, under the present pope, devotion to Mary is possibly more significant than it has been for some years. It may be that, in Francis, Rome is finding a means of employing their idolatrous association with Mary to promote its expansionist agenda, particularly in connection with Islam and its followers. In a visit to a prison in Italy, where many prisoners are followers of the false prophet, the Pope recently stated, "The figure of Mary is a figure common to both Christianity and Islam . . . she unites us all!" In developing this theme, he told the prisoners, as though to entrap them subtly, "God is one. . . . Our cultures have taught us to call Him by different names, and to find Him in different ways, but He is the same Father of us all. He is one, and all religions, all cultures, look to the one God in different ways".

Is it possible that Rome is endeavouring to establish a way whereby she can form a rapprochement between its devilish views and the equally Satanic ways of Islam? If so, this would be a vastly different way forward for Rome than that advocated by Joseph Ratzinger (later Pope Benedict XVI), who, in his day, argued vehemently against any form of syncretism.

However, even as far back as 1981, Pope John Paul II had warmly mentioned the "bonds of dialogue and trust which have been forged between the Catholic Church and Islam. By means of dialogue, we have come to see more clearly the many values, practices and teachings which both our religious traditions embrace: for example, our belief in the one almighty and merciful God, the Creator of heaven and earth, and the importance which we give to prayer, almsgiving and fasting. I pray that this mutual understanding and respect between Christians and Muslims, and indeed between all religions,

will continue and grow deeper, and that we will find still better ways of cooperation and collaboration for the good of all.”

While Rome may pragmatically twist and turn depending on the prevailing direction of the wind, the Islamic authorities are perhaps less gullible. An Islamic historian has recently stated that the remarks of Francis are “yet another attempt to try to convince Catholics that Islam is somehow similar to their faith when, in fact, Islam appropriates the names and sacred auras of biblical figures, but then recasts them with completely different attributes”.

In one of his many publications, this scholar explains, “Far from being the Eternal Virgin . . . Islam presents Mary, the Mother of Christ, as ‘married’ to [and having intimate relations with] . . . Muhammad in paradise”. Elsewhere, he stressed, “Far from creating ‘commonalities’, it should be clear that such appropriation creates conflict”. Italy’s Ministry of Justice fears this conflict is evident in the growing phenomenon of Islamic radicalisation of inmates in Italian prisons, including forceful proselytism and training for terrorism.

As can be seen from the above quotations and those that follow, Rome’s blasphemous extolling of their unscriptural “Mary” is a terrible evil and a gross abomination to Almighty God. Most solemnly, their idolatrous devotion to Mary is destroying the souls of multitudes of our fellow beings throughout the world as it perniciously diverts sinners from the all-glorious and ever-blessed person and work of the Lord Jesus Christ, the one and only Saviour of sinners.

At the beginning of this year, Pope Francis urged Roman Catholics to “entrust 2024 to the Mother of God, who knows our needs and always intercedes to make grace overflow in our lives”. He urged those whom he addressed to “consecrate their lives to Mary, noting that she will lead us to Jesus All of us have our shortcomings, our times of loneliness, our inner emptiness that cries out to be filled. Who can do that, if not Mary, the Mother of fullness? He further “underscored Mary’s continued role in mediating the gifts of the Holy Spirit in the lives of Christians today, just as she did at Pentecost”.

Pope Francis went on: “Welcoming the Mother into our lives is not a matter of devotion but a requirement of faith”. The Pope emphasised this point by quoting Paul VI, who said in a 1970 homily that, “if we want to be Christians, we must be ‘Marians’”. He urged his fellow Roman Catholics “to turn more readily to the Blessed Mother for aid and intercession”.

Rome puts Mary before Christ and foolishly exhorts man “to walk hand in hand with Mary”, deviously questioning, “How can we not turn our gaze toward her, who looks at us with sweetness and compassion?” Rome does

its utmost to obscure the way of salvation, incorrectly informing all who hear her that “in the plan of salvation, the Blessed Virgin Mary holds a special place. . . . Everything that Mary said and did leads to Christ”, wilily asking, “Who knows a child better than a mother?” How solemn it is that so many in our day are in darkness and error under Rome’s wholly unscriptural, powerful and evil delusions, whilst so very few are under the light of the glorious gospel of the Lord and Saviour Jesus Christ!

Let true believers therefore show their love to Christ and their scriptural, spiritual burden, and loving concern for their fellow men. Let them do so by uniting in prayer for those who are yet where believers themselves would still be, but for the grace of God, dead in trespasses and sins, without Christ, having no hope, and without God in the world!

What need there is in the dark and evil day in which we live for the truth of God, accompanied by the power and unction of the Holy Spirit, to be proclaimed in all its fullness, freeness and richness among all the peoples of the world! Then by His grace many may come under the convicting and converting power of the Holy Spirit and know for themselves that “all have sinned, and come short of the glory of God” (Rom 3:23). Then they may flee to the great God and Saviour Jesus Christ, knowing that “there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12). DPR

Rome and Miracles

In May, the Church of Rome published a new document on “norms” which are to be followed in judging whether recent “wonderful” events have been genuine “miracles”. These norms replace a previous document from 1978. The problem with the previous document was that it was taking too long – even decades – to come to a decision. The new norms occupy a full seven pages, but, in summary, they suggest that bishops should avoid committing themselves to a decision but should simply issue a “*nihil obstat*” – or, no obstacle – meaning that the incident would not formally be recognised as a miracle but that there would be no barrier to its “spiritual use” (for example, as a site for pilgrimage).

Meanwhile, the Pope has accepted as miraculous a cure attributed to the intercession of a dead boy named Carlo Acutis. Carlo was born in London but died of leukaemia in Monza in Italy in 2006, aged 15. One miracle has already been attributed to him, in 2020, and this second so-called miracle opens the way for his canonisation, which is imminent.

Satan uses these false and deceitful miracles – along with the gullibility, folly and superstition of the human race – to entice many people into the

Church of Rome, and to keep them distracted there so that they never come to the realities of the gospel. They have the language of Christianity – and even the Bible now – but they never get beyond these “signs and lying wonders” (2 Th 2:9) to the knowledge of Christ. One of the duties of the Free Presbyterian Church is to warn people against the deadly dangers of Romanism. These dangers are an intrinsic part of the system, and they will continue to be a snare until the prophecy concerning the Man of Sin is fulfilled: “whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming” (v8). *DWBS*

Notes and Comments

The General Assemblies 2024

Not so long ago, the General Assemblies of the Church of Scotland and the Free Church of Scotland were considered newsworthy by the Scottish media, but now it is hard to find any report. Unless the Assemblies touch on topics like sodomy or “transgenderism”, they are ignored.

Under pressure from those who like to agitate on the subject, the Free Church Assembly issued a statement on “Historical Slavery”, expressing “regret over the interaction between members of a Free Church delegation that visited the USA in 1844 and some of their US associates.” The statement goes on: “We grieve that the Free Church decided to receive funds as a result of the delegation. Even though we, as the Free Church today, are unlikely to be the beneficiaries of these funds due to the various transfers of property to other denominations, yet as their successors we acknowledge with sorrow the actions of our forebears who held the name of Free Church office holders. We express gratitude for the many Free Church members and office holders who actively opposed the slave trade and expressed opposition to it.” This issue has been running for a while, with some people who claim to be “heirs” of the slaves virtually trying to extort money from the Free Church. We expect that there will be more to come on the subject.

Another Church of Scotland congregation (Newton Mearns), with its minister, has joined the Free Church. The poor Church of Scotland must be getting worse and worse as its better people leave, but the ethos of the Free Church must be changing too. The ethos of the whole nation is rapidly changing, with an increasing proportion of people who have no historic connection with Scotland, and no interest in her past, especially her religious past. The earth is the Lord’s, however, and His purposes in reorganising the nations and races of the world may be very different from what anyone expects. *DWBS*

Westminster General Election

The 2024 Westminster Parliamentary election is now drawing near, and the nation has the opportunity to cast its vote and choose who will govern the United Kingdom for the next five years. Sadly the God-fearing in the UK will find it difficult to choose between parties, as they see in their manifestos no acknowledgement of the fact that there is a supreme Lawgiver.

They also know that laws which ignore the claims of the Most High, or are contrary to His Word, are dishonouring to Him and detrimental to the true interests of the nation, bringing His righteous judgements upon us. There are a few exceptions among the candidates who are practising Christians and, where it is possible, such people are worthy of our support.

Christ is King of nations, as well as King of saints, and therefore civil rulers, in their official capacity, should honour and serve Him by recognising His truth and promoting His cause. “He that ruleth over men must be just, ruling in the fear of God” (2 Sam 23:3). “Kings shall be thy nursing fathers” (Is 49:23). The New Testament confirms that it is the duty of magistrates to do all within their power and sphere of influence to promote the interests of Christ’s cause and kingdom. The duty is laid upon Christians to pray “for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty” (1 Tim 2:2). Magistrates should govern in a way that will lead to quietness and peace, and should actively promote godliness and honesty, the morality which expresses itself in love to God and one’s neighbour.

We mourn to see little evidence or acknowledgement among our politicians of their scriptural duty. Many of the laws which have been enacted in recent years are positively God-dishonouring and fly in the face of the Commandments: laws on marriage, homosexuality, abortion, the reasonable chastisement of children and the death penalty. Successive governments express pride in how “progressive” they are.

We must pray that the Lord will raise up godly men to govern our nation and that the people of the country would carefully and prayerfully take note of who are being proposed for election. We, as the electorate, often feel powerless to influence any changes, but there is One who can. He is the hearer of prayer, and we should plead with Him that, in His mercy, He would not leave us to ourselves and to the consequences of a godless society, but that He would “restore to [us] the years that the locust hath eaten” (Joel 2:25) and turn us to Himself. FRD

Sin makes our services black, and the blood of Christ makes both our persons and services white.

Stephen Charnock

Church Information

Reply to 2023 Loyal Address

Each year the Synod of the Church sends a “loyal address” to the reigning monarch. The reply, from the Principal Private Secretary to The King and Queen on behalf of the King, to last year’s address was significantly more positive than has been usual. Accordingly it has been thought appropriate to print in *The Free Presbyterian Magazine*. It reads as follows:

9th October 2023

Dear Moderator

I am commanded by The King to convey His Majesty’s warm appreciation for the Loyal Address you kindly sent on behalf of the Free Presbyterian Church of Scotland.

His Majesty wishes to thank the Synod for its faithful witness in the face of so many challenges in the world and for upholding “the lively oracles of God” contained in Holy Scripture, the giving of which plays such an important part in the Coronation Service.

His Majesty notes and understands your commitment to the Sabbath as The Lord’s Day.

His Majesty also wishes the Synod to know that, as with his Mother, our Late lamented Queen, the Coronation marks his own re-dedication to a life of service and Christian faith and practice.

His Majesty is humbled and most grateful for your prayers for His “health and prosperity” and prays that God may grant you His richest blessing.

Yours sincerely

Sir Clive Alderton

Pilot Bursary Scheme

The Synod at its meeting in May authorised the Education Committee to establish a trial bursary scheme to assist Free Presbyterian parents in their endeavours to provide education material for their children with a greater Christian ethos and to counteract false teaching in schools. The scheme is being piloted for a period of one year and is initially open to parents based in Scotland. It is hoped that it may eventually be available to Free Presbyterian families further afield.

The Synod recognises the increasing moral and religious dangers of secularised education for our young people and the difficulties faced by parents

and children in the current climate. The bursary scheme will therefore be open for those who attend state schools but whose parents wish to provide additional or alternative education material for their children from a specifically Christian point of view. Examples of this would be suitable materials or courses in subjects such as Scripture, Creation, Church history and Christian moral principles. Bursaries will also be available for children who are not in the state system to assist in the provision of general education from a Christian standpoint. The scheme is intended to provide some assistance to parents but not to cover all the expenses incurred. The level of individual disbursements will be determined by the Education Committee.

Parents who are interested in the scheme should obtain further information and an application form from the Clerk, Dr Alex Ross, by e-mail: FPCSEducationCommittee@gmail.com or by post: 70 Foindle, Lairg, Sutherland, IV27 4SU. It is anticipated that there will be a deadline for a first round of applications on 13 Sept 2024 and a further application round with a deadline of 7 Feb 2025.

F R Daubney, Committee Convener

Acknowledgement of Donations

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

Eastern Europe Fund: Anon, Ps 60:4, £130.

Sustentation Fund: N Pearce, Cymru, £140.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Dingwall & Beaully: Anon, for Beaully congregation, £1340.

Edinburgh: *Church Door:* £600, £410, £400, £200; *MM, Where Most Needed,* £500 per DC.

Kinlochbervie: Anon, £500.

North Harris: Holland Friend, €300 per Rev JBJ. *Eastern Europe Fund:* Anon, North Harris, for Ukraine Mission, £100. *Jewish & Foreign Missions Fund:* Anon, North Harris, for Zimbabwe Mission, £100. *North Tolsta: Door Collection:* Anon, £80, £50, £80, £30.

No man believes the gospel cordially until, convinced of his sinfulness and misery, he believes with application to himself those invitations, and, upon the warrant of them, trusts in the Lord Jesus for salvation to himself in particular.

The spirit of a depressed Christian cannot be raised to solid consolation but by being able so to distinguish between the law and the gospel as to rely only, and with settled confidence, on the spotless righteousness of the second Adam, presented to him in the gospel, for all his title to the justification of life.

Without the exercise of saving faith, or the apprehension of the mercy of God in Christ, there may be a sense of sin but not a true sense: there may be a sense of sin as hurtful to the sinner himself, but not a sense of it as hateful to a holy God.

We are commanded in the law to do all to the glory of God, but we are naturally disposed to do all to our own glory.

John Colquhoun

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. **Sheilebost:** as intimated. Rev K M Watkins BA, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, IV1 1NA; Sabbath 11 am, 6.30 pm; 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: Clachan, Staffin, IV51 9H. Contact Rev J B Jardine; tel: 01859 502253.
- 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 Levvtskyi; tel: 00 38 048 785 19 24; e-mail: dlevvtskyi@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.

Zenka: Church.

Free Presbyterian Church Bookroom

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

E-mail: sales@fpbookroom.org

Book Selection

	RRP	Offer
Come and Welcome to Jesus Christ by John Bunyan		
Banner of Truth, 2011 [1681], pbk, 240pp	£5.50	£4.59
Silent Witnesses: Lessons...from Christians of the Past by Gary J Williams		
Banner of Truth, 2013 [1877], hbk, 490 pp	£15.00	£11.99
Christ for Us: Sermons of Hugh Martin		
Banner of Truth, 1998, pbk, 261pp	£5.50	£4.39
The Lord's Day by Thomas Boston, James Fisher & John Kennedy		
Reformation Press, 2016, pbk, 126pp	£6.90	£5.99
The Reformation in England (2 vols) by J H Merle d'Aubigné		
Banner of Truth, 2015 [1853], hbk, 1064 pp	£27.00	£21.59

(Postage is extra)

Price £2.75

Subscription rates, including postage:

FP Magazine £35.60 • YP Magazine £20.60

Combined £54.00