

The Free Presbyterian Magazine

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

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

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Moderator of Synod: Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.

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 J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.

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

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

Clarks to Presbyteries:

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

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

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

Outer Isles: Rev A W MacColl MA PhD, F P Manse, Swainbost, Isle of Lewis, HS2 0TA; tel: 01851 810228.

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

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

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

Residential Care Homes:

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

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

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

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Communions

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

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

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

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

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

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

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

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

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

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

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

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

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Great Things

The Prophet Joel lived in difficult times – times of declension and idolatry. So it must have been difficult for him to bring to the people of Israel the messages he was receiving from the Lord, for among them were warnings of judgement. The people were warned about a devastating plague of locusts (1:4) that would consume everything that grew. Yet this “northern army” (2:20) of locusts, it would seem, was intended to represent invading forces of Assyrians who would devastate the land, not least by carrying large numbers of Israelites away into captivity in Assyria; this was among the “great things” the heathen would do when they would rule over Israel (2:17). Yet God was in complete control of everything that was happening; He was acting in judgement, “for they provoked Him to anger with their high places, and moved Him to jealousy with their graven images” (Ps 78:58).

Yet the Lord, in spite of all the departures of Israel from Him, was encouraging the people, for He was their covenant God. Still speaking through Joel, He told them: “Fear not, O land; be glad and rejoice: for the Lord will do *great things*” (2:21). The Assyrians would do great things as instruments in God’s hands to inflict judgement on Israel because of their rebellion against Him, but the Lord would do greater things: in particular, He would deliver His people and bring them back from captivity. He promised, “I will remove far off from you the northern army” (2:20).

But the greatest of all God’s works was to send His Son into the world that He might do all that was necessary to save sinners. Isaiah had prophesied, “The Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel” (Is 7:14). Here indeed was a great thing: that a *virgin* should bear a child, and further that this child should be called *Immanuel*, which means “God with us”. In this name, we have a revelation of Jesus Christ, because He came to reconcile sinners to God, by bearing their guilt. What a great work it was for Christ to bear their sin away through the sacrifice of Himself! How much God’s children who heard Joel’s encouraging words should have rejoiced in the prospect of the coming of the Messiah and looked forward to the saving benefits that so

many sinners were to receive, for His sake, even before He would come into the world – and on to the end of time!

In many generations, the Church of God has experienced great devastation, sometimes as a result of open persecution, as was true at many times in the early centuries of the Christian Church. Another example is Roman Catholic cruelty in Reformation times. In some cases, the blood of the martyrs was the seed of the Church; God did great things in raising up another set of witnesses to the truth, in spite of the cruel persecution that had resulted in so many being slain. In other cases, the Lord allowed Protestantism to be eliminated – in, for instance, Spain and Italy; and permitted true Protestantism to be fatally weakened by false doctrine, in Poland, where Socinianism caused enormous harm.¹ Great though these attacks – ultimately by the devil – on the true Church were, the Lord is able to do greater things than this persistent enemy of souls. And in many cases He has done so – for the sake of Immanuel, who died for “a great multitude, which no man can number”.

We may think of the time when the Saviour ascended to heaven leaving His disciples on earth. How unlikely it was that the Church would be established and then begin to spread to all parts of the earth. But in explaining the events of the Day of Pentecost, Peter quoted another promise from the Book of Joel: “I will pour out My Spirit upon all flesh” (2:28). The disciples had experienced the beginnings of the fulfilment of this prophecy. This was why they were able to speak as effectively as they did, pointing to Christ and His finished work, and reproving the Jews for their sin in crucifying Jesus. This also was why so many of those who heard the disciples preach that day were convinced of their sin and came to them asking, “Men and brethren, what shall we do?” (Acts 2:37). And this was why 3000 souls were converted on that one day. God did indeed do great things, according to His promise, through pouring out the Holy Spirit.

We cannot refer to all the great things that God has done in the history of the Church, but we will touch on a few of the wonderful things He did at the Reformation. It was a great thing to change the heart of Martin Luther amid so much surrounding darkness and bring him to realise that so many of the doctrines of the Roman Church were false. The devil had been allowed to increase the spiritual darkness throughout Europe over the preceding centuries; these were great things, in a negative sense. But it was a greater work to enlighten the hearts of a multitude of Reformers: not only Luther but also many others, among them John Calvin and John Knox – so that they went about preaching the gospel and writing books – expositions of the Bible, theological works and volumes opposing the errors of Rome – that brought

¹Socinianism has many very serious flaws, among them a denial of Christ’s divinity.

biblical truth to many minds and hearts. It was a great work, inspired by the devil, that brought superstition and idolatry to have increasing influence in Europe throughout the Middle Ages, but it was a greater work when God delivered many from superstition and made them willing to worship their Maker in the light of what He had revealed on these matters in Scripture.

Yet there had never been a time, in pre-Reformation centuries, when there were no gracious souls seeking to worship God in spirit and in truth. And can we not believe that some of them believed that God would yet do great things and spread the gospel farther than it had ever gone before? Can we not also believe that there was, at least sometimes, a degree of rejoicing in their hearts as they considered this prospect in the light of what they had learned of the purposes of God?

In recent generations, the Church has experienced many devastating attacks by the enemies of God, both from within and without. Much, if not all, of it has been the result of sheer unbelief in the Word of God. This is very largely the cause of the moral anarchy that is so widespread in the Western world today. It is assumed that moral rules can have authority within society only if there is a degree of consensus across that society. At least among the opinion-formers in the United Kingdom, for example, there is a consensus that abortion is right and that homosexuality is acceptable. In this situation, the danger is that such views will be imposed on the whole of society and on school pupils in particular, as proponents of these views resent any testimony to the contrary. In a secular society, which is what the UK is in practice, the testimony of Scripture has very much lost its authority.

And Scripture has lost its authority in society because it has very largely lost its authority within the Church. However serious the state of the Church during the eighteenth century, there was then a general acceptance – though it was very often entirely nominal – that the Bible was a divine revelation. But when, in the next century, it became increasingly common for ministers to accept that the Bible contained errors, that its claims as to the human authorship of particular books of Scripture were at least questionable and, not least damaging, that the Genesis account of creation was nothing more than a myth, it was no wonder that the Bible lost its authority outside the churches. And it is no wonder that society is becoming more and more secular – more and more godless – and more and more opposed to Christianity. How damaging the activities of God’s enemies have been! They have indeed been doing “great things”, with the devil himself leading them on, by his temptations, in opposition against the Most High.

Yet the Lord speaks to His people in every land: “Fear not . . . be glad and rejoice: for the Lord will do great things”. First, we must always remember

that God is in control of everything that happens and so there is no reason to fear. Indeed, although God has allowed sin to be so prevalent, and false morality and godless ideas to spread as they have, He is restraining these forces from being stronger and more pervasive than they actually are.

Further, we should expect that God will turn the tide of false morality and godless ideas and do great things in His grace. He has promised that “the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Is 11:9). We can be sure therefore that sinners throughout the world will hear the truths revealed in the Bible. No doubt that has very largely happened already, to the extent that the Scriptures have been circulated to where a large part of the world’s population live – yet not to the extent indicated by “the waters cover[ing] the sea”. But that is what we are to look for if, as we ought, we take Isaiah’s prophecy seriously.

We are not to think that it is impossible for the message of Scripture to be spread everywhere in such a way that multitudes of sinners in all parts of the world will believe in the Lord Jesus Christ to the saving of their souls. To think this outcome impossible would be to take a very low view of the power of God, especially when Christ sent out His disciples, as the first preachers of the New Testament Church, with the words: “All power is given unto Me in heaven and in earth” (Mt 28:18). And at the same time He assured them: “Lo, I am with you alway, even unto the end of the world”.

However strong Satan may be; however resourceful and ingenious he may be also; and however effectively his children may operate against the cause of Christ, we must ever remember that the Saviour is able to exercise “all power” from His throne in heaven. Even God’s children may not be able to fathom His ways of working in our time or in any other age. But what we are directed to do is to believe that all things are under His control, and trust Him to fulfil all His promises.

God’s children may feel they have every reason to feel sad when they consider the great things that Satan, and all the human beings who oppose God and His revelation, have accomplished in their efforts to keep sinners away from their Creator. Yet God’s children must trust Him to fulfil all the promises He has made to His Church. And as they trust, they are to “be glad and rejoice”. They are to remember Him as the One “who alone doeth great wonders” (Ps 136:4) and they are to give thanks to Him even in advance of the great things He is yet to do. They are also to rejoice in these great things as sure to happen and they are to be glad in view of the glory that God is to receive in connection with the future success of the gospel. Meanwhile let God’s children go on prayerfully and dependently as they seek to live out their own lives to the glory of God.

Good Cheer in Times of Affliction¹

A Sermon by Rev D N MacLeod

John 16:33. *These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*

The Lord Jesus was, at this time, coming to the end of His sojourning in this world. He knew what lay before Him and that it would not give Him one drop of joy, but all would be sorrow. He knew what effect it would have on those He was leaving behind, especially on His disciples. When it would come, it would tend to leave them disheartened, and so faint that they would be apt to lose all their peace; this is not only what He told them in this chapter but from chapter 14 onwards. He did not conceal what was before them but told them plainly so that, when their sorrows did come, they would not lose courage altogether. He here encourages them with the words of the text. We will speak of: (1) the peace they have in Christ, (2) their tribulations, (3) His great counsel as to their tribulations.

1. Peace in Christ. There are two kinds of peace in the world. There is a deceitful peace that one may have, besides this true peace. It would be far better if we had never possessed that deceitful peace in this world, but it is so common. Many have it; we may indeed say that, by nature, we all have it and love it. Not only so but we will be left in it all our lifetime if God Himself, in His mercy, will not drive us out of it. But the true peace is thus spoken of: “In Me . . . have peace” – in Jesus Christ of Nazareth, the Son of God, the Saviour of the world. And He makes known to His disciples that this is His desire: “that in Me ye might have peace”. And we may rest assured that whatever Christ desires us to have, it must be desirable; it must be worth having – as is true of all His desires toward us and, in particular, of this desire: peace “in Me”.

Now the peace we have here is not a peace procured in just any sort of way, or for nothing – no price paid for it. It is not true that it was peace at any price, or no price at all, but it was both an honourable and a great price, paid in an honourable and righteous way, when He gave Himself a ransom for men. “Mercy and truth are met together; righteousness and peace have kissed each other.” Thus the Holy Spirit, through the written Word, proclaims that in the Person of Jesus Christ, who speaks here, there is peace with God. “We have peace with God through our Lord Jesus Christ.”

¹These are a hearer’s notes of a sermon preached, in Gaelic, on the Monday of a communion season in Coigach in June 1941. Coigach is a district north of Ullapool and was part of the Lochbroom congregation, where Mr Macleod (1872-1967) was then minister.

Anybody who has tasted of this peace knows what it is to be at peace with the God of eternity and God at peace with them. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." When there is peace in the soul of the believer, he knows he has peace with God. Peace proclaimed in his own soul makes such a difference. When Christ called for a calm in the day of their justification and adoption, the storm in the soul was calmed; it was like the calm after Christ rebuked the storm on the Sea of Galilee.

The day will never come when the peace believers have in their souls can be wholly broken – the day when things break in on them and they think that this is the end. Yet they are like a rock in the ocean; the raging waves that break over it seem likely to sweep it away, but after a time the waves have passed, leaving a calm behind them. This is a peace worth having, through Christ and in Christ – having God as a strong tower. Then the righteous are safe. However wild the waves may be, and they may roar, the believer's all is in Him. When trusting steadfastly in Him, they have nothing to fear. "Though hills amidst the seas be cast; / though waters roaring make, / And troubled be; yea, though the hills, / by swelling seas do shake."

The righteous have a sense of safety in Him though they are encompassed by dangers; yet they eventually overcome them all. Thus they meet with no dangers which cannot be overcome, although that seemed impossible at one time. It is like Peter walking on the sea after Christ gave him permission. But when Peter looked on the waves, he began to sink – fears coming in the place of courage, which made him cry out, "Lord, save me". If Peter had kept his eyes on Christ and not on the waves, it would have been otherwise.

With a view to the tribulations that were about to break upon them, Jesus spoke to them the words before the text, so that they might have peace in being stayed on Him. Though waves rise and roar, His people have peace in Him and feel safe in the midst of it all. And when they feel safe, these things will not leave them helpless, like someone in a boat that seems likely to go under at any moment. It was not the storm becoming less severe that left such a person in peace. Yet he is better than a hundred others because he now has the assurance that he will not be lost.

2. The disciples' tribulations. These are just what one would expect to break up their peace. When Christ speaks to the disciples about tribulations, it is because they are sure to have them – not that they *may* have them but that they *will* have them. There is not the least doubt about it. "In the world ye shall have tribulation." He tells them so; He makes it sure to them, so that they may look out for it, as it is sure to come. Unbelief may rebel against it, as if it ought never to come. Some people get plenty such thoughts when the

enemy puts into their minds that they ought never to have any tribulation. But when Christ tells them of tribulation, He promises them that it is only to be in this world. And I think it is because tribulation is what will particularly try people that He so often reminds them of the tribulation they must endure. It is something He knows they will not like, that is by no means pleasant; it is what will try them, but it is only in this world that they have to meet it.

It is different with others – yes, and different to what believers themselves once were. They themselves were once liable to all the miseries of this world and of the world to come. But this does not belong to you any more, believer. It is not your portion; it is the portion of the lost. You are saved from what brought all the misery into the world. When I speak of tribulations, I put this along with it: you will only have them in the world, but I tell you that you will have them as long as you are in the world; you will never be entirely free from them. It would take a long time even to speak of some of them, we know. Some of them may be light in the world, but others are so heavy. “Many are the afflictions of the righteous: but the Lord delivereth him out of them all.”

The righteous have two kinds of afflictions: their lot in the world, and their never-dying souls. They experience trouble in connection with their families, their condition in life and in other ways, but their greatest afflictions are in connection with their souls. Those whom God sends out as shepherds, to preach the gospel to others, will experience tribulations in their work. The gospel cannot be preached apart from tribulation. Read the lives of the Apostles and of others of whom we have an account in the Word of God. The Spirit said to Ananias about Saul: “I will show him how great things he must suffer for My name’s sake” – yet not as Saul but as Paul. This is as certain to them as it was to Paul. The gospel has never been preached, and never will be, without tribulation accompanying it, until the earth is covered with the knowledge of the Lord as the waters cover the face of the deep.

3. Christ’s great counsel as to tribulations. If anyone makes choice of Christ, and he ought to make that choice, he will never be free from tribulation. Yet, as He Himself said, “Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell”. He spoke these words to the disciples so that, when tribulations would come, they would not fear. When tribulations come after the gospel, this is how Satan works: he says to people: This is something that never should happen if you choose Christ; is it not awful that He makes you walk in this rough way? Surely He could give you an easier way than this; surely you are deceived; you had better turn back. If this is the beginning, how is it going to end?

But Christ does not hide any of the tribulations from believers; this is what He does: He tells them: You surely will have to meet with tribulations. And though we will have to meet with tribulations, yet if Christ is as good as we have reason to believe He is, we will get far better things also.

But be of good cheer; not only take courage but take the best of courage. When tribulation is light or you experience none at all, it is easy to have courage. I knew a lad in the last War – he is still alive – he was so keen to get to fight in the War that he stole away to France. He was too young and was imprisoned for what he had done. He was sent home in due time, and when he reached the necessary age he was sent out there. But when he came home on leave, he did not speak a word about war; his father told me that all he said was: “When I saw older men who were in many battles faltering, it was enough for me”. Not only should we have good cheer when not in tribulation, but when we are. It is then we should have good cheer.

John Bunyan speaks of Christian going over Jordan but seeing Hopeful and also the angels waiting on the other side. Though he was going down in the swellings of Jordan, this was cheering, and the Christian needs good cheer in his tribulation and in his needs. Yes, “be of good cheer; I have overcome the world” – all that is in the world. Christ bruised the serpent’s head, who got a deadly wound. Christ made an end of sin and was raised for our justification; He was the Lamb of God taking away the sin of the world. Satan offered Him all things, to tempt Him, but He said, “Get thee behind Me, Satan”. Satan thought he would destroy Jesus but was silenced. Christ got the victory over death and the grave; He has the victory in His hand as the glorious Head of the Church. As Christ has overcome the world, so His people will overcome also.

Robert Findlater¹

1. Early Years

Robert Findlater was born in 1786 into a godly family who lived near Revanton in Easter Ross. He was educated locally until he went south to Edinburgh University, when he was just 13. He successfully studied Greek, but his attempt at Logic was a disaster, probably because he was too young. However, he completed his Arts course in three years and the following year was spent as a tutor in an Easter Ross family. “It was here”, says his elder brother William in his biography of Robert, “that he began to think seriously

¹The first section of a paper entitled, “Robert Findlater and Revival at Lochtayside”, which was read by the Editor at last year’s Theological Conference.

of religion and felt more decidedly its impressions on the heart” (p 96).²

Robert began to consider if it was his duty to become a minister of the gospel and “prayed for more vivid impressions of the truth, and grace and light to guide him in the path of duty” (p 96). He made a friend of another tutor who worked nearby; they took long walks together speaking on religious subjects. Together they used to visit a godly Christian, “in whom they saw a living example of the influence and power of religion, whose remarks and recollections were truly edifying and spiritual” (p 97).

In 1803, still only 17, Robert returned to Edinburgh to study for the ministry. Now somewhat more mature, he retook the Logic class, this time successfully. It was the autumn of 1804 before he made a profession of faith in Christ, after consulting David Black, the minister of Lady Yester’s Chapel, for advice. He also wrote his father for further counsel; this worthy man wrote back, quoting John 17:3, “And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent”. He commented, “Now this knowledge of God and Christ must precede our profession. I do not mean a head . . . knowledge; but that knowledge that hath its witness with it, not only before the world, but in conforming the mind and heart to God’s revealed will, and which sanctifies the whole man in purity and holiness, and enabling [him] to escape the pollution of sin, from our love to the holiness of God” (p 101). His father also advised Robert to study the *Shorter Catechism* answer to the question, “What is required in the First Commandment?”

Robert recorded that his going to the Lord’s table was a declaration “that I choose God to be my only portion. By this most solemn act, I declared that there is none in heaven whom I have, neither is there any in all the earth whom I desire, besides God. I have announced Christ to be my Saviour, and that there is none other name given under heaven among men by which I can be saved, and that it is alone by and through the righteousness of Christ I can be saved. I have announced before God, before angels, before men and devils that I will no more serve sin, but be a servant of God. . . .

“Consider, O my soul, what thou hast done this day. Thou hast opened thy mouth to the Lord. Thou must not draw back. . . . God has promised that His grace is sufficient for us and that His strength is perfected in our weakness. Let me remember it is not in my own strength I am to do all these things, that it is impossible for me to do anything of myself; for it is God that worketh both to will and to do of His good pleasure. I have declared that Christ is my salvation; then let me trust in Him for salvation, for grace to withstand the

²All page references otherwise unidentified are from: William Findlater, *Memoir of the Rev Robert Findlater*, Glasgow, 1840.

temptations of the world and of the wicked one. Let me be jealous over myself with a holy jealousy; let me have that tender conscience to discern evil; let me have faith to apply to Christ . . . and let me endeavour to spend my time, my talents, my opportunities and my privileges in subservience to the great end of my creation and to the preparation for the important work of the ministry” (pp 103-5).

The next time he went to the Lord’s table, a month later, he wrote in his diary: “I endeavoured to get myself impressed with the holiness and majesty of God, and the service which I had in view through the latter part of the day. I . . . went to the house of God with great eagerness and joy. . . . In my approach to the table of the Lord this day, [I] found my views clearer as to the nature of the duty . . . in contemplating the love of God in Christ and the evil of sin My affections were raised to Jesus Christ, to the joys of heaven and the everlasting blessedness, when God’s people shall meet at last, when there shall be no intruding care, no wandering thought in the service of God. . . . Thanks be unto God for all His mercies and kindness” (p 110-1).

During two winters and the summer of 1805 he spent an hour or two, perhaps most days, helping Thomas Ross, later the minister of Lochbroom, to correct the proofs of the first complete edition of the Gaelic Bible. Findlater was to find this work helpful in giving him a more exact knowledge of the language, which he was able to use in teaching younger men who were not native speakers of the language. These men went on to preach in Gaelic in Highland parishes.

Findlater’s theological course ended in 1807, and he would have delayed seeking to be licensed to preach, as he was still only 20, had others not encouraged him to go ahead. Even after being licensed in October 1807 by the Presbytery of Dingwall, he hesitated to begin preaching. He had an encouraging letter from the eminent Charles Calder of Urquhart (also known as Ferintosh), who was his family’s minister. The letter included the advice given to another young man “who felt burdened in the prospect of the work before him”. He was told: “You have but one thing to do, Exalt Christ, and the promise is, ‘And I, if I be lifted up . . . will draw all men unto Me’”. Calder also quoted from the memoirs of the eighteenth-century minister Samuel Pearce: “It is through diligent ploughing in the closet that successful reaping is to be looked for in the pulpit” (p 114).

Because he was so young, it was probably to be expected that, for most of the next year, Findlater would not be called to a charge. He spent most of that winter and spring with his brother William, who was a missionary minister³ in north-west Sutherland. In his brother’s district, Robert Findlater

³He was described as a missionary because he was responsible for only part of a parish.

had many opportunities for preaching, and pious people valued both him and his ministry.

In the autumn of 1808 Robert Findlater was himself appointed a missionary minister, in Rothiemurchus, a district south of Aviemore, in Inverness-shire. His total annual salary from this appointment and from a teaching position amounted to just £40, not much more than £3400 in today's values. He felt it his duty to accept these responsibilities, but they were too much for him and he decided to give up teaching. On the first day of 1809, he noted, he felt some liberty in preaching from Acts 4:12, "while encouraging sinners who have seen the necessity of salvation to come to Christ. [I] was indulging the hope that I might be made useful in this place; and thought of the happiness that I would enjoy were God pleased to bless my labours to this poor people." And he expressed the desire, "O Lord, do Thou make me faithful, so that I may be made wise so as to win souls to Christ." He also noted that he "found considerable pleasure in catechising the servants and children" in the inn where he stayed (p 120).

During the following August, Findlater was called to Edinburgh by John Campbell, a minister of the Tollbooth church in the city, who was also secretary of the Scottish Society for Propagating Christian Knowledge (SSPCK), under whose auspices Findlater had been appointed a teacher in Rothiemurchus. Campbell advised him not to return to his post as missionary and he spent three months in Edinburgh. During this time Findlater often preached, particularly in the Gaelic Chapel there. His preaching was so acceptable that he was generally invited to assist at communion services in the chapel, twice a year, for most of the rest of his life. Campbell recommended him to the Society for the position of missionary minister at Lochtayside, in Perthshire, and he was appointed. It was to be the scene of great gospel blessing during his time there.

Ulrich Zwingli the Swiss Reformer¹

5. His Theology

F R Daubney

Zwingli did not leave a large legacy of written works; most of his writings were hastily produced in defence of his position when it was under attack from one quarter or another. Also most of his sermons and correspondence were lost, perhaps due to the confusion and turmoil in Zurich after his death.

¹The previous article described the final years of Zwingli's life, until his death on the battlefield at Kappel. This article concludes a paper given at the 2017 Theological Conference.

Thankfully his Reformed position and teachings were not lost. They were developed further by Henry Bullinger, and more extensively and famously by John Calvin.

Although few of Zwingli's works survive, his theology can be derived from the following: *Sixty-Seven Articles* (1523); *Commentary on True and False Religion* (1525); *Confession of Faith for the Diet of Augsburg* (1530); *Treatise on Divine Providence* (1530) and the *Explanation of the Christian Faith*, which was published after his death in 1531. However, *The Commentary on True and False Religion* is what I have principally used as the basis of the following.

The doctrine of God. Zwingli discusses the knowability of God. Although it is beyond man to know what God is, it is not above him to know that God exists. Believers have more than a mere knowledge, since they trust in God alone. They know something of what God is, not from their own understanding, but by the Spirit of God teaching them from the Scriptures. Zwingli calls the Bible "the mouth of God", which is illuminated to the reader by the Spirit. Zwingli says, "That only is God which is perfect, that is absolute, and to which nothing is lacking, to which all things are present which befit the highest good".

The doctrine of man. Man, Zwingli believed, was made in the image of God, and suffered the death of his soul by sin. Zwingli argued there are two kinds of sin: first, the disease which we contract from Adam, by which we are addicted to self-love; and second, that which we do contrary to the law. He believed Adam was brought into slavery by sin and that we are born in that condition. What we, on the basis of Scripture, would describe as original sin, he prefers to describe only as slavery, as a disease, which does not condemn us but inevitably brings us to actual sin.

The doctrine of providence. Zwingli believed that divine providence "is necessary because the highest good necessarily cares for and disposes of all things". It is God's "constant and unchangeable government and administration of all things". "There is nothing which is not from Him, in Him, and through Him, yea, He Himself. Thus there is one cause, and all the rest are no more causes than the ambassador of a sovereign is the sovereign himself."

The law. Zwingli says it is the expression of the nature and essence of God. From the command to love God we learn that the nature of God is love. The will of God wills eternally what is right and good; from this arises the eternal law, which may never be done away with or changed. But we are not capable of keeping it; therefore God's grace must come to our aid; it has done so through Christ our Mediator. He is our Righteousness. The goodness of God in all of this is evident; He provided redemption.

The doctrine of purgatory. Of purgatory he says, "He that believeth and is baptized shall be saved; not he that has been roasted in a purifying fire. He that disbelieveth shall be condemned." He also disproves purgatory from the reference to the great gulf fixed, in the Saviour's parable of the rich man and Lazarus.

The doctrine of salvation. Zwingli defines election as the "free determination of the divine will concerning those who are to be made blessed. It is an act of the free will of God," independent of the foreknowledge of faith in a soul. And faith, which is the condition of justification, is the gift of God and follows election.

Man, having fallen, will never return to God if left to himself. However, God in His great mercy shows man his disobedience, loss and misery. He produces in man's soul a despair of self and then reveals God's mercy to him and brings him to trust in God. On the other hand, false religion is trusting in anyone or anything else but God. No good works have any merit in themselves to satisfy the justice of God. God alone must provide such satisfaction, which He has done by sending His own Son. "For this was justice, that He through whom we were all created, in whom there was no sin, innocently bore those things which we had merited by sinning, but which He bore in our behalf." Divine justice and divine mercy are mingled, in that mercy furnishes the sacrifice, and justice accepts it for the expiation of all sins. But the fruits of this sacrifice become ours only upon the condition that we become new creatures, put on Christ and walk in Him.

The doctrine of the keys and the Church. The keys of the kingdom, he believed, are the knowledge and ability given to the servants of God to lead others to salvation. He distinguished, as did the other Reformers, between the visible and the invisible Church.

Zwingli believed the local church to be infallible. Not in the way the Church of Rome claimed, by trusting in its own word, but by the office-bearers of the local church resting entirely on the Word of God, which cannot err. Through the Scriptures, the Church will unerringly find out God's will in the great matters of salvation. He ascribes the power of excommunication to the local church in any place. By the Word of God guiding the faithful, a church must have the power to judge its pastors and the word preached.

It should not be inferred from this that Zwingli proposes a congregational form of church government. Things were in transition between prelacy and a form of Presbyterianism when Zwingli's early death cut short any established progress in this direction. He believed the local church should be represented in the government of any city, on its board of magistrates.

The doctrine of the Lord's Supper. Zwingli believed the Lord's Supper to be a sacrament instituted by Christ, a dedication, a consecration, a public setting apart of a person. He denies that the sacrament is a converting ordinance, something which by its own power frees the conscience from sin. The object of faith should always be Christ, or God revealed in Christ, not any material thing such as the bread and wine used in the sacrament. He believed Luther's view of the sacrament obscured this.

The doctrine of baptism. In contrast to the Church of Rome's proliferation of sacraments, Zwingli accepted only two sacraments: baptism and the Lord's Supper. He speaks of baptism as a sign that obligates the one baptized to follow the Lord Jesus Christ, but did not believe salvation is dependent upon it; the washing with water in baptism cannot wash away the sins of the recipient. He believed the validity of infant baptism rests upon the analogy of circumcision and should equally hold children to their duty to God.

Conclusion. Zwingli has been overshadowed by Luther. It even used to be thought that Zwingli was dependent on the Saxon Reformer, but we have seen that this was not the case; Zwingli was independent of Luther in both his theological and reformational development.

With his meagre legacy of written works, Zwingli has also been eclipsed by Calvin, who began his work in Geneva five years after Zwingli's death. Calvin, however, held Zwingli in high regard and worked closely with his successor, Bullinger. Zwingli's reformation emphasised simplicity in worship, the centrality of preaching, and the scriptural administration of the sacraments.

It is as the father of the Reformed tradition, which was subsequently developed by Bullinger and Calvin and which spread across Switzerland and southern Germany, to Holland, England, Scotland and ultimately North America, that Ulrich Zwingli, the courageous man of God, deserves to be remembered. As we read in Psalm 112:6, "the righteous shall be in everlasting remembrance".

The Believer's Joy and the Hypocrite's¹

Thomas Boston

It is evident from Matthew 13:20 that a hypocrite may have a joy in spiritual things, and it is confirmed by the case of many deluded souls who, as well as sorrows, may have joys which are unsound as well as themselves.

1. True spiritual joy rises in the heart ordinarily after the Word has had an

¹An edited extract from Boston's *Works*, vol 2. It is the conclusion of a section discussing "spiritual joy, or joy in the Holy Ghost . . . a benefit flowing from justification".

effect on the heart: to rend it because of sin. "They that sow in tears, shall reap in joy" (Ps 126:5). "Blessed are they that mourn, for they shall be comforted" (Mt 5:4). But delusive joy springs up more quickly, while as yet the heart is not rent for sin, at least not *from* it (see Mt 13:20, compare Jer 4:3). The husbandman is at much pains before he can expect a crop, but weeds will grow up without pains or labour.

2. True spiritual joy comes by the Word, when it is rightly understood; but delusive joy comes either without the Word or by misunderstanding it. The channel of divine communication is the Word of God (Is 59:21). That joy which comes by pretended revelations, dreams, or impressions, without the Word or any regard to it, is most likely to be the effect of a heated fancy; and people had need to beware of being beguiled by these things. The written Word is particularly the channel of spiritual joy. "These things write we unto you, that your joy may be full" (1 Jn 1:4). And if an angel from heaven would speak joy to someone whom the written Word does not give ground of joy to, it would be but a deceit. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Is 8:20).

3. True spiritual joy is lasting, but delusive joy vanishes away; it comes to nothing, because it lacks a root (Mt 13:20,21). It lasts for a time, and when that is over it is extinguished. "Ye were willing for a season to rejoice in his light" (Jn 5:35). I accept that a child of God may lose his joy too, but here lies the difference: the ground of the believer's joy, his sense of interest in Christ, is sometimes removed out of his sight, and so he must lose his joy. But though the ground of the hypocrite's joy may continue – namely, his fancied interest in the favour of God and the privileges of the gospel – yet the joy goes. Those things grow stale and sapless with him which mightily affected him when they were new to him.

4. True spiritual joy humbles the soul and fills it with high and honourable thoughts of God, but delusion never ceases to puff up. "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven" (Gen 28:17). "Moses made haste, and bowed his head toward the earth, and worshipped" (Ex 34:8) (see also 2 Cor 12:11, compare Col 2:18). For all divine communications tend to empty men of themselves, to make Christ and His free grace everything to them; and holy familiarity with God impresses an awe on one's spirit – the more one sees of God, the more he must admire and adore Him. But nature will always build up nature.

5. True spiritual joy is sanctifying; it makes one more tender and holy, the more one has of it. Yet delusion will never sanctify (Phil 3:3). Delusion is a cover to, and a nourisher of, inward lusts, which get peaceable shelter under delusion. But true spiritual joy makes one active in the duties of

universal obedience. "I will run the way of Thy commandments, when Thou shalt enlarge my heart" (Ps 119:32). And it makes one tender in moral duties towards God and towards man.

Inferences. 1. Unjustified persons cannot intermeddle with this joy, for it is a benefit that flows from justification. It is a privilege restricted to the saints; children's bread is not cast to the dogs. Those not justified may rejoice in the worldly comforts they have, saying, This clothing or this money is mine; but they cannot say, This God is mine.

2. When created streams are dried up, the joy of the ungodly is completely gone; but it is not so with the godly. "Is not my help in me? And is wisdom driven quite from me?" (Job 6:13, compare Hab 3:17,18). The great ground of the saints' joy, and the objects of it, are beyond the reach of men, so that they cannot take these blessings from them.

3. Most groundless is the prejudice against religion, that it is a melancholy thing. "Her ways are ways of pleasantness, and all her paths are peace" (Prov 3:17). No one has such reason to rejoice as the believer has. If the poor wretched and condemned creature has more ground to rejoice than he that is pardoned and enriched with his prince's favour, then the wicked has as much ground to rejoice as the believer who is justified by grace. If the ungodly saw their state, they would never rejoice; and if the godly saw theirs, they would never despond.

4. God will not allow His children to harden themselves in sorrow and refuse to be comforted. "Rejoice in the Lord alway: and again I say, Rejoice" (Phil 4:4). As a refusal to be comforted is uncomfortable for themselves, it is dishonouring to God and is the fruit of unbelief.

5. Unconverted sinners, let the joy of religion draw you to it. Come to Christ, in a way of believing on Him, that you may be justified. Close with the way of holiness, in renouncing all known sin and complying with all known duty, that you may have this spiritual joy (2 Cor 1:12).

6. Let the godly strive to attain this spiritual joy, and to maintain it for God's honour, and for their own comfort and usefulness.

It is more easy to keep the enemy out of the town than to get him out when he is come into it. . . . It is an easy thing to keep a stone on the top of an hill while it lies there, but when once it begins to roll down it is a hard thing to stay it, and you cannot say how far it shall go. How many there are that say when they are tempted, I will yield but once, I will yield but a little, and I will never yield again . . . but your once yielding, and your yielding but a little, engages your heart to the whole work. You should watch and pray against temptation: "Watch and pray that ye enter not into temptation".

There is no small sin because [it is] committed against the great God; there is no blessing small because [it is] received from the great God.

William Bridge

Coming Near to Death (2)¹

Thomas Halyburton

To some, at another time, Halyburton said, “Enemies in this place will be insulting over me; I am not afraid of that, but that which fills me with fears is the misimprovement of the gospel in St Andrews; St Andrews has sinned against as clear gospel light as ever shone in the isle of Britain. I remember when I was at the college, O how much of God was there in the preached gospel! I had my part in the misimprovement of it.

Afterwards, to his children he said, “My children, I have nothing to say to you, but be ye seekers of God, ‘fulfil ye my joy’ (Phil 2:2). Ah that I was so long in beginning to seek God! And yet I was touched with convictions that God was seeking me, ere I arrived at the years of some of you.”

To his eldest child he said, “Ay Margaret, you seem sometimes to have convictions; beware of them; they are the most dangerous things that ever you meddled with, for if you seek not God, each of them is God’s messenger; and if you despise God’s messenger, He will be avenged on you. My dear, seek the Lord, and be your mother’s comfort.” . . .

“I have nothing to do with my life but yet to husband it, that I may lay it out for my God. What had I been, if the grace of God had not been revealed in the gospel! He has ‘brought life and immortality to light’ (2 Tim 1:10).” One said, “Keep your hold to the last; Satan is busy”. He answered, “I have had trial of it already. O sober, sober religion is necessary. I was often defrauding the Lord of His glory, but, blessed be His name, He made me restore it again with shame, and to cry, ‘Not I, but the grace of God which was with me’ (1 Cor 15:10). I was always afraid in public on that account.”

He caused them to read one of Mr [Samuel] Rutherford’s letters, and afterwards said, “That is a book I would recommend to you all; there is more practical religion in that letter [to Mr John Mein] than in a book of large size”. . . .

Afterwards someone was showing the difficulty we would have, while in the body, with indwelling corruption; he answered, “I often find it, but the Lord has relieved me; I found, this same night, even after the Lord gave me relief, I found indwelling sin showing a great deal of strength”. One said, “You know, while you are in the body, that will not be quite taken away; a perfect separation from it we are not to expect here”. He added, “This ‘we

¹This is an extract, lightly edited, from “an account of some of his last words on his deathbed” in 1712, taken from *Faith and Experience*, volume 4 of the James Begg Society edition of Halyburton’s *Works*. This article is a continuation of the report of what he said on his deathbed, on September 18, as printed last month.

know that, when He shall appear, we shall be like Him' (1 Jn 3:2). This has been made a comforting word to me this last night."

After a little interruption, he said, "In the day when I was in my distress, and brought to the foot of Mount Sinai, the mount that was not to be touched (Heb 12:18) . . . and when I came to the blackness and darkness, and heard the crashing of thunder etc, I was standing trembling, wishing I had never been. While I was waiting for my sentence, He brought me 'unto mount Sion . . . and to the blood of sprinkling . . .' (Heb 12:22-24). That view gave my mind rest."

To the apothecary he said, "The Lord is upholding me. The Lord show you mercy; study religion in the beginning of your years; remember, if you come to be handled as I am, without it you can have no comfort. I give you this as a solemn warning: If you come to be hardened by the frequent view of persons in my circumstances, you may come to be hardened for ever, and your conscience never feel anything again."

To three ministers in the place he said, "My dear brethren, ye are all there that are in the town, except my dear colleague, and I have sent for him. Dear brethren, it is not from any confidence in myself, but out of a sincere love to you, and from what I myself have felt, that for your encouragement I presume to say, When the Lord helped me to diligence in studying and meditating, I found Him then remarkably shining upon me, and testifying His approbation of a sincere mind. There is nothing to be had 'with a slack hand' (Prov 10:4)."

Then to one of them lately entered into the ministry he said, "Your entry into the ministry is like to fall in an evil day; there is one thing for your encouragement: you have a call. The times will make hard work to you in this place, but that which makes your work the harder is this people's being hardened under a long course of pure gospel ordinances. However, be faithful, and God will strengthen His own work. I will not say you will get things brought to what you would have, but I'll tell you, I have one thought, and I abide by it: if ministers ply their work, (they cannot, it is true, bring persons to the Lord), but they may make their [the people's] consciences, whether they will or not, speak for the Lord."

Then, continuing his discourse to the ministers, he said, "Now, brethren, give diligence: for the Lord's sake, ply your work, Hold fast what ye have, (Rev 2:25). I must have a word to my brethren: it is on my heart, I am young, but I am near the end of my life, and that makes me old. It becomes me to take advice from you.

"However, it is only to exhort to diligence in the common salvation. I repent I did not do more, but I have peace in it that, what I did, I did in sincerity; He accepts of the mite. It was the delight of my heart to preach the

gospel, and it makes me sometimes neglect a frail body. I ever thought if I could contribute to the saving of a soul, it would be a star, a crown and a glorious crown. I know this was the thing I aimed at; I desired to decrease, that the Bridegroom might increase, and to be nothing that He might be all; and I rejoice in His greatness.”

When one said that such great attainments might be comforting to him now, he replied, “I lay no stress on them; the thing I rejoice in is that His grace enabled me to this. Well, brethren, this is encouragement to you to try and go farther. Alas, I have gone no length, but I would fain have gone farther; ‘The hand of the diligent maketh rich’ (Prov 10:4). Much study, much prayer, temptations also, and distinct deliverance from temptations, are useful helps. I was fond enough of books, but I must say in the course of my ministry, what the Lord let me see of my evil heart and what was necessary against it, was more useful to me than all my books.”

One said, “That was to believe, and therefore to speak”. He replied, “The Lord help me to honour Him; I desire no more but to honour Him here and hereafter. O that I had the tongues of men and angels to praise Him! I hope, I hope, in a little, to get a will to answer duty, and skill and ability to answer will. O to be helped so, and to fear always!” One said, “Blessed is he that feareth always, and even under manifestations and discoveries of God: he that stands, let him take heed lest he fall (1 Cor 10:12). He said, “Sobriety, sobriety would fall in a little, if He withdraw; but do not stumble. Sirs, though I should be shaken, the foundations stand sure.”

When advised to lie quiet a little, he said, “On what should a man bestow his last breath but in commending the Lord Jesus Christ, God clothed in our nature, dying for our sins? ‘It pleased the Lord to bruise Him . . .’ (Is 53:10).” One said, “The Lord hath said, ‘I will have mercy, and not sacrifice (Mt 9:13), and pressed him to be tender of his body. He answered, “O but my heart is full!” And then, desiring a minister to pray, he said, “Pray that God may have pity on a weak thing that is not able to bear much in the conflict”.

After prayer, when the ministers were leaving, he said, “Well, my brethren, remember me. I desire to be thankful for what I have. I do not desire to need you long.”

Thereafter, to a minister’s wife he said, “I recommend to you the fear of the Lord; I know you have a husband to direct you; I know you are the seed of the righteous; but neither of these will avail. Make it your business to grow in practical acquaintance with Him and encourage yourself in the Lord; I fear the time is coming that it shall be said, Blessed are the breasts that gave no suck, and the womb that never bare (Lk 23:29). I fear heavy trials are hastening on.”

FREE PRESBYTERIAN CHURCH OF SCOTLAND - CONGREGATIONAL CONTRIBUTIONS - 2018

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

NORTHERN PRESBYTERY

Aberdeen	Rev D W B Sommerset	13,522.50	18.75	1,097.50	18.75	18.75	18.75	352.70	18.75	15,066.45
Greich, Dornoch, etc	Rev W A Weale*	4,225.00	65.00	142.50	61.00	50.00	40.00	337.50	143.50	5,064.50
Daviot, Tomatin & Stratherrick	Rev D W B Sommerset*	3,200.00	241.25	389.50	217.50	217.50	147.50	537.00	163.00	5,113.25
Dingwall & Beaully	Rev K D MacLeod*	22,607.00	874.50	1,349.50	480.75	327.00	616.25	1,255.25	413.25	27,923.50
Halkirk, Strathly, Thurso & Wick	Rev W A Weale	12,750.00	720.00	1,000.00	135.00	125.00	122.50	500.00	155.00	15,507.50
Inverness	Rev K D MacLeod*	25,431.50	1,559.75	2,775.00	696.25	645.00	655.00	4,620.50	671.25	37,054.25
Kinlochberrie & Scourie	Rev W A Weale*	2,710.00	150.00	285.00	110.00	123.75	97.50	820.00	115.00	4,411.25
		84,446.00	3,629.25	7,039.00	1,719.25	1,507.00	1,697.50	8,422.95	1,679.75	110,140.70

SOUTHERN PRESBYTERY

Barnoldswick	Rev R MacLeod*	11,959.83	295.75	735.25	942.50	138.75	175.00	565.00	263.75	15,075.83
Chesley	Rev R MacLeod*	-	-	-	-	-	-	162.46	-	162.46
Dundee, Perth & Stirling	Rev D Campbell*	3,425.00	242.50	483.75	137.50	136.25	246.25	273.75	26.25	4,971.25
Edinburgh	Rev D Campbell	22,790.00	514.00	2,047.00	209.00	323.00	2,122.00	2,807.00	647.00	31,459.00
Fort William & Oban	Rev R MacLeod*	280.00	20.00	20.00	10.00	10.00	10.00	20.00	10.00	380.00
Glasgow	Rev R MacLeod*	34,259.00	2,076.96	4,501.50	1,659.16	1,387.95	1,161.93	5,948.14	2,134.32	53,128.96
Greenock (Preaching Station)	Rev R MacLeod	1,703.75	57.50	1,13.75	40.00	50.00	85.00	481.25	41.25	2,572.50
Larne	Rev R MacLeod*	485.00	-	1,040.00	-	-	-	10.00	145.00	1,660.00
London & Broadstairs	Rev J MacLeod	22,177.00	95.00	382.00	-	20.00	20.00	212.20	20.00	22,926.20
Santa Fe, Texas	Rev D Campbell*	-	-	8,982.00	-	-	-	9,011.75	-	17,993.75
		97,059.58	3,301.71	18,305.25	2,998.16	2,065.95	3,820.18	19,491.55	3,287.57	150,329.95

OUTER ISLES PRESBYTERY

Achmore	Rev J R Tallach	3,668.50	495.00	365.00	267.50	259.25	242.50	922.50	235.00	6,455.25
Ness	Rev A W MacColl	7,318.75	25.00	30.00	10.00	20.00	10.00	32.50	40.00	7,486.25
North Harris	Rev J B Jardine	9,027.50	108.25	177.00	78.25	93.75	78.25	157.50	92.50	9,813.00
North Tolsta	Rev J R Tallach*	11,990.50	591.00	722.25	287.00	359.50	280.00	1,040.00	700.00	15,970.25
North Uist	Rev J B Jardine*	7,067.50	217.50	387.50	160.00	175.00	180.00	352.50	197.50	8,737.50
South Harris	Rev K M Watkins	7,980.75	230.00	451.00	257.00	282.00	250.00	480.75	249.00	10,160.50
Stornoway	Rev J R Tallach	21,853.00	1,171.25	1,681.50	912.50	909.50	1,091.00	2,603.75	1,217.50	31,440.00
Uig	Rev A W MacColl*	2,385.00	65.00	100.00	55.00	50.00	50.00	137.00	38.00	2,880.00
		71,291.50	2,903.00	3,914.25	2,027.25	2,129.00	2,181.75	5,726.50	2,769.50	92,942.75

Signs and Wonders¹

Alexander Beith

Let us tremble lest the hearts of any of us should be hardened after the same manner of unbelief [as those who said, “What sign showest Thou unto us, seeing that Thou doest these things?”] Have we not abundant evidence that Christ has come, and that He is in the midst of us? Could stronger evidence or more solid ground of assurance of that truth be given, were a sign from heaven granted? It may be the secret thought of some that, if great and notable works were done in our day, as in the time when Christ was on earth, we should be more deeply impressed than we are now; that we if we were but permitted to see things such as we read were done in days that are past, we should earnestly and with all our heart become disciples.

But how does such a persuasion differ from the rich man, who in hell lifted up his eyes, being in torments, and who, singling out the only one of all the saints in heaven with whom he had been acquainted on earth, prayed that he might be sent to him across the great gulf as a messenger of comfort; who, when that petition failed, prayed again that the same messenger might be sent to his father’s house to warn them who were there of his fate, that they might repent and be saved? When that petition received the answer, “They have Moses and the prophets, let them hear them,” he replied, “Nay, father Abraham : but if one went unto them from the dead, they will repent”. In these words, that lost soul virtually charged God with having withheld from him what would have convinced him, what would have turned him from his evil ways and have saved him from hell.

Of a character equally blasphemous are thoughts which suggest that “signs and wonders” would effectually put an end to the lack of faith on the earth. Let all who entertain such sentiments – all who seek for “signs and wonders” in confirmation of the truth of the glorious gospel and who predict that until these revisit the Church, its prosperous time will not arrive – ponder well the final reply to the appeal of which we are speaking: “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead”. Such a sign, or any sign, could not make the message of everlasting life more certain than it is, as we have it written by God, and as He can seal it on the heart by the Spirit.

¹Taken, with editing, from *Christ Our Life*, a series of “expository discourses” on John 1-3. Beith (1799-1891) was minister of the Free North church in Stirling. This piece, from a chapter on John 2:18-25, is a warning against some of the ideas of the Pentecostal and Charismatic movements and comes from a time when phenomena, such as “speaking in tongues” were scarcely heard of.

How to Benefit from the Promises¹

Thomas Hooker

The various means of grace, such as preaching, prayer and the sacraments are the pipes through which God communicates faith. But I focus on those which are necessary for feeble Christians, to bring them into the blessed state of rightly believing.

1. *Vain help.* We must, as much as in us lies, labour to pull away all those carnal outward stays that the soul leans upon and every other similar refuge for relief and help. Then, when all these are taken from us, we may be forced to go for relief where right help is to be had. It is natural to us all, even from our first parents, to desire to be able to supply ourselves with all that is necessary, without being obliged to others.

Therefore the way to make the soul lean on Christ is to pluck away all those deceiving props. The last thing we flee to is the promise; if we could find good anywhere except in Christ, we would never go to Him for it. God hears last from us; therefore in this we should do as the enemy does with the besieged city when he would make the inhabitants yield to him – or those that keep it. The way he takes is to starve them, to cut off all provision and stop all entrances, so that no one can come to relieve them. Then they yield at once to the mercy of the assailant. So it is with our nature: seeing we are still trusting to our own strength and relying on something of our own, the best way is to starve the heart by cutting off all the comforts by which it is succoured and quietened – but not rightly in Christ. For when the heart is thus famished, it will seek the Saviour and go to Him, because there is nothing else to help it.

The poor woman in the Gospel had spent all her goods on the physicians (Mk 5:26,27), and if she had just a little left – just one farthing – she would never have gone to Christ, for anything that I know. But when all these means failed, she was forced to seek to Christ, who was ready and willing to do that for her, and more than she desired. Our souls must have something to lean upon; they must have some supports. Therefore, when all our carnal hopes are taken from us, we must lean upon the promise, because we have nothing else to rest on. Yet, though I thus speak, a man is not required to cast away all outward comforts such as God grants him temporarily here; yet, though he may have much in this way, he must labour to get his heart to see and acknowledge the insufficiency and nothingness of them all. He must so labour till he have Christ above all, who is the superlative comfort,

¹An extract, as edited, from *The Poor Doubting Sinner Drawn to Christ* by Hooker (1586-1647), a Puritan minister who emigrated from England to America.

and not rest in them as some do, making them their whole contentment and their only rest, for then they are but lying vanities and broken staves, which will not only deceive us, but pierce us deeply too.

Now when the soul sees that these things cannot succour it, but bring it into a worse case, a man will then be content to have his heart divorced from them. And the soul is as Noah's dove, when the ark began to rest on the mountain of Ararat: Noah then sent out the dove, but it found no rest for the sole of her foot. No doubt there were many dead carcasses to settle on, but the dove found no rest till she came to the ark again. So when a man finds no rest in any created thing and can get no footing for the soul, he goes to Christ, the ark; he goes home to the promise and rests there, and expects from it what he needs.

As in the art of swimming, he that will swim, must lift his feet from the bottom and commit himself to the stream to bear him up, so in our purpose to get to heaven, we must draw up our hearts from these vain things below. Even though we have honour and promotion, we must put no confidence in them, but pluck our affections from them – as if we were to lift our feet – and learn by believing to commit ourselves wholly to the power of the promise, and thence to receive comfort and permanent abiding.

Let not the gods of this world, such as honour, profit and pleasures, deceive you. Did the pride of Pharaoh's heart deliver him? Did the riches of the rich man in hell save him? Did Herod's applause do him any good? Did these gods bring them security? No, did they not leave them in the lurch? Therefore let us take our hearts off these things, and in comparison to those of our better life, have a low esteem of them, and see so great vanity, emptiness and insufficiency in them all that we may be forced to seek to Christ and, as David, seek the Lord's help, "for vain is the help of man". Let us labour further to see the secret wiles of our own hearts and hunt out all those mazes, turnings and windings in our subtle souls, for it is amazing to see how the soul is ready to seek comfort in every corner. Now when you see your heart thus seeking comfort in vain helps, call it away from them, and pluck them up by the roots, and see the emptiness of them. Then your heart will be ready to go to Christ.

2. *Relying on the promises.* When this is done, a way is made, in some degree, for the promise to come into your soul. Therefore strive to have your heart possessed thoroughly, and persuaded effectually, by the fulness of the good which is in the promise and persuaded of the satisfactory mercy and freeness of grace in Christ. Thus the soul may be established with that full content which is to be had in the riches of the promise. But mark what I say: let us persuade our hearts first, and not content ourselves that we are able to

argue somewhat fully about the excellence of the promise and of the riches in it, through the free grace of God in Christ. What good is it that the heart knows this but, knowing it, never comes to rely on the promise? Therefore do not leave till your heart values the promise on the basis of what the Word truly speaks of it. I say, do not leave your heart till you see that the promise of grace is most beautiful, and your heart gets some sense of the goodness of God and the riches of His grace towards you.

And here bring your heart to know that the promise is better than all the riches and honours that you can have, or the world can bestow, for so we read, "They that know Thy name will put their trust in Thee: for Thou . . . hast not forsaken them that seek Thee" (Ps 9:10). If you know and will believe this, this kind of knowledge and persuasion cannot but breed confidence and resolution, and consequently quieten the heart. We dare trust a friend whose faithfulness we have tested, and we rest upon what we know by experience. The promises of God are all as true as the gospel. Seek from one end of the heaven to the other; turn all the Bible over; and see if any man ever leaned on the promise and the Lord did not perform what He had promised for the good of his soul. "Unless Thy law had been my delights, I should then have perished in mine affliction" (Ps 119:92). "My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever" (Ps 73:26).

God's Wisdom in Redemption¹

W S Plumer

In this matter it may assist us to keep clearly in view these truths:

1. God is a *holy God*. Because of the unchangeable uprightness of His nature, He hates sin. To Him it is abominable.

2. God is *the Creator of all things*, and therefore He has a perfect right to treat all His creatures as He pleases. His awful challenge is, Shall I not "do what I will with Mine own?" Who dares to take it up?

3. God is every way *fit to govern* the world and all its inhabitants. All His perfections are infinite. He justly claims and exercises the right of universal empire and control.

4. Man is a *creature*. He is therefore not independent. He is bound by his Maker's will. Nothing can release him from these everlasting bonds.

5. Man is a *rational agent*. He is therefore a fit subject for moral government. He is rightly and justly accountable.

6. Man is a *sinner*. He has violated the law of his being. He is thus guilty,

¹An edited extract from Plumer's *The Rock of Our Salvation*.

depraved, and miserable. He is under a curse, in a state of pollution and a child of sorrow. He is not so unfortunate as he is criminal.

7. Sin is *an evil* of such magnitude as not to be manageable by finite beings. "It seems to be a law of mind that, once perverted, it should never be able to recover itself." It is easier to make breaches than to repair them, to pull down than to build up, to kill than to make alive. "He who cannot build a hut, may destroy a palace." One man may kill another, but all men united cannot give life. This is the law of our nature. Let it never be forgotten.

8. The whole problem of redemption was therefore *beyond being solved by a finite mind*. The limits of man's understanding and faculties are narrow. Our wisdom consists not a little in confessing our ignorance, in seeking instruction, in shunning dizzy heights. For human weakness to meddle with the great affairs of God can never be safe.

9. Let us all therefore learn what we can, and *pretend to have learned no more than we have*. Let us refresh ourselves in the river of truth, but let us not venture beyond our depth. Creation is beyond the reach of fair-minded criticism. So also is redemption. Let us be lowly. There is a connection between humility and solid advancement in knowledge. Paul confessed his insufficiency to fathom the deep things of God: "O the depth of the riches both of the wisdom and knowledge of God". Such ignorance is wiser than all boasting.

10. At times all feel *the necessity of some redemption-price* being paid to God for them – some satisfaction being made to divine justice. Adam Smith, the author of *The Wealth of Nations*, whom none will suspect of too strong an inclination to Christian doctrines, says, "Man, when about to appear before a Being of infinite perfections, can feel but little confidence in his own merit, or in the imperfect propriety of his own conduct. To such a Being he can scarce imagine that his littleness and weakness should ever seem to be the proper object either of esteem or regard." Thousands feel as much as is expressed by this author; as he says, it is very natural that they should. A sense of guilt renders the existence of many almost intolerable; nor can it ever be effectually removed but by some great sacrifice like the bloodshedding of Jesus Christ.

11. *Wisdom marks all the divine conduct*. In actual operation, wisdom selects good ends and right means to accomplish those ends.

Much of the spirit of true devotion in heaven and in earth consists in the lively exercise of gratitude. And when any are brought under true conviction of sin, no view of their disobedience affects them so deeply and tenderly as their ingratitude. These are the views which melt the hard heart and produce genuine contrition of spirit.

Archibald Alexander

Book Review

The Rock of Our Salvation, by Lachlan Mackenzie of Lochcarron, published by Reformation Press, paperback, 125 pages, £6.90, available from the Free Presbyterian Bookroom.

Rev Lachlan Mackenzie of Lochcarron is well known as one of the outstanding Highland preachers of the eighteenth and nineteenth centuries. In this book we find a memoir written by one of his sisters, four of his sermons, and a poem penned by himself on the occasion of the death of another sister. The work was originally published in 1849, when it was the first public appearance of Mr Lachlan's sermons in print. Although not mentioned in this reprint, the four sermons and poem all appear in the book, *Lectures, Sermons and Writings of Rev Lachlan Mackenzie of Lochcarron*, published in 1928 by a Free Presbyterian elder. For those who do not possess this latter book, the four sermons contained in *The Rock of our Salvation* are a rich introduction to the treasure of Mr Lachlan's preaching.

The sermons reveal that the preacher was at once an accomplished theologian and a man of deep Christian experience. They exalt the Divine Saviour and His finished work as the only ground of a sinner's pardon and acceptance with God. In the first sermon, on the Rock smitten, he says, "The justice of God found our sins upon Him, and this drew all the curses of the law upon Him. Every sin procured Him a curse, and every curse procured Him a stroke. But every curse with which the law struck Him procured blessings upon blessings for His Church and people. The law cursed Him, and He blessed them."

The freeness of the gospel is not obscured in these sermons. On the water which flowed from the rock smitten, he comments that "all the congregation had a right to drink of the water. In like manner, the benefits of the Redeemer's death extend to all ends of the earth. The gospel feast is a feast for all nations. No Israelite was excluded from that water – so no sinner is excluded from this feast, if he does not exclude himself. Any man whatever that comes to take it, is welcome to the water of life. The water of life is free and open to all. The streams that flowed from the rock ran in such abundance that there was enough and to spare for all the people."

Nor is comfort for the downcast withheld. In his sermon on the great and precious promises, he addresses those who are finding they cannot lay hold on the promise as they would desire. To such he says, "Some of the people of God may follow Christ in the dark. They attempt to believe, and find the work difficult. But though they should be in bondage all their days through

slavish fear, they are safe. Follow them to their retirements – they endeavour to believe and love Christ. Follow them to their secular concerns – they recommend Him to others. They endeavour to believe and embrace the promises – they find they cannot – they cannot go further. They therefore leave the work in the hand of God – and though they are without comfort, the everlasting arms are under them and will secure their happiness.”

The last sermon takes the reader into the heights of glory above and presents a sublime view of heaven which is most interesting and edifying.

We cannot commend these sermons too highly. The poem too is worth reading and we close this review with the first two verses, “Great King of saints and angels bright, / who once didst dwell in clay, / our battles Thou didst bravely fight, / and Thou hast gained the day. / For us a place Thou didst prepare, / a city great and high, / bright palaces and mansions fair / beyond the sun and sky.”

(Rev) *ID MacDonald*

Protestant View

A Monstrous Development

A note in last month’s *Magazine* highlighted the fact that opposition to the agenda of the homosexual movement is stronger in areas of Britain with larger concentrations of Muslims. This was also seen recently in a controversy in Birmingham where Muslim parents have protested against the foisting of teaching about LGBT rights and “homophobia” in a primary school in the city. One Muslim city councillor has been formally reported for allegedly breaching a code of conduct by “endorsing homophobic views”.

As far as the various Churches are concerned, instead of opposing the evil agenda of the sodomite movement, there is generally a climate of acceptance and, in many cases, of encouragement of it. This is seen in relation to the move to plant “LGBT rights” universally in primary education throughout Scotland, which is even being piloted in a Roman Catholic school in Dumfries. Indeed Roman Catholic representatives have been involved with the Scottish Government in the working group set up to introduce this monstrous development. An article in the *Scottish Catholic Observer* written by a representative of the Scottish Catholic Education Service makes it abundantly clear that Roman Catholic schools will implement a great deal, though possibly not all, of the Scottish Government’s proposals. The key word used was “inclusiveness” and the article highlighted the determination to reach a “mutually acceptable consensus” with the promoters of this educational perversion.

The article states that “Catholics in Scotland are acutely aware of the impact of religious hate crime and intolerance and therefore [the] Scottish Catholic Education Service want our education system to challenge all areas of discrimination and intolerance. The law that protects the LGBTI community is the same law that is in place to fight religious hate crime, including anti-Catholic prejudice. We want to ensure that, in learning about their own rights and their place in society, our children and young people also learn to protect others.”

While this compromising position of Roman Catholic educationalists may well also reflect the views of many of the Roman clergy and hierarchy, it is sure to shock many rank-and-file Roman Catholics, who might have expected their leaders to take a more robust approach to this issue rather than capitulate to the vociferous demands of the homosexual lobby. Indeed, one Roman Catholic media site seemed to point a finger at the priests as if one could expect no better from them. Since the vast majority of “faith schools” in Scotland are Roman Catholic schools, it would seem as if there will be no significant opposition in the state sector to the dreadful advance of sodomite education. May the Lord hear the prayers of His people and protect our children and young people from the promotion of gross wickedness in our national life.

AWM

Notes and Comments

The Archbishop of Canterbury

Two recent interviews with Justin Welby, the present Archbishop of Canterbury, highlight his spiritual confusion and his unsuitability for the prominent position that he occupies in British religion. His background is weakly Evangelical, albeit of a charismatic variety. He has had a “conversion experience”; he freely expresses Evangelical-sounding sentiments – for example, “Christianity is just defined by faith in Jesus Christ” – he “adores the sacrament of the eucharist”; and he apparently prays in (so-called) tongues every morning, although he says that “this is seldom an ecstatic experience”.

Notwithstanding this more “spiritual” dimension to his religion, his application of Scripture seems to be extremely worldly. At the Trades Union Congress last September, he quoted the words of Mary in Luke 1:53, “He hath filled the hungry with good things; and the rich He hath sent empty away”, but he failed to explain to the Conference that the “rich” were not necessarily those – mentioned elsewhere in his speech – who were imposing

zero-hours contracts on others, but were those who flattered themselves that they have all that they need spiritually, and who therefore saw no need of “Jesus Christ, and Him crucified” (1 Cor 2:2). In other words, he did not apply the words to the sinful unbelief of probably the vast majority of Conference members, nor to the nearly universal rejection of Christ among both rich and poor in British society. The evil of sin, and God’s impending judgement of it, have little place in his theology, and one fears that he is one who has been “sent empty away” from God, rather than “filled . . . with good things”.

His friendship with the Pope, whom he sees “quite regularly”, and with Cardinal Vincent Nichols – “Cardinal Nichols and I would describe each other as very close friends” – seems to be the friendship of fellow liberals. The Pope and the Cardinal do not believe traditional Roman Catholic theology, and the Archbishop does not believe Protestant theology, and they get on very well together. It is part of God’s judgement on Britain that people of this sort are among our religious leaders: “his watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark” (Is 56:10). *DWBS*

“Male and Female created He them”

The above scripture from Genesis 5:2 is increasingly being scorned by “enlightened” secularists who are expending great energy trying to impose a non-gender culture across our society. Indeed even “nature itself teaches” the folly of such an agenda.

It starts at an early age. Nursery carers are being told not to call children “boys or girls”: rather to greet children with, “Hello, everyone,” or, “Hello, children,” implying that to identify their gender is considered discriminatory. It is also deemed unwise to read stories about male characters – for example, stories like *Mr Squirrel* should be avoided (unless one leaves out “Mr”) – and words like *mankind* may be replaced by words such as *humanity*. Common everyday expressions such as *man-made* should become *synthetic* or *manufactured* or perhaps *machine-made*, while terms such as *the common man* must change to *the average person* or *ordinary people*. The pressure is on to use “pronouns such as *they* or *them* or *theirs*, instead of *she* or *him* or *hers*”.

These diktats come from the Care Inspectorate (CI) – a body funded by our taxes and set up to regulate and inspect, among others, registered child-care providers in Scotland. It has linked up with the group Zero Tolerance – which deals with male violence against women – to produce radical guidelines. The CI also insists on introducing “gender-equal play” so that girls will play boys’ games, and vice versa. The claim is that these recommendations have been brought in because “childhood and play is becoming more gendered and polarised between girls and boys. The benefits for children of

both sexes playing with a range of toys must be promoted.” Additionally children will now be shown images of same-sex parents in educational materials, while “posters displaying male ballet dancers are encouraged to break down gender divisions”.

The work of more and more schools is being permeated by this kind of thinking, as can be highlighted by a case in the Highlands where a pupil is in “transition” from female to male. Teachers were instructed to refer to the child by her preferred (male) gender and not by her previously-known (female) gender. If a “mistake” was made, as inevitably would be the case given the confusion, the teacher was to apologise to the pupil for calling “her” by the “wrong” pronoun. Doubtless this is replicated many times in schools across our country. The *Evangelical Times* reveals that “in one school alone 17 pupils are in the process of changing gender, and most of them are autistic”. The teacher reporting this wanted to remain anonymous, for fear of dismissal, but said that “schools and some politicians have ‘swallowed hook, line and sinker’ a politically-correct fallacy peddled by a powerful transgender lobby”.

In response to this sinful folly, one critic commented about the CI: “They’ve lost a degree of sanity and moved out of touch with the real world – they are living in a parallel universe. The Care Inspectorate are no longer about inspecting care standards; they’re about inspecting doctrine.” Scottish Conservative Early Years spokeswoman Alison Harris adds, ‘This seems like political correctness gone mad. These recommendations appear to be patronising in the extreme. Many parents will be concerned that this political correctness is replacing common sense’. As another critic asked, “Why can’t they just accept that boys and girls are different?” However Gordon Weir, interim chief executive of the CI will not relent, insisting that “the role that early learning and childcare can have in promoting gender equality can’t be overstated. That’s why we’ve produced this resource with our partners. This is about asking everyone to think about how they approach gender equality in play and early learning, and how we can support and promote it.”

The Daily Telegraph reports that the NHS is also seriously influenced by these ungodly principles. Hospitals provide for male patients to share female wards if they self-identify as women. Apparently anyone in England who decides to do so can, as England’s NHS Trusts “do not require a patient to have begun a physical transition, for them to be treated as their ‘preferred’ sex”. Worryingly, the newspaper also states that one NHS Foundation Trust allows children to share a single-sex ward with members of the opposite sex, even if it conflicts with what their parents’ want, stating, “Where appropriate the wishes of the parents must be considered, but in the case of young people,

their preference should prevail”. Spokeswoman for the lobby group *Fair Play for Women*, Dr Nicola Williams, concludes that “in an attempt to accommodate a minority, the state is sacrificing the needs of the majority at their most vulnerable”. Very clearly, as one MP states, “people with male bodies should be on male wards”.

At least one Scottish Health Board, in conjunction with LGBT groups, runs courses for senior managers on how gender-neutral language can be “normalised” in the Health Service. A senior figure in the Board has subsequently raised concerns with the course leader, warning that using such pronouns could offend older patients as “their dignity would be compromised, which goes against our core values of safety, dignity and respect”.

Those perpetrating these sinful views are determined to blur the God-given distinction between men and woman and are blatantly defying the Creator, who has made mankind male and female. Each have their own distinctive characteristics, to complement each other for His glory. How much we need an outpouring of the Holy Spirit to sweep away the folly and sin of this transgender agenda!

KHM

Church Information

Committee Meetings

Synod committees will meet, DV, in Inverness, on Tuesday, March 19.

Jewish and Foreign Missions Fund

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

W Campbell, General Treasurer

Acknowledgement of Donations

Congregational Treasurers acknowledge with sincere thanks the following donations:

Edinburgh: Anon, £142 per General Treasurer.

Fort William: *Communion Expenses:* Anon, £20.

Glasgow: Anon, £142.28 per General Treasurer. *Bus Fund:* Anon, £20, £10. *Eastern Europe Fund:* Anon, £1000, £70, £60, £60, £70, £70, £65. *TBS:* Anon, £20.

Greenock: *Bus Fund:* Anon, £10. *TBS:* Anon, £40.

Inverness: N Pearce, Cymru, £140. *Bus Fund:* Anon, £10. *Home Mission Fund:* Mr A Reynolds, £59, £60. *Jewish & Foreign Missions Fund:* Mr A Reynolds, £59, £60.

Portree: D & D Wiffen, £3000; Anon, for church bus, £100. *TBS:* Anon, £100, £300.

Staffin: *Sustentation Fund:* Anon, In memory of a dear aunt, £1000 per Rev DMD.

Uig: Anon, for manse expenses, £100; Anon, £100, Anon, £500, Friends, £500. *Communion Expenses:* LMA, £100; SMK, £100; Anon, Uig, £40.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale Duirinish-Strath; Struan:** Sabbath 12 noon. **Glendale and Vatten:** Sabbath 6pm, alternately. Thursday 7 pm, rotating between Struan, Vatten and Glendale. Contact Rev I D MacDonald; tel: 01478 612110.
- Dingwall:** Church, Hill Street, IV15 9JP; Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Contact Mr K H Munro; tel: 01463 831783.
- Dornoch:** Sabbath 11.30 am. Manse tel: 01862 810615. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Mr A Sutherland; tel: 015494 02115.
- Edinburgh:** 63 Gilmore Place, EH3 9NU, Sabbath 11 am, 6 pm; Thursday 7.30 pm. Rev D Campbell, 35B Barnton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227, e-mail: dcampbell1560@gmail.com.
- Farr** (by Daviot); Sabbath 12 noon. **Tomatin:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon. (Each of these services is held once in three weeks as intimated). **Farr:** Thursday 7.30 pm (as intimated). Contact Mr M J Schouten; tel: 01463 221776.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire); Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev R MacLeod, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.
- Greenock:** Sabbath 2.30 pm, held in Free Church of Scotland hall, 14 Jamaica Street, PA15 1XX. Sabbath 2.30 pm. Contact Rev R MacLeod; tel: 0141 954 3759.
- Halkirk:** Sabbath 11.30 am; Thursday 7.30 pm. Rev WA Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. **Thurso:** Duncan Street; Sabbath 5 pm; **Strathy:** Sabbath: 6 pm (first and third Sabbaths of month).
- Harris (North): Tarbert:** Sabbath 12 noon, 6 pm. **Tarbert** and **Stockinish:** Tuesday 7.30 pm alternately. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South): Leverburgh:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. **Sheilebost:** as intimated. Rev K M Watkins BA, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, IV1 1NA; Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.
- Kinlochbervie:** Sabbath 6 pm; **Scourie:** Sabbath 11:30 am, Tuesday 7 pm (as intimated). Contact Mr A Ross; tel 01971 502099.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7.30 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Church. No F P services at present. Manse.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Manse tel: 01851 890325. Contact Rev J R Tallach; tel: 01851 702501.
- North Uist: Bayhead:** Sabbath 12 noon, 6 pm; Thursday 7.30 pm (fortnightly). Manse tel: 01876 510233. Contact: Rev J B Jardine; tel: 01859 502253.
- Oban:** Church and Manse. No F P services at present.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact Rev D Campbell; tel: 0131 312 8227.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Rev I D MacDonald, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.
- Raasay:** Sabbath 12 noon, 6 pm. Contact Rev I D MacDonald; tel: 01478 612110.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev D Macdonald, F P Manse, Clachan, Staffin, IV51 9HY tel: 01470 562243.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 12 noon. Manse tel: 01851 672251. Contact Rev A W MacColl; tel: 01851 810228.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449.

England

- Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Sandbach and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 2 Emerald Drive, Sandbach, CW11 4ND; tel: 01270 761673.
- Broadstairs:** Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7.15 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU; tel: 0208 309 1623.

Northern Ireland

- Larne:** Station Road. Sabbath 11.30 am, 6.30 pm. Contact Rev R Macleod; tel: 0141 954 3759.

Canada

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

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

USA

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

Australia

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

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

New Zealand

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

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

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

Tauranga: Girl Guide Hall, 17th Avenue, Sabbath 11 am, 7 pm; Thursday 7 pm. Contact: Rev J D Smith; tel: 09 282 4195.

Singapore

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

Ukraine

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

Zimbabwe

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

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

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

New Canaan: Church.

Zenka: Church. Rev M Mloyi. Postal Address: Private Bag T5398, Bulawayo; cell phone: 00263 712 765 032.

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The Life of 'Rabbi' Duncan by David Brown Free Presbyterian Publications, 1986 [1872], pbk, 529 pp	£6.95	£5.49
The Victory of the Lamb by Frederick S Leahy Banner of Truth, 2001, pbk, 138 pp	£4.50	£3.59
A Book of Comfort for Those in Sickness by P B Power Banner of Truth, 2018 [1876], pbk, 107 pp	£5.00	£4.00

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