Free Church
Witness
FEBRUARY 2010 ISSUE

The Bible in the Postmodern Age

Published by the Free Church of Scotland (Continuing)

Price: £1.50

CONTENTS

Editor
Rev William Macleod
B.Sc Th.M

25 Branklyn Crescent
Academy Park
Glasgow
G13 1GJ
Tel 0141 959 0292
williammacleod@fccontinuing.org

Design and Layout: Alasdair Macleod
Front Cover: **Winter Pavement** (*JupiterImages 2010*)

Subscription Details

Subscription rates including postage for a year's issue of the two magazines mailed to one address:
UK – £25.00
Europe (Airmail) – £30.00
Overseas (Airmail) – £35.00
The congregational rate is £22.00.
We would like to encourage churches to make bulk orders.
The *Explorer* may be ordered separately for Sabbath Schools.
Cheques/Postal Orders should be made payable to:
"Free Church Witness"
Subscriptions and orders should be sent to:
Sandra Judge
10 Montrose Terrace,
Whiting Bay, Isle of Arran KA27 8QN,
email: *sandrajudge@btinternet.com*

Witness on Tape

The Free Church Witness magazine is available in two tapes which can be ordered at no cost.
Please order your tapes from:
Mr D Grant
4E Belmar Court
Linwood
PA3 3EE

FCC Audio Ministry

Sermons by ministers of the Free Church (Continuing) are available on CD and a catalogue listing the sermons may be obtained. The cost of each CD (including postage) is £1.00.
Cheques/Postal Orders should be made payable to:
"Free Church (Continuing) Tape Ministry"
Please order your catalogue and tapes from:
Mr Donald Morgan
7 Cearn Sheileidh
Stornoway
Isle of Lewis
HS1 2YW
Tel. 01851 702476
email: donaldmorgan186@googlemail.com

Page

THE BIBLE IN THE POSTMODERN AGE 3
OCTAVIUS WINSLOW 5
THE SACRIFICE HE OFFERED 8
NEWS DESK 10
ONE OF CHINA'S REVIVALS 13
BOOKS 14
REMITTANCES - DECEMBER 2009 15
JAMES MCINNES (CLACHAN, KINTYRE) 16
THE CONVERSION OF A LIBERAL THEOLOGIAN 18

Church Website at www.fccontinuing.org

Gifts and Donations

All donations and gifts should be sent to the Financial Administrator:
Mrs Muriel Smith
1a Stewartfield
Stornoway
Isle of Lewis
HS1 2UW.
Email: murielsmith1a@aol.com
from whom further information may be obtained. Cheques should be made payable to "Free Church of Scotland (Continuing)".

The Church is a recognised Scottish Charity (No. 030976).

Published by

Free Church of Scotland (Continuing)
25 Branklyn Crescent
Academy Park
Glasgow
G13 1GJ

Printed by

MMS-Almac Ltd.
Unit F Isla Bank Mills, Keith AB55 5DD
Tel: 01542 886409

COMMUNIONS

February:-
21 Stornoway
28 Harris
March:-
14 Cross, Portree, Scalpay
21 Kiltearn, Knightswood
28 Inverness, Assynt

The Bible in the Postmodern Age

We are in what is called the Postmodern Age. It is important for us as Christians to be aware of the philosophical outlook of those among whom we live and whose lives impact upon us within the church. In order to relevantly communicate the Gospel in our day, we must be aware of the way people think.

What are the distinctives of Postmodernism? What is different about our age from that of our fathers? The Modernists had great faith in reason and in science as able to provide all the answers. Postmodernists are disillusioned with regard to science's ability to answer the deepest questions. What is truth? Postmodernists argue that there is no such thing as objective truth. Rather everyone must come to his own conclusion. Your understanding is right for you and my understanding is right for me. Everyone does that which is right in his own eyes (compare Judges 21:25). Everyone is right. I decide what is right for me. There is no absolute truth. That means that I am happy in my beliefs and you are free to be happy in yours. The Postmodernist says I must not criticize others but accept their views as right for them even if these views are the opposite of mine.

Every Religion Right?

So, on the basis of Postmodernism, every religion is right. One is a Roman Catholic, another is a Charismatic, another is a conservative Presbyterian and yet another is against formal religion and worships on his own at home. Even the atheist is justified in his position. Similarly, according to Postmodernism, every lifestyle is right. One follows a traditional Christian lifestyle and lives with his spouse and is faithful to that spouse all his life. Another lives with a partner unmarried and later moves on to another partner. Another practises homosexuality. What right, they ask, have you to criticize others? If someone is caring and loving then surely that is all that matters? Toleration is everything. The Postmodernist says that you must not try to force your views on others.

One of the advantages we have in this postmodern world is, on one level, more tolerance for all religions and lifestyles. You can believe what you like and live the way you want. No one will mock, criticize or persecute you. One follows Christ, another Islam, another Buddha, and someone else invents his own new religion – that is all fine. All religions are different pathways up the mountain to God. You go your way and I will go mine. Sadly this means we end up with no objective religious truth.

True Christianity is Exclusive

True Christianity is totally different to this Postmodernism. It cuts across every religion and every personal opinion. It says that there is truth – absolute truth, and that absolute truth is to be found in the Bible alone. There is only one way of salvation and that is by faith in the Lord Jesus Christ. Jesus is the great Prophet and Teacher and He said: 'He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day' (Jn.12:48). Every man and woman is wrong and all are going to hell apart from those who believe and follow the Bible. Jesus stated quite categorically, 'I am the way, the truth, and the life: no man cometh unto the Father but by me' (Jn.14:6). Every other religion leads to a lost eternity. Every form of the Christian religion apart from that which teaches faith in Christ alone as the only way of salvation also leads to eternal destruction.

So Christianity and Postmodernism are against one another. Christianity demands repentance from every other outlook and philosophy. The natural man, the unconverted man, is always wrong in his thinking. The mind of fallen man is defective: 'Ye must be born again' (Jn.3:7). 'The wisdom of this world is foolishness with God … The Lord knoweth the thoughts of the wise that they are vain' (1Cor.3:19-20). 'The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned' (1Cor.2:14). The Bible is the truth – the absolute truth – as true as the laws of science. It calls everyone to turn from Modernism and Postmodernism and every other unbiblical way of thinking and submit to God and His Word.

The Bible's Teaching about Itself

With regard to every other doctrine we look to Scripture to see what it teaches. For example we look to the Bible for the right understanding of Justification or the Atonement. So we must look to the Bible to see what it teaches about itself.

Inspiration

Paul writes to Timothy: 'All Scripture is given by inspiration of God' (2Tim.3:16). The word 'inspiration' is sometimes misunderstood. It is treated as if it meant something like a poet being inspired to write a poem. The word used in the Greek is 'theopneustos' which means 'God breathed'. The idea is not that something is breathed into the Scripture but that the Scripture itself is breathed out by God. It is His

breath and His word. This quality belongs not just to part of it but to 'all Scripture'.

The first reference of this passage is of course to the Old Testament which was the Scripture of the day. But Peter writes: 'The longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction' (2Pet.3:15-16). Here Peter refers to the epistles of Paul. He finds difficulty understanding all that Paul writes and speaks of heretics who twist Paul's words in just the same way as they do other parts of Scripture, finding in them weird and wonderful false doctrines to lead themselves and others astray and eventually to Hell. It is interesting to note that here Paul's writings are called Scriptures. These New Testament writings are thus placed on the same level as the accepted Old Testament Scriptures of that day.

Earlier in his second Epistle, Peter writes of the way in which Scripture was written: 'Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost' (2Pet.1:20-21). The prophets and other holy men who wrote the Bible were not presenting their own ideas or their own views about God. It was not their private interpretations. Rather they were moved and carried along by the Holy Spirit. They were directed in what they wrote by the Spirit. It was because of this operation of the Holy Spirit upon them that the Bible can rightly be described as God-breathed. Scripture is not man's reflections on God but God's revelation of essential truths to man.

The amazing thing about inspiration is that each writer writes with his own distinctive background, vocabulary and style, but at the same time the end product is the word of God. Because it is God's word it is inerrant. The writer is not simply writing down like an amanuensis the words that God speaks to him. We do not believe in a dictation theory of inspiration. Rather all is processed through the mind of the author but the Spirit ensures that what is written is infallible.

Authority

Since Scripture is God-breathed it is rightly to be equated with God Himself. It has all the authority of God behind it. Ministers and churches only have authority as they act or speak in accord with the Bible. God rules the world and the church. The means He uses for conveying His will to His subjects is the Scriptures. The terms, 'Scripture says', 'It says' 'It is written' and 'God says', are used interchangeably in the New Testament when quoting the Old Testament. This makes plain that what Scripture says, God says. Jesus stated, 'The Scripture cannot be broken' (John 10:35). The Bible is infallible and inerrant. A quotation from the Scripture settles disputes. God has spoken and that concludes the matter.

God does not make mistakes and whatever He writes is without mistake or error. Some liberal teachers who do not like Scripture's doctrine of inspiration claim that there are errors and contradictions in the Bible. However when you ask them to point out the errors they are not so ready. There are a few apparent contradictions in Scripture but they are only apparent. Not one part of Scripture really contradicts another. There is a reasonable explanation for every apparent contradiction and a good evangelical commentary will provide an explanation.

Because all Scripture is the Word of God it comes to us with the authority of God. He has spoken and we must believe and obey. Jesus states: 'Thy word is truth' (Jn.17:17).

Canon

It is necessary to say a few words on Canon. The Canon is simply the list of books which rightly belong to the Bible. We accept only the 39 books of the Old Testament and the 27 books of the New Testament. The Old Testament books were accepted by the Jews and are quoted extensively in the New Testament. The New Testament books were similarly accepted by the New Testament church. The Apocrypha which consists of twelve books written in the inter-testamental period was accepted by the Roman Catholic Council of Trent (Sixteenth Century) but was rejected by the Reformers. They were not accepted by the Jews as being on the same level as Scripture. They are not quoted in the New Testament and so are not to be given the authority which the New Testament authors afford to the Old Testament.

Why are some books chosen as belonging to the Bible and not others? Simply on the basis of inspiration. We do not at the end of the day depend on Jewish or church councils. Rather the question we must ask with regard to any book is, Is it inspired? If it is inspired it should be in the Canon but not otherwise. And how do we know which books are inspired? It is by the Holy Spirit witnessing with our spirit. The Spirit witnesses with our Spirit that we are the children of God (Rom.8:16). In the same way He assures us that certain books belong to the Bible and so are His Word.

Conclusion

The Bible is fundamental to Christianity. There are some churches which depend more on tradition eg the Roman Catholic Church and the Eastern Orthodox Churches. But even with them, their starting point has originally been the Bible and then they have moved on from there with their evolving traditions. Yet even these churches like to show how their beliefs and practices are in some way related to the teaching of the Scriptures. Other churches are more rationalistic. They are regarded as liberal and depend on human reason. Disregarding the fallenness of human reason they try to work out what parts of the Scriptures are acceptable to human reason. Some of the Bible they dismiss as myth – time-bound and primitive. Miracles, for example, are regarded as impossible and belonging to a pre-scientific age and so requiring to be re-interpreted for today's world. They move with fashions and what is generally acceptable in contemporary society. They, as it were, use scissors to remove unacceptable parts from the Scriptures. Yet they

too must start with the Bible because we have no other sourcebook for knowledge of God and Christ and salvation but the Bible.

We would have no Christianity without the Bible. The only way we can get to know about God is by His revealing Himself to us. Man by searching cannot find God (Job 11:7). The Bible is God's special revelation to us. It reveals what we are to believe and how we are to live. There is, of course, what is called general revelation outside of the Bible. The heavens declare the glory of God (Psalm 19:1ff). Creation around us reveals to us the Creator: 'For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse' (Rom.1:20). Further, all human beings have a conscience. When God created us He placed within us a sense of Himself. Atheists argue vehemently against God's existence. Why? Richard Dawkins, the renowned atheist, gets very angry as he argues against those who believe in God's existence. Why? Because he has a conscience and is suppressing the truth in unrighteousness (Rom.1:18), and he does not find it easy to do that. His conscience is condemning his atheism.

From nature we learn about the power and godhead of God. We are made aware that He is Creator and that we are answerable to Him at the end of the day. But the only way we can know the Gospel of Jesus Christ is by special revelation. 'How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?' (Rom.10:14). 'It pleased God by the foolishness of preaching to save them that believe' (1Cor.1:21). Also even with regard to those things revealed by general revelation we need the Bible to give us clarity and a full, proper understanding. The Scriptures are vital to Christianity.

In the Bible we have a great treasure which humanity needs. We must unashamedly, fearlessly and fervently communicate this message. Loving our fellowmen we cannot leave them in the darkness of Postmodernism. We must call to Postmodern man as Jesus did to the people of the day in which He lived: 'Repent: for the kingdom of heaven is at hand' (Mt.4:17).

Octavius Winslow (1808-1878)

Rev Richard Brooks

The Dales Evangelical Church, Darley Dale, Matlock (Derbyshire, England)

'It has been the distinctive aim, and the sincere desire, of my ministry to make known and to endear the Saviour to your hearts. Oh, how worthy is he of your most exalted conceptions, of your most implicit confidence, of your most self-denying service, of your most fervent love!' There speaks Octavius Winslow in 1852, and those words capture immediately something of the character and measure of the man and his ministry.

He was born in London on 1 August 1808 and died in Brighton on 5 March 1878, at the age of 69. He is buried, along with his wife, in Abbey Cemetery in Bath.

1 His Godly Mother

Absolutely crucial to Winslow's whole life and ministry, in the providence of God, was his mother, Mary. His book, *Life in Jesus*, is subtitled: 'A memoir of Mrs Mary Winslow arranged from her correspondence, diary and thoughts by her son Octavius Winslow DD', and it quotes on its title page Proverbs 31:28, 'Her children arise up, and call her blessed'. He also edited a volume of her correspondence, entitled *Heaven Opened*, while his books *The Glory of the Redeemer* and *The Atonement* are both dedicated to her. In the dedication in the former of those two he speaks of his 'deepest filial affection and gratitude' to her, and in the latter he acknowledges that through her 'early instruction and prayers, I am indebted under God, for my first acquaintance with, and for many of my maturer views of, the great doctrine' which he here treats.

She was clearly a remarkable woman. Born in 1774, she came under spiritual convictions shortly after her marriage which she entered upon at the age of 17. Jesus' promise, 'Ask and ye shall receive' (John 16:24), and the words of Psalm 35:3, 'I am thy salvation', were central and vital to the divine dealings with her at her conversion. Her supreme delight became constant daily communion with Christ, and she exemplified in herself her own counsel to others: 'Keep close to Jesus and you have nothing to fear from within or without'.

Her husband was Captain Thomas Winslow, descended from Edward Winslow, a Pilgrim Father who crossed the Atlantic on the Mayflower in 1620 and became an early governor of Plymouth Colony. The Lord gave Thomas and Mary ten children. In the family connection she experienced a very great double sorrow. Only ten days after emigrating to New York in June 1815 with her ten children, her infant daughter died. Before the precious child could be buried, word came to her that her husband (an army man) also had died. So at the age of forty she was widowed, in a far-off land, and left solely responsible for her nine children. Captain Winslow had stayed on in England (the family had serious financial burdens) and planned to follow his family to America after a few months. For many years Mary had prayed for his conversion, and was at last comforted with the news that 'He died in the assured hope of a humble penitent, a sincere believer, "looking for the mercy of our Lord Jesus Christ unto eternal life"'.

To add to her sorrows of bereavement, Mary was for some months afterwards overtaken with a season of deep spiritual

darkness. As Octavius puts it: 'Satan was permitted to buffet her, and for a time the dark waters went over her soul'. Yet the Lord sanctified to her her deepest distress and she was both blessed and made a blessing to countless others. Especially was she blessed of God in this: the Lord gave her a remarkable assurance that all her children would be converted, and that she would have 'an undivided family in heaven'. And it was so! Indeed, three of her sons became evangelical ministers (Octavius is the best known – the other two were Isaac and George) and three of her grandsons (Henry, Charles and James) also entered the ministry.

2 His Early Life

As already noted, Octavius was born in London on 1 August 1808, one of ten children. He was very poorly as a child. In a letter written from Twickenham Common to her own mother, Mary Winslow makes mention of this. 'The Lord only knows whether I shall ever rear him. The physician in town pronounces him in a decline, but that the change of air may be of service. He is very dear and precious to me; but I desire to resign him into His hand, who is able to rescue him even from the grave; and if it be His blessed will to take him, I have a humble hope that He will give me grace to say, Thy will be done!

Regarding that part of his life which he spent in America, two events are worthy of particular note: his ordination and his marriage. He attended Stepney College, graduated as MA at the University of New York, and subsequently received his DD from the Episcopal College of Columbia, also in New York. Octavius Winslow was ordained into the Christian ministry in New York on 21 June 1833, at the age of 24. As all ordinations to the ministry should be, it was a most solemn occasion. His mother refers to it most movingly: 'Last evening dear Octavius was ordained. It was a most interesting service. You may suppose what I felt, when I saw my son kneeling, while the hands of the presbytery were laid upon his head, and prayer was offered that God would fit him for the great work to which he was being solemnly set apart. When I saw the hands of the ministers resting upon him, my prayer was, 'Now, Lord, lay *Thy* hand, Thy blessed hand, upon him, and fill him with the Holy Ghost, that he may do Thy work from the heart, and be kept humbly sitting at Thy feet'. During the years 1836-7 he ministered in what was known as the Second Baptist Church of Brooklyn, New York.

At some point he married Hannah Ann Ring. The date may have been 2 April 1834. She was the daughter of a Colonel and Mrs Ring of the USA. Octavius and Hannah had children, and, in a letter to Octavius, his mother sends love to him, his wife and, as she calls them, 'the dear chicks', adding, 'Do not let Octavius junior forget grandmamma'. Winslow returned to England, with his new family, in 1839.

3 His Three Pastorates

From his return to England until his death in 1878, Octavius Winslow ministered in three English pastorates: from 1839-58 in Leamington Spa, from 1858-67 in Bath, and from 1868-78 in Brighton.

First of all, *Leamington Spa*, in Warwickshire. He was minister of the church in Warwick Road, where (according to a Dictionary of Evangelical Biography) his 'brilliant' Calvinistic preaching ministry soon attracted a fashionable congregation.

It was during these years that two particularly heavy trials were laid upon the Winslows. The first, which occurred in 1854, was the death of Octavius' mother, who was 79 years old. As any son of such a mother would have been, he was greatly stricken with grief, but was immensely comforted with the assurance that she was in glory.

Then on 6 August 1851, Octavius and Hannah's eldest son, John Whitmore (known, it appears, by his second name, Whitmore) died tragically in a drowning accident. He was only 21. Unexpectedly there was found among Whitmore's papers after his death a journal he had kept, which his family had known nothing about. His father published it with the title *The Hidden Life: The Memorials of John Whitmore Winslow*. This journal was a tremendous comfort to his shattered parents, especially for this reason: during his lifetime, evidently, Whitmore had been rather 'quiet' as regards his spiritual state, whereas the journal shows him clearly to be a true child of grace. Of their bereavement, Octavius writes: 'Severe, yet wise and loving, has been the discipline by which God sought to chasten and subdue the heart's idolatry; the heart, sincere and undivided, he will have'.

Let one fragment from the journal suffice here, written when Whitmore was 15 years old. 'Christ's unchanging love and tenderness scatter all the gloomy mists and dark clouds of our pilgrimage, and gladden the drooping spirit. Cheer up, tried and tempted Christian! A blissful eternity will make up for all the crosses and trials, the bitters and woes of the present. Then shall real happiness dawn upon your spirit, warming and delighting your soul through eternity'.

There then followed the *Bath* pastorate, in the West Country. He became minister of Kensington Chapel, in the area of Bath called Walcot, on the London Road. It had been built in 1794 by John Palmer, City Architect of Bath, and was described as one of the 'most ... prestigious building projects of Georgian Bath'. During Winslow's Bath years, Kensington Chapel was listed as a 'Calvinist' chapel under the Baptist section of the directory of churches for the city, and Winslow himself was listed as a Baptist minister.

Two events from these years need to be noted. The first was the death of Octavius' wife, Hannah. The statement on her grave records that she 'died suddenly' on 9 October 1866.

The second was when Winslow preached at the Metropolitan Tabernacle, Newington, at the invitation of C H Spurgeon. This was on Tuesday evening, 4 April 1861, when his text was the words of Jesus in John 19:30, 'It is finished'. The sermon is included in the 1861 volume of the Metropolitan Tabernacle Pulpit, and in it he invites his hearers to consider this cry from the cross (1) as the cry of a sufferer, (2) as the language of a Saviour, and (3) as the shout of a conqueror.

From Bath, Winslow moved to *Brighton*, on the Sussex coast. Here he was minister of Emmanuel Church in Norfolk Terrace. A Brighton directory for 1871 informs us that the Sabbath services were held at 11am and 7pm; there were services at 7pm on Monday and Thursday evenings; Litany and Sermon was held on Tuesday morning at 11am; and Communion was on the first Lord's Day of the month after each service. The same source includes it as a 'Church or

Chapel of Establishment', rather than a 'Dissenting or other place of worship'.

Winslow himself opened this church in around 1868 as an independent Free Church, but he and his congregation all seceded to the Church of England. In 1870 the Bishop of Chichester ordained him and licensed the church. According to a description from around 1874, the church maintained a 'strict Protestant character with a very plain altar and a service entirely devoid of ritual'. The emphasis was on 'the eloquent preaching of the incumbent' (Winslow), who was 'a preacher of considerable power and ability, and can generally maintain the interest of his congregation, but (so it opines) his voice is insufficient to penetrate into every part of his large church'. The church could accommodate 1500 people, and the congregation in Winslow's day was 'numerous and influential'. They used, for the praise, a book of 929 hymns compiled by Winslow, 'nearly all of them being recognised Dissenting effusions'.

4 His Blessed Death

Octavius Winslow died in Brighton on 5 March 1878, aged 69. Here follows part of his obituary in the Brighton Gazette of 7 March: 'We regret to announce the death of the Rev Dr Winslow, the incumbent of Emmanuel Church. This melancholy event took place at the residence of Dr Winslow early on Tuesday morning. Dr Winslow had preached to his own church on Sunday, and his death was unexpected. Dr Winslow was a man who well adorned his sacred office. His unaffected piety, burning eloquence, uprightness, and genial, courteous, benign character, caused him to be respected in life by all who came into contact with him, and loved by those who had closer opportunity of observing his sterling worth. His death will be mourned particularly by the large congregation who Sunday after Sunday were attracted to hear the masterly expositions and the earnest exhortations which were delivered from his pulpit. Generally his loss will be felt by the evangelical party in the Church, to whom his name was a tower of strength'.

We noted earlier that Winslow's wife had died during the Bath years. She was buried in Abbey Cemetery in Bath, where her husband's remains were also laid to rest. The inscription upon their 'joint grave' is as follows:

"In fond memory of Hannah Ann, wife of the Revd Octavius Winslow DD and daughter of Colonel Z Ring, USA. Died suddenly in this city October 9 1866. 'Caught up to meet the Lord' 1 Thessalonians 4:17. Also to the fond memory of Octavius Winslow DD, who died at Brighton March 5 1878. Born 1 August 1808. 'I was in the Spirit on the Lord's Day' Revelation 1:10.

When the soft dews of kindly sleep
My weary eyelids softly steep
Be my last thought, how sweet to rest
Forever on my Saviour's breast."

5 His Choice Writings

It is a great joy to observe the increasing number of publishers who have been and are reissuing his work. Moreover there is a website, www.gracegems.org, where many of his books (some of them currently in print, most of them not) are printed in full. If readers of this article are unfamiliar with Winslow's writings and wonder where to start, the best place might be the two volumes *Morning Thoughts* and *Evening Thoughts*. Both published by Reformation Heritage Books, these are daily devotionals actually put together by Winslow himself from his many writings.

Someone may ask the question, 'why read Winslow?' My brief answer is this: because of the sheer magnificent, Christ-exalting, heart-warming, soul-enlivening, life-enriching, heaven-assisting quality of his spirituality. Will that do? To come rather more finely to the point, three things stand out from his writings: he is so full of Christ, so full of Christian experience, and so full of heaven. Surely these are the very things we all need to be full (and fuller) of!

The very titles of his works are appetising, even before you turn to the contents pages and then start reading the books. These titles include: *The Glory of the Redeemer*, *The Fulness of Christ Unfolded in the History of Joseph*, *The Sympathy of Christ*, *The Lights and Shadows of Spiritual Life*, *Midnight Harmonies*, *Soul Heights and Soul Depths*, *No Condemnation in Christ Jesus*, *Our God*, *Help Heavenward*, *The Nightingale Song of David*, *Personal Declension and Revival of Religion in the Soul*.

Let me conclude this article with a brief Winslow 'treat' taken from *Midnight Harmonies*. 'Nothing is too insignificant to take to Christ. It is enough that you want Christ to warrant you in coming to Christ. No excuse need you make for repairing to Him; no apology will He require for the frequency of your approach; He loves to have you quite near to Him, to hear your voice, and to feel the confidence of your faith, and the pressure of your love … And when you are dying, O! lay your languishing head upon the bosom of your Beloved, and fear not the foe and dread not the passage, for His rod and staff they will comfort you. On that bosom the beloved disciple leaned at supper; on that bosom the martyr Stephen laid his bleeding brow in death; and on that bosom, you, too, beloved, may repose, living or dying, soothed, succoured, and sheltered by your Saviour and your Lord'.

The Sacrifice He Offered, Part III

Rev Samuel Watson, EPCI, Finaghy, Belfast.

This is the substance of his third devotional given at the School in Theology in Larbert 2009

'*Now, once in the end of the world hath he appeared to put away sin by the sacrifice of Himself'* (Hebrews 9:26)

(a) The Necessity for the Sacrifice

The God in whom we believe and whom we worship is absolute in holiness, righteousness and justice. Sin is an affront to Him – your sin and mine! He cannot overlook it. He intimated to our first parents in the Garden of Eden that if they sinned they would surely die. And they sinned. As a result death came: spiritual death, evidenced by the fact that they hid from God. A block in relationship with God immediately took place. The seeds of physical death also were planted and from that day they began to decline, until their souls and bodies were separated in death. Eternal death, their eternal separation from the blessedness and immediate presence of God, was set in train. But in wrath, God remembered mercy. In love, He gave them hope of recovery through a promised Seed (descendant) of Eve. He could not act as if sin had not occurred. Its wages had to be paid. If God was to remain righteous, then a sacrifice to satisfy His justice for the sins to be forgiven had to be made. A penalty, equivalent to the guilt incurred, had of necessity to be imposed. Only in this way could God remain righteous himself, yet justify guilty sinners, accepting them as if they themselves were righteous. As Prof Murray wrote in *Redemption: Accomplished and Applied* it is the 'inviolable sanctity of God's law, the immutable dictate of holiness and the unflinching demand of justice, that makes mandatory the conclusion that salvation from sin without expiation and propitiation is inconceivable … The more we emphasise the inflexible demands of justice and holiness, the more marvellous become the love of God and its provisions'.

(b) The Totality of the Sacrifice

Christ sacrificed Himself, not the blood of another. This underlines the glory of Christ again. Not only was His sacrifice once for all, not only did it mark the consummation of the ages, but it was a sacrifice of the most valuable person in the universe – the Son of God. If you ever doubt that you can ever be made clean before God – so great is your sinfulness – ask yourself this: 'Which is greater, the evil of my sinfulness and defilement, or the value and virtue of the blood of the Son of God?' Oh, let us grasp afresh this incredible truth – that Christ died, the just for the unjust, to bring us to God. He gave, offered, sacrificed Himself. He sacrificed Himself wholly, utterly, completely. The One hanging on Calvary's tree was God incarnate. He withheld nothing in this sacrifice of Himself. He knew the greatest pain of body in all its excruciating reality and force. He was dragged about from place to place in bonds. He was struck by the hands of rude and unfeeling men. He was crowned with thorns, scourged with thongs and nailed to a cross. He hung there in naked agony while His enemies mocked at Him and Satan and his hosts assaulted Him. And then His Father hid His face from Him as He afflicted Him. The purity of His nature, the tenderness of His senses, the character of His Person and, in particular, the Father's Hand from which His redemptive sufferings came, all served to increase their acuteness. The sufferings of His sacrifice were penal – they were punishment for sin – and they were substitutionary – for our sins. He took the full stroke of God the Father's rod for all the sins of all His people. His Father withheld nothing, and Christ felt every stroke. That's why it is an absolute blasphemy for anyone to try and come with their goodness and works to seek God's favour. Christ purchased a full salvation for all those who trust in Him. He made a full and complete satisfaction for the sins He bore in His sacrifice of Himself and it cannot be added to by anything a person is, does or attempts to procure or earn.

(c) The Finality of the Sacrifice

Paul says that Christ did this great work not repeatedly, but once and once only. He repeats this in verse 28. He did it once because His sufferings were a total satisfaction for the sins of His people. And there is therefore no other sacrifice for sin. There is absolutely nothing in the universe, no deed of man, no ceremony, nothing that can put away sin except the cross – that work of Christ which once occurred historically on the hill of Calvary. His sacrifice was so great and satisfactory that it needs no repetition – not for all the redeemed in the past from the foundation of the world nor for all the redeemed in the future. It is enough. That's how great it is. It's effect is so huge that it goes on year after year, century after century, doing what it was designed to do, saving sinners and presenting them faultless before God. It was the perfect and only sacrifice for sin acceptable to God. And that means that if you are going to have your sins put away so that you can come into the presence and fellowship of God and dwell with Him in glory, you must come by the way of the cross. There is no other way; 'there is none other name under heaven given among men, whereby we must be saved'. Jesus is the way to the Father's house; no man cometh unto the Father but by Him.

Now let me gather up a few observations and applications from our consideration of Christ's sacrifice of Himself.

First: Realise the Undeserved love of Christ

We have seen something, I trust, of the glorious Person of Christ and of the wonder of His coming into this world in human flesh. We have also seen the reason for that in our sin – about which we could do nothing to be rid of it. But He came to put it away by the sacrifice of Himself. And why? Because He loved us! He loved us! Even while we were yet

"There is absolutely nothing in the universe, no deed of man, no ceremony, nothing that can put away sin except the cross – that work of Christ which once occurred historically on the hill of Calvary."

sinners Christ died for us. When He looked upon you and me there was nothing deserving of love. We deserved to be damned. We were undesirable and hell-deserving sinners. Now, we love because we see a reason to love; something in the other person generates that feeling. But with God, nothing external to Him can force His hand. Rather, He loves because He has willed to love. The reasons exist only in His nature. Election is an act of God's grace alone. God loves sinners because He has chosen to love them and no reason for His love can be given except His own sovereign good pleasure. Ephesians 1:7-8 paints the picture of a loving God who sets His affection on those who are undeserving and declares them worthy by His own actions: 'In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudenceí. This is a love which knows no end. It is a love which sacrifices for the other. And so can you say with Paul, and I trust with wonder in your voice, the Son of God 'loved me and gave himself for me!' HE died for ME!

Second: Be Unashamed of the Gospel of Christ

As I see it, there is a trend today for so-called evangelicals to trim their message to suit their audience. Now of course we must always endeavour to address with relevance the people who are actually in front of us. But that does NOT mean that we can be evangelical when addressing an evangelical congregation and be bland in front of a liberal one. Like Paul in Romans 1:16 we must take our stand and say 'I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth'. The Gospel message carries an offence; that does not mean that we have to be offensive and bombastic in our presentation, but it does mean that we cannot change the content to avoid annoying those who do not want to hear about their sinful condition, or about the substitutionary sacrifice of Christ for their redemption. And if that means that we have to go outside the camp bearing His reproach, then let it be so. In the face of Calvary and of what Christ has done to save you – body and soul – how could you even think of pandering to the whims and opinions of ungodly sinners?

Third: Remain Uncompromising in proclaiming Christ

This follows on from what I have just said. We must be unequivocal in our proclamation and tell people that whatever else they may be trusting in to get them to heaven, they must throw it out, let it go, before it damns them to hell. As we reflect on the reason Christ came – to put away sin – we must be faithful in declaring that Christ came into the world to save sinners. It is not enough that we revel in the miracles and parables of Christ; it is not acceptable to just get sentimental about the Babe of Bethlehem; it is not going far enough to lay out the wonderful example of Christ's life before a congregation. Christ and Him crucified must be at the core of all our preaching. Jesus as the Way, the Truth and the Life without whom no man or woman comes to the Father or the Father's house. That does not mean that we have to be preaching on John 3:16 or John 14:6 every week, but it does mean that we have to be diligent in applying the particular Scripture we are dealing with. 'All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness'. And I do not believe I am wrong in saying that all Scripture has some application to Christ. Remember Christ on the road to Emmaus when He discoursed with the two disciples, Luke 24:27: 'And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself'. Could what is said of the Apostles in Acts 5:42, 'daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ' be said of you and me? Philip began, we are told, at the same Scripture (Isaiah) and preached unto him (Ethiopian eunuch) Jesus. As ministers, if not known for anything else, let it be said that we preached Jesus.

Fourth: Stay Unremitting in setting forth Christ.

There are many subjects and events and trends that could easily deflect a minister from his main task to proclaim Christ. But the week's headlines in the local paper ought not to be the basis for a theme of study on the Lord's Day. Of course, we must not ignore what is going on around us, nor that sometimes something so momentous occurs that a break is made into the regular study in an endeavour to bring the light of God's Word to bear upon the particular event, matter or issue. However, we must never lose our focus as ministers of the gospel; we must never get so sidetracked by current events and interests that we lose sight of Christ. Things like global warming, corrupt politicians, economic stringency, nuclear disarmament, space exploration, environmental issues are all deserving of our attention and to be addressed from the perspective of God's Word. But preachers have a message from God to deliver which demands priority over all else. And it centres on the Appearance He Made – in all the Divinity, Humanity and Mystery of His Person; on the Reason He Came – to put away sin in all its Reality, Universality and Fatality; and on the Sacrifice He Offered – in all its Necessity, Totality and Finality. May God give us grace to be faithful in the commission He has given us to preach Christ and Him crucified.

News

Arbroath Youth Weekend

Naomi-Jayne Lowery

The youth weekend in Arbroath (16th to 19th October 2009) was a great time of fellowship and Bible-based teaching. It was good to see a large number of new faces along with those better known to us. The speaker was the Rev Bill Scott (Dumfries rtd) and his topic was calling on God. The addresses were both challenging and encouraging, and covered topics such as how to pray, why we pray and how God answers prayer.

Each day began with a hearty breakfast consisting of toast and cereal and, for the devout Scots, porridge was also on offer. Morning worship was held after this. This set us up for the day ahead. Alongside the talks on the Saturday we had a wonderful time of discussion and sharing about prayer and other related matters. In the afternoon we had some free time, some people played football, others took a walk along the coast and by all accounts were favoured by spectacular views.

On Sunday afternoon we had a time of Psalm singing which was very enjoyable; a number of people joined in singing parts which provided a lovely harmonious sound in our own ears and provided the opportunity of singing the praises of God. In the evening testimonies about how God had dealt in their lives were shared by Andrew MacLeod, Jennifer Little, Parthee and Mrs Isobel Scott. These were uplifting and touched our hearts as we drew parallels and contrasts with our own spiritual walks. After these we had a question time where the speaker answered our questions, which had been put in the question box. The questions ranged from the practical to the theological and the answers were helpful and thought provoking. The food throughout the weekend, provided by Sandra Mackay, Fiona Taylor and Sandra Macaulay was nice and nourishing; the sticky toffee pudding was especially pleasing to the taste-buds.

Recordings of the talks are available from www.bible-sermons.org.uk and are well worth the listen.

Christian Couple Declared Innocent

A devout Christian couple have been cleared of insulting a Muslim guest because of her faith. Benjamin and Sharon Vogelenzang were accused of launching a tirade against Ericka Tazi at the Bounty House Hotel in Aintree, Liverpool, in March. Mrs Tazi, who is a recent convert to Islam and had stayed at the hotel for a month while attending a course at Aintree Hospital, claimed the couple became enraged when she wore a hijab on her last day and she accused Mr Vogelenzang of asking her if she was a murderer and a terrorist. The couple denied this and also denied using threatening, abusive or insulting words which were religiously aggravated. The Christian Institute supported the couple in their fight. Colin Hart wrote: 'I am delighted to tell you that the case against Ben and Sharon Vogelenzang has been dismissed by the judge. Ben and Sharon have been found to be entirely innocent of the charges against them. In the days to come The Christian Institute will be asking why the prosecution was ever brought.

Benjamin & Sharon Vogelenzang

For now we are thrilled to say that Ben and Sharon have been completely vindicated. Thank you for praying for Ben and Sharon'.

Athole & Rosalynd Rennie

Associate Reformed Presbyterian Mission

Christian Observer

The Associate Reformed Presbyterian (ARP) Church in the USA began on 1st December 2009 the first of a planned five-in-five years church plants in Scotland in the Leith

Desk

area of Edinburgh, pastored by Rev Athole Rennie (Scottish). The church plant is a joint effort between the ARP First Presbytery, a commission from which ordained Rennie, and Reformission Scotland, a group of Scots from several denominations under the chairmanship of Rev Ivor MacDonald who want to separate from the theological liberalism prevalent in the Church of Scotland, and to plant 'new, missional churches committed to the doctrines of grace' in Scotland.

We wish this group well and will watch with interest further developments. Sadly Scotland has become a country which needs missionaries more desperately than Africa.

Euan Murray

Rugby Player Refuses to Play on Sundays

Euan Murray, a Scottish international rugby player, has decided he can no longer play on Sundays. Murray has played for Scotland on a Sunday before and also for his club, Northampton. But the 28-year-old admitted earlier last year that he had been wrestling with his conscience over the issue. The tighthead prop professed conversion in 2005 after a string of injuries threatened to end his career. Speaking in 2006, Murray said: 'I always suspected that all my injuries were due to the way I was leading my life, and I thought maybe I should change. I felt I was leading an immoral lifestyle. Then I heard the gospel which is the good news that Jesus Christ died for our sins, and realised that I had to believe that with all my heart'. There are many sportsmen who claim to be Christians but very few who are prepared to take a stand for the Lord and His commandments whatever the personal cost.

Pastor Stephen Boissoin

Canadian Pastor Cleared

Christian Institute

A Christian pastor convicted of committing a 'hate crime' because of his views on homosexuality has been exonerated by a judge in Alberta, Canada. Stephen Boissoin was brought before Alberta's Human Rights and Citizenship Commission after sending a letter to a local newspaper in 2002 in which he criticised homosexual practice. The Commission ruled that the letter broke provincial law and banned Mr Boissoin from publicly expressing his views on homosexuality for the rest of his life. He was also fined $7,000 in damages and ordered to issue a public apology to Darren Lund, the homosexual activist who made the claim against him. However, last week Justice Earl Wilson overturned the ruling by the Alberta Human Rights Commission, and declared that Mr Boissoin's letter did not constitute a hate crime. He said: 'The language does not go so far as to fall within the prohibited status of "hate" or "contempt"'. Justice Wilson ruled that Lori Andreachuk, the chair of the 2007 human rights panel, had made many errors in her ruling and had no power to impose a speech ban on Mr Boissoin. Mr Boissoin hailed the decision as a victory for 'freedom of speech and religious expression in Canada'.

Let us thank God for this victory but at the same time be aware that there are many in our society here who would love to ban us from in any way speaking or writing against that which the Scriptures call immorality.

Campaign to Stamp Out Prostitution

Christian Institute

A new campaign to stamp out prostitution in Scotland by targeting those who purchase sex was launched recently. Glasgow City Council is behind the 'End Prostitution Now' campaign which is pushing for a change in the law to ensure there is 'no hiding place for the pimps, punters and brothel keepers who prey upon others'.

The campaign features a series of hard hitting posters to raise awareness of the harmful effects of prostitution. And for the first time the focus will be on men who purchase sex rather than the prostitutes themselves.
Surely there can be nothing more degrading for women than prostitution along with the violence and disease with which it is associated. Anything that will help is welcomed. More efforts must be made to combat the drug addiction which leads women into this life in the first place.

Locally Ordained Ministers

Christian Observer

The Scotsman reporter David Leask writes in a 6 December 2009 article entitled 'Kirk Members to be "Guinea Pig" Ministers', that the Church of Scotland, in an effort to deal with pulpit vacancies in one of six COS churches, has begun an experiment to create "locally ordained ministers", who would be ordained after eighteen months of training in their churches, normally located in the remotest areas of Scotland. Five volunteers from the Presbytery of Caithness will begin the experiment. Caithness has three ordained COS ministers for its fourteen churches.
The answer to the shortage of ministers should not be sought in reducing the training. It is not an easy task to be a preacher of the Gospel. Those who preach the word of God and pastor the flock need a thorough training. On the other hand, sadly, the traditional university training course for the Church of Scotland ministry is generally theologically liberal and in that sense the students concerned would be better with less training than more. Many a promising young man has begun his BD zealous to preach Christ, then been mauled by the wolves in sheep's clothing and entered the ministry with no saving message and no God-glorifying vision.

Ecumenical Edinburgh Conference 2010

Christian Observer

In June 2010 a conference is due to be held in Edinburgh which will bring together 250 Christian leaders from around the world. It will commemorate the 100th anniversary of the 1910 World Missions Conference. The Church of England's Archbishop of York, Dr. John Sentamu, is expected to deliver a keynote address. Edinburgh 2010 General Council Chairman, the Rev Andrew Anderson, pastor of Edinburgh's Greenside Parish Church, commented: 'This is a unique project bringing together in an unprecedented way the Roman Catholic, Orthodox, Pentecostal, Anglican, and Evangelical Protestant Christians from around the world to work out a common vision for mission in the 21st century'.
Sadly the Edinburgh Missions Conference of 1910 was the beginning of the modern Ecumenical Movement which has done so much to encourage liberalism, water down the distinctives of the evangelical Gospel and undermine the Protestant Reformation.

Highland Ecumenical Service

An ecumenical Christmas service was broadcast on BBC Alba on 24th and 25th December 2009. It was held in Ness Bank Church, Inverness, and was led by the Rev K D MacLeod (Church of Scotland). Readings and prayers were offered by the Rev Ronnie Morrison (Free Church of Scotland) and Father James MacNeil (Roman Catholic).
Where Roman Catholic priests are accepted as fellow-ministers and fellow leaders in worship there has been a clear departure from our Protestant heritage.

Old Psalter on display

Christian Observer

An illuminated Psalter went on display for the first time since 1967 at the University of Edinburgh's newly refurbished exhibition room, and will be on exhibit there until 14th March 2010. The Psalter is the oldest known book in Scotland (dates from the 11th century), and was most likely produced by monks on the island of Iona. The book has illuminations in vivid green, red, purple, and gold, and the Latin script remains bold and clear.

Lillian Ladele Loses Appeal

Christian Institute

Lillian Ladele, the Christian registrar who was told to perform same-sex civil partnerships or face dismissal, has lost her case for religious discrimination at the Court of Appeal. We are obviously disappointed by this decision and Lillian intends to appeal to the Supreme Court, the UK's highest court. In the ruling the judge expressed sympathy for Lillian, saying she had been treated unfairly in some respects, but ultimately ruled in favour of Islington Council.
Please continue to pray for Lillian, her lawyers and Christian Institute staff.

German Sunday

The supreme German constitutional court (Bundesverfassungsgericht) decided recently that general shop opening on Sundays is unlawful under the German constitution as it represents an infringement of religious freedom. The Roman Catholic and Lutheran churches had brought the case due to increased shop openings on Sundays. We used to dread the 'Continental Sabbath' coming to Scotland but sadly the situation has deteriorated so much here recently that now the Continentals observe the Fourth Commandment more carefully than we do.

Lottery Winners' Misery

Christian Institute

A married couple from Wales have scooped a share of a £91 million EuroMillions jackpot but a national newspaper asks – is it the worst thing that could have happened to them? 'We may not be as rich' as those who win the lottery 'but there's every chance we may live longer, happier lives as a result', Julia Hartley-Brewer, a reporter, wrote. She cites a survey of 30 of the biggest jackpot winners and said it branded the lottery 'Britain's biggest marriage wrecker' when it found that a third of respondents said their lives had been blighted by their new found fortune. Families had fallen apart, marriages had ended and envy had destroyed friendships, the survey reportedly revealed. The comments follow a spate of real life stories from lottery winners who have admitted misery because of their windfall.
What a lesson there is in this. In the minds of many nothing more wonderful could happen to them than to have a mega-win in the lottery. The Bible tells us where true happiness is to be found: 'Godliness with contentment is great gain'.

One of China's Revivals

In 1982 a letter was received in Hong Kong from the believers in Fangcheng County, Henan, China speaking of God's hand at work there. Recently, while reading a book on the church in China, I came across the letter which had received wide circulation at the time. Again I was moved as I read it and felt that it was worth sharing with you because it breathes the authentic spirit of spiritual revival. We long to see God's Spirit reviving ourselves and the church in Britain.

Dear Brothers and Sisters in Christ,

On behalf of the brothers and sisters in Henan Province, I send greetings to the members of the Body overseas.

Today the church here is being greatly blessed by the Lord and the number of people being saved is increasing daily. The gospel of God spreads more and more... All this is not done without your prayers and contributions, so your labour in the Lord is not in vain...

Wherever the church flourishes, there are difficulties.

The revival of the church has grown up in this situation. For if Jesus had not been crucified, none today could be saved; if there were no testing by fire, then true faith would not be revealed… Difficulties are the means for promoting life and revival in the churches.

Recently the gospel here has been greatly promoted because ten brothers and sisters were imprisoned, beaten and bound. They regarded their sufferings for the Lord as more precious than the treasures of Egypt. They started to preach the gospel in the poorest and most barren regions. One day they went to X Commune where they met those who attended Three Self churches [the State permitted Church], those who only believed the Four Gospels and tore up all other books, and those who were not separate from the world. It was a confused situation, so when they preached the truth no one listened. So they prayed and were greatly moved by God. They split up and went to different places to preach, and as they started to preach the power of God came down. They preached with tears streaming down, causing the passers-by and street-sellers, Christians and non-Christians to stand still and listen. Even the fortune-tellers were moved by the Holy Spirit and burst out crying. Many people hearing the Word forgot their food, their work, or even to return home. This went on until evening and still people had not dispersed. They preached until they were exhausted but still the crowds would not let them leave. When the shops and factories closed, their employees also listened.

However, then the authorities made a move, and laid hands on them, dragging them away one by one, binding them with ropes, and beating them with electric shock-poles. They also slapped their faces with shoes and knocked them unconscious. But when they came to they continued to pray, sing and preach to the bystanders. There was one little sister aged fourteen, who after being beaten senseless revived, and seeing many people were sympathetic to them in their persecution, began to testify again. Her words were few and her voice was low, but the street-acrobats and actors there could not stop themselves from crying out and believing in Jesus. When they were bound and beaten many people noticed a strange expression on their faces, and the crowd saw, to their amazement, that they were smiling. Their spirit and appearance were so lively and gracious that the people asked them why they did [not] feel ashamed. They were so young, where did their power come from? Many were led to believe in Jesus by their example…

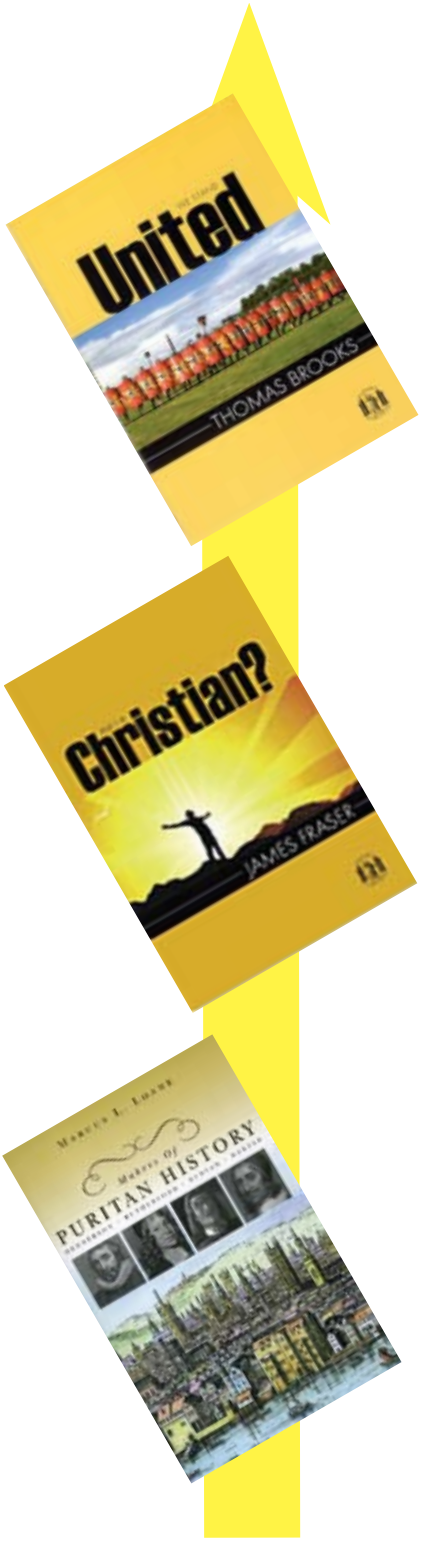
When the brothers and sisters in that region saw them bound and forced to kneel on the ground for more than three days, without food or water, and beaten with sticks until their faces were covered with blood, and their hands made black by the ropes but still praying, singing and praising the Lord, then they wished to share their persecution, be bound with them and cast into prison. So in this area recently the flame of the gospel has spread everywhere. There had never been a revival here before, but through this persecution this place has truly received the seeds of life. May everyone who hears of this give thanks and praise for the revival of the church in this area.

Dearly beloved brothers and sisters – in men's eyes this is an unfortunate happening, but for Christians it is like a rich banquet. This lesson cannot be learnt from books, and this sweetness is rarely tasted by men. This rich life does not exist in a comfortable environment. Where there is no cross there is no crown. If the spices are not refined to become oil the fragrance of the perfume cannot flow forth, and if grapes are not crushed in the vat they cannot become wine. Dear brethren, these saints who have gone down into the furnace, far from being harmed, have had their faces glorified and their spirits filled with power, with great authority to preach the Word, and a far more abundant life... In fact, finally Satan had no way of making them renounce their faith and they were released.

Recently the fellow-labourers in three counties have had greater courage to preach the gospel because of what has happened. Let us continually do the work of the Lord, because there are still many souls who have not been brought home, and many lambs wandering in the mountains without anyone to seek and find them. May the Lord Jesus place a burden to preach the gospel on each labourer's heart and give a spirit of prayer to each Christian so each will become a prayer warrior. May our dear spiritual brethren (overseas) strive even more to meet our need for Christian literature, because God has placed you in a good environment to do so. May God give you a heart faithful unto death until He comes. The Lord will come soon. Lord Jesus, I desire you to come! Dear fellow-workers, may the Lord give us hearts to pray for each other, so that we may all be faithful in the Lord's house until that day.

Emmanuel!
From a weaker member of the Body, 6 May 1982.

Books



Our Covenant God

E Clark Copeland

Cameron Press, pbk, 93pp, £4.95

Clark Copeland was Professor of Biblical Studies at the Reformed Presbyterian Seminary in Pittsburgh, USA (1962-89). He had a great love for Biblical Theology and the wonders of redemptive history. In this brief and readable book he leads us through the Old Testament looking at the theme of covenant. He begins with the Covenant of Works which God established with Adam in the Garden of Eden. He then proceeds to explain the Fall and the Covenant of Redemption in which the Saviour was promised who would crush the serpent's head. Next, following the Flood, the Covenant of Common Grace or Preservation was made with Noah and all living creatures. He then proceeds to the Covenant with Abraham, the Covenant with Israel at Sinai, the Law (also referred to as the Old Covenant), the Covenant with David and the New Covenant with Christ on behalf of the elect. Expounding the Old Testament in the light of this theme of Covenant, many insights are given. You will find here your heart warmed and your understanding increased. The whole leads us to worship our holy, gracious and merciful God who condescended to enter into covenant with us. We broke the first covenant but He has made a wonderful new covenant with us, which cannot fail because He Himself fulfils all the terms and obligations for us.

Rev William Macleod

United We Stand

Thomas Brooks

Banner of Truth, pbk, 60pp, £3.25

This 'Pocket Puritan' paperback is an extract from Thomas Brooks' insightful and practical work, *Precious Remedies against Satan's Devices*. This lively and readable 17th century minister gives twelve remedies against Satan's efforts to drive a wedge between believers. His remedies encourage us to consider different aspects of God, believers and ourselves, which should make us seek Christian unity. The author's sincerity in explaining his prescriptions is evident even on the written page. An example: 'Dwell more upon those choice and sweet things wherein you agree, than upon those things wherein you differ'. His concise and edifying advice is both practical and biblical. This short booklet will serve as a suitable introduction to Brooks' fuller work.

James Boyd

Am I a Christian?

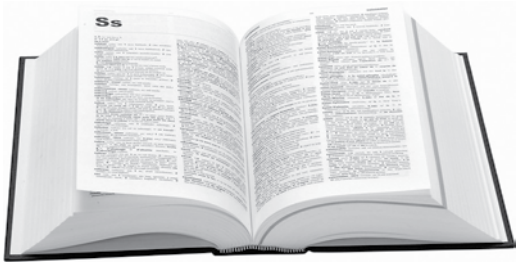
James Fraser

Banner of Truth, pbk, 81pp, £3.25

Many people will have heard of James Fraser of Brea through his *Memoirs* first published in 1738 and re-published by the Banner of Truth, forming part of the two volume set 'Scottish Puritans: Select Biographies'. This 'Pocket Puritan' is material taken from those *Memoirs*. Fraser, before he came to a position of firm assurance, went through a period of doubt concerning the certainty of his salvation in Christ. This small book is a very helpful account of how he, by God's help, overcame these doubts, itemised in twenty points or headings. Some of his phraseology reflects the fact that he lived three hundred years ago, and so careful thought is required by today's reader in order to understand what he means. I found this little volume a real spiritual goldmine because, after his doubts, Fraser did gain blessed assurance and the resulting godliness and understanding of his own heart is a real medicine for us today in our earthly pilgrimage. I thoroughly recommend this little book to the church of God. Perhaps it could be translated into other languages.

Rev Ian Budgen

Books



Makers of Puritan History

Marcus L Loane

Banner of Truth Trust, hbk, 235pp, £14.50

Formerly published by the Banner of Truth Trust in Britain in 1960 under the title *Makers of Religious Freedom* this book consists of a very readable and enjoyable series of four biographies. The men portrayed are Alexander Henderson, Samuel Rutherford, John Bunyan and Richard Baxter. Henderson because of local opposition to him had to climb in the window of his church at Leuchars on the day of his ordination. Later he was converted while listening to a sermon preached by Robert Bruce on the words 'Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber' (John 10:1). He took a leading role in drawing up the National Covenant and the Solemn League and Covenant in the struggles for Presbyterianism against Charles I and Archbishop Laud. Rutherford was not only the author of the famous *Letters*, but also of several weighty theological works. He was a devoted pastor and preacher and along with Henderson, a member of the Westminster Assembly which drew up the famous *Westminster Confession of Faith* and *Larger and Shorter Catechisms.* Bunyan did not have the benefits of education which the previous two had but was a natural genius. His *Pilgrims Progress* will be famous till the Lord comes again. Baxter was a prodigious author and books such as the *Reformed Pastor* and the *Saints Everlasting Rest* are classics today. His diligence as a pastor is a challenge to ever Gospel minister. This book will warm your heart.

Rev William Macleod

Remittances - December 2009

	2009 Dec	2009 Total	2008 Total to Dec
Presbytery of Inverness			
Aberdeen	800	11,234	9,581
Duthil-Dores	500	23,956	29,301
Inverness	4,000	37,000	31,500
Kilmorack & Strathglass	1,300	17,722	17,588
Total Inverness	**6,600**	**89,912**	**87,970**
Northern Presbytery			
Assynt & Scourie	3,000	5,987	5,727
Brora	2,000	20,593	20,409
Kiltearn	4,120	23,920	19,200
Tarbat	4,261	18,000	19,259
Total Northern	**13,381**	**68,499**	**64,595**
Southern Presbytery			
Arran	199	7,215	6,697
Ayr	662	2,200	3,191
Dumfries	0	0	0
Edinburgh	546	39,000	23,761
Glasgow - Partick	3,000	32,500	34,000
Glasgow - Shettleston	900	15,023	13,598
Glasgow - Knightswood	2,800	29,190	24,613
Rothesay	0	220	1,472
Total Southern	**8,106**	**125,348**	**107,332**

Outer Hebrides Presbytery			
Cross	1,944	23,630	25,308
Harris - Leverburgh	2,000	14,399	14,424
Harris - Scalpay	1,700	22,159	18,537
Knock & Point	950	13,475	12,974
North Uist	3,447	15,500	15,001
Stornoway	11,956	75,854	64,742
Total Outer Hebrides	**21,997**	**165,017**	**150,985**
Presbytery of Skye & Lochcarron			
Bracadale	1,722	13,800	15,000
Duirinish (Waternish)	800	5,200	5,000
Glenelg & Arnisdale	224	2,272	2,000
Kilmuir & Stenscholl	2,529	19,000	18,620
Lochalsh & Glenshiel	0	5,764	17,500
Poolewe & Aultbea	600	10,600	13,775
Portree	4,200	23,460	22,906
Snizort	4,225	20,000	23,445
Strath	0	5,529	5,016
Total Skye & Lochcarron	**14,299**	**105,627**	**123,261**
Total Congregations	**64,384**	**554,403**	**534,143**
Other Donations	3,656	28,416	25,640
Legacy	0	37,430	0
TOTAL	**68,041**	**620,249**	**559,782**
Including Gift Aid		75,098	41,983

James McInnes (Clachan, Kintyre)
(Part I)

Rev J M McPherson

James McInnes was born at Balnakill Lodge, Kintyre on the 21st February, 1853. From early infancy Jamie was always remarkable for his loving, obedient nature. This caused him to be highly regarded by his parents and endeared him to all who knew him. When about four years of age, he suffered from a painful disease in his thigh which eventually caused his death when he was little more than seven years of age.

Conviction of Sin

In the autumn of 1859 the district of Kintyre, in common with many other parts of Scotland and the world, was visited with a remarkable revival which will prove memorable to many throughout eternity. At that time Jamie's mother came under serious concern for her soul. So deep were the convictions that for several months she almost literally 'prayed without ceasing'. From the beginning Jamie watched his mother with intense interest. He felt himself personally concerned. From infancy he had been taught the great truth which so astonished the Jewish ruler: 'Except a man be born again, he cannot see the kingdom of God'.

As often as spoken to on the subject of religion, he invariably expressed an earnest desire that he might be one of the lost sheep the Good Shepherd would at that time gather into his fold. He was in the habit of saying very frequently, with great solemnity, that the only persons in all the world whom he envied were those who had a saving interest in Christ. He often exclaimed with streaming eyes, 'Will Christ ever save me? Oh, will Jesus pass me by and save others?' And when urged to continue in prayer to God who alone could bring him to Christ, he would place his little hand on his chest, praying that the Lord would take all the evil out of his heart without delay that he might love Christ, who had suffered so much to save sinners; and that he might hate all sin, which made Christ suffer unto death. Sometimes he added, 'What an awful thing sin is! It murdered Christ. I wonder why God did not send me to hell long ago for not loving Him and sinning against Him!' Jamie continued in this anguish of spirit for several weeks, the awful arrows of the Almighty piercing his soul with the terrors of coming woe and felt wickedness. He often exclaimed, 'I never knew before what hell is but now I feel it within me. It is awful to bear this even for a moment. O what must it be to be for ever in Hell'.

Such was Jamie's experience of the fearful pit and the miry clay in which he was made to feel himself sinking under the load of his own guilt and depravity, and the awful wrath of a sin-hating and sin-avenging God. But the time of his deliverance was drawing nigh when his feet were set upon the Rock against which the gates of Hell shall never prevail, his goings were established, and a new song was put into his mouth, even praise unto our God. Oh that many might see it, and fear, and trust in the Lord!

Receiving Christ

The following were the means used by the Holy Ghost for enabling Jamie to receive Christ as 'all his salvation, and all his desire'. One day, while under awful distress of soul, he heard his mother crying aloud in the dying words of Jesus, 'My God, my God, why hast thou forsaken me?' All at once Jamie exclaimed, with deep solemnity of tone, 'Oh, Mother, I think the revival is come upon me at last!' And placing his hand on his beating chest he cried out, 'I feel so happy now that I could wish to go to be with Christ this very moment'. And having paused a few moments as if deeply pondering how to express himself, he added, 'Oh Mother, what shall I say or do that I may love Christ? Oh pray for me, that I may get Christ before I leave the world. Oh Mother, how awful if I should meet God bearing the burden of my sins. It were better for me that I had never been born'. Truly, when the Spirit of truth proceedeth from the Father to testify of Christ, He convinces of sin, and of righteousness, and of judgment to come. While these things are hid from many of the wise and prudent, 'he reveals them unto babes'.

Prayer

Jamie had singular confidence in the efficacy of believing prayer, and he himself seemed habitually to breathe in the spiritual atmosphere of fellowship with God. The power and pathos with which he prayed for others were quite overwhelming and seldom failed to melt the most careless listeners into floods of tears. Nor was his enjoyment of the prayers and fellowship of God's people less remarkable. He felt quite dissatisfied unless Mr Macleod, the Free Church probationer then officiating in the district, or some other minister or pious person, visited him daily and prayed for him. Jamie longed far more for such visits than he had ever done for his natural food, while on the part of such visitors the enjoyment was quite natural.

The moment any such friends entered the house, if Jamie happened to be in bed as he generally was latterly, being scarcely able to leave it, he would at once creep out of bed and sit beside them, continuing to stare at them with a significant gaze until they bent their knees to pray. On such occasions, when asked, 'What do you wish to be prayed for today, Jamie?' he always replied, 'Oh, pray that I may get Christ, and that I may be made like Him before I die'. Owing to his illness it was with very great difficulty he could bend his knees at all. Indeed, so painful was the sight that his effort was known to have melted strong men to tears and yet Jamie himself never complained.

The burden of his every petition was that he might be made more like Christ, and that he might be enabled to do and

suffer His will, so as in all things to please Him, and that he might love Him above everything in the world. Some who had grown old in the service of Satan were constrained to confess that by his prayers to God, his pleadings with men and his holy life, they were almost persuaded to become Christians.

Bible

Being unable to read himself, he would desire his mother to read the Scriptures for him, and when she had read a few verses, Jamie would say, 'Stop now, Mother, and explain to me what you have read, for I wish to understand what God says to me. Oh what would I not give to be able to read the Bible for myself! To me there is no book like the Bible. It tells me about my sins, and also about my Saviour; and then it is all true, for it is the Word of God'. He would then pray that God would teach him to know and do what he had heard read.

Young as he was, Jamie was very jealous for the glory of God. One Sabbath evening he got suddenly worse, when his mother, afraid that his end had come, was alarmed and gave strong expression to her deep sorrow. The young sufferer immediately checked her, saying, 'Oh mother, see you don't love me too much! Although I love you much, yet I love Christ far more. You must do the same. He alone is worthy of your love'. Having rallied somewhat by next day, and observing his mother caressing the youngest child, he said to her, 'Oh mother, beware of loving that child more than Christ'.

Jamie was singularly wise and considerate for his years. He often said, 'How thankful ought I to feel to God for the kindness of my parents, and how grateful to my parents for their unwearied care and attention. Oh what a comfort it is to have such a soft bed to lie on with my sore bones, while my dear Saviour had nowhere to lay His blessed head!'

During his trying illness he manifested wonderful patience, contentment and self-denial. To adduce but a single instance out of many, he often said to his mother when in need of any help, 'I would wish such a thing; but don't trouble yourself till you require to rise to do something else'.

Witnessing

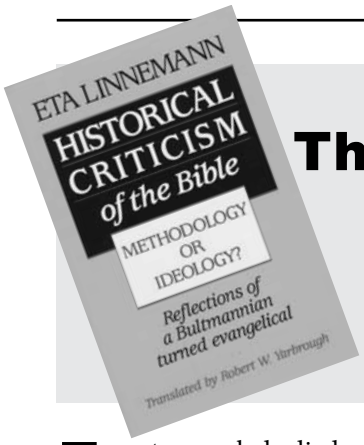
On a later occasion his mother and a young female in the neighbourhood watched at his bedside during the night. Having passed a very restless night his strength seemed quite exhausted. Yet, early next morning, he unexpectedly and with a firm voice said to the girl, 'Give me a bit of bread to strengthen me, and then I wish to speak to you'. Having secretly prayed for a blessing, he swallowed the morsel, and then solemnly called the young woman by name, and said to her, 'If you wish to come to Christ, you must pray, and read, and hear the Word of God as often as you can, praying to God to enable you to believe the Bible, and you will be sure to find Christ before you die; but your heart is so full of the world that you have no room for Christ. Ask the Lord to come and empty you of all other things and then He will come and dwell in you, and remember, it is the Lord Himself that can empty you'. The girl burst into tears, exclaiming that she had never spent such a night before; that she felt assured that God Himself had spoken to her through that wonderful child, for his words were like fire within her, and that she was convinced that such a message, through such a messenger, must prove either 'the savour of life unto life, or of death unto death', to herself and all who heard it. At all events, the impression left on her mind by Jamie's exhortation remains to this day. The Lord grant that the fruit may be unto holiness and the end everlasting life, both in her case and that of many others.

Having delivered this solemn message to the girl for the benefit of her soul, he then thanked her for her kindness to him, and entreated her, when she went home, to urge her parents, brothers and sisters, and every other fellow-sinner within her reach to seek the Lord without delay; that it was high time for them to begin now before the door of heaven would be shut against them; and to tell them moreover, when the Lord sends the messenger of death for us, that no physician in the world can cure us; and that none but those who love God and hate sin with their whole heart, will be in heaven after death. Astonished beyond measure at the child's calm Christian intelligence and resignation the girl on taking leave of him said to him, 'Are you not afraid to die, Jamie?' He replied, 'Death is an awful thing but l am willing to leave all at my heavenly Father's bidding; and then, I am only going home to be with Christ, which is far better'. He then said, 'Farewell, Mary, and if we should meet no more on earth, may we meet after death in glory'.

Next Sabbath the same person, along with two of her sisters visited him as they returned from church and found him supported in his mother's arms, evidently sinking very rapidly to the grave. They began to weep aloud. On the noise reaching his ears, he unexpectedly opened his eyes and said with a loud voice, 'Be wise. Weep not for me, but weep for your own sins. For everyone that will die without Christ will be cast into a lake of fire and brimstone; there shall be wailing and gnashing of teeth'. All present were quite overwhelmed with the suitableness and awful solemnity of the reproof, and deeply pierced with the arrow of conviction which the Holy Ghost made 'sharp in the hearts of the King's enemies'. The three sisters left the dying disciple, to meet no more on this side of Jordan.

Jamie's love to the people of God was truly marvellous, considering his youth. A young woman in the neighbourhood of Clachan was at that time under very deep conviction of sin and having heard of the Lord's wondrous dealings with Jamie, like many others, she felt very anxious to see him, and with that in view she set out one evening accompanied by a female acquaintance, well known to Jamie both as an anxious enquirer and an intimate friend. On arriving at the cottage door they ascertained that he was unusually low and that the house was already quite full. In these circumstances they did not deem it prudent to disturb him, so they returned home without seeing him. No future opportunity occurred, and we have heard the disappointed visitor repeatedly say that she regrets it to this day. Jamie, however, having been apprised of the circumstance, sent an earnest message to his friend, with a special request that she should never cease to pray both for herself and him while they lived – a message which appears to have been from the Lord – 'a word in season that will never fall to the ground'.

(*To be Continued*)



The Conversion Of A Liberal Theologian

Eta Linnemann

Rev Maurice Roberts

Last year a lady died whose life-story we ought to know about. She was an expert in liberal theology. She had had an experience of God's grace in her life which we do not often hear of in the lives of such people. We do not often hear of a high-ranking modernist theologian who comes to faith in the Lord Jesus Christ and is ready to humble themselves by confessing they were wrong in the past. But this is what we find in the case of this lady. It is a wonderful story of God's sovereign grace and it ought to be widely known in our own circles.

Historical-Theological Study

The name of the scholar in question is Professor Eta Linnemann. She was once an earnest supporter of what is technically called historical-critical theology. Historical-critical theology makes the claim to be the only real 'scientific theology', and is the dominant attitude to theological study in the universities of many countries, especially in Germany. Germany was where Eta Linnemann was born and where she taught for some years before she came to a saving knowledge of the Lord Jesus Christ. Historical-theology does not believe that the Bible is God's holy and inspired Word. It does not give people the confidence that the Bible is a divine revelation. This attitude to the Bible is very common in many countries, not only in Germany but in this country too. Indeed, it is this sceptical attitude to the Bible that has done so much to empty the churches in the countries of Western Europe, including our own country of Scotland.

Sad to say, most of the young men who prepare for the pulpit have been trained in university departments which promote one or other type of modernism of the historical-theological kind. The reason why this approach has emptied the churches is obvious. If people feel that they cannot believe the Bible to be reliable, why should they go to church to listen to some man preaching its message? People are not stupid. If the Bible is not reliable it is not worth our while listening to a sermon preached from it.

A Well-Trained And Gifted Scholar

Eta Linnemann was a well-educated scholar. She trained under some of the most famous liberal theological teachers in the world, Rudolph Bultmann, Ernst Fuchs, Friedrich Gogarten and Gerhard Ebeling. She was soon well-known and respected as an author. Her first book on the subject turned out to be a best-seller. Before long she was made honorary professor of New Testament at one of the universities of Germany. She was clearly on the way up in the world of theological importance.

However she tells us frankly that even at this time she had her own secret doubts about the validity of her studies. It troubled her that her approach to theology could not lead to the proclamation of absolute truth. Moreover it did not help in the proclamation of the gospel of Christ. Deep down Dr Linnemann was at this stage of her life vaguely aware that the theological method which she was following could not bring anyone to be sure that they had the truth on any subject. After all, if the Bible is not inspired and infallible, how can it tell us anything certain or absolute? This was her uncomfortable inner feeling.

Later on, Professor Linnemann was to come to understand that these inner fears and doubts about her methodology were the beginnings of God's grace at work in her life. She was before long to understand the Bible in a very different way. But that did not come all at once.

Experiences Prior To Conversion

Before her eyes were opened to understand the gospel of Christ in the Bible she went through a period in which she felt disillusioned. As people so often do in such circumstances, she allowed herself to indulge in things which might take her mind away from her inward fears and misgivings. She tells us frankly and openly that at this stage of her life she became too addicted to watching television and too dependent on alcohol. Historical-theological study is one of the many ways in which people who are highly intelligent can while away their life building on the sands of philosophical speculation. By the grace of God, however, this learned lady was now having, after many years of deep academic study, to go through the painful experience of realising that all her work had been profoundly flawed. It was a bitter experience and it must also have been profoundly humbling.

Meeting True Christians

Eta Linnemann's next experience was, by God's grace, a happy one. She met real, born-again Christians who were in a real, living relationship with the Lord Jesus Christ. She heard them tell her of how they had come to trust in Christ and to love Him as their Saviour.

In humble faith she too now came to put her trust for the first time in Jesus Christ as her own personal Saviour. Her former weaknesses, mentioned above, were now put away out of her life by God's grace. She came to look at the Bible

" In a word, she came to accept that the Bible and all that it teaches is inspired and infallible."

in a new and different way. She felt able to recognise sin for what it is. She felt a wonderful joy as she now came to recognize black and white in life for what they really are, not relative but absolute values. It was the experience of coming to a wonderfully new and satisfying knowledge of God in Christ.

In a manner which is touching to read of, she came to see that the promises of God are real and true, that the miracles of the New Testament are not myths but realities. She tells how she came to see that Jesus is the glorious Son of God, whose life and work the New Testament tells us about. She now accepted Him as Lord, as Messiah and as born of a virgin. In a word, she came to accept that the Bible and all that it teaches is inspired and infallible.

All those who are born of God have the testimony of these things in their hearts. They look to Christ alone for righteousness and pardon. They glory in the cross. The learned as well as the unlearned have to be brought to an end of themselves if they are to know God as their own Father and Redeemer. This was now the happy experience of Professor Eta Linnemann. One outcome of her experience was that she left Germany and went to Indonesia to do missionary work.

No More Historical-Critical Theology!

This wonderful change in Dr Linnemann's life now meant that she had no time any more for historical-critical theology. All that she had written before her experience of conversion she now regarded with contempt and disapproval. She went the length of throwing her own books, written by her in her unconverted days, into the waste-paper basket along with other such articles that she had written. That was in 1978.

With moving and childlike consistency she now urged all her readers, in her book entitled *Historical Criticism of the Bible* (English translation 1990), to throw away as useless any of her books written before her conversion to Christ.

Beware Of University Theology!

Historical-theological study of the Bible has become the norm around the world. The attitude which treats the Bible as God's inspired and inerrant word is seldom heard of in our modern university theology departments, except with a view to its refutation. The so-called 'academic' approach to the Bible is extremely widespread and it amounts to the state of mind in which it is thought to be 'scholarly' to contradict what the Bible tells us about itself. The words of the Lord Jesus Christ, when he said, 'Thy word is truth' (John 17:17) are not heeded or taken seriously in the modern academic world.

It is as true today as in Paul's day that 'in the wisdom of God the world by wisdom knew not God.' (1Cor.1:21). If the churches are to see recovery of truth and of a saving gospel they must stop sending their ministerial students to learned institutions where the Bible is taken with a 'pinch of salt'.

Eta Linnemann's experience is one which is needed by any and every person, learned or unlearned, before they are qualified to teach the Bible to others. After all, man, even academic and learned man, is blind till God opens his eyes by the experience of His saving grace. It was only as a result of this experience that the Apostles themselves were qualified to be Christian preachers. The same is true of the great Protestant Reformers. It is a truth of universal application to any and every would-be preacher of the gospel.

Before we are qualified to preach we must be born again of God's Holy Spirit. The unconverted preacher may be learned but he is still in the blindness of a graceless state of soul till he is personally saved.

The Great Lesson For Ourselves

If our dear and precious country, where once the gospel was so strong, is to see spiritual progress it must begin with a changed attitude on the part of many preachers to the Holy Scriptures. Theological books too which claim to be Christian and yet which are written by unconverted scholars are worse than worthless. They are positively harmful.

'The foolishness of God', says the Apostle Paul, 'is wiser than men and the weakness of God is stronger than men' (1Cor.1:25). Till we all believe that message we shall be simply wasting our time working for a radical improvement in the preaching of those who claim to be expert ministers of Christ.

This critical comment on the state of our universities in the present day is not merely that of some untaught amateur observer. It is the experience of an expert at the high academic level of Professor Eta Linnemann. Let us pray that others of our university teachers of theology in the coming days will have the same blessed experience of conversion which she had.

And let us remember this most vital lesson too. Even if we are not teachers of theology, we all of us must be born again if we are ever to understand the Bible and to enter the kingdom of God.

Arbroath Weekend, October 2009

Left to Right: (Back Row): Richard Venton, Rev Bill Scott, Ruth Naylor, D.J. Morrison, Andrew MacLeod, Ben Lowery, Martin Fraser, Neil Smith, Joel Somerville, Josh Robertson, Stephen McCollum, Murray MacKay, Dafydd Spencer, Iain Bannerman, Bruce MacKenzie, Philip Todd.
(Back-Middle Row): James Boyd, Alasdair Macleod, Murdo Macleod, Christine Boyd, Sandra MacAulay, Lesley Caldwell, Ellie Kim, Sarah Nixon, Carla Quigley, Kathelle MacSween, Mrs Isobel Scott, William Johnston, Megan McAleese, Nathan Roberts, Rachel Venton, Rachel Gill, Shanmugam Partheepan, Jennifer Little, Fiona Taylor, Suzanne Fraser, Murray Lawrie (Centre Manager).
(Front-Middle Row): David Wylie, Tom Budgen, Anne MacAulay, Sandra MacKay, Sian Spencer, Rhian Spencer, Rachel Boyd, Flora MacLeod, Irene MacKinnon, Esther Semmens.
(Front Row): Naomi-Jayne Lowery, Giulia Ratti, Sarah-Ann Lee, Eileen Murray, Esther Boyd, Helen Brannigan, Matthew Todd, Becky Wilson, Teodora Tonea.

With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee.

Psalm 119:10-11

Published by the Free Church of Scotland (Continuing)