

The Free Presbyterian Magazine

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

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

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Moderator of Synod: Rev W A Weale, F P Manse, Staffin, IV51 9JX. Tel: 01470 562243.

Clerk of Synod: Rev J MacLeod MA, 6 Church Avenue, Sidcup, Kent, DA14 6BU. Tel: 0208 309 1623, e-mail: JMacL265@aol.com.

Assistant Clerk: Rev J R Tallach MB ChB, F P Manse, Raasay, Kyle, Ross-shire, IV40 8PB. Tel: 01478 660216.

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

Law Agents: Brodies WS, 15 Atholl Crescent, Edinburgh, EH3 8AH. Tel: 0131 228 3777.

Clerks to Presbyteries:

Northern: Rev G G Hutton BA, 11 Auldcastle Road, Inverness, IV2 3PZ. Tel: 01463 712872.

Southern: Rev H M Cartwright, MA, 8 Colinton Road, Edinburgh, EH10 5DS. Tel: 0131 447 1920.

Western: Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS. Tel: 01445 712247.

Outer Isles: Rev K D Macleod BSc, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA. Tel: 01859 520271.

Skye: Rev J R Tallach MB ChB, F P Manse, Raasay, Kyle, Ross-shire, IV40 8PB. Tel: 01478 660216.

Australia and New Zealand: Rev J A T van Dorp, 14 Thomson Street, Gisborne, New Zealand. Tel: 06 868 5809.

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

Zimbabwe Mission Office: 9 Robertson Street, Parkview, Bulawayo. Tel: 002639 62636, fax: 002639 61902, e-mail: fpchurch@mweb.co.zw.

Residential Care Homes:

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

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

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Editor: Rev K D Macleod BSc, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA. Tel: 01859 520271; e-mail: leverburgh@lineone.net. Unsigned articles are by the Editor.

Editorial Board: The Editor, Rev H M Cartwright, Rev N M Ross, Rev D W B Somerset.

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Communions

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

February: Second Sabbath: Dingwall; **Third:** Stornoway; **Fourth:** North Uist, Zenka.

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

April: Second Sabbath: Leverburgh, Staffin; **Third:** Chesley, Laide; **Fourth:** Glasgow; Mbuma.

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

June: First Sabbath: Auckland, Farr, Perth; **Second:** Nkayi, Shieldaig; **Third:** Lochcarron, Uig; **Fourth:** Gairloch, **Fifth:** Bulawayo, Inverness.

July: First Sabbath: Beaully, Raasay; **Second:** Bonar, Staffin, Wellington; **Third:** Applecross; **Fourth:** Struan; Cameron.

August: First Sabbath: Dingwall; **Second:** New Canaan, Somakentana, Leverburgh; **Third:** Laide; **Fourth:** Vatten; **Fifth:** Stornoway, Farr, Zenka.

September: First Sabbath: Breascleite, Chesley, Lame, Sydney, Ullapool; **Second:** Halkirk, Mnaka, Portree; **Third:** Tarbert; **Fourth:** Barnoldswick, Ingwenya, North Uist.

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

November: First Sabbath: Raasay; **Second:** Glasgow; **Third:** Santa Fe (Texas); **Fourth:** Aberdeen; **Fifth:** Chiedza.

December: First Sabbath: Singapore; **Third:** Bulawayo, Tauranga.

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Around the Cross

The Child in the manger in Bethlehem, for whom there was no room in the inn, may have seemed powerless, but He was the Son of God. The angel had told Mary, His mother: “That holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35). Thus, while He was then altogether helpless in His human nature, He was in His divine nature exerting unlimited power; He was upholding the whole universe.

Apart from revelation, we could have no understanding of why the Son of God came into this world of sin and sorrow – especially when He was to be “a man of sorrows” and subject to so many of the other consequences of sin, including death. But it is revealed in Scripture that He came as the sin-bearer, that the Father laid on Him the iniquity of all whom He came to save. “The wages of sin is death”; so if sinners are not to receive these wages, the divine Substitute must receive them instead. He must become “an offering for sin”; He must die as the substitute for sinners.

The divine purpose for the salvation of sinners was fulfilled in His sufferings and death, but human hands were involved. The soldiers in their unbelief took the infinitely holy One and crucified Him. Then, we are told, “sitting down, they watched Him there” (Matt 27:36). Their work, as they saw it, was over – except, perhaps, to keep a watchful eye over the scene.

The two men on either side of Jesus were common criminals; one of them confessed that they deserved to die. And on the cross in the centre, Jesus was indeed experiencing what the others suffered in their bodies, but He suffered also in His soul, and *His* sufferings and death had far greater significance. Guilt had been imputed to Him, and His Father was inflicting on Him that fearful extent of punishment which was necessary in order that He might atone for the sins of all His people. Yet the soldiers sat there, giving every appearance of being completely uninvolved, totally detached from what was taking place. The holy angels were no doubt worshipfully focused on the sufferings of the Son of God and the glory that was to follow, but these men showed no interest in these things. They had treated Him with extreme callousness, and they felt no need to benefit from the redemption He was working out.

Many people over the centuries have come very near the cross of Christ – as they read about it in Scripture or heard it proclaimed in the preaching they were listening to – assuming they were actually listening. But they were more or less uninvolved; these things seemed no concern of theirs; they had no sense of sin, no consciousness that they would appear at last before a holy God; they did not recognise that the cross of Christ was more relevant to their needs than anything else they would ever hear about. And if sinners persist in their carelessness, they will perish for ever; if they go on despising Christ, they will be eternally lost.

There were others who mocked, as they passed the cross. “If thou be the Son of God,” they cried, “come down from the cross.” As He hung on the cross, apparently so helpless, it was easy for unbelieving minds to ignore all the evidence of His life which pointed so conclusively to the fact that He was indeed the Son of God. But this unbelief was nonetheless sinful. Here was One who, over a period of more than three years, had by His own power wrought many miracles – all pointing to the fact that He was divine. If now He hung in weakness on the cross, there must have been an explanation. And that explanation was accessible to them all; it was to be found in their Scriptures. For instance, Isaiah had spoken of Immanuel – God with us – who was to be born of a virgin, and this same Person was to be esteemed “smitten of God, and afflicted”. “He was”, the Prophet continues, “wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed” (53:5). He was smitten of God because He was the sin-bearer. The One named Immanuel was indeed the Son of God, and He had come into the world to save sinners.

The mass of detail with which Psalm 22 records the sufferings of Christ is altogether remarkable. For instance, Matthew 27:43 tells us that those passing by said, “He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God”. And Psalm 22:8 declares their words prophetically: “He trusted on the Lord that He would deliver Him: let Him deliver Him”. But for the suffering Saviour to trust in God was to trust in the covenant promises of the Father. This He did; He trusted that He would be taken through His whole work of suffering for man’s redemption, and that He would be brought out on the other side of death. There was no possibility of Him coming down from the cross, though nothing could have prevented Him doing so if that had been His will. But He had committed Himself to completing the work that had been entrusted to Him, and He must therefore remain on the cross until He had drunk the whole cup of suffering, to the very dregs – until as the sinner’s substitute He had suffered all that was necessary to satisfy divine justice.

Today the Saviour is still mocked; His divinity is often rejected. He may be given the status of a good man, but to deny that He is more than a good man is to reject Him in His most fundamental claims, for He most certainly is *the Son of God* in our nature. To ignore these claims is to reject the efficacy of the salvation He has provided. Unless He was the Son of God, His sufferings could have no merit. So those who will not submit to Him as the Son of God are evidently still in their sins, and at last they will have to appear before Him whom they now despise, to give an account of themselves and how they lived in this world.

Even while Christ hung on the cross, it was evident that His sufferings had merit – even for the sins of one who mocked. At first, both thieves crucified with Christ joined in the mockery. But while one of them continued to mock, the Holy Spirit began to work in the heart of the other. This man consequently turned to rebuke the first. “Dost not thou fear God,” he asked, “seeing thou art in the same condemnation?” (Luke 23:40). But he went on to confess the contrast with themselves: “We indeed justly; for we receive the due reward of our deeds”. And he began to show clear signs of a spiritual understanding of the Saviour as “holy, harmless, and undefiled”, when he added: “But this man hath done nothing amiss”.

He was given grace to see that there was truth in the cynical wording of the notice placed on the cross of Jesus; the One in the midst was indeed a King, and He had a kingdom. The newly-reborn thief, in the springing up of spiritual desire, was seeking a place in that kingdom. He asked Jesus: “Lord, remember me when Thou comest into Thy kingdom”. Such a desire will never be refused; it was evidence of genuine submission on the part of the thief, wrought in his heart by the Holy Spirit. “And Jesus said unto him, Verily I say unto thee, Today shalt thou be with Me in paradise.” He was already justified, and he would be received into heaven by his Saviour when his short period of walking in the narrow way was completed that very day.

It was a remarkable example of Christ’s power to save, even when “He was crucified through weakness”. That power has not changed. No doubt the devil assumed he had great freedom to tempt sinners around the cross, in the face of the weakness of the humanity of Him who is the Son of God. Those who mocked Him were fearfully guilty, but Satan was using them in his effort to triumph over the Saviour. Satan failed then, and he failed also in his attempt to bring down to a lost eternity the thief who did believe, for that man’s salvation was in the divine purpose. And in our time also, nothing can prevent the salvation of those whom the Lord wills to save. They may go far astray from what is right; they may oppose the truth; they may mock; they may do great wickedness; the devil may have a powerful hold over them. But the

authority of the risen Christ and the power of the Holy Spirit are such that everyone whom the Father gave to the Son in the everlasting covenant will most certainly be saved; Christ's word is sure: "All that the Father giveth Me shall come to Me" – spiritually and savingly.

Did the centurion in charge of the soldiers at the cross so come to Christ? He and those that were with him made a remarkable confession after they saw the earthquake. They said: "Truly this was the Son of God" (Matt 27:54). Was this a merely-intellectual conviction forced on them by the terrifying circumstances in which they found themselves? Or was this a believing reaction of the same kind as was divinely wrought in the heart and mind of the saved thief? And the great fear they experienced, does it describe the holy response of a renewed heart to the law of God? Perhaps we cannot tell, for Christ Himself warned: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven" (Matt 7:21); there is more to true religion than using appropriate words. But Luke's description of the centurion's response is encouraging: "*He glorified God*, saying, Certainly this was a righteous man" (23:47).

There was one final group about the cross whom we shall notice: the women. And when we read of "Mary Magdalene, and the other Mary, sitting over against the sepulchre", we are not to think of them as uninvolved in what had happened. They were sincere believers; when even the disciples forsook their Master and fled, they did not. Certainly their respect for God's law kept them away from the grave on the Sabbath, but early the next day they returned to the sepulchre where the Saviour had been buried. And they had their reward. The angel told them: "Fear not ye: for I know that ye seek Jesus, which was crucified" (Matt 28:5). They had come to where the Saviour was to be found, and they obtained a manifest blessing.

Many another has come in search of Christ, not to the grave, for it is now empty, but where they had good reason to believe they might meet Him – to the Scriptures, for instance, to the preaching of the gospel and the throne of grace. There they have received an encouraging message from God Himself, through these means of grace, assuring them that they need not fear. Because of the evidence of grace the Most High sees in their hearts – that they go on seeking the One who, as Peter had confessed, has "the words of eternal life" – He assures them that He will never leave them. "We believe and are sure", Peter had gone on to say, "that Thou art that Christ, the Son of the living God" (John 6:69). That was the sincere expression of Peter's regenerated heart. So, whatever weakness he showed before Christ was crucified, Peter soon rejoined the women in following the One who, he was more convinced than ever, is the Son of God. And to us also the Saviour says, "Follow Me".

None but Jesus (2)¹

A Sermon by *C H Spurgeon*

John 3:18. *He that believeth on Him is not condemned.*

4. **The warrant of faith**, or why a sinner dares to trust in Christ. Is it not imprudent for any man to trust Christ to save him, and especially when he has no good thing whatever? Is it not an arrogant presumption for any man to trust Christ? No, it is not. It is a grand work of God the Holy Spirit for a man to turn away from all his sins, and to believe and set to his seal that God is true, and believe in the virtue of the blood of Jesus.

But why does anyone dare to believe in Christ, I will ask you now. “Well,” says one man, “I summoned faith to believe in Christ because I did feel there was a work of the Spirit in me.” You do not believe in Christ at all. “Well,” says another, “I thought that I had a right to believe in Christ, because I felt somewhat.” You did not have any right to believe in Christ at all on such a warrant as that. What then is a man’s warrant for believing in Christ? Here it is: Christ tells him to do it; that is his warrant. Christ’s word is the warrant of the sinner for believing in Christ – not what he feels, or what he is, or what he is not, but that Christ has told him to do it. The gospel runs thus: “Believe on the Lord Jesus Christ, and thou shalt be saved”; “He that believeth not shall be damned.”

Faith in Christ then is a commanded duty as well as a blessed privilege. And what a mercy that it is a duty, because there never can be any question but that a man has a right to do his duty. Now on the ground that God commands me to believe, I have a right to believe, be I who I may. The gospel is sent to every creature. Well, I belong to that tribe; I am one of the every creatures. And that gospel commands me to believe, and I do it. I cannot have done wrong in doing it, for I was commanded to do so. I cannot be wrong in obeying a command of God. Now it is a command of God, given to every creature, that he should believe on Jesus Christ, whom God hath sent. This is your warrant, sinner, and a blessed warrant it is, for it is one which hell cannot gainsay, and which heaven cannot withdraw. You need not be looking within to seek the misty warrants of your experience. You need not be looking to your works and to your feelings to get some dull and insufficient warrants for your confidence in Christ. You may believe Christ because He tells you to do so. That is a sure ground to stand on, one which admits of no doubts.

¹The second part of a sermon reprinted, with slight editing, from *The King’s Highway*. The main points in the first section were (1) the object of faith, (2) the reason of faith, (3) the ground of faith.

Sinner, you cannot be lost by trusting Christ, but you will be lost if you do not trust Him – yes, and lost for *not* trusting Him. I put it boldly now: Sinner, not only may you come, but I plead with you, do not defy the wrath of God by refusing to come. The gate of mercy stands wide open; why will you not come? Why will you not? Why be so proud? Why will you still refuse His voice and perish in your sins? Mark, if you perish, any one of you, your blood lies not at God's door, nor Christ's door, but at your own. He can say of you, "Ye will not come unto Me that ye might have life". O poor trembler, if you are willing to come, there is nothing in God's Word to keep you from coming. But there are both threatenings to drive you and power to draw you.

Still I hear you say, "I may not trust Christ". You may, I say, for every creature under heaven is commanded to do it, and what you are commanded to do, you may do. "Ah! well," says one, "still I do not feel that I may." There you are again; you say you will not do what God tells you, because of some stupid feelings of your own. You are not told to trust Christ because you feel anything, but simply because you are a sinner. Now, you know you are a sinner. "I am," says one, "and that is my sorrow." Why your sorrow? That is some sign that you do feel. "Yes," says someone, "but I do not feel enough, and that is why I sorrow. I do not feel as I should." Well, suppose you do feel, or suppose you do not, you are a sinner, and "this is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners".

"O but I am such an old sinner; I have been 60 years in sin." Where is it written that after 60 you cannot be saved? Christ could save you at 100 – yes, if you were a Methuselah in guilt. "The blood of Jesus Christ His Son cleanseth us from all sin." "Whosoever will, let him take the water of life freely." "He is able to save them to the uttermost that come unto God by Him" (Heb 7:25). "Yes," says someone, "but I have been a drunkard, a swearer, or lascivious, or profane." Then you are a sinner, you have not gone further than the uttermost, and He is able to save you still. "Yes," says another, "but you do not know how my guilt has been aggravated." That only proves you to be a sinner and that you are commanded to trust Christ and be saved. "Yes," cries yet another, "but you do not know how often I have rejected Christ." Yes, but that only makes you the more a sinner. "You do not know how hard my heart is." Just so, but that only proves you to be a sinner, and still proves you to be the sort of person whom Christ came to save.

"O but I do not have any good thing. If I had, you know, I should have something to encourage me." The fact that you do not have any good thing just proves to me that you are the man I am sent to preach to. Christ came to

save that which was lost, and all you have said only proves that you are lost, and therefore He came to save sinners like you. Do trust Him; do trust Him. "But if I am saved," says one, "I shall be the biggest sinner that ever was saved." Then the greater music in heaven when you get there; the more glory to Christ, for the bigger the sinner, the more honour to Christ when at last he shall be brought home. "Yes, but my sin has abounded." His grace shall much more abound. "But my sin has reached even to heaven." Yes, but His mercy reaches above the heavens. "O but my guilt is as broad as the world." Yes, but His righteousness is broader than a thousand worlds. "Yes, but my sin is scarlet." But His blood is more scarlet than your sins, and can wash the scarlet out by a richer scarlet.

"Yes, but I deserve to be lost, and death and hell cry for my damnation." Yes, and so they may, but the blood of Jesus Christ can cry louder than either death or hell; and it cries today, "Father, let the sinner live". O I wish I could get this thought out of my mouth and get it into your heads, that when God saves you, it is not because of anything in you; it is because of something in Himself. God's love has no reason except in His own bowels; God's reason for pardoning a sinner is found in His own heart, and not in the sinner. And there is as much reason in you why you should be saved as why another should be saved, namely, no reason at all. There is no reason in you why He should have mercy on you, but no reason is needed, for the reason lies in God and in God alone.

5. **The result of faith**, or how it speeds when it comes to Christ. The text says, "He that believeth is not condemned". There is a man there who has just this moment believed; he is not condemned. But he has been 50 years in sin and has plunged into all manner of vice; his sins, which are many, are all forgiven him. He stands in the sight of God now as innocent as though he had never sinned. Such is the power of Jesus' blood that "he that believeth is not condemned". Does this relate to what is to happen at the Day of Judgment? I ask you to look at the text, and you will find it does not say, "He that believeth shall not be condemned", but he *is* not; he is not *now*. And if he is not now, then it follows that he never shall be, for having believed in Christ, that promise still stands: "He that believeth is not condemned".

I believe today I am not condemned; in 50 years' time that promise will be just the same: "He that believeth is not condemned". So the moment a man puts his trust in Christ, he is freed from all condemnation – past, present and to come. And from that day he stands in God's sight as though he were without spot or wrinkle or any such thing.

"But he sins", you say. He does indeed, but his sins are not laid to his charge. They were laid to the charge of Christ of old, and God can

never charge the offence on two – first on Christ, and then on the sinner. “Yes, but he often falls into sin.” That may be possible; though if the Spirit of God is in him, he does not sin as he was wont to do. He sins by reason of infirmity, not by reason of his love to sin, for now he hates it. But mark, you shall put it in your own way if you will, and I will answer, “Yes, but though he sin, he is no longer guilty in the sight of God, for all his guilt has been taken from him and put on Christ – positively, literally and actually lifted off him and put upon Jesus Christ”.

Do you see the Children of Israel? There is a scapegoat brought out; the high priest confesses the sin of the people over the scapegoat’s head. The sin is all gone from the people, and laid upon the scapegoat. Away goes the scapegoat into the wilderness. Is there any sin left on the people? If there is, then the scapegoat has not carried it away – because it cannot be here and there too. It cannot be carried away and left behind too. “No,” you say, “Scripture says the scapegoat carried away the sin; there was none left on the people when the scapegoat had taken away the sin.” And so, when by faith we put our hand upon the head of Christ, does Christ take away our sin, or does He not? If He does not, then it is of no use for us to believe in Him; but if He does really take away our sin, then our sin cannot be on Him and on us too. If it is on Christ, we are free, clear, accepted, justified. And this is the true doctrine of justification by faith. As soon as a man believes in Christ Jesus, his sins are gone from him, and gone away for ever. They are blotted out now.

What if a man had owed £100? If he has a receipt for it, he is free; the debt is blotted out; an erasure is made in the book, and the debt is gone. Though a man may commit sin, yet as the debt was paid even before it was acquired, he is no more a debtor to the law of God. Does Scripture not say that God has cast His people’s sins into the depths of the sea. Now, if they are in the depths of the sea, they cannot be on His people too. Blessed be His name, in the day when He casts our sins into the depths of the sea. He views us as pure in His sight, and we stand accepted in the Beloved. Then He says, “As far as the east is from the west, so far hath He removed our transgressions from us” (Ps 103:12). They cannot be removed and be here still.

If you believe in Christ, you are no longer a sinner in the sight of God; you are accepted as though you were perfect, as though you had kept the law – for Christ has kept it, and His righteousness is yours. You have broken the law, but your sin is His, and He has been punished for it. Do not mistake yourselves any longer; you are no more what you were. When you believe, you stand in Christ’s stead, even as Christ of old stood in your stead. The transformation is complete; the exchange is positive and eternal. They who

believe in Jesus are as much accepted of God the Father as even His Eternal Son is accepted. And they that do not believe, let them do what they will, they shall but go about to work out their own righteousness; but they abide under the law, and they shall still be under the curse.

Now, you who believe in Jesus, walk up and down the earth in the glory of this great truth. You are sinners in yourselves, but you are washed in the blood of Christ. David says, “Wash me, and I shall be whiter than snow” (Ps 51:7). You have lately seen the snow come down. How clear! How white! What could be whiter? Why, the Christian is whiter than that. You say, “He is black”. I know he is as black as anyone – as black as hell – but the blood-drop falls on him, and he is as white – “whiter than snow”. The next time you see the snow-white crystals falling from heaven, look on them and say, “Though I must confess within myself that I am unworthy and unclean, yet, believing in Christ, He has given me His righteousness so completely that I am even whiter than the snow as it descends from the treasury of God. “O for faith to lay hold on this. O for an overpowering faith that shall get the victory over doubts and fears, and make us enjoy the liberty wherewith Christ makes men free.

Fully absolved, by grace you shall be found at last with all sin’s tremendous curse and blame taken away, but not because of anything you have done. I pray you do all you can for Christ out of gratitude, but do not rest there even when you have done all. Rest still in the substitution and the sacrifice. And when conscience awakens, you can tell it that Christ was, for you, all that you ought to have been – that He has suffered all your penalty; and now neither mercy nor justice can smite you, since justice has clasped hands with mercy in a firm decree to save that man whose faith is in the cross of Christ.

The Theology of Missions (2)¹

Rev J MacLeod

3. **The appointment of ambassadors to proclaim reconciliation in God’s name.** The Lord’s promise: “Lo, I am with you always [all the days], even unto the end of the world”, implies that the Apostles were to be succeeded by others who would faithfully teach and preach all that He had commanded. “This doctrine of the kingdom shall be preached . . . unto all nations,” He said, “and then shall the end come.” Since the canon of Scripture

¹The second and final section of a paper given at the Theological Conference in December 2006. The first part of a paper appeared last month and dealt with two points: (1.) The institution of the ministry of reconciliation; (2.) The provision of the Word of reconciliation.

is complete and the ordinances of the Church have now been settled until Christ comes, men called to preach the gospel must not expect to be set apart by an audible voice or a vision or by any of these signs which followed the calling of the Apostles. A call to this work is, however, necessary. Of the great Head of the Church, Paul wrote: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers". Such pastors and teachers do not have the authority and infallibility that the Apostles had, but the substance of the commission and the work are the same. John saw the seven stars in the hand of Him whose "countenance was as the sun shineth in his strength".

"Be sure you be ministers of Christ's making," Thomas Manton wrote long ago. "There can be," he continued, "no true calling unless you see God in it as well as man. . . . God calleth us when He maketh us able and willing; the inclination and the ability are from God. . . . If men will be willing, but not fit, they are not called of God; or if fit, yet not willing, they have not warrant enough to undergo the difficulty; much more those that are neither fit nor willing, but only thrust themselves upon the office by the carnal importunities of friends, or corrupt aims at honour and secular advantage. . . . None are more apt to be led aside into errors, and those of the grossest nature, than those that venture upon this office without a call." Paul, having been set apart as Christ's chosen vessel was to bear His name before the Gentiles and kings and the children of Israel. His missionary call was clear: "I will send thee far hence unto the Gentiles". A dispensation or stewardship of the gospel was committed to him and, as a steward, he was to be faithful to that trust. "Necessity is laid upon me," he wrote to the Corinthians, "yea, woe is unto me, if I preach not the gospel."

Such as would follow in the footsteps of Paul are not only to be "stewards of the mysteries of God", but also heralds and ambassadors. When he makes the assertion, "We preach Christ crucified", the Greek verb he uses is *kerusso*, "which denotes the herald's appointed activity of blazoning abroad what he had been told to make known. . . . His royal Master had given him a message to proclaim; his whole business, therefore, was to deliver that message with exact and studious faithfulness, adding nothing, altering nothing, and omitting nothing." An ambassador is the authorised representative of a sovereign, and they who are Christ's ambassadors are, as Manton expresses it, "sent from the greatest monarch that ever was, the King of kings and Lord of Lords; and they are sent to miserable and wretched men, to rebels to the crown of heaven; and their message is not to announce war, but to propose terms of friendship, to tell you that God is willing to be reconciled to His creatures, to be at peace with them. O how beautiful

upon the mountains should their feet be that publish such glad tidings.”

There is no doubt that our King, in choosing His heralds and ambassadors, bears in mind that He is sending them into a hostile world and has undertaken to be present with them. In the face of opposition and difficulties they are under the obligation of continuing to discharge the duties laid upon them. This is particularly the case when men are sent into places where the gospel has been unknown and the god of this world does his utmost, using every weapon in his armoury, to prevent his kingdom sustaining damage. If we trace the footsteps of Paul, in all the perils and dangers and sufferings to which he was exposed in the path of duty, we will see how subtle and malicious a foe Satan is in situations where his total lordship of men comes under threat. Missionaries such as Henry Martyn, David Brainerd and John G Paton showed their mettle when found in circumstances where their very lives were in jeopardy. With a levelled spear pointed at his head, the thought that occupied Paton’s mind was that he was immortal until his work was done.

4. Divine sovereignty and human responsibility in regard to reconciliation.

As the appointment and sending forth of heralds or ambassadors is entirely at the disposal of the Most High, so is the degree to which they are successful in persuading sinners to be reconciled to God. Paul’s planting and Apollos’s watering in Corinth would have been to no avail had it not pleased God to give the increase. In this connection, the commentator A R Fausset notes: “Ministers are nothing, and God is all in all; yet God works by instruments, and promises the Spirit in the faithful use of means. This is the dispensation of the Spirit; ours is the ministry of the Spirit.” In other words, divine sovereignty and human responsibility stand together. We know that as many as are ordained unto eternal life will believe, that all chosen in Christ from the foundation of the world will finally be presented holy and without blame before Him, but we also know that God has appointed the means by which this is to be achieved.

We are workers together with Him, Paul asserted, as he attended to the duty of beseeching sinners not to receive the grace of God in vain. “We must realise,” J I Packer wrote, “that when God sends us to evangelise, He sends us to act as vital links in the chain of His purpose for the salvation of His elect. The fact that He has such a purpose, and that it is (so we believe) a sovereign purpose that cannot be thwarted, does not imply that, after all, our evangelising is not needed for its fulfilment. In our Lord’s parable, the way in which the wedding was furnished with guests was through the action of the king’s servants, who went out as they were bidden into the highways and invited in all whom they found there. Hearing the invitation, the passers-by came. It is in the same way, and through similar action by the servants of God,

that the elect come into the salvation that the Redeemer has won for them.”

On every hand and throughout this sinful world, men are perishing, unaware of the unspeakably awful fact that they are the children of wrath and as such are exposed to eternal death. Love to such perishing sinners ought to move us – whether they be near or far from us – to do all within our power to awaken them to a sense of their plight and to urge them to flee from the wrath to come. Regarding themselves as placed under this obligation, many missionaries left the shores of this country in the past having this in view, and they endured hardships untold as they sought, in the footsteps of the Apostle, to open the eyes of their fellow-creatures and to turn them from darkness to light and from the power of Satan to God.

Far from being insular and indisposed to think of the multitudes who were living and dying in heathen darkness, the founding fathers of the Free Presbyterian Church established, with limited means, mission stations in Africa. And they were not forgetful either of God’s ancient people the Jews. In this – in common with the true Christian church in every age – they were following the pattern established in Antioch when Paul and Barnabas were set apart by the church there to begin the evangelisation of the Gentile world. And they were following the example set by the Thessalonians who, when the gospel came to them, sounded out the Word of the Lord not only in Macedonia and Achaia but also in every place. The Church was then under instruction: “Enlarge the place of thy tent . . . for thou shalt break forth on the right hand and on the left . . . and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited”.

We are not any less under the obligation of doing all within our power to hasten the coming of His kingdom when we are assured that ahead of us is an outpouring of the Spirit of grace and of supplications which will issue in the fall of antichrist, the conversion of the Jews and the fullness of the Gentiles. “There will come a time,” Thomas Goodwin preached, “when the generality of mankind, both Jew and Gentile, shall come to Jesus Christ. He hath had but little takings of the world yet, but He will have before He hath done.”

William Jay was equally confident: “We also rejoice in hope. We have many and express assurances in the Scriptures, which cannot be broken, of the general, the universal spread and reign of Christianity, which are not yet accomplished. Nothing has yet taken place in the history of divine grace, wide enough in extent, durable enough in continuance, powerful enough in energy, blessed enough in enjoyment, magnificent enough in glory, to do anything like justice to these predictions and promises. Better days, therefore, are before us, notwithstanding the foreboding of many.”

In commenting on the words, “All nations whom Thou hast made shall

come and worship before Thee, O Lord; and shall glorify Thy name,” C H Spurgeon wrote, “Earth’s sun is to go down amid twofold night if some of our prophetic brethren are to be believed. Not so do we expect, but we look for a day when the dwellers in all lands shall learn righteousness, shall trust in the Saviour, shall worship Thee alone, O God, and ‘shall glorify Thy name’. The modern notion [of the earth continuing to grow worse and worse] has greatly dampened the zeal of the Church for missions and, the sooner it is shown to be unscriptural, the better for the cause of God. It neither consorts with prophecy, honours God, nor inspires the Church with ardour. Far hence be it driven.”

Some take the view that, since the elect are going to be saved in any case, there is no need for evangelisation or missionary work. God, it is true, is sovereign in grace, but that does not affect the genuineness of the gospel invitations, or the truth of the gospel promises. It still remains the case that “whosoever will” is invited to take of “the water of life freely.” Because secret things belong to the Lord our God, it would be impious and futile for any preacher to distinguish between the elect and non-elect in the company whom he addresses. Paul, “warning every man” and “teaching every man”, was not selective, and neither should any Christian minister or missionary worthy of the name. Sinners under the gospel, whatever their skin colour, must be made aware of the fact that, having heard of Him, they are inescapably under the obligation of believing in the Lord Jesus Christ and that failure to do so will issue in their everlasting destruction.

Man’s responsibility and obligation is expressed as follows by Charles Calder Mackintosh: “It is plain that, if any of us shall perish for ever, it is not through want of mercy in God, or through want of merit in Christ to save us, and it is not through want of the fullest, freest and most gratuitous tender of both to every soul that hears the gospel, that we perish, but it is through our own wilful and most criminal contempt of the mercy of God and the Saviour of a lost world”. It is in faithfully setting life and death before his hearers that Christ’s herald discharges his duty. “It is required in stewards, that a man be found faithful”; so that it would appear that faithfulness counts for more than success in seeing souls converted.

Missionaries like William Carey and Robert Moffat laboured for years on end without seeing one convert. After enduring many hardships, Moffat and his family were allowed to settle in a valley in Inyathi, in what is now Zimbabwe. “There,” Jean Nicolson tells us, “they suffered incredible hardships for over 20 years without a single convert.” Later, however, they had many fine Christians there. Success was not apparently Henry Martyn’s criterion: “If we labour,” he wrote in his diary, to the end of our days without

seeing one convert, it shall not be worse for us in time, and our reward is the same in eternity.”

Brainerd laboured on, in the face of adversity, fully believing that all who had been chosen to salvation would be saved. We are told that closely associated with his Calvinistic convictions was his belief that God had called him not to be successful but faithful. Accordingly, we find the following entry in his Diary: “I felt peace in my own soul and was satisfied that, if not one of the Indians should be profited by my preaching but should all be damned, yet I should be accepted and rewarded as faithful; for I am persuaded God enabled me to be so.”

John Kennedy of Dingwall¹

3. Some Who Benefited from His Preaching

Rev Neil M Ross

John Kennedy rejoiced in going forth with the good seed of the kingdom, but there were times when he was cast down because he felt himself to be an unprofitable servant. Although highly regarded by those who heard him even at the beginning of his ministry, he complained in his diary: “Little sense of the weight of the ministry and its awful responsibility. . . . Little or no impression of the shortness of time and the awful realities of eternity.” Another entry reads, “Preached in chains”, and yet another, “A gloomy evening, caused by it being brought home to my soul that I have been preaching what was unsuitable to the people of whom I must give an account”. On another occasion he wrote, “Lord have mercy. O the uncleanness of my lips! I knew not what I was doing. Lord, cast me not from Thy presence; be not silent at the voice of my cry.”

But such complaints were interspersed with an acknowledgement of answers to his prayers and of grace given for onerous duties. However, after 30 years of preaching the gospel he still had similar complaints. He wrote to a friend: “I was lately in Glasgow, Edinburgh and Dundee, preaching in connection with communion services and addressing public meetings. The addresses were failures, and the sermons were cold and dry. My soul and my service need each and together to be sprinkled with the precious blood that cleanseth (O precious words!) from all sin.” However, someone wrote to him afterwards: “I desire to bless God for having heard you last time you were in

¹From the Introduction to *Dr John Kennedy of Dingwall – Sermon Notes 1859-1856*, used by kind permission of the publishers, the James Begg Society. The introduction examines Kennedy as a preacher; Part 2 referred to some of his leading characteristics.

Dundee. Your sermon on the electing love of God was a seasonable message to my soul, clearing difficulties and confirming me in the truth. May the Holy Spirit continue to accompany and bless your labours”.²

There were many people who could and did testify that they had benefited greatly from his preaching. Auld said of his labours, “There is good reason to believe that they were blessed by the Head of the Church for the calling and converting of not a few. And one abounding result there need be no hesitation in pronouncing upon – how largely his ministry was owned as the means of enlightening, instructing and encouraging the hearts of thousands of the followers of Christ throughout the wide North. Many of these rose up and called him blessed. We venture to affirm that there were few living Christians in the northern counties of Scotland who were not in their day indebted to Mr Kennedy for the reviving and strengthening of their spiritual life.”³

David Budge, a prominent Caithness Christian wrote, “Mr Kennedy above others is a means of warming my cold heart and reviving something of the love of days gone by”.⁴ An old elder, Angus Gray of Lairg, recorded that some time after his conversion he heard Dr Kennedy preach in Creich. “He spoke of the love of Christ, and so described my case that I was drunk with joy, and when I came out of the church I might as well have been in a foreign land for all I knew where I was. . . . It was the greatest day I ever had in the world.”⁵ Someone from Skye went to a Stornoway communion and heard Kennedy preach with much freedom, “but on Sabbath, while preaching the action sermon from Song 5:10 [‘My beloved is white and ruddy, the chiefest among ten thousand.’] he had extraordinary liberty. . . . The manifestations I had that day of the glorious majesty, worthiness and suitableness of the Lord Jesus Christ in all His mediatorial offices I never experienced before nor indeed to the same extent since. I can never forget it.”⁶

A young man, who later became a minister of the gospel, recorded that he feared his conversion was false because of what he perceived to be his lack of spiritual-mindedness and conformity to Christ. He had occasion to hear John Kennedy preach on Isaiah 55:1, “Ho, everyone that thirsteth, come ye to the waters . . .”. He began, said the man, “by opening up the free and wide invitation of the gospel to all classes of sinners; and I felt that though he was a most attractive speaker, and I could not help listening to every word he said, yet it was not the *proclamation* of the gospel I was in quest of, but how to get the gospel to *influence* my heart and life. At length . . . he

²*Life of John Kennedy, DD*, fifth edition, p 171.

³*Life*, p 74.

⁴*Life*, p 147.

⁵*The Free Presbyterian Magazine*, vol 8, p 118.

⁶*Life*, p 113.

said, ‘But there is one here today who says, “You have not mentioned my thirst yet; my thirst is for *holiness*, for such a knowledge of Christ as would subdue sin in me and weaken my heart-corruption”’.

“This arrested me, and I listened as if I were the person spoken to when he added, ‘My dear, dear friend, if *that is* your case – if you do thirst for Christ in order to the crucifixion of all sin within you, and in order to your becoming conformed to His holy image – let me tell you, in His name, you shall yet be as free of sin as if you had never known it; yea, you shall yet be satisfied with the fellowship of Christ and with likeness to Him throughout the endless ages of eternity.’ The glowing fervour, yet deep solemnity, with which he uttered those words quite overcame me, and as he went on to prove the *truth of* what he had stated, *my* enjoyment was such, that it was as a begun heaven. He exhibited Christ as the living waters to which the text invited, not only as by His atoning death satisfying the sinner’s thirst for peace with God, but as also in His risen life procuring the outflow of the Holy Spirit to dwell in the hearts of those who responded to the call, and then traced up all to the fountain of God’s sovereign grace, given in Christ Jesus before the world began. Often since then have sin, Satan and the world got the upper hand in my soul, yet, remembering that day’s message, I have sought to look again to God’s holy temple for the *renewing* grace of Christ, grace treasured up in Christ for the chief of sinners.”⁷

Others of the Lord’s people, who were becoming disheartened by a decline in the standard of the Christian ministry, were greatly encouraged under his preaching. For example, Rev Neil Cameron of Glasgow wrote that Duncan Crawford, an elder in Oban, was in his younger days quite cast down spiritually as he thought of the unsatisfactory ministers and probationers who supplied his then-vacant congregation. Learning that Dr Kennedy was to preach in Greenock, he decided to go to hear him. “I went to Greenock and heard Dr Kennedy,” he stated, “and as another said, ‘whether in the body or out of the body I cannot tell’. From that day the gospel ministry was lifted for me out of the mud, and remained ever since what it ought to be in every Christian man’s estimation.”⁸

Others testified to how, under his preaching, they were either awakened to their guilt as sinners, or were brought to close in with the Saviour, or both. One man, who later became a missionary overseas, stated, “I went to Dingwall on a Communion Sabbath, and was arrested by the closing address of the service. The words that stuck to me were these: ‘The soul of man is a most wonderful thing in its undying state; it resembles a deep silent pool of water

⁷*Life*, pp 104-5.

⁸*Ministers and Men of the Free Presbyterian Church*, p 120.

into which one might throw a stone; to all appearance the stone has gone out of existence, but it is still lying hidden at the bottom of the pool – and so in the heart of a sinner does the Word of God remain powerless, until the time appointed of the Father, when the Spirit comes with quickening power, to make it bring forth fruit to His glory in that very heart, it may be even on a bed of death. As surely, also, does the Word of God revive in the soul of the sinner continuing to despise it, bearing witness in his conscience against him through the ages of eternity in everlasting damnation.’

“The exceeding sinfulness of my own sin oppressed me, and the next Sabbath day found me on my way to Dingwall Free Church. During my long walk of 15 miles, whilst saying, ‘Be merciful to me a sinner’, I could not name the name of God. When the service was almost finished, and I feared that I was to hear nothing that would reach my soul, in concluding Mr Kennedy was led to say, ‘There is one listening to me, and his feeling is that he has no right to name the name of God in the prayer of the publican, and that he has nothing but the groaning arising from corruption; but I tell you that such groaning in sorrow for sin is sweet music in the ears of God’. Then, as one said, ‘He showed me all my heart’, and into its bleeding wound he poured the oil of consolation. For ten years I walked 15 miles to church, but the fatigue and time appeared small and short while my soul was fed and refreshed by the living Word.”⁹

Another man, George Campbell, a Glasgow elder, when first awakened to his sinfulness and guilt before God, engaged earnestly in various religious duties, but felt himself become worse and worse. He began to fear he was an outcast for ever. He attended a communion season in Inverness at which Dr Kennedy was assisting, but got no relief under sermon after sermon. On Monday, Dr Kennedy preached with great power on Psalm 45:10,11, endeavouring to win sin-convicted souls to Christ. He made the striking remark that Christ accepts “the devil’s leavings”, and then quoted the Apostle’s words, “Ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father”. The chains of bondage and despair then fell off George Campbell’s soul and he was led into hope and liberty.¹⁰

Then there was the woman in John Kennedy’s own congregation who was notorious in Dingwall for her wicked tongue. Under her minister’s preaching she was quickened into newness of life and was “transformed into a dove”. She lived a consistent Christian life for many years after that. Her children likewise were brought to faith in Christ under his preaching.¹¹

⁹*Life*, pp 106-7.

¹⁰*The Free Presbyterian Magazine*, vol 8, p 372.

¹¹*Life*, p 113.

Christ's Baptism and Its Testimony¹

3. The Father's Testimony

Hugh Martin

Consider now the Father's testimony. "And, lo, a voice from heaven, saying, This is My beloved Son, in whom I am well pleased". His Headship has now been signified and sealed. Shall the privileges of His Sonship be now placed in abeyance, or its evidence obscured? Having acknowledged Himself and been sealed as our Head, in the sacrament of baptism and by the Spirit, shall the Father hesitate henceforth to own Him as His Son?

This is not a superfluous question. While the Sonship is eternal – a necessary relation in the Godhead, and not a result of the Messiahship – it is well to consider the relation in which the Messiahship and the Sonship stand to one another. And the baptism at Jordan assists in the investigation.

Clearly Christ's assumption of the Messiahship did not necessarily, or apart from sovereign covenant appointment, involve His Sonship. A divine person He must evidently be; His Godhead is manifestly necessary for His Messiahship. To speak reverently, the resources of His Godhead cannot be dispensed with when He would become the Head and Saviour of His body.

But is the same thing as obvious concerning His Sonship? Might He not, as second Person in the Godhead, accept this covenant relation without being in any way understood to involve in it His relationships, privileges and resources as the Son? The heir of the British throne, for instance, might accept an office and fitly discharge all the duties it entails, without committing on that office the prerogatives and powers that may belong to him as Prince of Wales. Let the humble comparison – where all comparisons must necessarily be very humble – be followed out. Might not the Word have been made flesh without His Sonship being brought forward, or specially revealed, or attested, or drawn upon, or made to yield any aids of grace, love and glory in the work given Him to do?

We know indeed that the Word was made flesh and dwelt among us, even as we beheld His glory most particularly as the glory of the Only-begotten of the Father. But this is of special sovereign appointment and grace. And all Scripture shows that, in the infinite riches of the grace of God, the Sonship

¹This is a further, slightly-edited, extract from *The Abiding Presence*, which has as its theme Christ's words at the end of Matthew's Gospel: "Lo, I am with you alway, even unto the end of the world". Previous sections, the second of which appeared last month, dealt with the significance of Christ's baptism. He described it as "a sign and seal of His engraving of the Church unto Himself". Readers should note that the author is particularly addressing believers in this piece.

of the eternal Word has been, in all the strength and depth of its relation and resources, involved in the office and work of the Messiahship.

Hence the Sonship is specially and, one might almost say, solicitously attested at various stages of that work. The eternal Sonship of the Mediator is again and again made to shine forth from behind all obscuring veils, and to shine up from beneath all depressing burdens.

Thus, for instance, at His birth. When He assumed the likeness of sinful flesh, being made of a woman, made of no reputation, being found in fashion as a man and in the form of a servant, it was not merely declared from heaven that He who appeared in this lowly estate was God, but the special glory of His divine Sonship was asserted. His Sonship is not disallowed, held in abeyance, or obscured in His incarnation.

The annunciation to the Virgin contains this express clause: "That holy thing that shall be born of thee shall be called the Son of God" (Luke 1:35). Without prejudice to His being the Son of God, He becomes the Son of man. His Messiahship, as Son of man, shall be replete with all His fulness of grace and truth, with all His unsearchable riches of love and interest, of acceptability and prevailing advocacy with the Father, and with all His glory as the Only-begotten of the Father. This is expressly testified concerning Him at His birth.

But He is one with us, not only by His birth, not only in respect of a common nature, but also by baptism, or engrafting, into one body with us. Perhaps union so close as this may cloud the evidence or conceal the glory or, for a time, place in abeyance the claims and powers of His Sonship. Identified as He now is with countless myriads of the guilty, how can we expect that the Father should be forward to own Him as a Son? To acknowledge His Sonship at such a time would seem quite equivalent to extending it to all whom He has baptized and united into Himself.

For the Christ now, after His baptism, must be regarded as including more than the Christ at the incarnation. He must be understood and acknowledged now – especially if acknowledged in obvious reference to His baptism – as not merely the individual Jesus in His own single person as the Head, but as the whole body mystical. For now it may be said, "As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ" (1 Cor 12:12). Clearly it is so now, formally and confessedly, by the baptism of the living Head. Into His one body the members are all baptized by the Spirit, and into union with them all in one has the Head Himself been baptized. The whole body is therefore recognized by the Spirit, and sealed by baptism, as one in Christ.

But the infinitely gracious design of the Father is exactly to extend this

Sonship to all the body, in so far as it can be extended. He means to testify that “He hath predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved” (Eph 1:5,6). He means emphatically to tell us that as many as receive Him, to them He will give “power to become the sons of God” (John 1:12). He means to give us full assurance that, in His sight, the eternal Sonship – though in a sense obscured by the burden the Son has now taken upon Himself in our guilty persons, with all our sin and curse – abides still a relationship of such delight, love and infinite well-pleasingness as outweighs all the displeasing efficacy of that sin that now lies upon Him.

He who is now baptized of water and of the Spirit is baptized with His own atoning blood, an offering and a sacrifice of a sweet-smelling savour for sinners. Then, says the Father, the love wherewith I have loved Him shall be in them also (John 17:26); for now that He is baptized into acknowledged union with them, sealing that union with My own Spirit, I now also – with express reference to that oneness thus attested – bear witness that “this is My beloved Son, in whom I am well pleased”.

Obituary

Mrs Grace M MacLean

Grace Margaret MacLean was born in the year 1926. Her father John MacQueen was highly respected in educational circles in the Inverness area and was headmaster in Beaulieu. When he was appointed headmaster in Merkinch School in Inverness in 1938, the family moved to that town. Her Mother, Helen Campbell, was a professing Christian whose obituary appeared in the *Free Presbyterian Magazine* in 1956. Grace was their only daughter. There were two sons, Hugh and Sandy.

Over a period of years the family experienced the pain of bereavement. Sandy, who was a civil engineer engaged in construction work in Persia, was killed instantly when a load of concrete fell on him. He was only 33. Approximately six months later, Grace’s father dropped dead suddenly. In 1979 her other brother, Hugh, who was a chartered accountant and a director in India of Singers, the sewing machine company, was found dead in his hotel room in Singapore as a result of a heart attack. Although Grace was, no doubt, deeply affected by these sad and solemn events, she manifested a submissive spirit to the will of God.

In 1946 Grace left home to embark on a nursing career in Edinburgh

Royal Infirmary. After five years she moved back to Inverness to be near her mother, who had contracted a serious illness. She obtained a post in the Royal Northern Infirmary and, as would be expected, faithfully and lovingly helped to nurse her mother until her death.

It was after her return to Inverness that Grace came under soul concern. After a time of spiritual darkness, she obtained the glorious liberty of the gospel when the Holy Spirit effectually applied to her soul the words: "Believe on the Lord Jesus Christ, and thou shalt be saved". This deliverance took place in the privacy of her bedroom. She became a communicant in the Free Presbyterian Congregation in Inverness in June 1953. Shortly after making a public profession she suffered a very severe temptation which spoiled all the services of each communion season she attended. This temptation arose from the fear that she was not receiving the benefit she was expecting to receive at the Lord's Table. In the mercy of the One to whom she was looking for deliverance she attended a Daviot communion. The text at the Monday service was Luke 22:28, "Ye are they which have continued with Me in My temptations". Although the preacher did not know Grace or the nature of her temptation at the time, he was led to deal with the matter of temptation in the sermon. Grace mercifully obtained such a deliverance from her particular temptation that she was never troubled by it again.

In the providence of God the minister who preached this sermon was to become Grace's husband. He was Rev Donald MacLean, minister of the Free Presbyterian Congregation in Portree. Some time later, the marriage took place in Inverness Free Presbyterian church, on 8 November 1955, and Grace moved into the Portree manse. The congregation soon took Grace to its heart and she herself felt very much at home with the godly men and women who warmly welcomed her into their fellowship.

During their stay in Portree three children were added to the MacLean family: Donald John, Murdo and Helen. In 1960 Mr MacLean was translated to the St Jude's congregation in Glasgow and a notable ministry continued there, in the good providence of God, until his retiral in the year 2000. In 1961 Rachel, the fourth member of the family, was born. During her time in Glasgow, Mrs MacLean endeared herself to the congregation and showed herself to be, in every respect, an exemplary lady of the manse.

To the young people who attended the minister's meeting for study of the *Westminster Confession of Faith* and other biblical themes, Grace showed hospitality and took a special interest in them from a spiritual as well as from a temporal point of view. Her hospitality extended to students from all parts of the country who were studying in universities and colleges and many of them subsequently expressed their deep appreciation, not only for the

hospitality received between services on a Sabbath afternoon, but also for appropriate advice of a spiritual nature.

Rev Donald MacLean was for many years the Church Tutor in Systematic Theology and Apologetics, and while classes were held in the manse Mrs MacLean welcomed divinity students from Scotland and abroad and showed them hospitality. Many ministers, past and present, have expressed their enduring sense of gratitude for the kindness they received from her. It is no exaggeration to say that the older ladies in the congregation loved Mrs MacLean, who used to visit them regularly and take them for trips in her car while she was able to drive. She sometimes took a number of them to lunch on special occasions. This was all done unobtrusively and is only known because of the enthusiasm of those who received her kindness in expressing to others their appreciation.

The Glasgow manse in Kingsborough Gardens was a large town house and provided an open door for visitors from Australia, New Zealand, Africa and Canada. It would be impossible to list those from these countries whom Mrs MacLean welcomed over the years. As long as she was able, she extended hospitality to many at communion times, but the time came when she had to have hip replacements and for the last 20 years of her life she was the victim of severe pain – pain which she endured with Christian fortitude. In the autumn of 2006 she had a fall at home and required another hip operation. The operation itself was successful but serious bleeding ensued and she was not expected to recover, but the Lord's time to take her to Himself had not yet come. She told a visitor that the doctors had informed her that they had almost lost her the night before. And then she said, with a beautiful smile of resignation, "I knew nothing about it, but *He* knew". Clearly the thought that the Father of mercies knew her situation was a great comfort to her.

This period in her life was a time of severe trial when she suffered intense pain but a time when she experienced the comfort of the presence of the great Intercessor Himself. She told her son Donald John that, at this time, the fear of death was completely taken from her and that she was quite content to depart and to be with Christ. It was not to be. The prayers of her devoted husband and family, and of many in the congregation, were answered and she was able to return home. She was still suffering great pain and was admitted to hospital several times during 2006.

In the spring of 2007 Grace and her husband were offered a room in Ballifeary, the Church's care home in Inverness. No doubt it was with considerable sadness that they contemplated leaving St Jude's, which they loved so much. But they recognised that it was no coincidence that this

provision had been made for them at such a time of need and many prayers of gratitude to the Most High were offered up outwith the family by members of St Jude's and by others throughout the wider church.

Both Mrs MacLean and her husband were full of praise for the high standard of care they experienced from a devoted staff. And members of staff were deeply impressed with the Christian spirit which Mrs MacLean, in spite of incessant pain, was enabled to display. Grace was an outstanding witness of the power of the gospel of Christ in the life of His people. Like Phoebe of old she was a succourer of many. Even when she was in pain she visited the sick. The present writer remembers seeing her in a Glasgow hospital over 20 years ago. It emerged, in the course of conversation, that she had visited four other hospitals that day. Although she did not mention it, it was evident to us that, even so long ago, she was suffering pain.

Mrs MacLean was regarded by all who knew her as all a minister's wife should be. She was the soul of discretion and was, doubtless, a great strength to her husband during his ministry in Portree and Glasgow, his many years as a Tutor and his many other duties in connection with the Church of Christ among us. Her Christian character was shown in the loving care she extended to her mother-in-law over a period of 13 years. Mrs MacLean senior had taken a stroke and required, more or less, constant attention.

Grace was a shining example of a God-fearing Christian lady. We came to love her and to esteem her highly and could not but wonder at the patience she manifested while suffering such intense pain.

On the first Sabbath of March 2008 Grace was admitted to hospital, where a haemorrhage into the back of the brain was discovered. Over the next two weeks she became gradually weaker but responded in a measure while family worship was being conducted. On one occasion towards the end, one of her sons was singing psalms to her. When he thought that she was no longer aware, he stopped but his mother asked him to continue. On the morning of Saturday, 15 March 2008, in the presence of all her family, Grace was called home to participate in the rest which remains for the people of God, to be with Christ which is far better.

During her exemplary Christian life we believe she desired to be like Christ and ultimately to be with Him – a desire encapsulated in these precious words of the Apostle John, “We know that, when He shall appear, we shall be like Him; for we shall see Him as He is”. The large numbers who gathered at the worship in the Inverness church and at the burial in Linn cemetery in Glasgow bore eloquent testimony to the esteem in which Mrs Grace MacLean was held. She will not soon be forgotten. There was a fragrance about her which reflected the genuineness of her Christian profession.

To her devoted husband and her caring family, Donald John, Murdo, Helen and Rachel, we extend our deepest sympathy. *D R MacSween*

Book Review

Majesty in Misery, vol 2, *The Judgment Hall*, by C H Spurgeon, published by the Banner of Truth Trust, hardback, 311 pages, £14.50, available from F P Bookroom. This is the second of three books of sermons on the trial and death of Jesus, under the general title, *Majesty in Misery*. This volume deals with the events which occurred between Gethsemane and Calvary. Interestingly a sermon by Thomas Adams, the Puritan, on Matthew 27:51 bears the same title, “Majesty in Misery, or the Power of Christ even in Dying”. The following excerpt from Spurgeon’s introduction sets the scene and raises expectations which the sermons themselves do not disappoint:

“What a descent His love to us compelled Him to make! See how He fell to lift us from our fall! Do not also fail to remember that at the very time when they were thus mocking Him, He was still the Lord of all, and could have summoned twelve legions of angels to His rescue. There was majesty in His misery. . . . Remember these things, and you will gaze upon Him with enlightened eyes and tender hearts, and you will be able the more fully to enter into fellowship with Him in His griefs. Remember whence He came, and it will the more astound you that He should have stooped so low. Remember what He was, and it will be the more marvellous that He should become our substitute.”

This series of sermons reminds one of the Interpreter’s House in Bunyan’s *Pilgrim’s Progress*. Each successive scene of the Saviour’s suffering is faithfully depicted and commented on by a master of assemblies. The book is attractively produced and the print easy to read. Altogether a book worth having on a subject eminently worth pondering. *(Rev) J R Tallach*

Scottish General Assemblies

Church of Scotland

Rev Neil M Ross

The major concern of this year’s General Assembly of the Church of Scotland, says one report, “was a growing uncertainty about the future of the Kirk” due to a steadily-declining membership and a serious shortage of ministers. The report adds, “The fact that the Church itself is drawing

attention to numbers suggests it is genuinely worried about its future”.

The hoped-for improvement envisaged by the “Church Without Walls” initiative has not materialised. One of its aims is to bring the focus of the Church onto Christ, but its advertised activities indicate that its methods are governed by human ideas rather than by Christ’s teaching.

The Church determinedly continues with its ecumenical programme. Although ecumenists frequently quote Christ’s prayer, “That they also may be one in Us”, it cannot cover over the unbiblical policies of the Ecumenical Relations Committee nor the Church’s ecumenical activities which are against the mind of Christ, especially those which tend Romewards. The Church’s ongoing fraternising with Rome was illustrated by the invitation to a Roman Catholic bishop to attend the Assembly. Also, the Church’s Joint Commission on Doctrine with the Roman Catholic Church is to engage in dialogue with Romanists about “the approaching 450th anniversary of the Reformation in Scotland in 2010 when, it might be hoped, we shall acknowledge the developments and important changes in the relationship between the two Churches”. The Church of Scotland long ago ceased to hold that the papacy is the Antichrist, and we can only expect that it will further distance itself from the Reformation and defer to the arrogant claims of Rome.

Both the Ecumenical Relations Committee and the Mission and Discipleship Committee reported that “conversations continue with the Free Church of Scotland”. Subjects discussed include “the terms of our formal relationship as Churches and the many possibilities of co-operative and collaborative work on the ground”. To say the least, this must inevitably result in the Free Church departing from Reformed principles of worship.

The Assembly continued to sit on the fence on the question of blessing same-sex civil partnerships, declining to decide on whether ministers should be allowed to conduct such ceremonies. Thus last year’s decision still stands: ministers are not banned from blessing such partnerships although they are not exempt from discipline for doing so. One of the ministers who continue to give such blessings stated, “I don’t know that there would be the stomach to discipline those who continue with blessings”. No doubt he is correct.

Some will remember that, at last year’s Assembly, the leader of the Iona Community shockingly stated that one of their great joys during the year had been “the opportunity to share in the celebrations of those of our members who have civil partnerships”. This year, the same person caught the ear of the press with her absurd statement that the Iona Community had “the thrill of hearing a Muslim call to prayer ringing through the Abbey”, when some Muslim asylum seekers were living with them.

It was good that the report of the Church and Society Council did at least

“re-affirm the view that, while the relief of suffering is an obligation, the artificial ending of human life is unacceptable”. However, one commissioner asked how it was possible for the Church to oppose the artificial ending of life and not oppose abortion. The Council Convener’s lame response was that the two issues were of a different nature but that both were worthy of more serious examination.

It was evident again this year that the Church of Scotland’s sympathy lies with the Palestinians and not with the Israelis, despite frequent Palestinian rocket attacks against Israel and the aim of Hamas, the group which won the last Palestinian elections, to destroy Israel. The Assembly approved the report of its World Mission Council, which states “the commitment of the Church of Scotland to respond positively to the Amman Call” – a statement issued last year by a World Council of Churches conference at Amman, the Jordanian capital, calling on Israel to withdraw from all occupied territory.

This year’s Assembly gave little ground for encouragement. Yet there are those in Scotland who long to hear the leaders of our national Church resolve to return to the Reformed faith and the plain, powerful preaching of the pure gospel. When biblical Christianity was established in Scotland at the Reformation, the gospel trumpet gave no uncertain sound, but today that trumpet is very much muted. While the Assembly manifested commendable compassion for the materially poor, it seems to be seriously lacking in the compassion which focuses on spiritual need. The Saviour had pity on the poor in their physical need, but He delighted in this especially: “The poor have the gospel preached unto them”. Our hope and prayer is that the Church of Scotland will again be a mighty agent in the hand of God to bring sinners to benefit spiritually for time and eternity – an instrument to make them lovingly submissive to the glorious King of Zion. “Thy people shall be willing in the day of Thy power” (Ps 110:3).

Free Church of Scotland

Rev D W B Somerset

The Free Church of Scotland is undergoing a rapid transition. A small but not insignificant indication of this was that the Moderator at the recent General Assembly was the only minister in clerical dress; some ministers were not wearing suits, and one was not even wearing a tie. Another minister was observed checking the football scores on his laptop computer while speakers were addressing the Assembly.

One controversial step taken by the Assembly was a decision to reduce the degree of support which the stronger congregations give to the weaker. The present arrangements go back, in essence, to the Disruption, but the larger

congregations are feeling hampered by the burden of supporting the smaller ones. Currently there are 28 ministers whose congregations do not fully maintain them. It is intended to reduce this number by about a dozen in the next four years. Where a minister is not fully maintained by his congregation, the Presbytery, if it sees appropriate, will have to apply to the Home Missions Board for supplementary funding. The bigger congregations will thus have more money to spend on their own projects, while smaller congregations will probably have to amalgamate. In speaking to the motion, the Chairman of the Board of Trustees envisaged the possibility that some ministers might become “dispossessed of a job as a consequence”.

Opponents of the decision regarded it as a step away from Presbyterianism towards Congregationalism. In the nineteenth century the United Presbyterian Church operated a system similar to that which the present Free Church is now adopting. In the 1880s, a United Presbyterian minister, contrasting his Church’s system unfavourably with that then operated by the Free Church, said that the tendency of the United Presbyterian system was “to lessen that sympathy or corporate oneness of feeling among ministers and congregations, if not to disintegrate and divide them, by making more manifest a somewhat invidious distinction and division of them into two separate classes, one of them comprehending the financially-aided or dependent, the other the independent and self-sustaining”. The effect of this “obtrusive” distinction in the ministry was “to foster congregational isolation and selfishness”.

The main controversy at the Assembly, however, centred on the Report of the Special Committee on Worship, which was considering the role of women and the use of musical instruments in public worship. The extraordinary, and disturbing, matter about this controversy is that there is probably no denomination in the world in which the use of musical instruments in public worship is more expressly prohibited than in the Free Church of Scotland.

Under the terms of Act V, 1932, at every induction, before the minister or ordinand takes his vows, it is explained to him and to the congregation exactly what he is vowing with regard to musical instruments. “It is my duty”, says the presiding minister, “to explain to you, and also to the congregation here present, with reference to that part of the question which will be put to you as to ‘Purity of Worship as presently practised in this Church’ that . . . it is the present practice of the Free Church to avoid the use in public worship of . . . musical instruments. Such present practice determines the purity of worship to the maintenance of which the Ordinand pledges himself.” The minister or ordinand then vows that he will to the utmost of his power “assert, maintain, and defend . . . the purity of worship as presently practised in this Church”.

Accordingly we see that every Free Church minister has explicitly promised, to the utmost of his power, to assert, maintain and defend the avoidance in public worship of the use of musical instruments. Clearly the minister should not be taking this vow unless he is satisfied that the vow is in accordance with Scripture and, equally, no minister or elder on the Presbytery should be exacting the vow unless he is satisfied that it is in accordance with Scripture.

It comes as a shock then to learn that, when the Special Committee on Worship sent a questionnaire to the Presbyteries on the scripturalness of using musical instruments in public worship, “a considerable number” of ministers and elders “expressed themselves as unsure on the issue”, and not a few asserted that it was scriptural to use musical instruments. This immediately raises questions about the vows that the ministers among these men made at their inductions. One question is: “Were they telling the truth?” And another is: “What other doctrines and aspects of the Free Church testimony are they unsure about?”

With regard to the first question, it is, of course, possible that in each case the minister and the members of Presbytery were honestly convinced of the scripturalness of the Free Church position on musical instruments at the time of the induction, and it is only since then that their doubts have arisen or they have become persuaded of the exact opposite of what was vowed. This, however, seems unlikely given the number of people involved. It was asserted at the Assembly that at least 20 ministers are unhappy with the position of the Church. The May *Monthly Record* says that, in one Presbytery, every Kirk Session that filled in the questionnaire responded that it was “unbiblical to ban” musical instruments. It is hard to believe that an entire Presbytery can have changed its mind since the last induction in that Presbytery.

We regret to have to say it, but it appears likely that certain office-bearers in the Free Church have been conniving in solemn, public dishonesty at inductions. We are not asserting dogmatically that this has happened, but to the outsider it certainly seems likely. The Free Church needs to clear herself in this matter, and if office-bearers have been behaving in this way, they should be disciplined appropriately. Furthermore, the Free Church needs to ensure that there are no “dubious” inductions in the future. No minister or probationer who has doubts over the scripturalness of the Free Church position on musical instruments should be inducted to any charge until such time as he can honestly take the required vows, and no office-bearer who has doubts should be allowed to participate in any induction.

After considerable discussion, the decision of the Assembly on the matter was to instruct the Board of Trustees to confer with the Presbyteries, this autumn apparently, and to report to the 2009 General Assembly. We hope

that the more conservative ministers in the Free Church will see that now is the time to fulfil their own vows by “asserting, maintaining, and defending” the scriptural position on musical instruments, in the face of all the spurious pleas of unity and love which are so busily advanced.

Another matter which received comment at the Assembly was the editing of the *Monthly Record*. One minister drew attention to the way in which the editor, Rev David Robertson of Dundee, had been using it to promote his own views. Particularly disgraceful was an article on musical instruments in the May issue in which Mr Robertson used the Free Church’s magazine to attack the Free Church position on musical instruments, which he himself had vowed to defend. We would query whether it is appropriate for Mr Robertson to continue as editor while he is in this anomalous state with regard to his ordination vows.

In connection with his vows, Mr Robertson claims to be following the course advocated by Professor Collins in *The Heritage of Our Fathers* (pp 86-7). Collins discusses the difficulty of a minister who has taken his vows in good faith, but has now changed his mind. Collins’ suggestion, which seems rather naive, is that the minister might move a motion in his Presbytery that the standards of the Church be altered in the sense that he desires, being prepared to resign at once if he fails to convince his brethren. The example given is of Alexander Anderson, Free Church minister of Old Aberdeen (1845-47), who became a Baptist in his beliefs, and resigned once he had failed to convince the Free Presbytery of Aberdeen to amend the *Westminster Confession*! Collins claims the support of Principal John Macleod for his position, but seems to have overlooked the fact that Macleod changed his mind (see G N M Collins, *John Macleod DD*, pp 272,275).

The point that we wish to draw attention to, apart from the naivety of this approach, is that in Professor Collins’ scheme it is the duty of the minister to convince the Church of its supposed error. When Mr Robertson describes the scheme, however, he turns the burden of proof round and makes it the duty of the Church to convince him – a daunting task indeed!

It will be interesting to see whether the Free Church Trustees regard the position on musical instruments as part of the constitution of the Church. When the old Free Church passed the Declaratory Act in 1892, those who formed the present Free Church argued that the Declaratory Act was *ultra vires* [it was beyond the authority of the Church to pass it] because it altered the constitution, a view which was upheld by the House of Lords in 1904. One would have thought that the present Free Church position on musical instruments is at least as strongly built into the ordination vows as the *Westminster Confession* is.

Notes and Comments

Filling the Moral Vacuum

Once again remarks by the Bishop of Rochester have aroused the displeasure of humanists, liberal ecclesiastics and some representatives of non-Christian religions. In an article entitled *Breaking Faith with Britain* in a new periodical, *Standpoint*, Michael Nazir-Ali criticises those who struggle or, as he puts it, “scratch around”, to describe “Britishness” or “British identity” in terms of what he calls such “thin” values as respect, tolerance and good behaviour. His basic thesis is “that the systems of governance, of the rule of law, of the assumption of trust in common life, all find their inspiration in Scripture; for example, in the Pauline doctrine of the godly magistrate and, ultimately, in the Christian doctrine of God the Holy Trinity, where you have both an ordered relationship and a mutuality of love”. He claims that this view of God “produced a network of divine, human and natural law which was the basis of a just ordering of society and also of a mutual sense of obligation”, and that our constitutional arrangements, “such as the ‘Queen in Parliament under God’ . . . have the purpose of weaving the awareness of God into the body politic of the nation”.

The bishop concurs in the view that “the moral and spiritual vacuum in which we now find ourselves” was created by the fact that instead of the Churches resisting the “cultural revolution of the 1960s . . . liberal theologians and Church leaders all but capitulated to the intellectual and cultural forces of the time. . . . While the Christian consensus was dissolved, nothing else, except perhaps endless self-indulgence, was put in its place”.

We would put the cause of the sudden collapse of the 1960s further back into history, to the spiritual declension of the late nineteenth century. For the first half of the twentieth century the nation was still, to some extent, living under the declining influence of the values whose Christian foundation had been undermined by the Churches themselves. We can agree with the bishop that the effect of this loss of Christian foundation can be seen in the destruction of traditional family life and the acceptance of alternative family structures and relationships, the absence of father figures, the abuse of substances, the loss of respect for people and consequent violence, the increasing communications gap between generations and social classes. It can be seen in questions regarding euthanasia, in the failure of Parliament to take a recent opportunity to put at least some restraint on the practice of abortion and in such shameful statistics as 13 703 abortions carried out in Scotland last year.

In this context Dr Nazir-Ali questions whether we have the spiritual and moral resources to face the latest ideological battle, with radical Islam. He suggests that the moral values which we owe to our Christian heritage – such as the place of conscience, the value of human life, equality, freedom, hospitality – are not free standing and will not be able to exist for long in a vacuum. Neither can they be derived from other world-views. We see this in legislation relating to moral questions, as it swiftly spirals downward, whether in the Westminster or Edinburgh Parliaments, accompanying as it does the legislators’ abandonment of a commitment to the Christian religion while they profess to make a commitment to a multi-faith and multi-cultural Britain.

The Scottish First Minister, Alex Salmond, states in an interview with *Life and Work*: “I think it is very important, and a great advantage for people, to have a faith-orientated background. What is of much less importance is what that faith is.” Tony Blair, the former Prime Minister, in commending the *Faith Foundation* which he has established as part of his mission to bring different religions or “faiths” together to tackle major global issues, reveals the same indifference as to what the object or basis or content of faith may be. He makes the rather perplexing statement: “What faith can do is not tell you what is right but give you the strength to do it”. Where does the knowledge of what is right come from?

Whatever formal morality there may be in a society which rejects the revelation God has given of His will in His Word is due to relics of what man had before the Fall (for example, Romans 2:15: “which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another”) or to the indirect influence of Christianity. We can be quite sure that whatever “morality” emerges as a result of the triumph of secularism, false forms of Christianity or some other religion, will be very different from what has been promoted by the law and gospel of God, as Romans 1 demonstrates. HMC

Church Information

Synod Statement About Rev A J Macdonald

At the Synod of May 2006, concern was expressed about a book entitled *Veritatem Eme*, which had been written by Rev A J Macdonald and circulated by him earlier that year. It was decided that he “be rebuked and admonished regarding the publication of” this book, “by which he has breached the confidence implicit in the admission of members of Synod to private sederunts of Synod and in the acceptance by them of documents of

a private and confidential nature". The Synod went on to "affirm that persons justly aggrieved by accusations made by Rev A J Macdonald are entitled to bring the matter to the attention of the Northern Presbytery".

Among those who did so were Rev D W B Somerset and Rev John MacLeod. When Dr Somerset's complaint came to the Synod by way of appeal, Mr Macdonald was instructed to acknowledge in writing (1) that Rev D W B Somerset is a competently-ordained minister (a matter which he had denied in his book) and (2) to apologise for his public attack on Rev D W B Somerset in his book. At its next meeting, the Synod considered Mr Macdonald's response unsatisfactory and he was given a second opportunity to comply. Mr Macdonald's third response came before this year's Synod and it was decided that, in view of his persistent refusal to obey the Synod's instructions, he be suspended from the ministry and from the sacraments *sine die* (that is, indefinitely) and that the pastoral tie with his Daviot, Stratherrick and Tomatin congregation be loosed.

Mr MacLeod brought a libel (a formal indictment by which a minister is charged with misconduct (or heresy)) against Mr Macdonald charging him with "a bearing of false witness" against Mr MacLeod. This case finally came before the May 2008 Synod for its proof stage. At the end of the trial, the Synod found the libel to be proven; a further sentence of suspension *sine die* was then passed on Mr Macdonald.

It may be helpful to add that during both these items of business involving Mr Macdonald at the May 2008 Synod, a solicitor from Brodies, the Church's law agents, was present to assist the court in matters of law and procedure.

Santa Fe Congregation, Texas

We are pleased to report that the congregation expects, at the time of writing, to take possession of its newly purchased church on July 1. The church can accommodate at least 200 people and has two offices and other facilities. It also has a wing which can be altered to make a suitable manse.

The Southern Presbytery has decided to moderate in, God willing, on August 20, a Call by the congregation to Rev Lyle T Smith, probationer, to be their pastor.

The Deacons' Court is most thankful for the donations which have been sent in response to the appeal for their Church and Manse Building Fund, which was endorsed by the Presbytery. It will be very grateful to receive further help. Contributions may be sent either to the Congregational Treasurer, Mr Mark Smith, 13732 West 6th Street, Santa Fe, Texas, 77517, USA, or to the General Treasurer, Mr William Campbell, 133 Woodlands Road, Glasgow, G3 6LE, the latter method being less expensive for contributors in the United Kingdom.

(Rev) N M Ross, Interim Moderator

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ. Tel: 01224 645250.
- Bracadale & Strath: Broadford:** no services at present. **Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J R Tallach, Raasay; tel: 01478 660216.
- Breasdale:** Sabbath 12 noon, 6 pm; Thursday 7 pm.
- Dingwall & Beaully: Dingwall:** Church, Hill Street; Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beaully** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, Dingwall, 10 Achany Rd, IV15 9JB. Tel/Fax: 01349 864351, e-mail: nmross@ferintosh.co.uk
- Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). Rev D J MacDonald MA, F P Manse, Evelix, Dornoch, Sutherland, IV25 3RD. Tel: 01862 811138. **Lairg:** Church and Manse; **Rogart:** Church; no F P services.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. Rev Hugh M Cartwright MA, Napier House, 8 Colinton Road, Edinburgh, EH10 5DS. Tel: 0131 447 1920.
- Farr,** by Daviot: Sabbath 12 noon and 5.15 pm; Thursday 7.30 pm (fortnightly). **Stratherrick:** Sabbath 7 pm (fortnightly); Thursday 7.30 pm (fortnightly). **Tomatin:** Sabbath 7 pm (fortnightly); Wednesday 7.30 pm (fortnightly). Rev Allan J Macdonald MA, F P Manse, Farr, Inverness, IV2 6XF. Tel: 01808 521357; e-mail: ajm@snmail.co.uk.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL. Tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS. Tel: 01445 712247.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD. Tel 0141 954 3759.
- Glendale:** Sabbath 12 noon (fortnightly). **Vatten:** Sabbath 6 pm; Wednesday 7 pm (fortnightly). **Waternish:** As intimated.
- Greenock:** 40 East Hamilton Street, Sabbath 11 am.
- Halkirk:** Sabbath 11.30 am, 5 pm; Thursday 7 pm. Manse tel: 01847 831758. **Wick:** Church; **Thurso:** Church; **Strathly:** Church; no F P Church services.
- Harris (North): Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7.30 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF. Tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South): Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh, Northton, Sheilebost, Strond** and **Geocrab** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA. Telfax: 01859 520271.
- Inverness:** Chapel Street, IV1 1PF, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA, 11 Auldcastle Road, IV2 3PZ. Tel: 01463 712872.
- Kinlochervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse: Tel. 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. **Plockton:** No F P services. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB. Tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Sabbath 12 noon, 6 pm. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Manse tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Rev D Campbell MA, F P Manse, North Tolsta, HS2 0NH. Tel: 01851 890286.
- North Uist: Bayhead:** Sabbath 12 noon, 6 pm; Wednesday 7.30 pm (fortnightly). **Sollas:** Wednesday 7.30 pm (fortnightly). Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS. Tel: 01876 510233.
- Oban:** Church and Manse. No F P services at present.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse tel: 01738 442992. Contact Mr J N MacKinnon; tel: 01786 451386.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Raasay:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev James R Tallach MB ChB, F P Manse, Raasay, Kyle, IV40 8PB. Tel: 01478 660216, fax: 01478 660358.
- Shieldaig:** Sabbath 11 am. **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744207. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev W A Weale, F P Manse, Staffin, IV51 9JX. Tel: 01470 562243.
- Stornoway:** Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Sandwick:** Last Tuesday of month 7.15 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Manse tel: 01851 702755.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE. Tel: 01854 612449.

England

- Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Haslington and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 4 Rhodes Close, Haslington, Crewe, Cheshire, CW1 5ZF. Tel: 01270 255024. Manse tel: 01282 851782.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. **Broadstairs:** Sabbath 11 am, 6 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peters Park Rd. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU. Tel: 0208 309 1623.

Northern Ireland

- Larne:** Station Road. Sabbath 11.30 am, 6.30 pm; Wednesday 8 pm. Manse, 23 Upper Cairncastle Road, Larne BT40 2EF. Tel: 02828 274865. Contact: 02828 273294.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ. Tel: 01224 645250.
- Bracadale & Strath: Broadford:** no services at present. **Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J R Tallach, Raasay; tel: 01478 660216.
- Breasclete:** Sabbath 12 noon, 6 pm; Thursday 7 pm.
- Dingwall & Beaully: Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beaully** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, Dingwall, 10 Achany Rd, IV15 9JB. Tel/Fax: 01349 864351, e-mail: nmross@ferintosh.co.uk.
- Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). Rev D J MacDonald MA, F P Manse, Evelix, Dornoch, Sutherland, IV25 3RD. Tel: 01862 811138. **Lairg:** Church and Manse; **Rogart:** Church; no F P services.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. Rev Hugh M Cartwright MA, Napier House, 8 Colinton Road, Edinburgh, EH10 5DS. Tel: 0131 447 1920.
- Farr,** by Daviot: Sabbath 12 noon and 6 pm. Prayer meetings: Thursday 7.30 pm in **Farr**, **Stratherrick** or **Tomatin** as intimated. Contact Rev G G Hutton; tel: 01463 712872.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL. Tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS. Tel: 01445 712247.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD. Tel 0141 954 3759.
- Glendale:** Sabbath 12 noon (fortnightly). **Vatten:** Sabbath 6 pm; Wednesday 7 pm (fortnightly). **Waternish:** As intimated.
- Greenock:** 40 East Hamilton Street, Sabbath 11 am.
- Halkirk:** Sabbath 11.30 am, 5 pm; Thursday 7 pm. Manse tel: 01847 831758. **Wick:** Church; **Thurso:** Church; **Strathly:** Church; no F P Church services.
- Harris (North): Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7.30 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF. Tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South): Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh**, **Northton**, **Sheilebost**, **Strond** and **Geocrab** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA. Tel/fax: 01859 520271.
- Inverness:** Chapel Street, IV1 1PF, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA, 11 Auldcastle Road, IV2 3PZ. Tel: 01463 712872.
- Kinlochervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse: Tel. 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. **Plockton:** No F P services. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB. Tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Sabbath 12 noon, 6 pm. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Manse tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Rev D Campbell MA, F P Manse, North Tolsta, HS2 0NH. Tel: 01851 890286.
- North Uist: Bayhead:** Sabbath 12 noon, 6 pm; Wednesday 7.30 pm (fortnightly). **Sollas:** Wednesday 7.30 pm (fortnightly). Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS. Tel: 01876 510233.
- Oban:** Church and Manse. No F P services at present.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse tel: 01738 442992. Contact Mr J N MacKinnon; tel: 01786 451386.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Contact Rev W A Weale; tel:01470 562243.
- Raasay:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev James R Tallach MB ChB, F P Manse, Raasay, Kyle, IV40 8PB. Tel: 01478 660216, fax: 01478 660358.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744207. Contact Rev D A Ross; tel: 01445 731340.
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Northern Ireland

- Larne:** Station Road. Sabbath 11.30 am, 6.30 pm; Wednesday 8 pm. Manse, 23 Upper Cairncastle Road, Larne BT40 2EF. Tel: 02828 274865. Contact: 02828 273294.

Canada

Chesley, Ontario: Manse and Church, 40 Fourth Street SW. Sabbath 10.30 am, 7 pm; Wednesday 8 pm. Contact Mr David Kuiper, Tel: 519 363 0367. Manse tel: 519 363 2502.

Toronto, Ontario: Church and Manse. No F P Church services at present.

Vancouver, British Columbia: Fifteenth Avenue and Fraser Street. For F P Church services contact Mr John MacLeod, 202-815 4th Avenue, New Westminster, V3M 1S8. Tel: 604-516-8648.

USA

Santa Fe, Texas: Suite B, 12221 Highway 6. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Contact: Mr Joseph Smith, 13732 West Sixth Street, Santa Fe, Texas 77517. Tel 409 927 1564.

Australia

Grafton, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev E A Rayner BA, 23 Nairn Terrace, Junction Hill 2460 (mail to: PO Box 1171 Grafton, 2460). Tel: 02 6644 6044.

Sydney, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6.30 pm; Tuesday 7.30 pm. Information contact: Mr C MacKenzie, P O Box 5, Riverstone, NSW 2765. Tel: 02 4730 2797. E-mail: cal.01@optusnet.com.au.

New Zealand

Auckland: 45 Church Street, Otahuhu, Sabbath 11 am, 6 pm; Wednesday 7.30 pm. For further information contact Mr C van Kralingen, 3 Earls Court, Manurewa. Tel: 09 266 7618.

Gisborne: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday and Saturday 7.30 pm. Rev J A T van Dorp, 14 Thomson Street, Gisborne. Tel: 06 868 5809.

Tauranga: Girl Guide Hall, 17th Avenue, Sabbath 11 am, 7 pm. For information contact: Mr Dick Vermeulen, Tel: 075443677.

Wellington: 4 Rewa Terrace, Tawa. Sabbath 11 am, 4 pm; Wednesday 7.30 pm. For further information contact Mr N Hicklin, 117 Woodman Drive, Tawa, Wellington. Tel: 04 232 7308.

Israel

Jerusalem: Rev J L Goldby, P O Box 68001, Arnona, Jerusalem 91680. Tel: 00972 2 6739058. For details of services please contact Mr Goldby.

Singapore

Singapore: Sabbath: 9.30am and 5.30pm; Wednesday: 7.45pm. Room: "Tanglin III" (Level 2), 60 Stevens Road, Singapore 257854. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822. Tel: (65) 6383 4466, fax: 6383 4477, e-mail: byong1@singnet.com.sg.

Ukraine

Odessa: Contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua; or Mr D Levitskiyy; tel: 00380 482326685; e-mail: dmlev@eurocom.od.ua.

Zimbabwe

Bulawayo: Lobengula Township, PO Magwegwe, Bulawayo. Rev S Khumalo, F P Manse, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo. Tel: 00263 9407131.

Ingwenya: Church and Secondary School. Rev A B MacLean; e-mail: amaclea@mweb.co.zw. Postal Address: Ingwenya Mission, Private Bag T5445, Bulawayo. John Tallach School tel: 00263 85343.

Mbumba: Church and Hospital: Postal Address: Mbumba Mission Hospital, Private Bag T5406, Bulawayo. Hospital tel: 00263 898291.

New Canaan: Church: Rev Z Mazvabo. Postal Address: Private Bag 615, Zvishavane. Tel 00263 512196.

Zenka: Church. Rev M Mloyi. Postal Address: Private Bag T5398, Bulawayo. Cell phone: 0026311 765032.

Kenya

Sengera: Rev K M Watkins, PO Box 3403, Kisii; e-mail: watkinskenya@access350.co.ke. Tel: 00254 733 731002.

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