

# The Free Presbyterian Magazine

---

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

---

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

## Contents

Abraham and God’s Call.....	321
<b>The Atonement</b>	
A Sermon by Robert Gordon.....	324
<b>The Roman Catholic Mass</b>	
<b>3. The Bible and the Mass</b>	
Rev J R Tallach .....	332
<b>The Philippian Jailer (2)</b>	
James Buchanan .....	335
<b>What Should We Pray for?</b>	
John Dick.....	338
<b>Some of Satan’s Ploys</b>	
John Flavel .....	341
<b>Our Gospel Work in Africa and Israel</b>	
Rev Neil M Ross .....	342
<b>Book Reviews</b>	
<i>Sermons on the Acts of the Apostles</i> , by John Calvin .....	344
<i>Love Rules</i> .....	345
<b>Protestant View</b> .....	346
<b>Notes and Comments</b> .....	347
<b>Church Information</b> .....	351
<b>Acknowledgement of Donations</b> .....	352

**November 2008**

**Vol 113 • No 11**

## The Free Presbyterian Church of Scotland

**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.

**Website of the Free Presbyterian Church of Scotland:** [www.fpchurch.org.uk](http://www.fpchurch.org.uk).

## The Free Presbyterian Magazine

**Published by** The Free Presbyterian Church of Scotland (Scottish Charity Number SC003545). Subscriptions and changes of address to be sent to the General Treasurer, Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; tel: 0141 332 9283. The subscription year begins in January. Prices are on back cover. One month's notice is required for change of address. Queries about delivery of the magazines should be sent to the General Treasurer, not the printer.

**Editor:** Rev K D Macleod BSc, 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.

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

**The Gaelic Supplement** (quarterly): Editor: Rev J MacLeod MA, 6 Church Avenue, Sidcup, Kent, DA14 6BU. Available free on request.

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

## Communions

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

**February: Second Sabbath:** Dingwall; **Third:** Stornoway; **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, Shildaig; **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, Somakantana, 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, Mbuma, Uig.

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

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

# The Free Presbyterian Magazine

Vol 113

November 2008

No 11

## Abraham and God's Call

Abraham was brought up in the city of Ur, not far from the River Euphrates, in what is now southern Iraq. It was presumably very much a heathen environment. Yet even there the Lord appeared to him and called him “to go out into a place which he should after receive for an inheritance” (Heb 11:8).

In relating this event, Stephen referred to the Most High as “the God of glory”, which we may assume to indicate that, when He appeared to Abraham, God revealed something of the greatness of His glory. He was altogether above all other gods, including those worshipped in Ur. They had no real existence; they were mere figments of fallen human imagination. But the One who appeared to Abraham was the true God, the living God, the One who had created the heavens and the earth and everyone on it. He therefore had full authority over human beings, and so had a right to their obedience. And He was able to reveal Himself and something of His glory to them. This is what took place in Ur, and Abraham recognised something of the authority of the God of glory *over him*. Thus “by faith Abraham, when he was called, obeyed; and he went out”. God so worked in his heart that he became able and willing to respond to God's call to leave the city.

When the God of glory came into this world in the person of His Son, the disciples were by faith able to recognise that glory. So John wrote, “The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14). They did not recognise this glory by their natural powers; as David Brown comments, “this glory . . . was spiritually discerned” – by faith. Brown goes on to explain: “By *grace* is meant the whole riches of God's redeeming love to sinners of mankind in Christ. Up to the period of the incarnation, this was, strictly speaking, only in promise; but in the fullness of time it was turned into performance or *truth* – that is, fulfilment.”

When the God of glory appeared to Abraham, He revealed something beyond what had previously been made known about the coming Messiah. He told Abraham: “In thee shall all families of the earth be blessed” (Gen 12:3); the blessing of salvation for sinners throughout the earth would come

through a Redeemer whose line of descent would be through Abraham. Here was a revelation of grace, somewhat elaborated to him later, but for Abraham and all the other Old Testament saints, the revelation was always in terms of promise, which they received by faith. But John and the other disciples saw the fulfilment of these promises. Yet they needed faith too. Many others lacked that faith and so did not receive Jesus as the Messiah; they rejected His authority. But the 11 believing disciples, along with others such as Mary Magdalene and Mary and Martha of Bethany, saw His glory as the only-begotten of the Father. By faith they saw Him as One full of saving mercy, One in whom all the promises of God's previous revelation were fulfilled. They heard the call to follow Him to a place which they should afterwards receive for an inheritance and they obeyed.

Christ has now finished the work He came into the world to do, according to the Old Testament promises. He suffered unto death for sin; He rose from the grave and ascended to heaven. But we need faith to see Him as the Saviour of the world, who is calling sinners to come out of the kingdom of darkness and set out on the way to the everlasting inheritance in heaven which has been provided, in Christ, for all who will obey Him. Many, even of those to whom the full revelation in Scripture comes, reject Him and His authority. They imagine that their surroundings in the kingdom of darkness are much more attractive than the everlasting inheritance.

But there are others who obey, when they hear the call to go out – to forsake their sins and look to Christ. They set out on the way which leads to everlasting life. This takes place when the God of glory reveals Himself through the Scriptures, particularly when these Scriptures are expounded by God-sent preachers. They call sinners to forsake the foolishness of an ungodly life, with its idolising of self, the world and the things of the world. Then God reveals the glory of the redemption wrought out when Christ offered up Himself as a living sacrifice. And He reveals the glory of the inheritance in heaven above.

It is entirely a supernatural work to make the call of the gospel effective, so that the sinner leaves Satan's kingdom and begins to follow Christ. This work of the Holy Spirit is described as "an holy calling, not according to our works, but according to [God's] own purpose and grace" (2 Tim 1:9). We cannot deserve it; every aspect of God's saving work is entirely the result of His free grace. And we do well to keep in mind this summary, in the *Shorter Catechism*, of Scripture teaching: "Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel".

One remarkable aspect of Abraham's faith was that he left Ur "not knowing whither he went". In other circumstances, to have left home with his family in ignorance of his destination, and of the way there, might have been an act of supreme rashness. But Abraham set out in the light of a revelation from the God of glory. He could therefore trust that he would never come to a stage in his journey where the Lord would refuse direction as to the way in which he should then go. He could also trust in God for protection, so that he would be safe from all potential enemies. And he could be sure of the nature of the inheritance; it would be a suitable place for him and his family to settle in – even for many generations into the future. Abraham could trust God for these and many other blessings because he had recognised such aspects of God's glory as His goodness and His faithfulness.

If this glorious God had called him to leave Ur, and its idolatry and sin, for an unknown inheritance, it must be for Abraham's good to obey – and God would be faithful to all the promises implicit in His call. However unreasonable Abraham's going out must have seemed to everyone else in Ur – ignorant as they were of the glory of God, of His goodness, and of His faithfulness to His promises – it would have seemed to Abraham's believing mind that to obey was the most reasonable response that he could make to the authoritative call which had come to him from heaven. Obedience is natural to faith.

When the sinner first responds to God's call in the gospel and sets out from Satan's kingdom, he may scarcely know where he is going. Leaving aside the question of assurance – does this new-born sinner know that a saving change has taken place in his heart and life and that he has indeed set out for heaven? – his course through this world must remain very largely unknown to him. No one can see into the future; the specific trials and the individual temptations cannot be predicted. Someone with an optimistic outlook may assume that the way ahead will be easy, but the outcome may be very different. Someone else, whose outlook is pessimistic, may see the future in very dark shades – and also be wrong.

But there is every reason for God's children to trust God for the future; the goodness of the One who has called a sinner out of Satan's kingdom has been clearly revealed. While His dealings towards every believer are for His own glory, they are also for the good of that individual; indeed "*all* things work together for good to them that love God, to them who are the called according to His purpose" (Rom 8:28). And this God will be faithful to His promises. There is every reason for all His children to imitate Abraham and go on in the life of grace looking trustingly to Jesus to lead them on safely till they reach the inheritance He has promised to them in heaven.

# The Atonement<sup>1</sup>

A Sermon by *Robert Gordon*

Hebrews 2:14,15. *Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.*

The Apostle, at the tenth verse of this chapter, has declared that it became God the Father, the supreme lawgiver, “for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering. For both He that sanctifieth, and they who are sanctified, are all of one [nature], for which cause He is not ashamed to call them brethren,” the children of the true God. In the verses before us, he proceeds to specify more particularly this oneness of nature, and the purpose for which Christ assumed it.

“Forasmuch then as the children”, that is, those who are sanctified and whom Christ is not ashamed to call His brethren, “are partakers of flesh and blood, He also likewise took part of the same,” assuming a true body and a reasonable soul, becoming very man, though without doubt very God. This act of marvellous condescension on the part of Christ was necessary so that He and the children should be all of one. But it was not less necessary for accomplishing the work He had undertaken, as it was to be effected by His own death. Because, said the Apostle, “the children are partakers of flesh and blood, He . . . took part of the same that, through death, He might destroy him that had the power of death, that is the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage”.

**The power of death.** The question naturally occurs, What are we to understand by the declaration that the devil has the power of death? In reply, I need only refer to the account of the introduction of death into the world, and to what the Bible also teaches us of the nature, extent and consequences of that death. When God had made man after His own image, He placed him in the Garden of Eden and said to him: “Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die”. In opposition to this solemn declaration, the serpent insinuated that the restriction was unreasonable and asserted to our first parents that they would not die but should

<sup>1</sup>Preached in St Enoch’s church, Glasgow, on 6 April 1833, the Saturday before the Lord’s Supper; it is reprinted, with some editing, from *The Scottish Pulpit*, vol 2. Gordon (1786-1853) was then a minister of the High Church in Edinburgh. His excellent four-volume set, *Christ in the Old Testament*, has been reprinted by Free Presbyterian Publications.

be “as gods, knowing good and evil”. “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.”

The melancholy effects of this act of disobedience were very soon seen. He who had held frequent, close communion with God, in a state of conscious innocence, suddenly became overwhelmed with fear at the first intimation of God’s presence. He virtually declared by his conduct that there was nothing in the universe which he dreaded so much as to be brought near to his Creator. For when Adam and his wife “heard the voice of the Lord God walking in the garden in the cool of the day”, they “hid themselves from the presence of the Lord God amongst the trees of the garden”.

And what is the whole Scripture record, both historical and doctrinal, but one continued testimony to the melancholy fact that the same alienation of heart and conduct, which prompted Adam to hide from the presence of the Lord God, characterises every individual of his apostate offspring? If left to follow the dictates of their own will and understanding, there is nothing to which they feel greater aversion than devoutly to contemplate God’s character with a deep and realising sense of His presence. “The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside; they are all together become filthy. There is none that doeth good, no, not one.” The fool has said in his heart, No God.

The death with which man was threatened, in the event of his disobedience, implies unspeakably more than the separation of soul and body. It is a matter of fact that sin has not only subjected man to sorrow and suffering and temporal death but was instantly followed by the separation of the soul from God, the estrangement of all its affections from everything good and heavenly. This estrangement has emphatically been called spiritual death, and apart from the interposition of divine grace and power, these creatures are so debased that nothing in them could ever incline them towards the God from whom they were thus alienated.

The Scriptures accordingly represent the penalty of sin, not merely as the death of the body, but also in the sinner being everlastingly separated from God and perpetually enduring His displeasure. “The wages of sin”, says the Apostle, “is death;” and he determines the meaning of the word *death* by placing it in contrast with eternal life; he immediately adds, “But the gift of God is eternal life, through Jesus Christ our Lord”. The same truth is distinctly taught in all that the Scriptures assert concerning the redemption of the body. It is said of Him who came to seek and to save that which was lost that He

has redeemed His people “from the curse of the law, being made a curse” for them. They are by nature the children of wrath, but they become the children of God, the children of the resurrection, for whosoever believes on the Son of God shall not perish. “He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

Finally, the nature and extent of that death to which sinners have been subjected is still more awfully expressed when the Scriptures describe the final condition of those who have despised, or neglected, this great salvation: they shall rise again “to shame and everlasting contempt”; they shall “go away into everlasting punishment”, even as “the righteous into life eternal”; and they shall be “punished with everlasting destruction from the presence of the Lord and from the glory of His power”.

Such then is the nature of that death over which the devil is here said to have power. Of course we are not to understand that the devil possesses any authority to inflict death, either temporal or eternal, on any of God’s creatures. But he has the power of death, inasmuch as by his hostility “sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned”. Further it is repeatedly declared of the old serpent called the devil and Satan that he deceived the whole world. He is said to have been a liar from the beginning, and to be the father of lies, while liars and murderers are called his children. Christians are warned against the depth of his devices and the fierceness of his assaults; he is sometimes transformed into an angel of light, and walks about like a roaring lion seeking whom he may devour.

**Fear of death.** To demonstrate more forcibly the extent of his dominion, Scripture speaks of the kingdom and power of darkness. He is expressly called the god of this world, who blinds the minds of those who believe him; the prince of the power of the air, who leads men captive at his pleasure; the spirit that now worketh in the children of disobedience. He is said to have the power of death because he first caused mankind to sin, and by a mighty, highly-mysterious influence he strengthened the power of sin in their hearts and minds, in consequence of which they are brought into condemnation. They are bound over by the righteous judgement of God to endure death in all its extent, which has been declared the wages of sin. The practical and experimental effect is that, through fear of death, men are all their lifetime subject to bondage – the condition of those who are still without the hope which the faith of the gospel can alone inspire. As long as they are in this condition, they must be strangers to that liberty wherewith Christ makes His people free.

This fear of death is not merely that natural dread of dying – an instinctive principle of our nature – it is the fear of death as the penal consequence of



sin; it is the dark foreboding of a guilty mind in the prospect of a hereafter; it is the anticipation of a judgement, with the inward consciousness of being little prepared to endure it; it is the secret dread of the ungodly of having to deal very closely with the high and holy God, whose fellowship was never courted in this world and could never be endured. Is this not literally a state of bitter bondage? I am well aware that men may not always, and in all circumstances, be alive to such misgivings; they may hardly be conscious of the misery of the bondage they are under. The text only asserts that they are liable, all their lifetime, to be so disturbed.

In various ways they contrive to dismiss their fears, and to neglect or make light of their danger. Some may be so sunk in ignorance that, even for one short hour, they scarcely ever entertain a serious thought about death or eternity. Some may surrender themselves to cold indifference, so harden themselves in pursuing ungodly pleasure, that their conscience is almost or altogether silent, and their every thought is to make the most of this life, come what will of the next. Others may have laboured, apparently with success, to convince themselves that they have nothing to fear from a hereafter, either because they fancy that there is no judgement before them or that they are prepared to meet it, although their hope is in no way connected with the name of Jesus, the only name whereby men can be saved.

But no such delusion can avail them, or secure them for one moment against being awakened to a full sense of their misery and danger. There is, in even the most ignorant of men, a natural conscience which bears witness that they are guilty. If they also possess but one fragment of revelation, even by tradition, I defy them to think at all of death, without feeling under bondage to a fear that there is, or may perhaps be, a reckoning for sin hereafter. Conscious that they have sinned in the present world, with an anticipation that they are to be called to account for it in the next, they cannot look on death without feeling that they are in bondage for fear of its consequences. The follower of pleasure, in a moment of weariness or at the close of a life of folly, may be compelled to contemplate death, judgement and eternity, and feel a dark foreboding coming on him which he no longer has the vigour to repel or the liberty to despise.

Even those who have contrived to support themselves through the speculations of a vain philosophy, or the works of self-righteousness, will at times have their misgivings as to the conclusiveness of their arguments. Now and then they will secretly question if it is wise to venture their all for eternity on a mere probability, upon which they would not risk any part of their possessions. And the fear of what may befall them hereafter is more than enough to embitter every pleasure for those who really wish to have settled the great

question about the future but who are either ignorant of the gospel or misunderstand its meaning. Whatever therefore the apparent exceptions, it is true of mankind generally, so long as they lack the faith and hope of the gospel, that they are all their lifetime subject to bondage.

**Deliverance through Christ.** Now the Apostle asserts here that the great purpose of Christ taking flesh and blood was to deliver man from this bondage, this fear of death, and that He was to accomplish His purpose by destroying him that had the power of death, that is the devil. It is hardly necessary to remark that the word *destroy* is not to be understood as implying that Satan was to be destroyed as to his being; the word literally signifies *overcome, subdue, render ineffective*. It expresses therefore, very distinctly, what is said everywhere in Scripture about the effects of Christ's mediatorial work in counteracting the consequences of man's overthrow. The devil is said to have the power of death as a result of sin, not because he has authority to inflict it, or even to award it as the penalty of sin – for to award it is the righteous act of God as supreme Lawgiver and Judge. The devil has this power because of his activity in bringing men into a state of sin, in consequence of which they became subject to the sentence of death.

The power of the devil to bring or keep men under condemnation actually lies in the inseparable connection between sin and death as an eternal principle of the divine government. Therefore it was necessary to vindicate the principle which made death the wages of sin, when the devil's power is destroyed and his evil work counteracted— when his victims are rescued from the death they had incurred and restored to divine favour. This was Christ's undertaking as Mediator, and therefore Scripture everywhere says that the purpose of His mediatorial work was to destroy, counteract, or undo the works of the devil. In the first intimation of the Saviour He is represented as the seed of the woman, who was to bruise the head of the serpent. Throughout the whole of the Old Testament, the deliverance of the people of God from temporal bondage and oppression was a fit emblem of the deliverance to be wrought by Him who was to ascend up on high and lead captivity captive.

When Christ appeared, His personal ministry commenced with an event which strikingly illustrates the truth we are now considering. For 40 days he was exposed to the temptations of the devil, in circumstances similar to those in which our first parents were placed, but infinitely more severe. And the result was an unyielding resistance to all his assaults and a triumphant refutation of all his lies. This defeat must have been exceedingly bitter to the enemy of truth and righteousness, inasmuch as it was won over him by the same nature he had originally triumphed over, and in circumstances far more unfavourable. The course of our Lord's ministry demonstrated the same truth:

that the design of His coming was to destroy him that had the power of death. Accordingly we learn that no small proportion of Christ's miracles consisted in casting out devils which had for a time been permitted to possess human beings. This was permitted, I do not doubt, to illustrate the still more appalling influence the devil had obtained over man's moral and spiritual nature, and the still more glorious victory to be achieved by his expulsion from that stronghold.

On the return of the seventy whom He had sent out to preach the gospel, Christ gave the same view of His purpose in taking human nature. After they had said with joy: "Lord, even the devils are subject unto us through Thy name," He answered, "I beheld Satan as lightning fall from heaven: behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you".

The language of the Apostles too is in accordance with all this. Paul declares that he had directly received from Christ authority to go to the Gentiles and "turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ Jesus". The same Apostle elsewhere states that Christ "spoiled principalities and powers, and made a show of them openly, triumphing over them" in His cross. And John expressly asserts: "For this purpose the Son of God was manifested, that He might destroy the works of the devil". Thus the text accords with what is everywhere attested in Scripture about our Lord's mediatorial undertaking when it says that Christ took part of flesh and blood "that through death He might destroy him that had the power of death, that is the devil".

And how did Christ by His death destroy or subdue him that had the power of death? No created wisdom, unaided by revelation from God, could ever have explained this. It continued for many ages a mystery to the Church, for whose sake it was done, although it was partially revealed by symbolical ordinances. Angels are represented as desiring to look into it, and from the eagerness with which the tempter assailed Judas to betray Christ, and the Jews to crucify Him, it is evident that he was little aware of the consequences of Christ's death in destroying his power and subverting his kingdom of darkness.

Even when this mystery was unveiled, when the doctrine of Christ was fully set forth, many regarded it as an idle tale, for we have Paul's testimony that Christ was to the Jews a stumbling-block and to the Greeks foolishness. But the same doctrine was the wisdom and the power of God to those that believed. So no lengthened discussion is necessary to explain, to such as have found in the gospel a refuge from their fears and doubts, how Christ

crucified can deliver them who, through fear of death, have all their lifetime been subject to bondage.

We have already seen the principle that death is the wages of sin; if sin is committed, death must be the consequence. And if the work of the devil in seducing men into sin is to be destroyed, and if the sinner who is doomed to die is to be delivered from condemnation, it must be in such a way as to uphold this great principle. Such a method of maintaining God's law, and of providing for the pardon of the guilty, has been found in the death of Christ. He took man's nature and actually endured the penalty man had incurred; so God is just and yet the justifier of him that believes in Jesus.

Accordingly, from the beginning, it was intimated concerning him who was to destroy the works of the devil, that he was to do so by suffering and death. When it was said to the serpent, "It shall bruise thy head", it was at the same time added: "And thou shalt bruise His heel" – an expression which has now been made very plain to us by the temptation, suffering and death to which Christ was subjected through the instigation of the great adversary of righteousness. The same truth was taught by symbols, but particularly by animal sacrifices from Abel onwards. In them Christ was typified as "the Lamb slain from the foundation of the world". In Old Testament prophecy He was foretold in every variety of expression as a sufferer, as "a man of sorrows and acquainted with grief", as having "laid on Him the iniquity of us all", as bearing "the sins of many", as being "wounded for our iniquities", as pouring out His soul unto death an offering for sin.

In the New Testament, the death of Christ is the great leading subject of apostolic preaching, and all the hope and consolation of Christians is ascribed to faith in His death. It is declared that He "bare our sins in His own body on the tree"; that He gave "His life a ransom for many"; that He "suffered for sins, the just for the unjust, that He might bring us to God"; that He "was made sin for us, who knew no sin, that we might be made the righteousness of God in Him"; that He "redeemed us from the curse of the law, being made a curse for us"; that "He was delivered for our offences, and raised again for our justification" and that "being justified by faith, we have peace with God through our Lord Jesus Christ". Thus, by His death, He has indeed through death destroyed him that had the power of death, and delivered them who, through fear of death, were all their lifetime subject to bondage.

It is true that the benefit of this deliverance extends only to the children whom God has given Him; it is equally true that only they who believe in Him, and with heart and soul cleave to Him as their refuge, can know what this is as a matter of experience: that He has endured what they were bound over to endure. The belief of this is what alone gives them relief from fears.

But in the death of Christ, as a propitiation for sin, God has revealed the great principle of His righteous government whereby sin and death are inseparably connected; at the same time He has provided for the free forgiveness of sin, even of the greatest. So all are invited, even commanded, to believe in the Lord Jesus Christ, and they shall be saved.

Those who do believe find, in Christ's death, a sure and solid ground of hope, such as no vague idea of the general mercy of God alone could ever have given. They look for no compromise of the rigour of the divine law. Were that the foundation of their hope, they would for ever be strangers to peace and joy; it would still be a matter of doubt to them to what extent this compromise was to go. The hope of believers rests on something very different. They see in Christ a fulfilment of that law, even to the full extent of its demands. In that atonement there is presented to them the clear and definite principle on which God proceeds when He pardons the guilty. They approve of this principle as the only one which befits a God of truth and righteousness in dealing with sinners.

While a deeper insight is thus unveiled into the guilt and deformity of sin, as what God cannot compromise, they are at the same time set free from that slavish fear of sin's consequences which the consciousness of guilt awakens, and which held them in bondage while they did not clearly comprehend the gospel method of reconciliation. This confidence towards God and freedom from fear will gather strength as they depend on the perfect sacrifice of the Lord Jesus Christ for pardon and obey God's commandments, not as a servitude by which they hope to have a reward, but from a principle of gratitude for pardon freely bestowed.

They have the witness in themselves that they are the children of God, that they are numbered among the many sons whom Christ, as Captain of salvation, has brought to glory. They may indeed be more or less subject to that fear of dying, which is natural to all men and which Christians themselves sometimes taste. But the Lord will at length deliver them from this too. In proportion, as they become familiar, by faith in Him, with the great rewards of eternity, they will cease to be alarmed by the terrors of that death which leads to them. And though they may be unable to adopt the confidence of some, yet when actually called to encounter the trial, they will assuredly, in heart and conscience, participate in the victory which this language expresses: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me". "O death, where is thy sting, O grave where is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks be to God which giveth us the victory, through our Lord Jesus Christ."

# The Roman Catholic Mass<sup>1</sup>

## 3. The Bible and the Mass

*Rev J R Tallach*

**T**he Roman Church believes that their priests have the power, by the words of consecration, to change the bread and wine in the mass into the body and blood of Christ. The elements then contain the whole body, soul and divinity of Christ. The Creed of Pope Pius IV states, "I profess that, in the mass, is offered to God a true, proper and propitiatory sacrifice [that is, a sacrifice which satisfies the justice of God and so offsets the penalty of sin] for the living and the dead; and that in the most holy sacrament of the Eucharist there is truly, really and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is a conversion of the whole substance of the bread into the body, and the whole substance of the wine into the blood, which the [Roman] Catholic Church calls transubstantiation".<sup>2</sup>

Roman Catholics think they find this doctrine in John 6, where Christ states, "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." These are difficult verses if taken on their own; as with all other scriptures they must be taken in their immediate context and also against the background of the whole Bible. As has been said: "He that takes a text out of its context is only looking for a pretext".

In the immediate context, our Lord was disputing with the Jews. They were following Him because He had miraculously multiplied the bread and fishes and fed a multitude. But they not only needed bread for their bodies but bread for their souls, and Jesus was that spiritual bread. Again, the Jews boasted that their fathers had eaten the manna from heaven in the wilderness. But Jesus told them that He was "the true bread", "the bread of life".

How were they to partake of Him? Jesus answered, "He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst". It was by faith in Christ that He was to be received; thus sinners would benefit from His death. Eating was a figurative way of representing faith in Christ, in His sacrifice and death for sinners on Calvary. What is required is to believe the account of the way of salvation we find in the Bible. But faith is much

<sup>1</sup>This is the final part of an address given at a meeting of the Scottish Reformation Society in Stornoway in January. The previous article, sub-titled, "The Roman Catholic Church and the Mass", appeared last month.

<sup>2</sup>Quoted in Loraine Boettner, *Roman Catholicism*, pp 219-20.

more than merely a head knowledge of the events of Jesus' life and claims. "The words I speak unto you, they are spirit and they are life" (John 6:63). Belief in Jesus – partaking of Him – is wrought in the heart by the Spirit of God; "it is the Spirit that quickeneth; the flesh profiteth nothing". From the context it is plain that the Saviour is here speaking of the work of the Spirit, forming faith in the heart. This faith receives the word of Christ as the mouth receives food and drink, and the soul thus gains spiritual life and strength.

The other passages used by Rome to suggest that transubstantiation is true are found in the well-known words, recorded in the Gospels, of the institution of the Lord's Supper. Thus Jesus says of the bread: "Take eat; this is My body"; and again: "This is My blood", in relation to the wine (Matt 26: 26-28). By re-enacting this ceremony, the priest is supposed to have power to change the bread and wine into the actual body and blood of Christ. However, at the very time Christ was giving the broken bread to His disciples, His body at the table was entire and complete, and the bread formed no part of it. His blood remained in His veins, and the wine in the cup remained wine. This is confirmed by the Saviour referring to the wine, after its consecration, as the "fruit of the vine".

Boettner explains, "The priest supposedly is endowed with power by the bishop, at the time of his ordination, to change the bread and wine into the literal living body and blood of Christ, which is then known as the *host*, and so to bring Him down upon the altar. And that body is said to be complete in all its parts . . . . How it can exist in thousands of places and in its full proportions, even in a small piece of bread, is not explained, but is taken on faith as a miracle." The same writer goes on: "When the Roman priest consecrates the wafer, it is then called the *host*, and they worship it as God. But if the doctrine of transubstantiation is false, then the *host* is no more the body of Christ than is any other piece of bread. And if the soul and divinity of Christ are not present, then the worship of it is sheer idolatry, of the same kind as that of pagan tribes who worship fetishes."<sup>3</sup>

Putting the matter in the broader context of the whole Bible, God uses figurative language, all through the Old Testament, to speak of Himself. We read of God possessing arms, legs, hands and eyes. But God is a spirit and all these terms are figurative; so with the language of Christ when instituting the Lord's Supper. Paul records it in 1 Corinthians 11:25-26: "This is the new covenant in My blood . . . as oft as ye eat this bread and drink this cup, ye do show the Lord's death till He come". Paul's use of the word *cup* involves a double figure of speech. The cup is put for the wine, and the wine for the covenant. To take any of these figures literally is to invite confusion.

<sup>3</sup>*Roman Catholicism*, pp 228,233.

The Roman Church also teaches that the mass has power to take away sin, just as Christ's sacrifice on Calvary has that saving power. She attaches the word *sacrifice* to the word *Eucharist* and uses the term *eucharistic sacrifice* of Christ's body and blood: "At the last supper, on the night He was betrayed, our Saviour instituted the eucharistic sacrifice of His body and blood. This He did in order to perpetuate the sacrifice of the cross throughout the ages until He should come again"<sup>4</sup>.

Their Catechism makes their doctrine explicit: "In the most blessed sacrament of the Eucharist, the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained". They maintain again: "The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice. The victim is one and the same . . . . In this divine sacrifice which is celebrated in the mass, the same Christ who offered Himself once in a bloody manner on the altar of the Cross is contained and is offered in an unbloody manner. . . . This sacrifice is truly propitiatory."<sup>5</sup>

However Christ cried on the cross: "It is finished". And both the resurrection of Christ and the empty grave declare that the Father accepted that finished sacrifice. Scripture declares, "Nor yet that He should offer himself often . . . for then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb 9:25,26). It is an insult to the finished work of Christ to claim that this sacrifice requires to be re-enacted. This term *once* occurs seven times in reference to the sacrifice of Christ: for instance: "In that He died, He died unto sin once" (Rom 6:10). Again, the sacrifice of Christ was offered by Christ Himself as the high priest that becomes us, who is "holy, harmless, undefiled and separate from sinners". How can any sinner or any earthly organisation presume to stand in the place of Christ? How can they act in an entirely holy way as is required of Christ in His first offering up of Himself?

These scriptures demonstrate clearly that Reformed, Protestant teaching is correct: the bread and wine remain bread and wine; when His people partake of these elements by faith, Christ is present to them; His presence is mystical, not physical. When believers receive the sacrament in this way, they obey Christ's dying command, "This do in remembrance of Me".

In summary, the history of the mass, the unscriptural body in which it is found and which it sustains, and the clear teaching of Scripture, all show decisively that the Roman Catholic mass is a dangerous delusion.

<sup>4</sup>*The Catechism of the Catholic Church*, p 297.

<sup>5</sup>Quoted by Richard Bennett in *Catholicism: East of Eden*, p 148.



## The Philippian Jailer (2)<sup>1</sup>

*James Buchanan*

**3** • **The nature of the great change and its practical fruits.** It is clear that his conversion properly consisted in complying with the Apostle's exhortation to "believe on the Lord Jesus Christ". Until he believed, he was unconverted; but as soon as he believed he became a converted man. True faith is the result of a new creation; it is not a mere change of opinion but a thorough renovation of the mind. From the hour he believed, "old things passed away"; all became new. Not that it is a small matter to be born again, but it is a great thing to believe.

Many who have never questioned their own faith in Christianity, merely because they have not opposed it, may be totally unconscious of anything in their own experience which bears any resemblance to that of the Philippian jailer when, under deep convictions of conscience and with a desire after salvation, he was first taught the truth concerning Christ and enabled to form a vivid conception of His office and power as the real, only and all-sufficient Saviour of sinners.

But everyone who, like him, has been really awakened to a sense of his sin and danger, and who has been led to contemplate Christ in His true character and really to believe on Him for salvation, will acknowledge that on the instant when he acquired the first inward conviction of the truth, he passed from darkness into marvellous light, that he then experienced a very great change in all his views and feelings, that a new mind was given to him, and a new life seemed to have begun, insomuch that he felt as the blind man did when he was restored to sight: "One thing I know, that, whereas I was blind, now I see".

A real, simple, scriptural faith is that essential element, without which there can be no conversion, but this faith uniformly has certain accompaniments and effects, which are so many proofs of its genuineness. The "faith which is without works is dead, being alone," but living faith works by love. In the jailer's conversion, how soon and how surely the faith of the gospel was followed by the peaceable fruits of righteousness!

(1.) He thirsted for more instruction; he hungered for the bread of life; he was solicitous to know more of divine truth. After the Apostles answered his

<sup>1</sup>The remainder, as edited, of this first of Buchanan's "illustrative cases" of conversion in *The Office and Work of the Holy Spirit*. Readers should bear in mind that Buchanan is not suggesting that all who are converted have as clear an experience as the jailer. Last month's article dealt with (1) the state of the jailer's mind before conversion and (2) the means by which his conversion was effected.

question, “they spake unto him the Word of the Lord”, just as on the day of Pentecost they who “gladly received the Word” “continued steadfastly in the Apostle’s doctrine and fellowship, and breaking of bread and in prayers”.

(2.) He was concerned, not only for his own soul, but also for those of his family, for all in his house were brought together to hear the Word.

(3.) His faith wrought by love, producing gratitude and kindness to his instructors, for “he took them the same hour of the night and washed their stripes”, “and when he had brought them out, he set meat before them”.

(4.) He had peace and joy in believing; his fears were removed, for “he rejoiced, believing in God with all his house”.

(5.) He made an open profession of his faith and submitted to the authority of Christ by consenting to be baptized with all his family. He thereby declared that, even in the midst of a city where magistrates and people were opposed to the religion he professed, he was not “ashamed of the gospel of Christ”, since he had felt it to be “the power of God unto salvation to every one that believeth”.

**4. Lessons.** (1.) In their unconverted state, men are often utterly careless – destitute of all fear of God, of all concern for their souls, and of all thought about death, judgement and eternity. This was true of the jailer when he was about to rush unprepared into the presence of his Judge; and it is the character of many among ourselves, who have never felt that religion is a great reality, or been impressed by its solemn truths, or spent a single hour seriously considering the state of their souls, their relationship to God, or their prospects in eternity. Having “no fear of God before their eyes”, they have no sympathy with those who are earnest about religion, but are disposed to ridicule their exercises and experience as fanaticism. This death-like apathy is one of the worst symptoms of a sinner’s spiritual state.

(2.) While they are thus careless, God is often pleased to use some solemn providence to arouse them as, in the case before us, the earthquake and the loosing of the prisoners’ bands were used to alarm the jailer, threatening him with temporal ruin. So God brings a careless sinner into sudden danger, or visits him with affliction of body, or bereavement in his family, or embarrassment in his worldly affairs – because, “when they have no changes”, the men of the world “fear not God”. But when smitten with the rod of His providence, they may be awakened to serious thought. These afflictions are often useful as preparatory means, but they are not effectual of themselves for thorough conversion; they often fall far short of it. Thus it is said of Israel of old: “When He slew them, then they sought Him: and they returned and inquired early after God. And they remembered that God was their rock, and the high God their Redeemer. Nevertheless they did flatter Him with their mouth, and

they lied unto Him with their tongues. For their heart was not right with Him, neither were they steadfast in His covenant.”

(3.) Sometimes the trials and disappointments of careless sinners only serve to exasperate their natural enmity; instead of producing a meek and quiet and broken spirit, they issue in the “sorrow of the world [which] worketh death”, as in the case of the jailer. Under the pressure of unexpected calamity, his first impulse was to draw his sword and kill himself. “And when Ahithophel saw that his counsel was not followed, he saddled his ass and gat him home to his house . . . and hanged himself and died.”

(4.) In other cases the conscience is brought under conviction; this may be more or less intense and of longer or shorter duration, but is in some degree essential to saving conversion. Such conviction of guilt and danger impressed the mind of the jailer when he came trembling and said, “What must I do to be saved?” This is a hopeful symptom, but it is not a decisive proof of a saving change; on the contrary, such convictions are often stifled; instead of subduing, they exasperate, as in the case of Felix, who trembled while Paul preached, but was not converted. So also those in the Acts who were “cut to the heart” by the Apostle’s doctrine, but “gnashed on him with their teeth”; and others who were “cut to the heart” and “took counsel to slay them”. Convictions are useful only when they produce a spirit of earnest thoughtfulness and lead the sinner to inquire, “What must I do to be saved?”

(5.) The gospel, which is mainly designed to reveal an answer to that question of an awakened conscience, is the only effectual instrument of conversion. Other means may concur in a preparatory way, but this alone can work the great, saving change. All other expedients are worse than useless; they are pernicious to the soul. The only answer that ought in any circumstances to be given to the question is that returned to the Philippian jailer: “Believe on the Lord Jesus Christ, and thou shalt be saved”.

And the circumstances in which that answer was given illustrate both the perfect freeness of the gospel and the certainty of salvation to every one who believes – its *freeness* as proposed even to the chief of sinners, for Paul and Silas had no scruple in proposing the full gospel to the jailer in the instant he came to them, although he had hitherto been careless. They did not tell him, You have been a great sinner; we have no gospel for you. A little while ago you drew your sword and were about to commit suicide; how can you hope to be saved? No! To this trembling sinner they said at once, and without any qualification, “Believe on the Lord Jesus Christ”. And that answer is the sinner’s warrant at the present hour. It also illustrates the certainty of salvation; Paul and Silas did not say, Believe, and thou *mayest* be saved; but, Believe, and thou *shalt* be saved. There is no doubt, no uncertainty, no

cautious reserve, but an absolute assurance. And assurance is the sinner's encouragement at the present hour. To every sinner, however careless and however deeply convinced of sin, we are warranted by the Apostle's example to say, fully and freely, without any conditions or exceptions: "Believe on the Lord Jesus Christ, and thou shalt be saved".

6. Conviction ends in conversion only when a true sense of sin is combined with a belief of the gospel or an apprehension of the mercy of God in Christ. The careless sinner may become a convinced sinner by the operation of natural conscience, or by the power of the law, aided by awakening dispensations of providence; but he does not become a converted sinner until he believes the truth as it is in Jesus and the fact that Jesus is the Christ. Conversion properly consists in the production of repentance and faith; and a new birth is followed by a new life. Conversion by the Word produces conformity to the will God, and faith is fruitful of works. All these are exemplified in the case of the jailer at Philippi, and are confirmed by the experience of every believer at the present day.

---

## What Should We Pray for?<sup>1</sup>

*John Dick*

**T**he rule of prayer is the Word of God. Experience indeed shows us our needs, but the information which we derive from it relates chiefly to the necessities of the body and of the present life. The needs of the soul are little felt till the mind is enlightened and the conscience is awakened by the truths of revelation. It is only in its light that we see ourselves to be ignorant, guilty, polluted, miserable and helpless when left to our own resources and the assistance of our fellow creatures.

A sense of need is indispensable for prayer, but we still need to know whether God is willing to relieve us and to what extent we may expect Him to exercise His goodness. It is evident that we can obtain satisfactory information on this subject only from Himself and that, without an express revelation of His good will, we can have no sure ground to go on in our requests. We might ask for what He has no intention to bestow and neglect what He is ready to give. "The whole Word of God is of use to direct us in prayer" – its doctrines exhibiting the privileges which He confers upon

<sup>1</sup>An extract, slightly edited, from Dick's *Lectures on Theology*, vol 4. This four-volume set by a professor of divinity in one of the Scottish Secession Churches, who lived from 1764 to 1833, is remarkably easy to read. It has been reprinted by Tentmaker Publications and is available from the Free Presbyterian Bookroom.

believers, its precepts enjoining duties which only His grace can enable us to perform, its histories relating the blessings which men in former ages have obtained, its threatenings denouncing evils from which no arm but His own can deliver us, its promises holding out to us the good things prepared for those who seek Him, and the prayers of the saints being recorded as patterns to us when we are placed in similar circumstances.

It is of the utmost importance to attend to this rule in our supplications. A man can receive nothing except it be given him from above; in other words, he has no ground to expect any blessing from God unless there is a warrant for asking it in His Word. The prayers of ungodly men, for they sometimes pray, are not regulated by this standard but by the suggestions of their imaginations and the desires of their hearts. Give us riches, they say, give us honours, give us long life, give us something to gratify our desires, our ambition, our greed. Even if they present their petitions for such blessings as God has promised, they have no regard to His wisdom and goodness, as pledged in His faithful Word, but they are impelled solely by their eager wishes to obtain what will contribute to improve their condition.

But we are not permitted to assail His throne with our crude and random petitions. The Spirit, who “maketh intercession for the saints”, enables them to intercede for themselves “according to the will of God” (Rom 8:27). His grace is the source of supply; and it therefore becomes our duty to conform our requests to the rule or measure of distribution established by himself. We proceed safely, and may feel the utmost confidence, when we found our petitions upon Scripture. In this case we are certain that we are doing what is agreeable to God and that there is a perfect harmony between His will and our desires. But as soon as we permit our own views to dictate how we pray, we must be perplexed with doubt and the fear of offending, unless all misgivings of mind are precluded by profound ignorance, and complete moral insensitivity. We can only pray in faith when we have a divine declaration or promise as the ground of our petition and can address God in the words of the holy Psalmist: “And now, O Lord God, the word that Thou hast spoken concerning Thy servant, and concerning his house, establish it for ever, and do as Thou hast said” (2 Sam 7:25).

The Word of God is our directory in prayer. It holds out encouragement to us to pray for all blessings. It says, “Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Phil 6:6,7). Everything really necessary to us can be pointed out in some declaration or promise. The blessings for which we should pray may be distributed into

two classes: temporal and spiritual. Spiritual blessings are the pardon of sin, peace with God, the gift of the Holy Spirit, the continual influences of grace, the divine presence in the ordinances of religion, assistance in duties and temptations, comfort in affliction and its salutary fruits, hope in death, and a happy eternity. The incalculable value of these blessings should give them the first place in our prayers and excite our fervent and importunate desires. And that man is destitute of the spirit of devotion who looks upon them as secondary and is more remiss in asking for them than for temporal blessings.

In praying for temporal blessings, we have no authority to seek great things for ourselves. We are altogether disqualified to judge such matters and should keep a strict watch upon our desires, which are naturally immoderate and would prompt us to ask for what it might not be for our good to possess, or for the glory of God to bestow. We ought to content ourselves with praying for a competent portion of what we need and should leave its amount to be determined by divine wisdom. We may pray for health, the continuance of life and other worldly enjoyments; but we should cultivate a submissive temper, which would acquiesce in the outcome without a murmur. The Saviour has given us directions in the following words: "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you" (Matt 6:33). Everyone's first care should be to obtain an interest in the salvation of Christ, and then God will provide for his temporal needs.

But the Saviour does not forbid us to pray for temporal blessings, either in this passage or in the preceding verses where he gives this admonition to His disciples: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things." The knowledge of our heavenly Father is not given as a reason why we should not pray for food and raiment. The intention is to preserve Christ's followers from anxiety, fear and distrust. His directions in one place must be explained consistently with those in another. While He assures those who believe in Him that those things which are needful for the body will not be withheld from them, He shows that it is their duty to include them in their petitions to God by teaching them to say, "Give us this day our daily bread".

---

Now that God has taken my salvation out of the control of my own will, and put it under the control of His, and promised to save me, not according to my working or running, but according to His own grace and mercy, I have the comfortable certainty that He is faithful and will not lie to me, and that He is also great and powerful, so that no devils or opposition can break Him or pluck me from Him. *Martin Luther*

# Some of Satan's Ploys<sup>1</sup>

*John Flavel*

It is a deep and dangerous policy of Satan to shut up our refuge in God against us, as much as possible, in times of trouble. Satan, like a cunning fowler, despairs of getting the birds in his net, unless he can beat them out of their coverts; it is therefore his great design to estrange and alienate the saints from their God as much as he can, thereby to cut off their retreat to Him in times of trouble; a mischief which the people of God have always vehemently prayed against (Ps 102:2, Jer 17:17). O that we would beware of it and shun this evil by our watchfulness, anticipating it before the danger arises. There are, among others, three special projects of Satan whereby he manages this mischievous design against the people of God.

(1.) By drawing their consciences under guilt, on purpose to destroy the liberty, freedom and childlike confidence of their souls in their addresses to God. This, if anything in the world, will do it (Job 11:14,15). What a loss will that poor soul be at, in times of trouble, whose grumbling and condemning conscience will not suffer him to look up cheerfully and believingly in the face of its God and Father, having lost its previous freedom at the throne of grace!

(2.) By prevailing on them to neglect their course of daily duties, and thereby to restrain their communion with God and, in a great measure, lose their acquaintance with Him. This is a dangerous policy of the devil, and an unspeakable prejudice to the soul. O Christian, take heed of a lazy, slothful spirit and a vain and earthly heart, which will easily suffer the duties of religion to be jostled aside and put by for every trivial occasion. Especially, beware of slight, formal and dead-hearted performance of duty, which is little better than omitting it; this may indeed prevent the scandal but can never give you the comfort of religion.

(3.) By beclouding their interest in God, and darkening their titles and evidences by thick clouds of doubts and fears. This is the sad case of many a poor Christian in a day of trouble; without are fightings and within are fears. Brethren, I beseech you, think often what those things are which usually put men into such frights and straits when imminent dangers stare them in the face, what it is that daunts and discourages the hearts of Christians at such times. And, as you value the peace and freedom of your souls with God, do not give your consciences any reason to reproach you for mis-spent time, indulged sins, neglected duties, formality or hypocrisy in duties, sinister and by-ends in your transactions with God or man. Preserve the purity and peace

<sup>1</sup>A slightly-edited extract from *The Righteous Man's Refuge*, in Flavel's *Works*, vol 3.

of your consciences, as you would preserve your two eyes. If by such wiles the devil cannot bar up the way to your God, or shut up your refuge in Him, your outward troubles can do you no hurt.

---

## Our Gospel Work in Africa and Israel

*Rev Neil M Ross*

**Zimbabwe:** Despite economic problems in Zimbabwe, our missionary work there continues – although not without certain difficulties.

The Foreign Mission Committee (FMC) has appointed Mr Johan Verhaar from Holland as an Information Systems and Resource Manager at Mbumba Hospital. He is a graduate in information technology and has had considerable business experience. He was one of the group of Dutch volunteers who carried out a programme of maintenance and repair work on buildings at Mbumba Mission last year. In September he took up his new post and will be responsible for the design and implementation of a Management Information System for the Hospital. He is also to manage the male workforce at Mbumba, and provide technical support for all computer systems and electro-mechanical installations throughout our Zimbabwe Mission. We wish him well in his work which aims at having those systems operate more efficiently that are so important in supporting the primary work of presenting the gospel to the people.

Another group of volunteers from Holland intends to come to Ingwenya Mission in January next year to carry out an eight-week programme of maintenance work on the buildings there, including internal wall tiling in the school kitchen and other areas, painting, and renewing the electrical switchboard. Some of them will be there for three or four weeks but will be replaced by others.

Miss Norma MacLean, on furlough from her Deputy Headship of Ingwenya Secondary School, was scheduled to return on August 25, but had to be hospitalised. Thankfully she has made a good recovery and now has the end of October as her return date. Miss Rhoda Mackay, a former teacher on the Mission, took over some of Miss MacLean's duties in her absence and will continue for a handover period after her return. Mr B Ncube, the Headmaster, and his staff were also glad to have the assistance of Mr James Macleod, who used to teach in Ingwenya and returned for three weeks in September.

It was most encouraging for all involved in running the John Tallach Secondary School that it was one of the top five in Zimbabwe for O-Level results, and second in Matabeleland.

However, it was with sadness that friends of the Mission learned of the



passing away of Miss Marion Graham in Inverness in July. She gave 40 years of self-sacrificing and successful teaching service, most of them as Headmistress of John Tallach Secondary School.

Mr E Zikhali, Mission Administrator in the Head Office in Bulawayo, is due to retire in December after 10 years of loyal service in this responsible post. It is hoped that by the time this report appears, his replacement will have been appointed. Rev Donald A Ross and Mr Hugh Mackenzie went to Zimbabwe in October to attend to Mission business, with Mr Ross also engaging in preaching duties in several places.

Once again we remind young men and women in our Church, who have suitable qualifications for teaching and nursing, that their help in the work in Zimbabwe even for six months or a year would be greatly valued, and could be of much benefit to themselves. They may contact Rev J R Tallach, Clerk of the FMC, for more information.

**Kenya:** Rev K M Watkins, accompanied by his wife, had well-earned leave in September and October. He reported to the FMC that the work goes on steadily and that the country is quiet after the recent inter-tribal disturbances. Church attendances, he said, are being maintained, with about 280 at the Sabbath-morning services and 150 in the afternoons. Some of the Pentecostal pastors he is instructing in Reformed doctrine now worship in the congregation since losing their own congregations on account of relinquishing their Pentecostal beliefs. Mr Watkins continues to take extra services in nearby villages. Mr Buthi Mzia, elder in the Bulawayo congregation, was assisting him for some weeks.

The Committee has appointed Rev Neil M Ross, one of its members, to visit the Kenyan Mission as a deputy with Mr Roderick A Campbell. They expect to be there for two to three weeks early next year, God willing.

**Israel:** Rev John Goldby reports that, over the summer season, services were maintained twice each Sabbath, in the YMCA meeting room in Jerusalem. On a number of occasions, various visitors attended, including two teenage Arab girls from Bethlehem. He was again invited to address the mainly-Jewish house congregation which meets on Saturdays in Nahariya.

The checking and rechecking of the Hebrew translation of chapters of the *Westminster Confession of Faith* continues. Those engaged in that work are now to be helped by a Jewish Christian lady whose mother is from London.

For three or four days each week Mr Goldby works in Jaffa. His address there is 21 Rabbi Nachman of Breslau Street (tel: 00972 365 72003). He knows of a number of Jewish Christians in the vicinity who have embraced the Reformed faith. He says, "We would value your prayers for us and our work, especially that opportunities might open up in Jaffa."

## Book Reviews<sup>1</sup>

***Sermons on the Acts of the Apostles, chapters 1-7***, by John Calvin, published by the Banner of Truth Trust, hardback, 687 pages, £18.00.

John Calvin was, and regarded himself as, primarily a preacher of the Word of God. He wrote theological works which have guided the Church to a biblical understanding of the truth (and we would recommend his *Institutes of the Christian Religion* to any reader seriously concerned to be well-grounded doctrinally). He wrote commentaries which, because of their unadorned faithfulness to Scripture, still present the meaning of the sacred text with freshness and conviction. But all his work was aimed at securing the good of the people through the preaching of the Word, and he made that his own priority. Calvin's careful exegesis of Scripture and systematic grasp of theology were basic to his preaching and gave it its substance and form, but preaching for him was something other than a theological lecture or a running commentary on a portion of truth.

W B Evans, in his discussion of Calvin's preaching in his Introduction to this volume, says that "his sermons do not contain showy displays of learning. He leaves his scholarly apparatus, though not the fruits of his scholarship, in the study". In his sermons, explanation and application are intertwined. The translator wonders "whether the sixteenth-century Reformer would be welcomed in many Protestant, even Presbyterian pulpits, today. Calvin is hailed for his biblical theology, but largely ignored with respect to his insistence upon the transformed-life, life-long self-abnegation demanded of genuine Christian discipleship."

This is the first-ever English translation of the 44 known extant sermons of Calvin on Acts, previously published in French. They cover much, though not all, of the first seven chapters. The translation claims to be faithful, with any restructuring of long sentences or alteration of punctuation being done for the sake of readability and accuracy. It certainly is readable and rings true to what we understand to have been Calvin's popular preaching style. Calvin needs no recommendation from us but we can say that, as far as human words can do it, these sermons convey the truth of Scripture in language which is fresh and speaks to the mind and heart and conscience of the reader.

The prayer with which Calvin concludes the last sermon, on chapter 7: 58-60, may well be ours as we read these sermons: "Following this holy teaching, let us bow ourselves before the face of our gracious God in ack-

<sup>1</sup>Both books reviewed here are obtainable from the Free Presbyterian Bookroom.

nowledgment of our sins, praying that He will be pleased to cut us to the quick because of them so that, being displeased with them, we will seek to bring ourselves into complete conformity with Him as we use the examples He presents to us daily in holy Scripture. And may He daily make us aware of the grace He has granted us through our Lord Jesus Christ His Son.”

*(Rev) H M Cartwright*

***Love Rules, The Ten Commandments for the 21st Century***, published by the Banner of Truth Trust, paperback, 128 pages, £6.00.

Originally published in 2004 by the Church and Nation Committee of the Presbyterian Church of Victoria, Australia, this volume was written by Australian Presbyterian ministers and professors. The Introduction explains that this book on the law of God was written for the sake of the gospel. The New Testament pattern of preaching declares God’s holiness, man’s sinfulness, Christ’s glory and the call to repentance and faith.

After chapters demonstrating the need and use of the law in church and society today and discussing the relationship between the law and love, there is a chapter dealing with the preface to the Ten Commandments, a chapter on each of the Ten Commandments, a chapter on the place of the Ten Commandments in the flow of Redemptive History and a chapter on the Moral Law and Jesus’ teaching. The book deals primarily with the Ten Commandments in relation to God’s Covenant people. Each chapter concludes with a section, entitled “The Bottom Line”, which encapsulates its teaching in two or three sentences. The chapters are brief and simply presented. At the end there is a list of Old and New Testament references to each of the commandments, and a “Study Guide” which consists of questions on each of the Commandments to help fix in the mind their teaching and the applications of that teaching.

The doctrinal position of the book is in keeping with that of the Westminster Standards. Even in a brief work like this, the Westminster Divines would probably have further developed the positive and practical implications of the writer’s perceptive comment on the Second Commandment that it condemns “the worship of God in ways which do not do full justice to His revealed character”.

Considering the weakness of many professing Evangelical or Reformed beliefs today regarding the Lord’s Day, it is good to see the affirmation “that whether we look to the first chapter of Genesis or to the Gospels and Acts, the strength of the Sabbath commandment is the divine character and example” and that “post-resurrection believers have as much warrant and obligation for observing the Sabbath on the first day according to the

Redeemer's example as pre-resurrection believers did on the seventh day according to the Creator's example". While some essential principles of Sabbath observance are enunciated, "specific details" are not.

The Fourth Commandment is seen as building a bridge between the first four commandments dealing with our religious duty and the last six dealing with our moral duty, the Fifth Commandment also helping to bind these two sections of the Decalogue together. In the discussion of the Sixth Commandment, the useful principle is laid down: "The Christian approach to the Ten Commandments is: to discover what each commandment enshrines as its essential moral principle; to read it in the light of the whole of Scripture, especially God's personal revelation in Jesus Christ". The Seventh Commandment is dealt with in a chaste manner and the point is made that "it is addressing our whole attitude to commitments and relationships, warning us against the abuse of one another's persons, emotions, trust, and so on, for the sake of gratifying our own desires and lusts, in the spiritual as well as the physical realm". Yet, although specifically mentioned for various reasons, these chapters are not being elevated above the others in usefulness.

This brief volume is biblical in its principles and plain and practical in its presentation. It should encourage the reader to go on to more extended works such as Thomas Watson's *The Ten Commandments*, also published by the Banner of Truth Trust, or James Durham's *The Law Unsealed, or A Practical Exposition of the Ten Commandments*, which can be obtained with perhaps a little more perseverance in book form or online. We regret that, as is the case with so many otherwise-commendable works today, our pleasure with this book is diminished by its general use of a version of the Bible other than the Authorised, in this case the English Standard Version.

(Rev) H M Cartwright

---

## Protestant View

### Archbishop of Canterbury Preaches at Lourdes

Many Protestants, in the Church of England and beyond, were appalled when they heard that the Archbishop of Canterbury, Rowan Williams, intended to visit Lourdes in September on a pilgrimage organised by the Society of Mary and the Anglican Shrine of Our Lady of Walsingham. They were especially shocked that he was also to preach at a mass there to celebrate the hundred-and-fiftieth anniversary of the visions, or apparitions, of a white-robed woman which a 14-year-old peasant girl is supposed to have seen in a grotto there.

---

It was reported that, when the girl saw the apparition for the sixteenth time, it said to her, "I am the Immaculate Conception". Thus Romanists were deluded into identifying the apparition as Mary, the mother of Jesus. They took it as confirmation, if any were needed, of the then Pope's heretical dogma, proclaimed four years earlier, that Mary was "preserved immune from all stain of original sin". After seeing this apparition, the girl scooped a hole in earth which filled with water and became (so the story goes) the spring from which is taken the waters which are claimed to have healing power.

Lourdes is indeed, as someone has said, "the quintessential Roman Catholic Marian shrine". And a spokesman for the Protestant Truth Society stated recently: "Lourdes represents everything about Roman Catholicism that the Protestant Reformation rejected, including apparitions, mariolatry and the veneration of saints".

It was at this idolatrous place that Rowan Williams – the first leader of the Church of England to visit Lourdes – preached in September. In his sermon, in which he makes it obvious that he believes the apparition to have been Mary, he claimed that Lourdes provides hope for those who were attempting to spread the Christian faith. How blind he is to the fact that the superstition of Lourdes is the very antithesis of the Christian faith! He stated that visiting the shrine could help people grasp the deep and mysterious joy of God, and that carrying a small cross or picture of Jesus could facilitate making contact with Jesus. Although he used religious language and quoted certain scriptures in his sermon, it is clear that he knows nothing by experience of the way to peace with God through faith in Jesus Christ.

What we see at Lourdes is none other than Satan, in religious guise, deluding multitudes. Therefore we need not be surprised that he uses as his agents some who profess to be ministers of the gospel. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor 11:14,15). *NMR*

---

## Notes and Comments

### **"Thou Shalt Not Kill"**

There is lawful killing, as the magistrate's sword, the soldier's calling and the right of self-defence demonstrate, dreadful though the thought is. The principles and conditions by which this fact is hedged around are carefully set out in Scripture. The very reason given by God for lawful killing also explains the prohibition of all murder: "Whoso sheddeth man's blood, by

man shall his blood be shed: for in the image of God made He man” (Gen 9:6). Genesis is fundamental to the whole biblical revelation, one reason being that it establishes the origin, moral nature and accountability to God of the human race.

It has often been observed that, when mankind has asserted itself over against God and denied the truth about God and about man’s relation to God, as revealed in His Word, there has been a loss of a sense of what distinguishes human beings from animals. The result of the denial of creation, the professed belief in evolution, the failure to acknowledge the existence of the Divine Lawgiver and His law, has been to demean human beings as well as to dishonour God. Certainly “a righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel” (Prov 12:10), and those who take seriously the charge given to our first father (Gen 1:28) will be careful in their stewardship of the resources God has provided. But there is something far wrong when the life of the beast is as highly valued as that of a human being and when the “environment” is more carefully guarded than the well-being of those who live in it and it is forgotten that these things were made for man.

The demeaning of humanity consequent upon the denial of creation and of our relationship to God and our accountability to Him, and consequent upon the unproven and unprovable explanation of humanity in terms of evolution, is evident in the widespread trampling under foot of the Sixth Commandment in modern society. This is, of course, seen in the prevalence of what everyone recognises as murder. But it is also seen in public discussions of abortion, assisted suicide and euthanasia. Even many of those who protest against these assaults upon human life fail to do so on account of the divine commandment, or the unique nature of man, as made to glorify and enjoy God, or the solemnity of going into eternity to meet God, and so can only argue on humanistic or humanitarian terms. The moral degeneracy of our generation can be seen written in the abortion statistics and in the support given on professedly-altruistic grounds to the ending of life before God takes it away. As in all other areas of life, our only defence against the swelling tide of such ungodly and immoral behaviour is to take our stand on the Word of God.

True humanity as well as godliness is manifest in the *Larger Catechism’s* account of “the duties required in the Sixth Commandment”: “all careful studies and lawful endeavours to preserve the life of ourselves and others by resisting all thoughts and purposes, subduing all passions and avoiding all occasions, temptations and practices which tend to the unjust taking away of the life of any; by just defence thereof against violence, patient bearing of

the hand of God, quietness of mind, cheerfulness of spirit; a sober use of meat, drink, physic, sleep, labour and recreations; by charitable thoughts, love, compassion, meekness, gentleness, kindness; peaceable, mild and courteous speeches and behaviour; forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil; comforting and succouring the distressed and protecting and defending the innocent” (answer 135). *HMC*

### **The Large Hadron Collider**

Hadrons are a family of subatomic particles, the best known being protons and neutrons, from which the nuclei of atoms are formed. The Large Hadron Collider (LHC) is a vast machine, stretching for miles on the Swiss-French border, and costing £3.6bn to construct. The purpose of the machine is to make streams of protons collide at high speed, in the hope of learning more about the subatomic structure of matter. In particular it is hoped the LHC will finally determine whether the elusive “Higgs boson” exists.

On September 10 the first stream of protons was steered round a complete circuit of the machine amidst much journalistic hype, fostered by the scientific directors of the project. The atheistically-inclined BBC hailed the day as “Big Bang Day”. In less than a fortnight, however, and before any experiments could begin, the machine had broken down. It is not expected to resume until next spring. We sympathise with the scientists in their difficulties, but the mishap might teach an important lesson about boasting: “Ye ought to say, If the Lord will, we shall live, and do this or that” (James 4:15).

The great expense of the project raises the question of whether money is well spent in this way. We are inclined to think that it is. Understanding the physical nature of the world is part of the Creation mandate to “subdue it” (Gen 1:28), and advances in physics have always had useful applications. The idea of a laser was proposed by Einstein in 1917, and was first made to work by Theodore Maiman in 1960. Positrons (positive electrons) were predicted by Paul Dirac in 1928, first observed in 1932, and have been used in hospitals in PET (Positron Emission Tomography) scanners since the 1990s. The LHC, if successful, might lead to similar or even far greater advances.

Stephen Hawking, the well-known physicist, has expressed the view that it would be more exciting if the Higgs boson turns out not to exist, because physicists will then have to rethink their theories. To the Christian, the physical world is one of the ways in which God discloses His infinite wisdom, and it seems likely, whatever the status of the Higgs boson, that there are many things yet to be discovered. “O Lord, how great are Thy works! And Thy thoughts are very deep” (Ps 92:5).

Perhaps the LHC will reveal a particle that topples the already-precious “Big Bang Theory”. “In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep” (Gen 1:1-2). DWBS

### **The Free Presbyterian Church of Ulster and the Divine Name**

The official organ of the Free Presbyterian Church of Ulster is *The Revivalist*, and we were surprised and sorry, looking at its September issue, to see that the Divine Name is several times given as “Yahweh” rather than “Jehovah”. If one follows the vowel pointing in the Hebrew Bible then the Divine Name is “Jehovah”. In scholarly circles, however, it is widely believed that the Hebrew vowels for “Jehovah” are really those of another word (Adonai) which the Jews use in place of the Divine Name when they are reading the Scriptures. The name “Yahweh” is just a guess at what the original might have been, but it has become popular among scholars and in modern versions of the Bible. The Free Presbyterian Church of Ulster is strongly committed to the AV, and it is disturbing to see such a concession to modernism in its official organ.

One reason for doubting the “Yahweh” theory is that, if it is correct, then no human being on earth has known the Divine Name for most of the New Testament period. To the Christian it seems highly implausible that God should reveal His Name to Moses and the Old Testament Church (Ex 6:3), and then take away that knowledge from the New Testament Church. It is more likely that He should cause unbelieving scholars, through their pride and unbelief, to adopt the wrong name, while leaving the right name with His own people who receive the Scriptures at face value. “He taketh the wise in their own craftiness” (1 Cor 3:19).

One of the best defences of the name “Jehovah” is by a minister of the Free Presbyterian Church of Ulster, Dr Alan Cairns, in his *Dictionary of Theological Terms* under the entry “Yahweh”. Among other interesting points, he observes that many Hebrew names such as Jehoshaphat, Jehoiachin, Jehohanan, Jehoram, etc, which evidently refer to God, fully support the vocalisation “Jehovah”, but are quite incompatible with “Yahweh”. We hope that *The Revivalist* will learn from Dr Cairns and will return to the old paths in this matter. DWBS

---

Men cannot help being afraid of the Bible even while they hate it. It bears the impress of the authority and majesty of God, and their consciences respond to the testimony. God witnessing in His Word would be immediately believed by all men, just as a child believes its father without knowing why, if men were not fallen. T E Peck



# Church Information

## Day of Humiliation and Prayer

The Synod decided that “because we as a nation have forsaken the Lord and incurred His holy displeasure, we appoint Wednesday, December 10, as a Day of Humiliation and Prayer in all the congregations of our Church, in order that we would seek to humble ourselves before God and plead as did the prophet, “O Lord, revive Thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy”.

*(Rev) J MacLeod, Clerk of Synod*

## Theological Conference

This year’s Theological Conference will be held, God willing, in the Free Presbyterian Church, Inverness on Tuesday and Wednesday, December 3 and 4, with Rev D A Ross as Chairman. The evening papers will be in public.

### The Fatherhood of God

*Rev J R Tallach*

Tuesday 2.30 pm

### Creation

*Rev K D Macleod*

Tuesday 7.00 pm

### D L Moody in Scotland

*Mr R Middleton*

Wednesday 10.00 am

### Regeneration

*Rev D W B Somerset*

Wednesday 2.30 pm

### Fraser of Alness on Preaching

*Rev H M Cartwright*

Wednesday 7.00 pm

*(Rev) J R Tallach, Convener, Training of the Ministry Committee*

## *A Heart for Africa*

This book, sub-titled, *The Life of Jean Nicolson, Missionary in Zimbabwe*, written by Miss Dolina MacCuish, is due to be published this month, DV, by Free Presbyterian Publications, who apologise that the previously-announced publication date was missed. Jean Nicolson gave the best years of her life to the Free Presbyterian Mission in Ingwenya. Here is a warmly-written account of these years, with the background to her life and work helpfully sketched in. As we follow the life of this “humble and loving Christian” (as she is described in the Foreword) we are also given pen portraits of godly Africans. Among them was the “dear old lady, MaMlotshwa,” whose last words were: “Receive Thou me, O Lord of glory”. The book is lavishly illustrated, runs to 229 pages, is casebound, and will cost £11.50.

### Outreach Fund

By appointment of Synod, the special collection on behalf of this fund is due to be taken in congregations during November.

*W Campbell, General Treasurer*

## Acknowledgement of Donations

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

*College & Library Fund:* J Robertson, Fife, £567; Friend, Newcastle, Ps 62:7-8, £40; Friend, Newcastle, Ps 41:1-2, £40.

*Dominions & Overseas Fund:* LMA, £1000.

*Jewish & Foreign Missions Fund:* Mr G Buss, £20; Mr D J Palmer, Suffolk, £30; Mr N Pearce, Cymru, for work in Israel, £120.

**Congregational Treasurers** acknowledge with sincere thanks the following donations:

**Assynt:** *Congregational Funds:* The estate of the late Miss Annie Graham, £124.18.

**Breasclete:** *Communion Expenses:* LMA, £100; Anon, £17.50, £7, £2, £5.

**Dingwall:** *Communion Expenses:* Anon, £40. *Congregational Funds:* Anon, for Church cushions, £320.

**Edinburgh:** *Congregational Funds:* Friend, North Uist, £30 per Rev HMC. *Eastern Europe Fund:* Anon, £700.

**Inverness:** *Bus Fund:* Anon, £20; FS, £20; Anon, £20; Mrs C MacDonald, £20; Anon, £20, £20; FS, £20. *Congregational Funds:* The estate of the late Mr Alex McGregor, £10 000 per Innes & MacKay, Solicitors; Dr & Mrs D J MacKay, £25 per Rev GGH; Anon, £25, £25, £20, £25, £50. *Tape Fund:* DJ & C MacL, Stornoway, £10. *Where Most Needed:* A Friend, £10.

**Laide:** *Congregational Funds:* AS, Italy, £73.89, £369.46; LS, Italy, £73.89; JL, Gairloch, £5; Friend, NZ, for taped sermons, £10; The estate of the late Miss Annie MacIntosh, "in memory of Anna MacKenzie, Udrigle", £1000 per Rev DAR; CM, Stornoway, £20 per CM. *Door Collection:* Anon, £50; Friend, Holland, £344.81 per Rev DAR. *Eastern Europe Fund:* Friend, Aultbea, for printing, £20; Friend, Edinburgh, £25 per CR; Anon, £50; Friend, Laide, £50; KG, Gairloch, £60; Friend, Strond, £8; Friend, Laide, £31.30; Edinburgh Friends, £40; Friend, Holland, £700; Friend, Shieldaig, £40; Friend, £5 per Rev DAR. For Bibles: Isle View Residents, £13, £17, £20, £19, £102.74, £65.28; Anon, £50 per Rev DAR. For Odessa Church: Friend, Shieldaig, £50, £50 per Rev DAR; Italian Mission, £378.30 per LS. *Sustentation Fund:* Friend, Holland, £300 per Rev DAR.

**Lochbroom:** *Where Most Needed:* Friend, £50.

**North Harris:** *Congregational Funds:* The estate of the late Mrs M Morrison, Cluer, £1000 per Anderson MacArthur & Co, Solicitors; DJG, £20; Bartolomys, £20; CML, £50; Anon, £40; JN, £100; Anon, for congregational bookshop, £100 per Rev JBJ. *Door Collection:* RML, £100. *Fabric Fund:* Anon, £250 per Rev JBJ.

**North Uist:** *Congregational Funds:* Anon, £50; Harris Friend, £100 per Rev DMD; Anon, £50, all for church and manse repairs. *Communion Expenses:* Glasgow Friend, £50.

**Portree:** *Bus Fund:* Anon, £10. *College & Library Fund:* Friend, £50. *Communion Expenses:* Friend, £40. *Property Fund:* Anon, £50.

**Raasay:** *Where Most Needed:* Anon, "In loving memory", £100.

**Staffin:** *Congregational Funds:* Friend of the Lord's Cause, £43 per Rev WAW. *Where Most Needed:* Anon, £40 per SM.

**Uig:** *Communion Expenses:* Anon, £20, £20, £20. *Manse Expenses:* LMA, £100.

# 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:** **Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J R Tallach, Raasay; tel: 01478 660216.
- Breasclete:** Sabbath 12 noon, 6 pm.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (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: nrmoss@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, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA, 11 Alducastle Road, IV2 3PZ. Tel: 01463 712872.
- Kinlochbervie:** 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. 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:** Matheson Road, 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.
- 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. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU. Tel: 0208 309 1623.

## Northern Ireland

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

#### Canada

**Chesley**, Ontario: Church and Manse, 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: Church and Manse, 4031 Jackson St. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Rev L T Smith.

#### 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: dmliv@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.

**Ingwanya**: Church and Secondary School. Rev A B MacLean. 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.

### Free Presbyterian Church Bookroom

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

E-mail: sales@fpbookroom.org Website: www.fpbookroom.org

#### Book Selection

	RRP	Offer
<b>The Free Presbyterian Magazine, volume 10</b>		
Free Presbyterian Publications, 2008, hbk, 476pp	£18.00	£16.00
<b>The Art of Divine Contentment</b> by Thomas Watson		
Free Presbyterian Publications, 2001, pbk, 110pp	£3.75	£3.00
<b>Heirs with Christ – The Puritans on Adoption</b> by Joel R Beeke		
Reformation Heritage Books, 2008, hbk, 134pp	£7.95	£6.95
<b>Memories of Sandfields</b> by Bethan Lloyd-Jones		
Banner of Truth Trust, 2008, pbk, 104pp	£5.50	£4.50
<b>Habakkuk - A Wrestler with God</b> by Walter J Chantry		
Banner of Truth Trust, 2008, pbk, 100pp	£5.50	£4.50

(Postage is extra)

Subscription rates, including postage:

FP Magazine £19.50 (£1.50 per copy) • YP Magazine £11 (70p per copy)

Combined £28.50