

# The Free Presbyterian Magazine

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

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

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## 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, Somakentana, Leverburgh; **Third:** Laide; **Fourth:** Vatten; **Fifth:** Stornoway, Farr, Zenka.

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

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

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

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

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## The God of Unlimited Power

In an ungodly age, many things disturb God's children. Indeed when no one appears to profit from scriptural preaching, God's children ought to feel sad at heart – especially if, over a period of time, no one experiences conviction of sin, no one begins to seek the Lord, and no one enters the strait gate and begins to walk along the narrow way towards the eternal life.

On the other hand, God's children will normally grow in grace as a result of hearing such preaching. Besides, they will not always recognise the beginning of spiritual activity in an individual. Yet, in the light of the teaching of Scripture about spiritual declension, we need not be surprised that there will be times when the Holy Spirit is restrained, conversions are few, the Church is weak, and iniquity abounds. We only have to look at the Saviour's sojourn on earth; when "He came unto His own . . . His own received Him not" (John 1:11); the people rejected Him and His claims; they refused to believe on Him as the Messiah promised to their fathers.

We live in an age which follows a long period of declension within the churches. Ministers lost confidence in the Scriptures; they focused less and less on the central doctrines of sin and salvation through Jesus Christ alone; like the religious leaders of Jeremiah's time, they proclaimed, "Peace, peace," although there was no peace between their hearers and God (Jer 8:11); and there was no likelihood of peace because the way of salvation was not being declared. The effect of such preaching was to encourage sinners to wander confidently along the broad way which leads to everlasting destruction, where there can be no possibility of peace with God. Not surprisingly, many hearers of such preaching, and especially their children, concluded that they would be in no spiritual danger if their church attendance became less regular and even dwindled away to nothing. And nowadays few pay any attention to Christianity, whether scriptural or heretical.

In such an age we may become accustomed to what is happening around us and, in particular, to how little is being accomplished even by sound gospel preaching. But God's power has not changed; the blood of Christ is as effective as ever; He can still save to the uttermost; and the Holy Spirit is always

able to draw sinners to Christ. If even God's children lack the faith to look to the Most High to do great things in our time, we should remember the words of Jesus: "With men this is impossible; but *with God all things are possible*" (Matt 19:26). Satan is indeed strong; he has been allowed to advance his kingdom to a tremendous extent. But there is "a stronger than he", and when it pleases that stronger One, the King of kings, to go "forth conquering, and to conquer", to rescue sinners from the grip of Satan, no power on earth or in hell can prevent Him carrying out His purpose.

One of the most remarkable instances of Christ demonstrating His power to rescue sinners from the grip of Satan occurred under the ministry of David Brainerd to the American Indians. On the last Sabbath of 1735, for instance, as he preached, at Crossweeksung on the Delaware River, from John 3:1-5, "the discourse was accompanied with power and seemed to have a silent but deep and piercing influence" on his hearers.<sup>1</sup> What indicated most clearly to the preacher that serious impressions were being made on their hearts was "the extraordinary earnestness of their attention, and their heavy sighs and tears"; there was deep conviction of sin.

After the service was over, Brainerd went home, hoping for a short rest – he was very likely in great need of a rest as he was suffering from tuberculosis. "But", he wrote of the Indians, "they soon came in one after another, with tears in her eyes, to know what they should do to be saved. And the divine Spirit in such a manner set home upon their hearts what I spoke to them, that the house was soon filled with cries and groans . . . and those whom I had most reason to think [were] in a Christless state were almost universally seized with concern about their souls. It was a season of great power among them; it seemed as if God had bowed the heavens and come down. So astonishingly prevalent was the operation [of the Spirit] upon old as well as young that it seemed as if none would be left in a state of carnal security, but that God was now about to convert all the world. And I was ready to think then that I should never again despair of the conversion of any man or woman living, be they who or what they would."

He continues in his *Journal*: "It was refreshing to see so many striving to enter in at the strait gate and others animated with such concern for them that they wanted 'to push them forward', as some of them expressed it". One of the remarkable features of this work of grace was how quickly Indians newly arrived at Crossweeksung came under the power of the truth. That very Sabbath, Brainerd noted, "there appeared to be four or five persons newly

<sup>1</sup>This and other quotations are from Brainerd's *Journal*, which occupies most of the second part of the one-volume edition of *The Diary and Journal of David Brainerd*, recently reprinted by the Banner of Truth Trust at £17.95. It is available from the F P Bookroom.

awakened this day and the evening before, some of them but very lately come among us”.

Within only 11 months from beginning his ministry in Crossweeksung, Brainerd baptized 38 adults and 39 children. “It must be noted”, he wrote, “that I have baptized no adults but such as appeared to have a work of special grace wrought in their hearts; I mean such who have had the experience, not only of the awakening and humbling, but, in a judgement of charity, of the renewing and comforting influences of the divine Spirit. There are also many others under solemn concern for their souls, who I apprehend are persons of sufficient knowledge and visible seriousness to render them proper subjects of the ordnance of baptism.” In his particular circumstances, among a people who were given to drunkenness, he felt it wiser to delay administering this sacrament until he could see good reason to hope that they had passed from spiritual death to spiritual life.

We should not imagine that Brainerd was full of confidence as he went on with his work of evangelising the American Indians. Indeed he noted that “God began this work . . . at a time when I had the least hope, and to my apprehension the least rational prospect of success”. He was unwell, weary, and depressed through his previous lack of success; he even “began to entertain serious thoughts of giving up [his] mission”. Yet he experienced the truth of W S Plumer’s words: “God can do all things. With Him is all might. If God be for us, who can be against us?”<sup>2</sup> And he proved the truth of the scripture: “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him” (Ps 126:6).

Brainerd’s experience of illness and depression may well be considered his “thorn in the flesh”. It no doubt drove him again and again to the throne of grace; indeed he kept many days of prayer and fasting, and one is reminded of the Saviour’s words: “This kind goeth not out but by prayer and fasting” (Matt 17:21) – referring to those who “shall say unto this mountain, Remove hence to yonder place; and it shall remove”. In spite of his great godliness and wonderful conscientiousness, Brainerd could by his own power achieve nothing on his chosen mission field. But he committed himself and his work to the God of unlimited power, who was pleased to hear the missionary’s prayers and bless his work. And this God of unlimited power is able to bless the labours of His servants today, and on a vastly greater scale; He is able to give them large numbers of sheaves (of believing souls) to bring home with rejoicing. Perhaps our question should be: Where is the earnest prayer in this day of small things? Yet the grace of prayer also comes from the God of unlimited power. May God’s children then go to Him for that grace!

<sup>2</sup>*Commentary on Hebrews*, Baker 1980 reprint, page 489.

# Immanuel (1)<sup>1</sup>

A Sermon by *George Smeaton*

Isaiah 7:14. *And shall call His name Immanuel.*

Matthew 1:23. *They shall call His name Emmanuel, which being interpreted is, God with us.*

“Great”, exclaims Paul, “is the mystery of godliness; God was manifest in the flesh.” This wonder is shared by angels, who desire to look into these things; they are for faith to rest on, not for language to set forth or understanding to comprehend. The Godhead of Christ is the great truth of the gospel. Without this, it has neither value nor importance; and the evil one accordingly puts forth his every effort to obscure it in our eyes. It was on this truth he made his fiercest onset in the early spread of Christianity. And for 500 years after the apostolic age, the Church was convulsed by the various ways in which it was denied.

But though much evil overspread the Church by reason of these heresies – and hence the African and Asiatic Churches were submerged by the deluge of Islam – the doctrine shall stand and be established. “On this rock,” says Christ, “I will build My Church, and the gates of hell shall not prevail against it.” The evil one seems now to have altered his attack, allowing it to stand as a speculative mystery, if in practice it is never avowed in the life of the Church and the walk of its members. It was the practical avowal of this truth which stained the wild moors of Scotland with martyr blood. It was the ignorant unbelief of it that led to persecution.

The same ignorance prevailed when Christ appeared. When the Mighty One bent His own heavens and came down, no one paid Him reverence. The dark earth was shrouded in the first curse, and men, as unresponsive as the trodden earth, were unconscious of the One who had appeared among them. But in other regions of the universe, the announcement, “Lo, I come”, did not fall upon unheeding ears. Though men did not recognise their Lord, the hosts of heaven heralded His advent to the plains of Bethlehem and rejoiced with all the rapture of augmented knowledge, as the manifold wisdom of God and higher views of the infinite Mind were revealed to them. Their song was, “Glory to God in the highest, and on earth peace, good will toward men”. If they thus rejoiced at God’s love and wisdom, let us too approach this greatest of God’s miracles with minds full of holy awe.

<sup>1</sup>Reprinted, with editing, from *The Scottish Christian Herald* for 1840. Smeaton (1814-89) was then parish minister of Falkland, in Fife, and became a noted professor in the Free Church’s College in Edinburgh. His works on the Holy Spirit and on the atonement, reprinted by the Banner of Truth Trust, are excellent.

We do not here set ourselves to prove that Christ is God. The truth of that is written in the text and in every page of Holy Writ, not only by expressly ascribing the term *God* to Him, but also all the various attributes of supreme divinity – and in the tribute of adoration, praise and prayer. We shall proceed on the basis that it is true and devoutly believed by all.

If this doctrine is so clearly written in Scripture, let faith triumph over the doubts of fallen reason; if it is in Scripture, let not the spirit of a false philosophy stumble at a mystery in a revelation from the throne of God. If reason had been able to discover truth, there would have been no need for a revelation. But when a revelation is imparted in the grace of God, reason must resign her sway and become a learner, not a judge. The mystery is not in the words of Holy Writ, but in the stupendous fact; and at this even angels bend down and adore.

From these words, then, I mean to contemplate with you the divinity of Christ from two points of view: (1) as it is connected with God's procedure towards ourselves and (2) as it directly affects us.

**1. Christ's divinity as connected with God's procedure towards us.** This is what warrants all God's dealings with us. Why the Son assumed our nature, and not the Father or the Holy Ghost, it is not for us to speculate; for this is among the secret things of God, not the revealed. But if this incarnation had never taken place, we should have been for ever exiled from the fountain of life, estranged from all communion with God, and without prospect of relief.

In the boundless love of God, an agreement was made between the Father and the Son to deliver the creatures of His hand from ruin; a council of peace was formed between them both (*Zec 6*). By this, the Father receives the obedience of the Son – the Son becomes the servant. The Father is glorified in receiving the sacrifice, the Son is glorified in finishing the work that was given Him to do, and the Holy Ghost in applying that work to us. This is the "mystery hid from ages and from generations" and revealed in these last times to us. A Trinity of persons in the Godhead is disclosed, in a counsel of unutterable wisdom as well as condescension; for who would have dared to imagine the Creator stooping in person to redeem us? And who, even if aware of a distinction in the Godhead, so understood the nature of the unity as to say how far They act in one? Or who so understood the peculiarity of the distinction as to say how the salvation of our race could be secured on it – how the Father might be greater than the Son, and the Son become His servant? "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

From the moment of the Fall, this counsel, hid in the bosom of God, began to be disclosed; it began to shed upon our fallen world the dawn of a

better day. A scheme had been prepared to defeat the hopes of hell, to maintain untarnished the Creator's glory in His works, to restore the order and beauty of creation – and to bring back a company of new-born creatures to their pristine image, even the image of God. This is not effected, like His other works, by the mere exercise of power or by His creative word – as when He said, “Let there be light, and there was light”. But He came down from on high to save that race, although He could have magnified His glory in destroying it by a word. And “though He was rich, yet for our sakes He became poor!”

Someone may coldly ponder such a mystery, or set above its inexplicable wonders either the results of vain philosophy or the wild dreams of fallen man. But to do so only argues that here is a soul alienated from the life of God and engrossed by earth's trifling objects – which will disappear like smoke amid the general conflagration, while this covenant of God will evermore unroll fresh and undiscovered wonders to the enraptured spirits of the just. But placed upon the mount of vision as now we are, let it be ours to explore and trace the manifold wisdom of our God. I think it proper to call your attention to these two points in the development of this mystery.

(1.) *The person of the Mediator.* The Mediator entered on His office at the moment of the Fall, suspending the consuming curse that followed the violation of the law. He said, “Lo, I come;” I will repay it all. A mediator between God and man must needs be competent to effect a reconciliation; he must vindicate the claims of God; he must perform the duties of our race; he must have a divine knowledge of the amount of our disobedience and a nature fit to expiate it; he must take hold of the nature that was injured and yet be of a nature to obey and suffer. In a word, he must be God and man. God could not obey His own law or die for sin; mere man could not obey for millions; a God-man Saviour could do both. To deliver us from sin and death, the infinite One became finite; the Eternal was made in time; the Immortal became mortal; the mighty God became the child born; the Ancient of days became the babe of Bethlehem. The Son is equal to the Father, but became less in the economy of redemption – yes, for a little, lower than the angels.

He was not a servant but He became a servant when He took flesh. The Lord Jesus possesses a divine nature and a human nature, a divine will and a human will, each complete and perfect, but not confounded – always in harmony, but each entire. No change took place upon His manhood, and none did or could take place upon His Godhead. None of His eternal attributes are, or can be, laid aside. His power, which called us into being, still works all in all. And without it, we would melt into nothingness, like a bubble on the water. His omniscience is the same, His omnipresence is the same, His



attributes are all the same. And when it is said that He emptied Himself – that He became poor – it is only meant that He did not appear in all the glory which He had with the Father before the world was, and which He now has assumed again. It is only meant that as Mediator He became inferior to the Father; yes, lower than the angels.

The distance between the two natures is infinite; it is free grace that formed the union. “Who is this that engaged his heart to approach unto Me, saith the Lord?” (Jer 30:21). If it were a fallen creature, he could not answer for himself; if an unfallen creature, an infinite curse from every region would bury him amid the crash of a dissolving universe, which a hand so weak and a capacity of suffering so limited could not uphold. He is the Being on whom the whole order of the world hangs, attracting to Him every eye. To Him God looks for satisfaction, and man for aid; with Him God declared Himself well pleased and with Him we too should be well pleased. That toil-worn Jesus, who trod the plains of Palestine, is the God in whom we live and move and who, when He appears again, will bid the heavens pass away. He is the God who came to His own, but was not welcomed, whose footsteps trod the world He had made and poised upon the vault of space. And does not this give the assurance that all is perfect, because God has done it?

Whatever the Son did was pleasing to the Father; and, as He was daily the delight of the Father from eternity, so, when He stood on Jordan’s banks, a voice from heaven announced through a fissure in the clouds: “This is My beloved Son, in whom I am well pleased”. This was given forth when the Son entered on the mediatorial economy. Hear this, you scoffing worldlings, and dare to scoff again. Hear this, you unstable professors of Christianity; can you trust a rending world which may disappear tomorrow? Can you trust an arm of flesh, and not more firmly trust the Mediator’s everlasting arms?

**(2.) *The work of the Mediator.*** He came to obey the law, and make His obedience ours. “Behold”, says the Father, “My servant whom I uphold”; and it is this obedience of the willing servant, in every part of duty and of penalty incumbent on us, that He came to render as the ground of our salvation. The law demanded death; Christ’s death is our propitiation. He endured the pressure of a world’s guilt; but, being infinite, He did not sink under it. What He did had infinite value, for He was God. His sacrifice satisfied the law, but the demand was not abated. He redeemed us from the curse of the law, but He was made a curse for us.

The very curse which will overwhelm the lost for ever – the utmost penalty and obligation which a world’s sin contracted – all fell on Him and, in His hour of agony, fell without reserve, except the gnawing and remorse of an awakened conscience. In the place of woe, sin indeed incurs wrath without

end or respite; and the penalty will be ever paying, never paid; and an indefinite lapse of ages will find the obligation as stern and unabated as at first. But in Christ's atonement the sufferings were not eternal, although the satisfaction was a full equivalent. And why? The atonement of a God-man Saviour was equal to the debt which, in a fathomless eternity, the lost shall never discharge.

He not only expiated all iniquity by His death; He fulfilled all righteousness in His life – meeting the law's demand: "This do, and thou shalt live". Behold Him bending His own heavens, and coming down to magnify the law. Behold Him, as He trod this earth, bearing with Him the utmost of its claims. Here we see what never heretofore appeared upon a fallen world; we see the living spirit of the law embodied, not in Sinai's cold and frowning tables of stone – not in the dead letter – but in a living soul. Is it freedom from iniquity that is required? He challenges His enemies: "Which of you convinceth Me of sin?" Is it love to God that is required? It was His meat and drink; "Yea," He says, "Thy law is within My heart." Is it love to man that is required? He went about doing good; He loved His people to the end. All, all is fulfilled. "Heaven and earth shall pass away," we are informed, but "one jot or one tittle shall in no wise pass from the law, till all be fulfilled". And, now, all is fulfilled.

What, at the fall of Adam, brought a distracted world to a solemn pause, arresting on the wing the bolts of vengeance? What upheld the world so long in being – to which the movements of providence converged? What maintained such breathless expectation? Nothing but Immanuel's coming righteousness. And this same righteousness that magnified the law prolongs to us this light of heaven that we have forfeited this day – this day of grace, with its offer of salvation and all our great and precious privileges. Jesus was the righteous servant, the well-beloved of the Father. And when His obedience was complete and, before He bowed His head, He uttered His expiring cry, "It is finished", heaven and earth were no longer separated by an impassable gulf. Then the fallen creature was restored to favour and regarded with more than pristine love. The Father rejoices over sinners, as did the father of the prodigal, to do them good.

We must connect this righteousness with the person of our incarnate Mediator. It is nothing else but His obedience; but we must not assign it to the divine nature of Immanuel, for God could not obey His own law. The obedience must be of the very same sort that Adam should have yielded; that is, it must be yielded in the nature and the form of man. Hence the suitability of the parallel condition: "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous".

But while we carefully assign this obedience to the manhood of the Saviour, it was His glorious Godhead that gave it such immeasurable value, upholding and guiding Him in His high career. It was His glorious Godhead also that made this obedience so eminently meritorious that it is adequate, and more than adequate, to all the wants of our united race.

It was to acquire this righteousness that the eternal Son prepared Himself a body, in which He said, "Lo, I come to do Thy will, O God; yea, Thy law is within My heart" (Ps 40:8). This obedience is not limited to His single person. He owed no obedience; it is boundless in merit as the nature of the Godhead; it is co-extensive with the needs of all creation; it is offered to the very chief of sinners. It is this that covers heaven and earth with smiles; it is this that hides from our desponding eyes the frown of an offended God and removes the day of darkness and of gloominess; it is this that draws from us to God the calm of an unbroken trust, and from God to us the beaming of a Father's countenance. "Glory . . . unto the Lamb". "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord, we have waited for Him; we will be glad and rejoice in His salvation."

Such then is the ground of God's procedure by which He can be just and the justifier of the sinner. Christ took the sinner's place and gives him the merit of His own righteousness. There has been an interchange of place between them. This is the ground on which God deals with sinners. He can endow us with all the Saviour's purchase. In our guilt, He can throw around us the Saviour's righteousness; to our weakness He can give almighty strength; on our darkness He can cause to arise the day-star of everlasting life; from a state of slavery He can make us sons, because Christ is the only begotten Son. In a word, Paul says, "All things are yours . . . and ye are Christ's and Christ is God's".

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

### 1. History and the Mass

*Rev J R Tallach*

**I**n the life of the Roman Catholic Church, it is very difficult to overestimate the importance of the mass, or what they often call the Eucharist<sup>2</sup>. *The Catechism of the Catholic Church* states that "the Eucharist is 'the source and summit of the Christian life. The other sacraments, and indeed all

<sup>1</sup>This is the first part of an address given at a meeting of the Scottish Reformation Society in Stornoway in January.

<sup>2</sup>Though this is by no means exclusively a Roman Catholic term.

ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are orientated towards it.” Again: “In brief, the Eucharist is the sum and summary of our faith. Our way of thinking is attuned to the Eucharist, and the Eucharist in turn confirms our way of thinking.”<sup>3</sup> As the sacrificial system of the Old Testament, which involved the shedding of blood, was central to the worship and spiritual life of Old Testament believers, so the mass, which is held to be a sacrifice without blood, is central to the religious life and claims of the Roman Catholic Church.

Richard Bennett, a converted priest, quotes another priest, John O’Brien, who wrote: “When a priest pronounces the tremendous words of consecration, he reaches up into the heavens, brings Christ down from His throne, and places Him upon our altar to be offered up again as the Victim for the sins of man. It is a power greater than that of monarchs and emperors; it is greater than that of saints and angels, greater than that of seraphim and cherubim.

“Indeed it is greater even than the power of the Virgin Mary. While the Blessed Virgin was the human agency by which Christ became incarnate a single time, the priest brings Christ down from heaven, and renders Him present on our altar as the eternal Victim for the sins of man – not once, but a thousand times! The priest speaks and lo, Christ, the eternal and omnipotent God, bows His head in humble obedience to the priest’s command.

“Of what sublime dignity is the office of the Christian priest who is thus privileged to act as the ambassador and the vice-regent of Christ on earth! He continues the essential ministry of Christ: he teaches the faithful with the authority of Christ, he pardons the penitent sinner with the power of Christ, he offers up again the same sacrifice of adoration and atonement which Christ offered on Calvary. No wonder that the name which spiritual writers are especially fond of applying to the priest is that of another Christ. For the priest is and should be another Christ.”<sup>4</sup>

Removing the mass from the Roman Catholic Church would be like removing the queen bee from a hive. All would fall into confusion. The priests would lose the reason for their existence, as their main calling is to offer the mass. The hierarchical system would fall apart without the cohesion provided by the mass. Even the dead would be thrown into confusion, according to Roman Church teaching, because the principal way for the dead to escape purgatory is by saying masses on their behalf.

A number of the early Church Fathers, such as Ignatius of Antioch (martyred 110 AD) and Justin Martyr (100-165 AD), appear, in some of their writings, to have believed that the bread and wine are changed into the body and blood

<sup>3</sup>*The Catechism of the Catholic Church*, Burns and Oates, 2000, p 297-8.

<sup>4</sup>Richard Bennett, *Catholicism: East of Eden*, Berean Beacon Press, 2005, p 141.

of the Lord, though on other occasions they appear to have supported the view that the bread and wine merely *represent* the body and blood of Christ. On the other hand, Tertullian (160-240) spoke of the bread and wine in the Eucharist as symbols or figures which represent only the body and blood of Christ. He specifically stated that these were not the literal body and blood of the Lord. Tertullian maintained that when Christ said, "This is my body", He was speaking figuratively and that He consecrated the wine "in memory of His blood". Tertullian did not teach the doctrine of transubstantiation.

That outstanding figure of the early Church, Augustine, similarly taught that the sacraments are signs and figures which represent, or symbolise, spiritual realities. He argued that the physical body of Christ could not be present in the Lord's Supper because it was at the right hand of God. He believed Christ to be spiritually present with His people, that the true meaning of the Eucharist is to be understood in spiritual terms, and that eating and drinking at the Lord's table is by faith. He wrote, "To believe on Him is to eat the living bread. He that believes eats; he is sated invisibly because invisibly he is born again."<sup>5</sup>

The second destructive doctrine taught by the Roman Catholic Church concerning the mass is that it re-enacts the sacrifice of Christ on Calvary. Malachi 1:11 states, "In every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen, saith the Lord of hosts". The Roman Church maintains that this prophecy speaks of the offering of Christ being re-enacted through the whole earth and for all time. Some of the Church Fathers approached this meaning, but the majority did not. Augustine stated very firmly that the fulfilment of this prophecy of a pure and bloodless sacrifice was to be found in the praise and thanksgiving offered up from the repentant hearts of true Christians throughout the world.<sup>6</sup> The Eucharist was simply a sacramental way of remembering Christ's once-for-all sacrifice: "The sacrament is only called a sacrifice because it is identified with Calvary as a memorial or commemoration of that unique sacrifice. The Church offered herself to God through Christ as a living sacrifice from a broken and a contrite heart." Augustine saw this as a fulfilment of the prophecy in Malachi and other fathers of the Church wrote in a similar vein.

The idea of a literal sacrifice in the Eucharist began to emerge with the third-century North African bishop and martyr Cyprian. The whole Church at the time was drifting away from biblical ideas of God's grace to ideas of human works as a way to earn merit from God. The view began to spread

<sup>5</sup>Cited by William Webster, *The Church of Rome at the Bar of History*, Banner of Truth, 1995, p 121; Webster has also written *Salvation, the Bible and Roman Catholicism*.

<sup>6</sup>Webster, *The Church of Rome at the Bar of History*, p 125-6.

that the priest and the sacrifice in the Old Testament were equivalent to the minister and the Lord's Supper in the New Testament. Chrysostom (c 347 – c 407) took the thought even further by maintaining that Christ suffered in the eucharistic sacrifice.

Yet, though there was a movement towards viewing the Supper as an actual sacrifice, many in those early centuries deemed it a memorial. It was not until the Lateran Council of 1215 under Pope Innocent III that the idea of the real presence became official Roman Catholic doctrine. The teaching that a sacrifice is offered which takes away sin arises from this doctrine of transubstantiation, and both these doctrines were reaffirmed at the Council of Trent in 1645. Their canons claim that if a person does not believe that the Supper is a true sacrifice, in which Christ is offered, and that this offering by a priest of the changed bread and wine takes away sin, then that person is cursed.<sup>7</sup> The assertion was repeated in 1994: the Roman Catholic Church is "the Church that has claimed the allegiance of Christians over two thousand years".<sup>8</sup> It is being asserted that the teachings of the Roman Church have never changed. However, transubstantiation is not mentioned in the creeds of the early Church, nor is the teaching that the Lord's Supper is a sacrifice. These teachings arose out of the Dark Ages and have something of the darkness of those ages about them.

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## The Apostle of the North

### Some Early Letters

*Rev D W B Somerset*

**Early years.** John Macdonald, the "Apostle of the North", was born at Brawlbin in the parish of Reay in Caithness on 12 November 1779. His father, James, was the catechist of the parish. For four years John attended a small school in Brawlbin run by Marjory Gray.<sup>1</sup> "In his ninth year", says his biographer John Kennedy, "he entered the parish school of Reay, then taught by Mr William Munro, of whom he afterwards wrote: 'He was my first and last teacher and, under providence, my best friend in prosecuting my education. I entered his school . . . June 1788, and commenced Latin May 1791.'"<sup>2</sup> To be nearer the school, his father moved at this time from Brawlbin

<sup>7</sup>See Webster, p 122.

<sup>8</sup>Quoted in *The Banner of Truth* magazine, January 2008, p 11.

<sup>1</sup>Donald Mackay, *Memories of Our Parish*, Dingwall, 1925, p 168.

<sup>2</sup>John Kennedy, *The Apostle of the North*, Inverness, 1932, p 14. This volume has been reprinted by Free Presbyterian Publications.

to Sartigall, “a little above the house of Borlum”, in the village of Reay.<sup>3</sup>

The suggestion that John should start Latin came from the minister of Reay, David Mackay (1752-1835) who was a great friend of his father, and “ever a friend and patron of young men of merit”.<sup>4</sup> “The most remarkable feature in [Mackay’s] character, perhaps, was the interest he took in young men of talent, and the unwearied efforts he made to bring them forward from humble life to stations of usefulness and respectability. He was always ready to employ his purse, pen and whole energies to foster rising merit.”<sup>5</sup>

In John Macdonald’s Latin class were two sons of the Laird of Bighouse, one of the local landowners. “They proved”, says Kennedy, “a drag rather than a stimulus to John Macdonald, but the teacher could not venture to promote the son of the catechist and leave the sons of the laird behind. Their mother, ascertaining this, engaged the dux of the Latin class to go to the mansion house every evening to assist her sons in preparing their lessons. The privilege of being brought in contact with more refined society and habits counterbalanced the disadvantages of his having to drag two dunces after him through the difficulties of the Latin grammar.”<sup>6</sup>

Another person who helped him at this time was Mrs Innes of Sandside, another local landowner. She, “hearing of the catechist’s clever son, took a great interest in him, employed him in keeping her accounts, and procured for him a bursary which helped him thorough his course at college.”<sup>7</sup> For a while John resided at Sandside House, and Mrs Innes kept up a correspondence with him after he had left Reay.

In October 1797 John Macdonald went to King’s College Aberdeen. His conversion, he believed, occurred some time between his second and third sessions at college, during the summer of 1799. Kennedy mentions this in connection with his love for the bagpipe. “This was his favourite instrument; and on leaving home for college in 1797 it was carefully packed in his trunk, and doubtless furnished many a pleasant interlude amidst the busy studies of the session. In leaving home next year the pipe was forgotten, but recollecting, after reaching Thurso, that he had left his favourite behind, he returned to his father’s house to fetch it. Before the following session higher matters began to occupy his attention, and the pipe was that year left purposely behind. His father, in order to try him, wrote to enquire what would be done

<sup>3</sup>*Memories of Our Parish*, p 167.

<sup>4</sup>*Memories of Our Parish*, p 168.

<sup>5</sup>Hew Scott, *Fasti Ecclesiae Scoticae*, Edinburgh, 1871, vol 3, p 368.

<sup>6</sup>*The Apostle of the North*, pp 14-15.

<sup>7</sup>*The Apostle of the North*, p 16. The statement about the bursary does not seem to be quite correct; see the second letter below.

with the pipe. ‘Just what you think right’, was his answer, well knowing what treatment his idol was likely to receive at his father’s hands. The father no sooner received this licence from his son than he went to fetch the pipe from its place, and laying it on the block, he plied with right goodwill the axe on its chanters.’<sup>8</sup>

**The letters.** The present writer has recently been given access to some of John Macdonald’s letters, written between May 1797 and December 1798. While the letters are not of especial merit, they are of interest because they were written by an eminent servant of Christ at a formative stage of his life. Furthermore they give a glimpse into an important period of Scottish Church history from which little material now survives.

The letters are seven in number and are copies rather than originals. They are written out in (an attempt at) chronological order, the pages being numbered from 3 to 12. The first letter, which must have occupied pages 1 and 2, is missing. The next letter is dated 1 December 1796, but this is evidently an error because there is reference in it to the recent death of the Laird of Bighouse, which did not take place until September 1798. The letters were found among Kennedy’s papers. Presumably they were copied out for him when he was collecting material for *The Apostle of the North* (first published in 1866) but he does not seem to have made any use of them.

The recipient of the letters is not named, but he appears to have been somewhat older than John Macdonald, and to have been serving in Ireland with the Reay Fencibles. He was probably from Strathalladale, a few miles from Reay. One company in the regiment was composed largely of men from Strathalladale.<sup>9</sup> Each of the letters except the last is a reply to one recently received from this correspondent.

The Reay Fencibles were raised in 1794-5 and embodied as a regiment at Elgin on 17 June 1795. The commanding officer was Colonel Mackay Baillie, and the Lieutenant Colonel was the Laird of Bighouse, George Mackay. His son, Colin Campbell Mackay, was one of the captains. Colin was born in November 1776, so it seems likely that he was one of the two “dunces” in John Macdonald’s Latin class.<sup>10</sup> The chaplain of the regiment, from 1795 to September 1797, was Rev David Mackay, minister of Reay. The regiment was noted for its discipline and moral character, and several of those who served in it were converted during their time in the regiment and later became eminent among the “Men” of the North. Amongst these were Joseph Mackay,

<sup>8</sup>*The Apostle of the North*, pp 18-19.

<sup>9</sup>I H Mackay Scobie, *An Old Highland Fencible Corps*, Edinburgh, 1914, p 38.

<sup>10</sup>Portraits of the Laird of Bighouse and of his son Colin are reproduced in Scobie, pp 30,200.



John Mackintosh, Crask, and Alexander Sinclair, Kirkton.<sup>11</sup> The main action that the regiment saw in Ireland was the battle of Tara on 26 May 1798, in which the Irish rebels were resoundingly defeated.

The cost of sending a letter at that time was very high. A single sheet from England to Scotland would cost one shilling and eight pence. By a War Office circular, however, soldiers were allowed to send a letter for a penny.<sup>12</sup> Presumably John Macdonald was also able to send letters cheaply in some way (see the third letter below for some comparative costs).

**Their contents.** The earliest letter was written from Sartigall, Reay, on 17 May 1797, when John Macdonald was 17. The English is imperfect, as indeed it is in all the letters, indicating that he was more at home in Gaelic at that stage. His father could speak no English.<sup>13</sup> The letter contains some reflections on the value of good health, and mentions that his teacher Mr Munro was engaged in the building of a new schoolhouse – “every stone of the old one is thrown off the foundations”.

The second letter was written from Aberdeen on 31 October 1797. John Macdonald had just begun his studies at King’s College. He had left Reay on October 16, had travelled by land, being delayed by a storm, and had been in Aberdeen only two or three days. He was sharing a room with a “mild, well disposed young gentleman from Banffshire”. After exams lasting a day and a half he had won the highest bursary of £5, and he mentions that “some of [the other students] were struck with displeasure at seeing their fellow creature endowed with such an honour of victory and advantage”. He was especially pleased with the bursary because it “gives a good character” to his teacher Mr Munro. He mentions with gratitude the monetary assistance he had received from Mr Mackay (the minister), from Mr Munro, and from Mrs Innes.

The third and fourth letters were written from Aberdeen on 25 December 1797 and 5 March 1798 respectively. The third contains further thoughts on the importance of good health, and an account of his expenses for the session: “I should be content if £16 sterling serve me in Aberdeen. My boarding is 5/- a week; my room a guinea [for the session], and fire and candle at my own expense.” In the fourth letter he mentions the subjects he is studying – “Latin, French, Greek, Natural Philosophy, etc, etc” – and comments that had not Mr Munro given him such a thorough preparatory education, “I should hardly have had time enough to write a letter to a

<sup>11</sup>Scobie, p 102n; Alexander Auld, *Ministers and Men in the Far North*, Free Presbyterian Publications 1956 reprint, pp 133-8, 141-6. This volume also is again in print.

<sup>12</sup>Scobie, p 199n.

<sup>13</sup>*Ministers and Men*, p 176.

friend". He indicates that in three weeks' time he would be returning home at the end of the first session.

The fifth letter was written from Reay on 9 May 1798. It alludes to the "present critical juncture and state of affairs", presumably referring to Ireland where the rebellion broke out on May 24 and where a French invasion was feared. In consequence, a militia was to be formed at home: "we are all now to be militia men, from 15 to 60 inclusive". Mr Munro, his teacher, had just been licensed to preach – he had preached several times in English but had not attempted Gaelic.<sup>14</sup> There is reference too to the death of an eminent Christian: "The only news of importance I have to inform you is that my precious William Mackay, Syre, is called home to eternal rest lately and left a widow and five orphans". William Mackay (1750-98) was from Syre in Strathnaver but was catechist in Croy near Inverness.<sup>15</sup> He was highly regarded among the "Men" of the North, and it is interesting to see the esteem that the young John Macdonald had for him.

The sixth letter we give in full as it sheds some light on his spiritual state at the time. It was written from Reay School, and dated 9 July 1798. In some places the English is difficult to follow:

"Dear Friend,

"It is evident that all human calamities whereto we may justly attribute the cause, national as well as personal confusions and divisive irregularities, are subordinate to that Supreme Being who penetrates with His all-seeing eye into all things and disposes of all things to certain mysterious ends of His which to enquire into is not the business of man. But the doing of things forbidden is natural to man since the fatal apostasy from the Creator.

"Were we able to take a comprehensive view of the misery of this Fall and the fatal consequences thereof, we could not but be stupefied that the bounty of this offended Creator would still extend so far after the violation of the divine laws and precepts, to which add moral disobedience, as to visit us His miserable rebels. Could we on the other hand reflect on the torments – O eternal torments! – that some are in possession of already and await others of the race of Adam; contentedly in preference would we choose the severest lot in this world and have a full assurance of faith to enjoy eternal felicity. But still, shocking to relate, while we understand so many of our brethren of mankind fall victim to the bloody sword daily and [are] consigned to eternity how can we be easy to reflect that, as is most likely it is not our

<sup>14</sup>Munro was never settled in a charge, and it is possible that he died soon after this.

<sup>15</sup>John Macleod, *By-Paths of Highland Church History*, Edinburgh, 1965, pp 88-91. Donald Munro (ed Kenneth Macrae), *Records of Grace in Sutherland*, Edinburgh, 1953 pp 230-2.

business to say, so many of them enter the deep waters of Jordan without the ark and would now exchange thousand worlds of pleasure for their condition and even choose the most excruciating state of life to have the opportunity we have of making our peace and reconciliation with a holy God in this land of hope; for it is the aggravation of their torment that it will never be sweetened with the least spark of hope; but while there is life there is hope.

“We know that to whatever dangerous circumstances or fatal disasters any of the human race may be disposed that not a sparrow falleth to the ground without the Father’s permission, and much less a rational creature who was once the express image of his Maker – but as the chief end of man was in coming to the world to glorify God and enjoy Him forever and consequently since we are, alas, fallen from that state wherein we were more capable of so doing, we are now to prepare for another world by having an interest with the Mediator of the New Covenant, from all which I infer that it should be our main business to know that this is the accepted time, that now is the day of salvation, and that if we are thus prepared to meet with the Judge endowed with the righteousness of Christ that we may be very little affected with the terrors of death in whatever shape it would appear; but O would to heaven that I could take this to myself while I, out of love to you, lay it before you. Dear friend, the opportunity fails me and not words, which leaves me in a hurry that I am not able to pay the same attention to my hand and mind.

“I only add that I received your letters with great joy and that all your friends are in the usual state: for more particulars if you wish to have you can enquire in your next which you write without delay. I am, dear friend, yours sincerely, John Macdonald.”

The final letter was written from Aberdeen on 1 December 1798 (wrongly copied as 1796). John Macdonald had not heard from his friend for a long time and was anxious about him. Presumably the Irish rebellion, which had lasted from May to October, had interrupted the correspondence. The letter mentions the death of Lieutenant Colonel Bighouse, who had died at Scotstoun near Peebles on September 6, and concludes with a reference to a recent death in Aberdeen: “I am just come in from burying one of my fellow students at the age of about 18. The bloom of youth glowed in his ruddy cheek but the voracious jaws of stern death defaced.”

John Macdonald dated his conversion to the following summer, on the seashore near Reay. He had come under intense conviction of sin, apparently through the writings of Jonathan Edwards, and was contemplating drowning himself in the sea when the gospel light finally broke through. Kennedy says that “it is impossible to trace with any distinctness the steps of his progress in the knowledge of Christ. He himself refrained from referring to his personal

experience, regarding it as selfish and indiscreet to do so. He kept no record then of God's dealing with his soul. This much, however, is certain, that the *Works* of Edwards, his father's wise and powerful instruction, and the clear and unctuous preaching of Mr Robertson, then missionary at Achreny, afterwards of Rothesay and Kingussie, were the means employed and blessed by the Lord in guiding him into the truth as it is in Jesus."<sup>16</sup> The sixth letter above yields the additional information that he had been under a measure of concern for a considerable time before this.

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## The Scriptural Member of Parliament<sup>1</sup>

*Rev J S Sinclair*

Let us hear what the Scriptures have to say about the qualifications that the rulers of a country ought to possess. The state, as well as the Church, occupies a prominent place in the Scriptures. A few of the many passages may be quoted which set forth the nature of these qualifications. Observe the words spoken by Jethro to Moses: "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers" (Ex 18:21); and the words of Moses to the children of Israel: "Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you" (Deut 1:13). Among the last words of David, "the man after God's own heart", were the following, "He that ruleth over men must be just, ruling in the fear of God" (2 Sam 23:3). In the New Testament, the Apostle Paul indicates the proper character of rulers ordained by God as "not a terror to good works, but to the evil. . . . For he is the minister of God to thee for good" (Rom 13:3,4). These passages refer to rulers and magistrates in general, and Members of Parliament come into this category. The main qualifications are twofold – intellectual and moral.

1. Notice briefly the intellectual qualifications. The rulers of the people must be "able men", "wise men and understanding". For such arduous work, it is only those who have a greater mental grasp than their fellows that are perfectly fitted. Further, according to God's Word, they ought to be wise in thought and conduct, not shallow or frivolous characters, but men of sound and sober judgement in the affairs of life and safe guides to their fellow citizens. It is worthy of note that Moses puts the first responsibility of choos-

<sup>16</sup>*The Apostle of the North*, pp 21-23.

<sup>1</sup>Abridged from an editorial in *The Free Presbyterian Magazine*, vol 10, reprinted by Free Presbyterian Publications at £18. It contains much valuable spiritual, biographical and historical material. The editorial was written with a view to the February 1906 General Election.

ing the rulers upon the people themselves; he also asks them to take men “known among your tribes” – not strangers or adventurers, but men whom they were fully acquainted with, in whom they could place their entire confidence, reliable and trustworthy. One cannot but admire the completeness of the divine statute-book in all manner of wise counsel.

2. Observe more fully the moral qualifications. These are more valuable, in their own nature, than the intellectual, and heavenly Wisdom has not allowed the intellectual to go without them in this business. A highly-intellectual ruler who does not fear God or esteem His Word is a serious danger to his country and may lead it far astray in matters of the greatest moment, while one who has regard to the will of God, though possessing only average mental powers, is under the direction of infinite Wisdom and will do well by his countrymen. The loss in our time is that most rulers, of greater or lesser talents, think little of the divine will in their deliberations.

(1) *The fear of God*. Rulers ought to be “men such as fear God”. He is King of all the earth, and human governors are under solemn obligation to worship and serve Him and His Christ. When His counsel is set at nought, it bodes disaster for the community. The true fear of the Lord is a necessity in the state as well as the Church; it is the preserving salt in both. The temporal and moral interests at stake are momentous; and the spiritual welfare of a nation may be grievously marred or powerfully promoted by the conduct of its rulers. Indeed it is not right that any man should sit in the parliament of a Christian country like ours, who does not, in his conduct, give credible evidence of having the fear of the Triune God in his heart. Infidels, agnostics and atheists ought to have no place in our legislature.

(2) *The love of truth*. They ought to be “men of truth”, not men of falsehood and deceit, but honest men who love the truth and both speak it and practise it. Not men whose word is uncertain and unreliable, and who have no respect for the truth of God, but rather men pre-eminent for truth and uprightness, having a supreme regard for the commandments of God and His Son, Jesus Christ. What an ornament and strength such rulers would be to a country! They would be as brazen pillars and iron walls that, by the divine blessing, no evil power could overcome.

(3) *The hatred of covetousness*. “Hating covetousness” – such was the character of the rulers chosen in Israel in the days of Moses, and no less ought to be expected of rulers under the New Testament dispensation. Men of this description hate greed of gain, cherish no base or selfish ends in their public work, and devote their energies ungrudgingly to the good of their fellow men. Rulers are required, not merely to have a mild dislike of the sin of covetousness, but a positive loathing of it. They ought to be distinguished by a spirit

of lofty benevolence and ardent desire for the welfare of others and should in no way make their own aggrandisement or enrichment a ruling principle of conduct. The Christian member of Parliament will therefore live, not for himself, but for Christ and the interests of His kingdom, will seek to be animated by an ardent love to God and man, and will show his hatred to covetousness by endeavouring to promote the humble, unselfish and truth-loving spirit of Christianity among all ranks and classes of society.

(4) *A sense of justice.* “He that ruleth over men must be just”. The magistrate should be righteous and equitable in all his decisions. Thus a love to righteousness and a hatred of iniquity ought to characterise those who would govern millions of immortal beings. They ought to be free from partiality and distinguished by the highest rectitude in all their dealings. “Righteousness exalteth a nation, but sin is a reproach to any people.”

Such then, in brief, are the leading qualities, intellectual and moral, that ought to mark the officers of the state, and it would be well if citizens in these days would give them a place in their meditations. The reader will be struck by observing that, in this connection, God’s Word makes nothing of social position and wealth, qualifications that have obtained too high a place in subsequent ages. The Lord says, “Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding”. Riches and pride of rank have in all ages been a great snare, and have tended to make men empty, vain and foolish, incapable of ruling themselves or others; they have contributed, in fact, to weaken the intellectual, as well as the moral, power of nations. Not that rich men and noble are excluded from the offices of state if they have the other qualifications; but the chief things are wisdom and understanding, for which wealth and rank are miserable substitutes. Solomon was highly commended of God because he asked for an understanding heart to judge the people, and did not request long life or riches, though both were added as benefits of lesser value.

Some readers may exclaim, “Where do you expect to get the kind of rulers you have described? The answer is simple: From Him who is the giver of every good and perfect gift – whether we see many of them in our time or not. Those who profess Christ ought to be almost as earnest at a throne of grace that the Lord would raise up Christian rulers in the state, as that He would send forth gracious ministers of the gospel in the Church. We trust there are a few, though it is to be feared they form a very small minority in our Houses of Parliament who bear the scriptural marks of those who should rule their fellow men. A larger number are, no doubt, distinguished for moral integrity and natural benevolence, though the fear of God is not in their hearts. But there are far too many who are mere lovers of worldly honour

and pleasure, who seek in reality no interest but their own, and who ought to have no place in the counsels of the nation.

We should not omit to say that it is highly desirable for the cause of Protestantism to be strongly represented in our Houses of Parliament. Only a Protestant can be a loyal supporter of the constitution of this country. The presence of so many Roman Catholics and Romanising High Churchmen in Parliament is a most serious menace to the temporal and spiritual welfare of this great nation. May such be few under the new Government! May the Most High in the riches of His mercy preside over our rulers, deliver them from “the paths wherein destroyers go”, and put a check to the many evils that are crowding in upon this once highly-favoured kingdom!

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## The Imputation of Sin (1)<sup>1</sup>

The doctrine is stated in *The Westminster Confession of Faith* 6:1-4: “Our first parents, being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory. By this sin they fell from their original righteousness and communion with God, and became dead in sin, and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed, to all their posterity descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.”

And in chapter 7:2: “The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience”.

And in *The Larger Catechism*, Question 22: “Did all mankind fall in that first transgression?” Answer: “The covenant being made with Adam as a public person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in that first transgression.”

And in *The Shorter Catechism*, Question 16: “Did all mankind fall in Adam’s first transgression?” Answer: “The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.”

<sup>1</sup>Compiled by Peter Best from the writings of eminent Christians.

In his *Exposition of the Westminster Confession of Faith*, Robert Shaw<sup>2</sup> remarks: “The effects of Adam’s first transgression extend to all his natural posterity; and, according to our *Confession*, the guilt of this sin is imputed, and a corrupt nature conveyed, to them. This is what is commonly called *original sin*. Though that phrase is often restricted to the corruption of nature derived to us from Adam, yet, in its proper latitude, it includes also the imputation of guilt. . . .

“By the imputation of Adam’s first sin, it is not intended that his personal transgression becomes the personal transgression of his posterity, but that the *guilt* of his transgression is reckoned to their account. And it is only the guilt of his *first* sin, which was committed by him as a public representative<sup>3</sup>, that is imputed to his posterity, and not the guilt of his future sins, after he had ceased to act in that character. The grounds of this imputation are that Adam was both the natural root and the federal [or, covenant] head or representative of all his posterity. . . .

“That a covenant was made with Adam, not only for himself, but also for all his natural posterity, is a doctrine which has met with much opposition. . . . The truth, however, may be easily established. Scripture represents Adam as a figure or type of Christ (Rom 5:14); and wherein does the resemblance between them consist? Simply in this, that as Christ was a federal head, representing all His spiritual seed in the covenant of grace, so Adam was a federal head representing all his natural seed in the covenant of works. In 1 Corinthians 15:45,47 the one is called the *first Adam*, the other the *last Adam*; the one the *first man*, the other the *second man*. Now Christ was not the second man in any other sense but as being the federal head or representative of His seed, and therefore the first man must have sustained a similar character – as being the federal head or representative of all his natural posterity.

“The extension of the effects of Adam’s first sin to all his descendants, is another strong proof of his having represented them in the covenant made with him. That he transmitted sin and death to all his posterity, is clearly taught in the fifth chapter of the Epistle to the Romans; and unless his public character, as a representative in the covenant, be admitted, no satisfactory reason can be assigned why we are affected by his first sin in a way that we are not affected by his subsequent transgressions, or the transgressions of our immediate progenitors. We know that ‘the son shall not bear the iniquity of the father’ (Ezek 18:20); and had Adam been merely a private person, his sin

<sup>2</sup>Robert Shaw (1795-1863): Minister and professor of theology in one of the Secession Churches in Scotland.

<sup>3</sup>That is, viewing him, not as a *private* individual, but as representing all his descendants.



could have affected us no more than that of our immediate parents. The conclusion is inevitable that, in the covenant of works, our first parent not only acted for himself, but represented all his natural posterity.

“Often has this part of the divine procedure been arraigned by presumptuous man. The supposition that God called Adam to represent us in a covenant, into which He entered with him long before we had a being, and to the making of which we could not personally consent, is, it has been alleged, inconsistent with the divine goodness and contrary to moral justice and equity. To this it might be sufficient to reply that this transaction, being the proposal and deed of God, must be fit and equitable. ‘Shall not the judge of all the earth do right?’ (Gen 18:25).”

In a lecture on “Sin by Imputation and Propagation”, Hugh Binning<sup>4</sup> wrote: “All mankind, proceeding from Adam by ordinary birth, are involved in sin by Adam’s transgression. But that may seem a hard saying – that sin and death should flow unto the whole posterity who had no accession [gave no assent] to Adam’s transgression. It would seem that every man should die for his own iniquity, and that it should reach no further in justice. But consider, I pray you, the relation that Adam stood into. . . .

“Adam, the first man, was a common person, representing all mankind, in whose happiness or misery all should share. God contracts with him on these terms: that his posterity’s estate should depend on his behaviour. . . . His first sin . . . is charged upon all his posterity, and imputed to them, even unto them who have not sinned according to ‘the similitude of Adam’s transgression’ – that is, actually as he did. Infants, whom you call innocents – and indeed they are in respect of you who are come of age – yet they are guilty before God of that sin that ruined all. . . .

“See then how injurious this transgression was to God. There was disobedience and rebellion in it, which denies His dominion and supremacy; there was unthankfulness in it, denying His goodness and bounty; there was unbelief in it, contradicting His truth and faithfulness; and finally pride, opposing itself to all that is in God, reaching up to His very crown to take it off. You see then what you are guilty of, in being guilty of Adam’s transgression. Many of you flatter yourselves in your own eyes that you have not done much evil here, and you will justify yourselves in your comparisons with others. But, I beseech you, consider this: though you had never personally done good or evil here, that which drowned the world in misery is your sin and charged upon you. You are guilty of that which ruined

<sup>4</sup>Hugh Binning (1627-1653): Taught Philosophy at the University of Glasgow before becoming parish minister of Govan, now part of Glasgow.

all mankind. . . . O if you believed this, you would find more need of the second Adam [Christ] than you do! O how precious would His righteousness and obedience be to you if you had rightly apprehended your interest in the first man's disobedience."

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## Book Reviews

***The Life and Times of George Whitefield***, by Robert Philip, published by the Banner of Truth Trust, paperback, 606 pages, £10.00.

Whitefield (1714-70) exercised a remarkable ministry in both Britain and America for almost 35 years, much of it in the open air; after all, the crowds who gathered to hear him were often far too large for any church building to hold. When his health was failing, he began to restrict his preaching – to one service on a weekday and three on a Sabbath! His was a life of marvellous stamina. But more, it was a life characterised by spiritual power. An unsympathetic observer wrote from London shortly after he began his ministry: "Whitefield has set the town on fire and now he is gone to kindle the flame in the country". Wickedly, the observer attributed the preacher's effect to the devil, but the same charges were made against Whitefield's master.

Every conversion is the result of the power of the Holy Spirit, but in some instances that power is more evident than in others. Whitefield's ministry is remarkable for the extent to which the Spirit accompanied his labours from start to finish. To give just one instance, Henry Tanner was a young shipyard worker in Plymouth. From his place of work, he could hear Whitefield's powerful voice as he proclaimed the gospel in a nearby field. Tanner and some of his workmates decided to go to hear him that evening, planning to knock Whitefield down as he preached; they also filled their pockets with stones "to injure the mad parson". Tanner's courage failed when he saw Whitefield in tears as he called on "poor lost sinners" to come to Christ. He went home impressed by what he had heard and returned the next evening, when Whitefield took as his text the words: "beginning at Jerusalem".

Philip describes what followed when the preacher described the cruel death of "the Lord of life". "Turning to the spot where Tanner stood, he said, 'You are reflecting on the cruelty of these inhuman butchers, who imbrued their hands in innocent blood'. At this moment his eye fell upon Tanner and his lips said, 'Thou art the man'. The convicted sinner was forced to cry, 'God be merciful to me'. Whitefield saw the effect and met the emotion with a burst of tenderness which cheered the penitent. Another sermon, on Jacob's vision of the Bethel ladder, led Tanner up to the Lamb slain in the midst of

the throne, and thus gave him both joy and peace in believing.” Tanner was later to become a minister in Plymouth.

But, in contrast with many present-day evangelists, Whitefield did not claim to “know when persons are justified”. He stated: “It is a lesson I have not yet learned. There are so many stony-ground hearers which receive the Word with joy that I have determined to suspend my judgement till I know the tree by its fruits.”

Here are two extracts from Whitefield’s preaching, as quoted by Philip, which give some insight into his attitudes. First: “Do not say that I preach despair. I despair of no one, when I consider how God had mercy on such a wretch as I, who was running in a full career to hell. I was hasting thither; but Jesus Christ passed by and stopped me. Jesus Christ passed by while I was in my blood and bade me live. But I am a monument of God’s free grace; and therefore, my brethren, I despair of none of you . . . . I am not speaking now out of a false humility or pretended sanctity, as the Pharisees call it. No, the truth in Christ I speak; and therefore, men and devils, do your worst! I have a gracious Master who will protect me. It is His work I am engaged in, and Jesus Christ will carry me above their rage.”

Second: “I speak the truth in Christ; I lie not. If one soul of you, by the blessing of God, be brought to think savingly of Jesus Christ this day, I care not if my enemies were permitted to carry me to prison, and put my feet fast in the stocks, as soon as I have delivered this sermon.”

Robert Philip (1791-1858) belonged to Huntly in north-east Scotland and became an Independent minister in England.<sup>1</sup> His approach to his subject was to use Whitefield’s own words as far as possible. But one questions the need to spend, for instance, some 15 pages on the history of Christianity in America before Whitefield appeared there.

While this reviewer would prefer Arnold Dallimore’s two-volume *Life*, also published by the Banner of Truth, some readers may prefer this shorter account of Whitefield’s ministry. All in all, here is a sympathetic portrait of a man who preached “for eternity” and whose sermons were blessed to large numbers of sinners on both sides of the Atlantic. His life and work show us what is possible when the Lord is pleased to apply His truth on a large scale. Such an account should encourage us to pray earnestly that He would come with power to the world in our generation and gather into His Church vastly greater multitudes of sinners than ever before.

<sup>1</sup>Reformation Heritage Books have reprinted, in paperback, Phillip’s *The Love of the Spirit Traced in His Work* and his *Communion with God*; these instructive and easily-read books are available from the Free Presbyterian Bookroom at £10.00 and £7.95 respectively. Both publications reviewed here and the volumes referred to are also available from the Bookroom.

***Reading the Bible and Praying in Public***, by Stuart Olyott, published by the Banner of Truth Trust, booklet, 22 pages, £1.25.

This booklet consists largely of practical points of advice. Those on reading the Bible are based on the fact that “the Bible is Spirit-inspired”. Those on public prayer begin with the reminder that it depends on a life of *private* prayer. Most of the points made in both areas are sensible and should prove helpful to those who have to conduct public worship.

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## Protestant View

### The Pope’s Apology

The Pope’s apology in July for the abuse of children by Roman Catholic priests in Australia did not deceive many of the victims or their relatives. They believe that the apology is a public relations exercise which amounts to more of what they have had already – words of apparent apology but no practical help or just redress. Rome hopes that the spectre of this scandal will now fade away. However, for victims, the nightmare goes on. They are haunted by distressing flashbacks of the vile maltreatment inflicted on them when they were young by those whom they trusted and revered, which has left them feeling defiled, scarred and damaged.

Although the Pope has said that the problem must be dealt with by the clergy, the evil is bound to continue because of the inherent corruption of their whole system. In any case, Roman priests themselves essentially depend on their own efforts to conquer sin and be morally pure, and they are at a further disadvantage because of Rome’s prohibition on clerical marriage. Rome is in fact a diseased tree which must continue to bear rotten fruit. “Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire” (Matt 7:17-19). NMR

### *The Tablet Survey*

The Roman Catholic newspaper *The Tablet* recently commissioned a survey of the religious views and practices of 1500 Roman Catholics in England and Wales. The survey, together with *The Tablet*’s comments, highlights the ignorance of true Christianity that prevails in the Church of Rome.

The most astonishing figure was that 38% of the respondents believed in reincarnation, with a further 31% unsure whether it was true or not. One would have expected that 100%, nearly enough, would have rejected such

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an unbiblical and absurd doctrine. On other doctrines – such as life after death; the existence of the devil, of heaven, and of hell; the resurrection of the dead; and the virgin birth of Christ – the figures were less surprising, and probably better than a survey of the Church of England would have turned up. For example, 76% believed that there would be a day of judgement, 22% were not sure, and 2% denied that there would be such a day.

There did not appear to be any mention of the Bible in the survey, which shows how little place there is for it in Romanism. The main act of religion was clearly going to mass, with 80% attending mass at least once a week. The main reason given for attending mass was “to express my commitment to God”, but “I was brought up this way” and “to pray for loved ones who are deceased” were also high on the list. Turning to prayer, 66% said that they prayed daily, while 35% of those with children under 18 prayed daily with their children.

The present writer believes that the Church of Rome will be destroyed rather than reformed; nevertheless it is good to learn of any amelioration, however slight or temporary, in that evil system. It is pleasing therefore to learn that the unsavoury practice of “confession” has drastically declined in England and Wales. *The Tablet* laid considerable emphasis on this point, but seemed reluctant to give exact figures. The confessional has been one of Rome’s chief instruments for maintaining psychological control over its adherents, and anything that indicates a weakening of the power of priests is to be welcomed. Romanism in Britain is dominated by liberals, and the survey generally reflects this. At the same time it shows that Romanism is as far from biblical Christianity as ever.

*DWBS*

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## Notes and Comments

### An Anglican Covenant

The Archbishop of Canterbury felt “encouraged” by the 2008 Lambeth Conference, attended by 75% of the bishops he had invited from around the world. The Conference met with a sense of crisis on account of deep theological and ethical divisions within the Anglican Communion. The aim of the Conference, as enunciated by the Archbishop, was not to reach decisions on matters in dispute but to let bishops get to know each other in the context of Bible study and discussion, to build up trust and lay foundations for working better in the future. The perceived need was for “transformed relationships”, involving new habits of respect, patience and understanding, shared interests and commitments and readiness for each to see the other as another

person “on the way to transformation in Christ”. The natural instinct “to cling to one dimension of the truth revealed” must be checked and both sides of the current painful debate must show “mutual generosity” and try to hear what the other is really saying.

The Archbishop summarised the way forward in the keywords “council and covenant”. He wished “an Anglicanism whose diversity is limited not by centralised control but by consent”: not forcing others to conform, but agreeing “to identify those elements in each other’s lives that build trust and allow us to see each other as standing in the same Way and the same Truth, moving together in one direction and so able to enrich and support each other as fully as we can” – “some sort of ‘covenant’ for the sake of mutual recognition, mutual gratitude and mutual learning”. While consideration of the terms of such a covenant continued, innovators should refrain from implementing new policies and practices, and traditionalists should refrain from transferring allegiance from one bishop to another.

The idea of an Anglican Covenant, accompanied by clarification or updating of structures or mechanisms by which participating Churches could “take common counsel” when differences arose, was set out in the 2004 Windsor Report of the Lambeth Commission on Communion, appointed by the Archbishop in response to the serious divisions which had emerged. It aimed “to seek a way forward which would encourage communion within the Anglican Communion” so that it could “address relationships between its component parts in a true spirit of communion”. The draft Covenant drawn up by this Commission was subjected to consultation and revision and it seems to have been the consensus of the Lambeth Conference that processes should be set in motion to finalise the proposed Covenant and establish procedures for adjudication when differences or difficulties might arise in connection with its implementation.

We cannot here summarise or adequately critique the proposed Covenant or official reports of addresses and discussions at the Conference. It is undoubtedly essential that relationships in the Church be characterised by a gospel spirit and that, when differences arise, there should be a gracious readiness to try to appreciate the other party’s position and reach a mutual understanding. But fundamental to such a relationship must be a common view and understanding of Scripture and an unwillingness to compromise on revealed truth. The Archbishop’s displeasure was directed at those whose precipitate actions in blessing same-sex partnerships, ordaining homosexuals or renouncing the authority of their diocesan bishops rocked the ecclesiastical boat rather than at their policies and practices, even should these prove contrary to earlier resolutions of the Communion’s authoritative bodies

(or “instruments of unity”, as the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council and the Primates’ Meeting are designated). Whether these actions were contrary to Scripture was not considered in official pronouncements.

Something was, of course, said about the place of Scripture as “the Church’s supreme authority” and as “a focus and means of unity”. The proposed Covenant, in one of its drafts, requires each Anglican Church to affirm that, “reliant on the Holy Spirit, it professes the faith which is uniquely revealed in the Holy Scriptures of the Old and New Testaments as containing all things necessary for salvation and as being the rule and ultimate standard of faith, and which is set forth in the catholic creeds, and to which the historic formularies of the Church of England bear significant witness, which faith the Church is called upon to proclaim afresh in each generation”.

Sadly, the meaningfulness of such statements is destroyed by a view of the Scriptures, which they often conceal – that the Scriptures are not authoritative in themselves but means through which the authority of the Triune God is mediated. “We read them informed by reason and tradition and with regard for our cultural context”, so that “our many and varied contexts” account for “divergent interpretations” of the same Scriptures and we have to be ready to listen to each other. “The nature of unity within the Anglican Communion necessarily includes the rich diversity which comes from factors such as local culture and different traditions of reading Scripture”.

It is, however, in the Word of God that we have the authoritative revelation of His unchanging will. “The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly” (*Westminster Confession*, 1:9).

The use of language intended to allow opposing parties to read into it their own views of the nature of Scripture and its authority, so as to justify contradictory interpretations, can never be the basis of Church fellowship and unity. That is why the seemingly transparent statement that the Bible is the Word of God had to be developed into ten paragraphs of the *Westminster Confession of Faith* to make clear what it does and does not mean. Departure from an honest approach to Scripture has brought more than a century of spiritual desolation on Presbyterian Scotland. It is the practical repudiation of the biblical view of Scripture by many leaders of the Anglican Communion which accounts for its current malaise. “Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth” (Ps 60:4). Regretfully, this banner was not unfurled at Lambeth.

### **“A Religion of Moderation and Tolerance”?**

The World Conference on Dialogue, sponsored by Saudi Arabia’s King Abdullah, met in Madrid in mid-July. The participants – Muslim, Jewish and Christian clerics – engaged in “inter-faith dialogue” with the aim of helping to solve such problems as terrorism and religious tensions. The King, in his speech, called for a new start in inter-religious understanding, and projected Islam as “a religion of moderation and tolerance”.

Why should Saudi Arabia, the birthplace of Islam and home of Wahabism, an extreme form of Sunni Islam advocating jihad, sponsor the conference? To improve the image of Saudi Arabia, say some, especially after the attacks in New York on 11 September 2001 by Saudis motivated by Saudi-born Osama bin Laden. But Saudi Arabia continues to be a totalitarian, repressive regime. This was demonstrated three weeks after the conference, when the Saudis deported 15 Christians for holding a prayer meeting in a house in Taif. Police raided the house and a gun was pointed at the Christians. They were ordered to hand over their residence permits and mobile phones, and Bibles, Christian books and an offering box containing \$130 were confiscated.

So much for Islam as “a religion of moderation and tolerance”. As a spokesman for International Christian Concern said, “deporting Christians for worshipping in their private homes shows that King Abdullah’s speech is mere rhetoric and his country is deceiving the international community about their desire for change and reconciliation”.

In any case, Saudi Arabia still teaches its children to hate other religions. A USA State Department report, *Saudi Arabia’s Curriculum of Intolerance*, states that, despite the Saudi promise to remove attacks on other faiths from the school curriculum, the state’s textbooks still refer to Jews and Christians as apes and swine. A spokeswoman for the State Department said that a deeper problem is that the toxic teaching of the books is not only given to five million students in the kingdom but also in Saudi-funded institutions all over the world. “The aim is to radicalize students to hate the West, to hate non-Muslims, to hate Jews, and to say that killing is sanctioned by God.” But their god is not the God of Christianity. Scripture says of Him: “The Lord trieth the righteous: but the wicked and him that loveth violence His soul hateth” (Ps 11:5). *NMR*

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## **Church Information**

### **Theological Conference**

This year’s Theological Conference will be held, God willing, in the Inverness Free Presbyterian Church on Tuesday and Wednesday, December



2 and 3. It is expected that the following papers will be read, with the evening papers in public:

**The Fatherhood of God**

*Rev J R Tallach*

**Creation**

*Rev K D Macleod*

**D L Moody in Scotland**

*Mr R Middleton*

**Regeneration**

*Rev D W B Somerset*

**Fraser of Alness on Preaching**

*Rev H M Cartwright*

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

### **Committee Meetings**

Synod committees will meet, DV, in Inverness Free Presbyterian Church on Tuesday, October 7, as follows:

9.30 - 11.00 Training of the Ministry Committee

11.00 - 12.00 Magazines Committee

12.00 - 1.00 Sabbath Observance Committee

2.00 - 3.00 Outreach Committee

2.00 - 5.00 Finance Committee

3.00 - 5.00 Religion and Morals Committee

6.00 - 7.30 Publications and Bookroom Committee

7.30 - 8.30 Welfare of Youth Committee

8.30 - 9.30 Dominions and Overseas Committee

*(Rev) John MacLeod, Clerk of Synod*

### **Assynt Congregation**

The Kirk Session have decided to discontinue the communion at Lochinver. Also the services have been reduced to one each Sabbath, at 12 noon.

*K C MacLeod, Session Clerk*

### **Bookroom Manager**

Applications are invited for the post of Bookroom Manager, which is now vacant. The successful applicant will be involved in selling directly to the public and by post to contacts in the UK and abroad; he / she will also be responsible for ordering the Bookroom's stock. The Bookroom also handles the distribution of Free Presbyterian Publications. He / she should have a pleasant personality, possess reasonable computer skills and apply good management principles to his / her work.

The person appointed will be accountable to the Publications and Bookroom Committee and must be in full accord with the Committee's commitment to promote the sale of Reformed Christian literature. He / she must be in full sympathy with the standards of the Free Presbyterian Church of Scotland. Applications, and requests for further information, should be sent to the Committee Clerk, Dr D R MacSween, 28 Borden Road, Glasgow, G13 1QX.

### **Leverburgh Residential Care Home – Officer in Charge**

As the present post holder expects to retire later this year, the Leverburgh Residential Care Home Committee invites applications for this post. Nursing experience is desirable but not essential. Applicants should be in sympathy with the principles and practice of the Free Presbyterian Church of Scotland. For an application form and further information, contact Rev D Macdonald, F P Manse, Bayhead, North Uist, HS6 5DS. Completed application forms should be returned to him by September 30.

### **Dominions and Overseas Fund**

By appointment of Synod, the special collection on behalf of the Dominions and Overseas Fund, is due to be taken in congregations during September.

*W Campbell, General Treasurer*

## **Acknowledgement of Donations**

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

*College & Library Fund:* Friend, Newcastle, Ps 91:9,10,14,16, £40; Ps 103:3,4, £40.

*Eastern Europe Fund:* Anon, Canada, £246.83; The estate of the late Mr D MacPherson, Inverness, £100; Anon, for Ukraine, £30.

*Jewish & Foreign Missions Fund:* Anon, for Israel Mission, £30, £1000; Anon, Canada, for Zimbabwe Mission, £246.83; Anon, for Zimbabwe Mission, £30; Anon, for Themviso Children's Home, £200; Mr & Mrs IMA, Glasgow, for John Tallach Secondary School, £500; Mr P Hoskins, Bournemouth, £50; Anon, for Kenya Mission, £250 Friend, Singapore, for Kenya Mission, £60; Estate of the late Mrs M Campbell, Ullapool, £17 030.15.

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

**Achmore:** *Sustentation Fund:* KBM, £140. *Where Most Needed:* C Smith, £50; KBM, £50.

**Assynt:** *Congregational Funds:* Estate of the late Mrs M Campbell, Ullapool, £100.

**Bracadale:** *Communion Expenses:* DM & AM, £100. *Congregational Funds:* L MacKinnon, Broadford, £100 per Rev JRT.

**Dingwall:** *Congregational Funds:* Mr A McL, Dingwall, £60; DAJ & JMS, "In memory of our late parents", £500 per Rev NMR.

**Duirinish:** *Sustentation Fund:* Mr & Mrs DMK, Glendale, £20; Mr & Mrs CMP, Glendale, £50 per CL.

**Edinburgh:** *Congregational Funds:* CM, Stornoway, £20. *Manse Communion Expenses:* Anon, £20.

**Gairloch:** *Communion Expenses:* Anon, £20. *Congregational Funds:* Anon, £25.

**Lochbroom:** *Congregational Funds:* Friend, Elgin, £10; Friend, Lewis, £10.

**Lochcarron:** *Eastern Europe Fund (Odessa Building):* MG, £50, £40; DM, £150; Anon, £50, £35, £1500.

**North Uist:** *Congregational Funds:* Anon, "in memory of the late John MacQueen", £1000 per Rev DMD. *Manse Renovation:* Anon, £500 per Rev DMD. *Retiring Collection:* Anon, £90. *Sustentation Fund:* Anon, £80.

**Portree:** *Bus Fund:* Anon, £20, £10. *Jewish & Foreign Missions Fund:* Anon, for Zimbabwe famine relief, £100.

**Raasay:** *Jewish & Foreign Missions Fund:* Anon, Stornoway, £50 per Rev JRT.

**Shieldaig:** *Communion Expenses:* Anon, £100, £60. *Sustentation Fund:* Anon, "In grateful memory of a loving husband & father", £100. *Where Most Needed:* Anon, £150.

**South Harris:** *Communion Expenses:* C MacDonald, £55 per Rev KDM.

**Staffin:** *Communion Expenses:* Friend, £25 per Rev WAW; C M, Staffin House, £50. *Congregational Funds:* Friend, £40 per Rev WAW. *Door Collection:* C M, Staffin House, £50.

# 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.
- Breascleite:** Sabbath 12 noon, 6 pm; Thursday 7 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. Contact: Mr Joseph Smith, 13732 West Sixth Street, Santa Fe, Texas 77517. Tel 409 927 1564.

#### Australia

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

**Sydney**, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6 30 pm; Tuesday 7.30 pm. Information contact: Mr C MacKenzie, P O Box 5, Riverstone, NSW 2765. Tel: 02 4730 2797. E-mail: cal.01@optusnet.com.au.

#### New Zealand

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

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

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

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

#### Israel

**Jerusalem**: Rev J L Goldby, P O Box 68001, Arona, 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 l/ll" (Level 2), 60 Stevens Road, Singapore 257854. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822. Tel: (65) 6383 4466, fax: 6383 4477, e-mail: byong1@singnet.com.sg.

#### Ukraine

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

#### Zimbabwe

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

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

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

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

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

#### Kenya

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

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