

The Free Presbyterian Magazine

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

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

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Communion

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

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

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

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

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

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

July: First Sabbath: Beauty; **Second:** Bonar Bridge, Staffin; **Fourth:** Struan, Cameron.

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

September: First Sabbath: Chesley, Larne, 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., Uig; **Fifth:** Mbuma.

November: First Sabbath: Applecross; **Second:** Glasgow; **Third:** Wellington; **Fourth:** Aberdeen; **Fifth:** Chiedza.

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

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God's Attributes and Worship

It was a perfect world, and a perfect universe, that God made. The whole work of creation was a clear demonstration of His greatness – in particular, of His infinite power and His infinite wisdom. As soon as the angels were created they could look at what God had done and at once discern a glory in it all. We are told that then “all the sons of God shouted for joy” (Job 38:7). As all these sinless angels rejoiced, they were conscious of being in the presence of God; they were worshipping. They rejoiced in the greatness of God's power; they no doubt delighted in communicating a sense of that power to each other, but particularly in unitedly declaring that consciousness of divine power before God Himself. Matthew Henry notes that “they were unanimous in singing God's praises . . . and there was no jar in the harmony”.

The angels also rejoiced in the greatness of the wisdom of God, who had planned the whole universe in a way which showed the glory of His infinite mind even in the design of every detail. It is altogether appropriate for these holy creatures to worship Him as they react to the particular revelation that God has given of Himself in the Creation. And we can be sure that, no matter what attribute of God their minds may focus on, then or now, it evokes the spirit of true worship.

On the sixth day of the first week, God created Adam and Eve. They too could see, with their unfallen minds, the glory of God manifested in the creation, for everything He had made “was very good” (Gen 1:31). Their consciousness of God's power and wisdom would have led Adam and Eve to worship; besides they could clearly see how God was revealing His goodness in the environment He had prepared for them.

Their every need was provided for, both physically and spiritually. The Garden of Eden was clearly a pleasant place to live in, and an abundance of beautiful food was within easy reach; they could find their “daily bread” without any sweat on their face (see Genesis 3:18 for the contrast in human activity after the Fall). It was altogether natural for both Adam and Eve to express sincere thankfulness to God for His goodness to them. Because their souls were spiritually alive and without sin, Adam and Eve responded in

exactly the right way – as the angels were doing in heaven – to what they knew of all the attributes of God. They worshipped Him sincerely; their hearts went out to God in holy reverence and praise.

All that power to worship came to an abrupt end. Eve fell into sin, through Satan's temptation, and Adam immediately followed her into the way of transgression. At once they were spiritually dead. They could no longer respond to God and His attributes, except by rejecting Him – as when “they heard the voice of the Lord God walking in the garden in the cool of the day” (Gen 3:8) and they tried to hide from His presence among the trees. This is the attitude of all who have not been born again; being spiritually dead, they do not desire God's presence; they do not want to worship Him, although that continues to be their duty.

Immediately after the Fall, God revealed to mankind a way of deliverance from sin and its consequences, through the Seed of the woman (Gen 3:15) – who is further revealed, most clearly in the New Testament, as the incarnate Son of God. For “when the fulness of the time was come, God sent forth His Son, made of a woman” (Gal 4:4). The promise of the Seed of the woman shed powerful light on the goodness of God, but it directed attention more specifically to His mercy and grace. He was showing His kindness to those who are in a state of desperate need because of sin, and who manifestly do not deserve the salvation which Christ came to provide. What reason there is for worship!

It should not surprise us that, at the time of Christ's birth, “a multitude of the heavenly host” appeared in the skies outside Bethlehem and praised God in these terms: “Glory to God in the highest, and on earth peace, good will toward men” (Luke 2:14). The Lord Jesus did not come to save the angels; yet, spiritually-alive creatures that they are, they saw great glory in the incarnation of the Son of God and the work He was to accomplish, and they could not but worship.

So also when godly Simeon found the child Jesus with Mary and Joseph at the temple, his heart was drawn out in worship; he had now seen with his bodily eyes the One to whom, by faith, he had been looking ever since he had discovered Him in Old Testament prophecy. We read that Simeon took “Him up in his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel” (Luke 2:28-32). The spirit of worship had filled Simeon's soul.

Jesus went about doing many wonderful works. Not the least of these was giving sight to the man who was born blind. But in spite of what the man saw

of Jesus' power to work such miracles, and on himself in particular, he was still spiritually blind; he did not recognise Jesus as the Messiah; he completely lacked the power to worship God from the heart. But as soon as Jesus revealed Himself to him, which was the moment of his new birth, "he said, Lord, I believe. And he *worshipped* Him" (John 9:38). Only the believing sinner is able to worship, as distinct from engaging in an outward form – which was thus condemned by the Lord: "This people draw near Me with their mouth, and with their lips do honour Me, *but have removed their heart far from Me*" (Is 29:13), words quoted by the Saviour Himself.

When the man born blind believed, he was justified. God now looked on him as if he had never sinned – indeed as if he had always kept the law of God perfectly. But how was God's exercise of mercy in justification consistent with His perfect justice? Can God be just when He justifies the ungodly who believe in Jesus? Yes, He can, and Paul explains how: because God has sent Christ Jesus forth "as a propitiation" (Rom 3:25), as a sacrifice to turn away the anger of God. His attributes of justice and mercy meet together at Calvary and harmonise perfectly. As Paul considered these things on another occasion, his heart was strongly drawn out in the spirit of worship and he exclaimed: "Thanks be unto God for His unspeakable gift" (2 Cor 9:15). And many others, whose hearts were filled with a sense of the wonder of what Christ did as Redeemer, have echoed these words.

Every case of conversion is the result of the work of the Holy Spirit. Then we see a further evidence of the power and the grace of God. Divine power is needed if rebellious sinners are to be subdued – made willing to turn from their sins to God by faith in Christ Jesus – and this power is exercised in God's infinite mercy. No wonder we are told that "there is joy in the presence of the angels of God over one sinner that repenteth". As the angels rejoice because of a gracious work in the heart of another sinner, so they worship the God who has acted so wonderfully. Not only the angels, but also the glorified spirits of those who were, in this world, brought to that same repentance. But those believers also who are still spared on earth feel their hearts being drawn out in thankfulness when they see evidence of God's power and grace in salvation – when a sinner turns to Him in repentance, is delivered from the wrath to come and begins to live to the glory of God. These believers are brought to worship.

In conclusion we may note one further lesson from Matthew Henry's comment on Job 30:7: "The work of angels is to please God. The more we abound in holy, humble, thankful, joyful praise, the more we do the will of God as they do it; and, whereas we are so barren and defective in praising God, it is a comfort to think that they are doing it in a better manner."

Believing and not Believing¹

A Sermon by Rev D A Macfarlane

Mark 16:16. *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*

In a sense, those are simple words and do not need much in the way of explanation. But how profound and solemn are the implications of this: “He that believeth shall be saved, but he that believeth not shall be damned”. The Redeemer had risen from the dead, and the New Testament dispensation was about to be established with the sacrament of baptism in the name of the Father and of the Son and of the Holy Ghost.

Here is the sum and substance of the gospel. May God the Holy Spirit bless it to us! Seek, dear soul, to turn it into a prayer. And may each of us believe in a saving way, getting Christ in the promises! May we be baptised with the Holy Ghost and with love and zeal and fire! The main matter is to believe to the saving of the soul and not to be left to a common, or historical, faith in the gospel. Let us ask for the spirit of prayer, so that in the hidden man of the heart we may be saved from eternal ruin through hardness of heart. May we plead the promise: “I will take away the stony heart out of your flesh and give you an heart of flesh”. And may the Word be spirit and life to us – spiritually real. This involves a divine resurrection, the soul being enabled to understand the way of salvation so as to have Christ as the fountain of its life, an earnest of heaven. Plead the promises just now, and may I do so also.

May God the Holy Spirit bless His truth to us! While emphasising our need of the Holy Ghost, let us watch that we do not regard Him with a detached view. Perhaps we are ready to do so unconsciously, as if He left God the Father and God the Son behind and came from glory. Let us bear in mind that, where God the Holy Spirit is blessing the Word, there also are the Father and the Son, as it is written, “Lo, I am with you alway”. Where God the Holy Spirit is in a soul, there is God the Father and the Redeemer, and that child of God is on his way to the hills of Zion. May the Lord so bless us that, in the hidden man of the heart, we may have longings, yearnings and pantings of soul after Emanuel, with unspoken prayers and groanings that cannot be uttered.

Pray now: Cleanse me from secret sins, sins more than can be numbered; but glory be to Thy name, “the blood of Jesus Christ, [God’s] Son cleanseth us from all sin”. We need to be actually cleansed and made a new creation in Jesus Christ. He can open our hearts divinely, making the Word spirit and life, giving us a spiritual mind and taste – placing there a well of water, spring-

¹An address delivered at a prayer meeting in Dingwall on 20 June 1963.

ing up with the vigour of holiness unto everlasting life. Examine yourself as to whether you have reason to conclude that you have saving faith in Jesus Christ, the one author of redemption. Only by saving grace can we discern Him and be brought out of ourselves to go to Him as our strong tower. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." May this be real to each of us! Saving faith is God the Holy Spirit taking the promises and sealing them on your heart, taking a handful of the truth and bringing you into concord with the heart of Christ. This is the marrow and fatness of the way of salvation.

"He that believeth . . . shall be saved." This is a solemn declaration from Him that cannot lie. The crucial point is saving faith, heart belief in God's Son. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

"He that believeth not" shall be outside the banqueting house. If in mercy we got something for eternity, we were no better than others, loving vanities and lies and filling our belly with the east wind. We cannot be hard on others, but may the Lord visit the nations with "durable riches and righteousness".

"He that believeth . . . shall be saved; but he that believeth not shall be damned." May the Lord enable us to put our amen to this and to say, I deserve to be cast from Thy holy presence; I cannot answer Thee for one of a thousand of my transgressions; help me to appropriate Thy beloved Son. Where there is saving faith, there is, in mercy, heart union to God as your Father and to the Redeemer as your elder Brother and Forerunner. And "surely that which concerneth [you] the Lord will perfect make".

In considering the words of our text we may look at one or two examples of saving faith. These words were specially for the setting up of the New Testament dispensation. The Redeemer, as Mediator, was about to go away to glory, leading captivity captive. But saving faith is the same in all ages, although some may not have known so much about the fulfilment of the promises as is now known.

Let us look *first* at Abel as an example of saving faith. He had the first promise, that the seed of the woman would bruise the head of the serpent; that He would grasp our nature and be found in fashion as a man, that God infinite, eternal and unchangeable, all-seeing and all-knowing would be a babe in the womb of the virgin and in the stable at Bethlehem, so that whosoever confides in Him might be saved. But apart from Him, all must be lost, soul and body. In himself, Abel was no better than Cain. But, by implication, Abel acknowledged that he got Christ in the promise, that he was lifted off self-sufficiency – stripped stark naked spiritually, as he saw the glory of God in the law and realised that he was ripening for a lost eternity. He put his amen

to the glory of God in the law, and also to the mercy of Christ in the promise. Then, as in a flash, he was at peace with God through Christ Jesus.

Like Abraham, Abel saw Christ's day afar off. We cannot say what the extent of his knowledge was, but, like the publican, he was baptized with the spirit of meekness, seeing himself to be full of sin and to have the carnal mind which is enmity against God. Yet, for the sake of the Lamb slain from the foundation of the world, he drank in the Lord, and He was the portion of his cup and his Head, his friend. He was baptized spiritually, and became a living member of the mystical body of Emanuel. He beheld the glory of God in the face of Jesus Christ, and that was the beginning of eternal love and worship, and a sickness of love. Thus with the Church he could say, "I charge you, O daughters of Jerusalem, if ye find my Beloved, that ye tell Him that I am sick of love". Power came into his soul, although the old, terrible nature was still there. A softness of heart was implanted, a secret principle with longings after Christ – to put Him on and get sweet tastes of the Redeemer and of the covenant of grace. He could say like David: "He hath made with me an everlasting covenant ordered in all things and sure; for this is all my salvation and all my desire".

It is very likely that Cain tried to drive a wedge between Abel and the promise – the Saviour revealed to him through the golden pipe of the promise. I do not state it as a dogma, just as an opinion, that Satan was permitted to use Cain as a tool – and yet Cain would have done it of his own free will. While Cain sought to separate between Abel and his God, eternal love and life came into the heart of Abel and he had the equivalent of the assurance: "I am persuaded that neither death nor life . . . nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord". Once eternal love and life came into his soul, Christ in the promise was sweet; it was his hope for eternity, and he would die rather than part with Him.

Cain is quite conscious today that he slew his brother, and he will be so to all eternity. The eye of God is eternally upon the lost and they can never escape from it. We can grasp very little of this awful thought.

Abel was married to his Saviour and to God the Father, however little he might know about the three persons of the Trinity. He knew what was suitable for him to know, and he went away to his Father's house as to his soul, while his body rests in the grave until the resurrection.

Our *second* example is Noah. We do not know how Noah came to have faith, but in due time God revealed Himself to him and told him to make an ark of gopher wood. By grace reigning through righteousness, Noah obeyed when the Lord revealed Himself to him and told him to make an ark and gather the animals into it, because the flood would come. Infinite grace was

given to Noah to see anew the glory of God, and he got such a view of the glory of God – the truthfulness, holiness and majesty of the most High – that he may have shut his eyes and said, I see the flood. That is the ark. I will make it on that piece of level ground. The animals will come in due time, then the flood. I desire to tremble at Thy word, to submit anew to Thee, to count all things but dross and dung for the excellence of Thy glory, and to adore Thy name for enabling me to obey the form of doctrine given to me.

Though he had saving faith, he got it anew as he beheld afresh the glory of God in the face of his Redeemer. Where saving faith is, the presence of God comes with it. Many, no doubt, would have helped in the building of the ark and may have been well paid for it, but there was always this invisible wall between Noah and them: he believed the Word of God and they did not. He was a well of love, zeal and ardour, although unbelief might whisper in his ear: Perhaps these prophecies will never be fulfilled. Then the Lord would come with more and more grace. He saw the God of glory and the glory of God. His faith was moved with fear. He did what he did and he is in glory now.

James Fraser of Alness¹

1. The Man

Rev H M Cartwright

James Fraser was born in 1700. After studying philosophy and theology in Aberdeen he was licensed to preach in 1723 and was ordained and inducted as minister of Alness on 17 February 1726. He remained there until his death on 5 October 1769. A few facts may give us some idea of the historical location of his ministry. He belonged to the Church of Scotland which had been re-established on Presbyterian lines after the Covenanting times and the Glorious Revolution, a Church in which there were only too many ministers of a Moderate persuasion, who, whatever their theology, tended to preach morality rather than grace. For more than half his life, the Jacobite threat was a reality with which people had to live.

Among his Evangelical contemporaries in the Ross-shire pulpits was John Porteous of Kilmuir Easter, who was his close relative. We have no detailed records of Fraser's own experiences, but indicative of the times in which these men lived is the fact that, when Porteous was to have preached in Daviot

¹A paper given at the Theological Conference in 2008. Its full title was, "James Fraser of Alness and the Preaching of the Gospel". The subject was divided into three sections: (1.) James Fraser, the Man; (2.) James Fraser's Magnum Opus, and (3.) James Fraser as Preacher and on Preaching.

with a view to being settled there in 1729, the Episcopalians of the parish organised a mob which not only kept him from getting into the church but pursued him with stones so that he just escaped with his life. In 1746 Porteous had to flee from Kilmuir Easter to the heights of Kildonan for several months to escape from Jacobite sympathisers who roamed the country after Culloden. Fraser's other Ross-shire contemporaries included John Balfour of Nigg, Daniel Beaton, or Bethune, of Rosskeen, and Hector MacPhail of Resolis. For part of his time Alexander Fraser was in Inverness and James Calder in Croy. The teacher, catechist and poet, Dugald Buchanan, converted in 1744, flourished throughout the latter period of Fraser's ministry.

In the south Thomas Boston was ordained just a year before Fraser was born. Thomas Halyburton was ordained in 1700. John Willison ministered in Brechin and Dundee between 1703 and 1750. Ebenezer and Ralph Erskine were in their prime during the earlier years of his ministry. The Marrow Controversy culminated in the secession of 1733 – a Secession which scarcely touched the Highlands, except in Nigg, where local difficulties produced a schism. In England, George Whitefield was ordained in 1736. On the international scene, Jonathan Edwards was Fraser's contemporary for much of his life (1703-1758). The Cambuslang Revival took place in 1742 and this was a period of spiritual revival throughout the eastern Highlands also. These miscellaneous facts remind us that the work of God goes often on quietly in relatively obscure places far away from the famous names and more publicised events.

James Fraser's father, John, was minister of Alness from 1696 to November 1711. His mother, Jean Moffat, came from the Borders, near Abbotsford. John Fraser inherited Pitcalzean, a small estate in Nigg, near which the Highland Fabricators yard was built in more recent times. He had suffered during covenanting times, as did his wife to be. After being arrested at a conventicle in London he was imprisoned in the Newgate Prison and Dunnottar Castle, where we are told that "as many as 42 prisoners would be confined in a room 15 by 9 feet, to which air and light were admitted by a single narrow slit placed near the floor".² He was then transported to New Jersey in 1685 to be sold as a slave, as he put it himself. When set free he moved to New England and was licensed to preach. His labours seem to have been much blessed in Waterbury, a town in Connecticut. After a short time he returned

²*A Treatise on Sanctification by the Rev James Fraser (of Alness). New and Revised Edition with Biographical and Critical Introduction by the Rev John MacPherson, MA, Foreword by Dr Sinclair B. Ferguson, Professor of Systematic Theology at Westminster Theological Seminary, Philadelphia, PA, Old Paths Publications, 1992. The volume was first published in 1774; MacPherson's revised edition appeared in 1897.*

to Scotland and became minister at Glencorse near Edinburgh, from where he was translated to Alness in 1696.

He was recognised by the Marrowmen as a friend to the doctrines of grace.³ Daniel McKilligan, whose father John was the famous persecuted Covenanting minister of Fodderty, was minister of Alness from 1714 to 1723. It was when he died that James Fraser was settled in what had been his father's parish and his own birthplace. "A certain section of the congregation [organised by some of the lairds] opposed his settlement, and on the day of his ordination the Presbytery found the doors of the church bolted against them, which led to some discomfort, for the services had to be conducted in the churchyard. Here, under the open sky, Mr Fraser had to preach for some Sabbaths."⁴ Dr Kennedy records that "the Session and all the communicants remained steadfast, in the face of all the power of the lairds, but a great number of the people who had at first signed his call were induced to oppose him as the time for ordaining him approached. . . . An appeal against the ordination was taken to the Synod and thereafter to the Assembly, but the Presbytery's conduct was ultimately approved of, and Mr Fraser confirmed in his charge."⁵

John MacPherson, in his biographical notice of James Fraser, comments that during the latter half of the seventeenth century "though many districts remained in a state of ignorance and rudeness that seemed more pagan than Christian, there were here and there throughout these provinces communities gathered around devoted and earnest ministers, whose profound personal experience of spiritual truths, and minute acquaintance with the doctrinal and religious teaching of Scripture, has been the astonishment and admiration of all who have studied the history of this locality and age. The parish of Alness lay in the heart of the district in which, during that period, spiritual religion flourished in the highest degree." The parish in which Fraser was settled was one from which that glow had not died away. Indeed, John Macleod affirms that these were "the peak days of gospel power in his Synod".⁶

Fraser has been described as a man of imposing appearance. Popular knowledge of his life amounts to little more than three frequently repeated facts. (a) His wife, a MacLeod of Geanies in Easter Ross, has been characterised as an unfeeling person whose lack of sympathy with her husband was one of the great trials of his life. But Alexander Fraser of Inverness, who knew the family well, described James Fraser as "a kind and indulgent husband".

³John Brown, ed, *Gospel Truth Accurately Stated and Illustrated*.

⁴John Noble, *Religious Life in Ross*.

⁵*The Days of the Fathers in Ross-shire*.

⁶*Scottish Theology*.

(b) A number of his congregation, at least occasionally, attended the preaching of his neighbour, John Porteous, allegedly to receive comfort after being wounded and awakened under Mr Fraser's preaching. When this might have created tensions between the two, Mr Porteous went to speak to Mr Fraser to ensure that there would be no bad feeling. The way in which they rejoiced in the complementary gifts which the Lord had given them is an abiding example of devotion to God's glory and the good of souls and of brotherly love and self-denial. According to the version of the story in *Religious Life in Ross* Fraser said to Porteous: "My dear brother, the thing you have spoken of will cause no unpleasantness between us, for it is of the Lord. He has given me a quiver full of arrows, some of which have pierced the consciences of sinners, and those who have been wounded need the soothing balm. This they did not find in my teaching, for the quiver given me is not yet exhausted. But, beloved brother, the Lord who has given me the quiver of arrows, has given you a cruise of oil. Those who are wounded go to you for comfort. In this way souls are wounded and healed, and God is glorified, and let us rejoice and be glad."

(c) When Hector MacPhail, Resolis, resolved to resign from the ministry because he was so depressed by the consideration that, if he was not unconverted, his ministry was barren and unfruitful, he sent for Mr Fraser to come and preach to his people; he intended to intimate his resignation after the sermon. John MacPherson tells us that Mr Fraser preached "doctrine at once so encouraging and so clear in the way of pointing out the path of duty, that Mr MacPhail interfered before the intimation of his resolution to resign had been made, and, to Mr Fraser's great joy, announced that all his bonds were loosed, that he was never united to the parish of Resolis until that day".

Professor Sinclair Ferguson suggests that Fraser's "consuming passion was the exposition of Scripture in a pastoral context. . . . He was a fine example of the principle that it is not *where* we serve Christ but *how* we serve Him that is of lasting importance." John MacPherson gives us a little insight into his regular parish work when he tells us that, "besides his pulpit services on Sabbath, for which he made very laborious and careful preparation, he had frequent meetings in different parts of the parish, and for different classes of men and women, during the week.

"Once a month, Monday was observed as the question day, when meetings were held for conference on topics of doctrine and experience. . . . There was also once a month, on Tuesday, a meeting of pious women. . . . This also seems to have been a question meeting, for we are told that these pious females, who were not allowed to speak in other meetings, came to these Tuesday gatherings with a great variety and wealth of difficult questions in

what might be called casuistic divinity. . . . Mr Fraser . . . confessed that the puzzles presented to him on such occasions were often so perplexing that the ordeal of these Tuesdays constituted the most serious and trying part of his work as a minister.” According to *Religious Life in Ross*, “he used to say that, although he got a competent measure of education, yet that he got more divinity from the pious females of Clais-nam-buidheag than ever he got in the Divinity Hall”.

Professor Meek informs us that from 1758 Mr Fraser assisted James Stuart of Killin with the translation of the SSPCK’s Gaelic New Testament, published in Edinburgh in 1767 under the supervision of Dugald Buchanan.

Alexander Fraser, who has left one of the few first-hand accounts of the man, writes that “in judicatories [church courts] he discovered singular prudence and judgement, with a steady adherence to the principles and constitution of our Church. And if at any time he swayed any of his brethren to his sentiments, it was not by an overbearing temper or conduct, but by his admirable good sense, which he always displayed with great modesty and meekness. All who knew him can bear testimony that he was richly endowed with the ornament of a meek and quiet spirit. He was remarkably zealous for the interest of truth and holiness, and lamented greatly the progress of error and immorality. He appeared to have been set in a peculiar manner for the defence of the gospel, in opposition to the pernicious tenets and principles that have been spread in the land.

“As he applied with unwearied diligence and activity to the duties of his ministerial office, which was followed with remarkable success, so in more private life he shone in all the virtues of the Christian. Though of very quick feeling, yet at the same time he showed the greatest patience in trials and adversities. Singular wisdom and discretion, with equal goodness and integrity, were visible in his whole conduct. His deportment was grave and cheerful, his conversation most entertaining. He was a kind and indulgent husband, a steady friend and faithful counsellor. In short, his mannerly and courteous behaviour as a gentleman, his piety and goodness as a Christian, his singular knowledge and learning as a divine, made him highly acceptable to all ranks. No wonder the life of this worthy man was exceeding useful and greatly valued and prized. His death, on 5 October 1769, was deeply and generally lamented.”

John Russell, of Kilmarnock, a faithful minister lampooned by Robert Burns in two of his poems, was personally acquainted with Mr Fraser, probably during Russell’s teaching days in Cromarty, and considered that to be one of the happiest circumstances of his life. When he published Fraser’s *Sacramental Sermons* in 1785 he wrote: “In him concentrated all the amiable qualities of the divine, the scholar and the Christian. Indeed, one may say,

without exceeding the bounds of truth, that the illustrious title marked out for gospel ministers by Paul, when he says ‘that they are the glory of Christ’, eminently belonged to him.”

Many of the biographical notices of that time lack the kind of information that we would like about persons in whom we are interested, and we have to acknowledge that it is principally by his writings that we can know James Fraser today, which is all that really matters, given that “we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us” (2 Cor 4:7).

The Early Scottish Reformation¹

5. Alexander Alesius

J H Merle d’Aubigné

That saying of Christian antiquity, “The blood of the martyrs is the seed of the Church,” was perhaps never more strikingly verified than in the case of Patrick Hamilton. The report of his death ran over the whole land. Nobles and common people – even priests and monks – were on the point of being aroused by his martyrdom. For God’s work, a long and laborious life would have been of less service than were his trial, condemnation and execution, all accomplished on one day. By giving up his earthly life for one which is imperishable, he announced the end of the religion of the senses in Scotland and began worship in spirit and in truth. People everywhere wanted to know what was the cause for which this young noble had given his life, and everyone took the side of the victim.

“Just at the time”, said Knox, “when those cruel wolves had, as they supposed, clean devoured their prey, a great crowd surrounded them and demanded of them an account for the blood which they had shed.” “The faith for which Hamilton was burnt”, said many, “is that which we will have.” In vain did the guilty men, convicted by their own consciences and inflamed with wrath, utter proud threats; for the abuses and errors which up to that time had been venerated were everywhere called in question.

As the news spread, however, in foreign lands, very different feelings were aroused. The scholars of Louvain, wrote to the clergy of Scotland: “We are equally delighted with the work which you have done and with the way in which you have done it”. But a Christian man in England wrote to the Scottish nobles: “Hamilton is now living with Christ, whom he confessed before the

¹Abridged from *The History of the Reformation in the Time of Calvin*, vol 6. Last month’s chapter gave an account of the martyrdom of Patrick Hamilton.

princes of this world, and the voice of his blood, like the blood of Abel, cries to heaven”.

Persecution attacked the evangelical Christians; men who might have helped their country perished on the scaffold. But the course pursued by the priests tended to defeat their own end. The nobles, exasperated by the tyranny of the bishops, began to feel the aversion for the Church of Rome which they felt for its leading men. It was not indeed from the Romish religion that they at first broke off, but only from an ambitious and merciless hierarchy. But before long we shall find the nobles, ever more and more provoked by the clergy, beginning to listen to the evangelical doctrine of those who opposed the clergy.

Before that moment arrived, the conquests of the Reformation in Scotland had begun. It counted already many humble but devout adherents in convents, parsonage houses and cottages. At the head of the canons of St Augustine at St Andrews was an immoral man, an enemy of the gospel, Prior Hepburn; nevertheless, it was among the canons that the awakening began. One of them, Alesius, had been confirmed in the faith of the gospel by the testimony which Hamilton had borne to the truth during his trial, and by the simple and heroic beauty of his death, which he had witnessed.

On returning to his priory he had felt more deeply the need of reformation. “How wretched”, he said, “is the state of the Church! Destitute of teachers competent to teach her, she finds herself kept far away from the Holy Scriptures, which would lead her into all truth.” Alesius gave utterance at the same time to the love which he felt even for the persecutors. “I do not hate the bishops,” he said; “I do not hate any of the religious orders; but I tremble to see Christ’s doctrine buried under thick darkness and pious folk subjected to horrible tortures. May all learn what power religion displays in men’s souls, by examining with care its divine sources.” The death of Hamilton was day after day the subject of the canons’ conversation, and Alesius steadily refused to condemn him.

The worthless Hepburn and his followers could not endure this. They denounced Alesius to the Archbishop as a man who had embraced the faith for which Hamilton had been burnt, and they added that other canons seemed likely to take the same path. In order to ascertain the sentiments of the young man, the primate resolved to lay a snare for him; when a provincial synod met at St Andrews, he appointed Alesius to preach the opening sermon. Alesius entered the pulpit, and, while avoiding anything which might uselessly offend his hearers, he brought forward the doctrines of the truth and boldly urged the clergy to give an example of holy living and not to be stumbling-blocks to the faithful by scandalous licentiousness.

As they went out of the church, many expressed approval. The Archbishop was grave and did not say a word. A proud, domineering and violent man whose shameless connections were known to everybody, he thought that Alesius meant to point him out and to excite his superiors against him, and he resolved to take vengeance on him. His fears were not unfounded. The discourse of Alesius had impressed the best men among the canons; convinced of the necessity of putting an end to public scandals, they joined together and decided to complain to the King about the Prior.

Hepburn was immediately informed of their purpose. Being constitutionally more fit to be a soldier than a churchman, he took some armed men and suddenly entered the hall in which the conference was held. "Seize that man!" said he to his soldiers, pointing to Alesius. The young canon begged the prior to keep his temper; but at these words the proud Hepburn, no longer master of himself, drew his sword, advanced towards Alesius and was going to attack him when two canons thrust themselves in front of their chief and turned the blow aside. The impetuous prelate, however, was not pacified. He called his men to help him and followed Alesius. The latter, in confusion and terror, finding himself within an inch of death, fell at the prior's feet and implored him not to shed innocent blood. Hepburn in contempt kicked him with such force that the poor canon fainted away and lay on the floor before his enemy. When he came to himself, the Prior ordered the soldiers to take Alesius and other canons to prison, and they were all cast into a foul dungeon.

These deeds of violence were reported throughout the town, and men's feelings were divided between contempt and horror. However, some of the nobles who had esteemed Hamilton were profoundly indignant, and they implored the King to check the intolerable tyranny of the Prior. When the King ordered all the canons to be set at liberty, the Prior obeyed but only in part; he had Alesius thrust into a place fouler still. Now that he was alone, Alesius saw only hostile faces. He knew that God was with him, but the sufferings inflicted on him by the cruel Prior – the filth, the bad smells, the vermin that began to prey on him, the perpetual night which filled that frightful sink – endangered his life. It was known in the city that he was ill; it was even reported one day that he was dead.

James V had the prior of St Augustine's called before him, and commanded him to liberate Alesius. The hypocritical Prior swore by the saints that the canon was free; and returning immediately to the priory, he gave orders to bring out of the frightful dungeon the wretched man, who had languished there for 20 days. It was some comfort to Alesius to see the light of day once more. Some of the servants took off his filthy garments, washed him carefully and then put on him clean and even elegant clothes. Thus attired, the

victim was led before Hepburn, who forbade him to tell anyone how he had been treated. The Prior then summoned the city magistrates and, with an air of triumph, showed them Alesius, clean and well dressed. He said, "There is the man who is reported to be kept in prison by me, and even to be dead. Go, sirs, and give the lie to these calumnies." To his cruelty, the wretch added falsehood, stratagem and shamelessness.

The magistrates then turned with kind looks to the prisoner and required him in the King's name to tell the whole truth. When Alesius related the shameful treatment he had suffered, the embarrassed Prior could not deny the fact but assured the Provost and his colleagues that from then on the prisoner would remain free. The door had hardly closed behind the council before the enraged Prior reproached Alesius severely and ordered him back to prison. A year passed, and neither king nor magistrate had snatched from that savage beast the prey on which he set his mind. In vain was it that Alesius had his complaint laid before the Archbishop, who replied that he had noticed in his discourse a leaning to Lutheranism and that he deserved the penalty which had fallen on him. Deliverance seemed impossible.

One day, however, it became known in the monastery that the Prior would be away for several days. The canons immediately brought their friend out of the prison. By degrees his strength was restored; he took courage and one day [still making his way to the full light of Scripture truth] he undertook to perform the service at the altar. But this act of devotion was suddenly interrupted. The Prior came back sooner than he was expected; he entered the church and saw Alesius officiating, and the chapter around him. The blood rose to his face and, without the slightest hesitation about interrupting divine service, he ordered the prisoner to be again cast into his foul dungeon. The canons, scandalised at this order, rose from their stalls, and represented to their superior that it was not lawful to interrupt the worship. Hepburn then allowed Alesius to go on with the service; but as soon as it was finished, he had him confined again.

To prevent the canons taking such liberties again, the prior appointed as keeper of the prison one John Hay, a cruel, fanatical priest who would servilely carry out his master's orders. The canons – friends of Alesius – told one another that, if he did not escape immediately, his life would be taken. The same day, before dusk, a few of them made their way secretly to the dungeon. They succeeded, with difficulty, in reaching the prisoner and told him that Hay had been named his keeper and that consequently he had nothing to look for but horrible torture and certain death. He could therefore only save his life by taking flight and quitting Scotland. Alesius was amazed: to forsake his country and friends seemed to him an extreme course. "Leave the

country immediately, without a word to anybody,” the canons told him, “for as soon as the Prior finds that you are no longer in your dungeon, he will send horsemen to seize you.”

Alesius could not make up his mind to follow this advice. The thought of bidding adieu to Scotland, perhaps for ever, filled him with the keenest sorrow. His dream had been to consecrate all his energies to the salvation of his fellow-citizens and to do good even to those who wronged him; and now he was to be condemned never again to see Edinburgh, its lofty houses, its narrow streets, its castle, the fertile plains of Scotland or its hills. “What is there”, he asked, “more dear to souls happily born than their native land?” But soon he corrected himself: “Assuredly the name of one’s native land is very dear, but that of the Church is dearer still”. He perceived that if he did not go away, it was all over with him; and that if he did go away, he might contribute, even from afar, towards the triumph of the truth in the land of his fathers, and might possibly return at a later day. “Go!” repeated the canons, who would fain save at any cost a life so precious; “all honest people desire it.” “Well,” said Alesius, “I bend to the yoke of necessity; I will go.”

The canons immediately got him secretly out of the priory, conducted him beyond the town, and gave him the money he need for his voyage. Though less advanced than their friend in the knowledge of the Scriptures, these generous men perceived that by his departure they would lose an inestimable treasure; but they thought rather of him than of themselves. They strove to dissipate his gloom and reminded him of the saints who had been compelled to flee, like him, far from the wrath of tyrants. At length the solemn moment of farewell came, and all of them burst into tears, deeply affected at the thought that perhaps they would never meet again. As Calvin says, “the perfection of the faithful does not lie in throwing off every affection, but in cherishing them for worthy causes”.

It was midnight. Alesius had to go to Dundee, where a ship was on the point of sailing. He set out alone, and travelled on in the thick darkness. He directed his steps towards the Firth of Tay and arrived at Newport, opposite Dundee, where he had to take a boat to cross the Firth. During this night journey he was beset with the saddest thoughts: “What a life full of bitterness is offered me, to forsake one’s kinsfolk and one’s country; to be exposed to the greatest dangers till I reach the vessel; to flee into foreign lands where no hospitable roof is ready to receive me; to have in prospect all the ills of exile, where I have not a single friend!” His soul sank; but having lifted up his eyes to Christ with full trust, he was suddenly consoled and came victorious out of the trial.

His fears, however, were only too well founded. No sooner had the violent

Hepburn learned of the flight of the prisoner than he assembled some horse-men, set off in pursuit and reached Dundee, from where he knew that a vessel was sailing for Germany. Alesius was expecting every moment to see him appear. "How shameful in a dignitary of the Church," said he, "is this man's cruelty! What rage moved him when he drew his sword against me!" In the morning Alesius entered Dundee. Fearing that he would be arrested and fall into the hands of the Prior, he went immediately on board the ship, which was about to sail. The captain, who was a German and probably a Protestant, received him very kindly.

The Prior and the horsemen arrived a little later in Dundee and began to search for Alesius. He was nowhere to be found; the vessel had already cleared the port. The Prior, enraged to find that his prey had escaped him, must needs vent his wrath on someone. He told a citizen well known for his attachment to the Reformation: "It is you who furnished the canon with the means of escape". This man denied the charge, and then the Provost, Sir James Scrymgeour, declared to the Prior that with all his heart he would have provided a vessel for Alesius. And he added: "I would have given him the necessary funds for the purpose of rescuing him from the perils to which your cruelty exposed him". The Provost of Dundee was chief among the Scrymgeours, who formed a powerful family, connected with several other noble houses of the realm. Several distinguished families had from the first welcomed the Reformation. The Prior had not expected such a challenge and returned, annoyed and furious, to St Andrews.

While the ship on which Alesius had embarked sailed towards Europe, the refugee felt his own weakness, and found strength in the Lord. "O God," he said, "Thou dost put the oil of Thy compassion only into the vessel of a steadfast and filial trust. I must assuredly have gone down to the gates of hell unless all my hope had been in Thy mercy alone." The ship had not long been on her way when a westerly wind, blowing violently, carried her eastward, drove her towards Sweden and made it necessary to go ashore at Malmo for a refit. Alesius was lovingly welcomed there by the Scots who had settled in the town. At length he betook himself to Cologne, where he was received by Archbishop Hermann, Count of Wied.

You value grace above the gold of Ophir. How could you see the worth and lustre of this jewel if God's Spirit had not opened your eyes? You desire to believe, and mourn that you cannot believe. Are these tears not the beginnings of faith? You desire Christ and cannot be satisfied without Him. This beating of the pulse evidences life. The iron could not move upwards if the lodestone [magnet] did not draw it. The heart could not ascend in holy desires for God if some heavenly lodestone had not been drawing it.

Thomas Watson

Cornelius (1)¹

James Buchanan

At the time of Christ's advent, there was the same diversity of opinion and character among the Jews as there is among ourselves at the present day, and the men to whom He preached were very differently prepared for the gospel of the kingdom. There were Sadducees then, as there are sceptics now, who doubted or disbelieved the truth revealed by Moses and the prophets; there were Pharisees then, as there are formalists now, who rested in the form of godliness while they denied its power; there were Pilates, who asked, "What is truth?" and Gallios, who "cared for none of these things".

But there were others whose hearts the Lord had touched and who waited, in faith and hope, for "the consolation of Israel". Among the Jews we read of Zacharias and his wife Elizabeth, "who were both righteous before God, walking in all the commandments and ordinances of the Lord blameless"; and Mary the mother of Jesus, whose song breathes the spirit of genuine piety, when she exclaimed, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour"; and Simeon, of whom it is said that "the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him"; and Anna the prophetess, "a widow of about four score and four years, who departed not from the temple, but served God with fastings and prayers night and day, and spake of [Christ] to all them that looked for redemption in Jerusalem"; and Nathaniel, of whom our Lord Himself said, "Behold an Israelite indeed, in whom is no guile!"

Among the Gentiles, we read of Cornelius, a Roman centurion, "a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway". In him we have a precious example of the spiritual life which still existed in the bosom of the Jewish Church, and of the blessed fruits which had sprung from the faith of the Old Testament. Even when their national character had sadly deteriorated and the scribes and Pharisees had made the commandment of God of none effect by their traditions, there was still among them a blessed remnant who cherished the faith and walked in the footsteps of faithful Abraham.

As their spiritual acquaintance with the truth revealed in the Old Testament had prepared them to receive any other revelation which God might yet be pleased to make, so God manifested the utmost care for them and gave them the earliest and best opportunities of acquiring a knowledge of the truth as it is in Jesus. Thus He fulfilled the law of His spiritual administration: "Who-

¹This is the first part of a chapter, reprinted with editing, from the "Illustrative Cases of Conversion" in *The Office and Work of the Holy Spirit*. It is based on Acts 10.

soever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have”.

We have a remarkable instance of this in the narrative of the experience of Cornelius when he was made acquainted with the full truth of the gospel. A change was wrought upon him which cannot, I think, be considered as a case of conversion, for he was already a devout believer, but as a case of advancement, of translation from the lower form of the Jewish faith to the higher form of the Christian – yet still in the same school and under the same Teacher. This will become apparent, if we consider:

1. The state and character of Cornelius before this change occurred. He was by birth a Gentile and by profession a soldier. Notwithstanding these disadvantages, he had become a proselyte to the Jewish faith; he believed in and worshipped the one living and true God. His character is thus described: “a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway”; and again: “a just man, and one that feareth God, and of good report among all the nations of the Jews”. Such language is never applied in Scripture to any idolater or heathen. That his religion was not merely natural appears from the incidental point that “at the ninth hour of the day, he was praying in his house,” the hour of evening sacrifice among the Jews, when such as were not present at the temple prayed at home.

It is evident also that his prayers were addressed to the God of Israel. Not only so, they were accepted by Him, for the angel said to him: “Thy prayers and thine alms are come up for a memorial before God”. Thus we infer that he must have been a genuine believer and a justified man, for “without faith it is impossible to please [God]; for he that cometh to God, must believe that He is and that He is a rewarder of them that diligently seek Him”. Cornelius was acquainted, then, with God’s revealed truth and had embraced it with a lively faith which led him to fast and pray and to care for the religious instruction of his family. Loving God, he loved his neighbour also, for he gave much alms to the people. Indeed it would seem that he was not altogether ignorant of the gospel itself, although he had not been firmly established in it; for Peter said to him: “The word which God sent unto the children of Israel, preaching peace by Jesus Christ (He is Lord of all): that word, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached”.

We are to consider him, I apprehend, as a Gentile proselyte to the Jewish faith who, without submitting to the rite of circumcision, embraced the faith of the Jewish Church and worshipped the God of Israel (we learn that he was uncircumcised from the later objection to Peter’s conduct, founded on this

consideration). In doing so, he was doubtless encouraged by the gracious provision for admitting strangers to the Church's privileges (1 Ki 8:41, Is 56:6). As a devout and conscientious man, he acted up to the light he had and waited for more, listening to the reports which had reached him of the miracles and preaching of Jesus, but without yet arriving at a clear apprehension of the gospel.

On the whole, he may be regarded as a believer in the sense in which Abraham was a believer, or the cloud of witnesses mentioned in Hebrews 11, who "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth". Being a believer, he was justified and accepted, as they were, by faith in God's covenant promise – and many others who, like himself, were sinners of the Gentiles – for a promise was given before the law: that the seed of the woman should bruise the serpent's head.

That promise, with the accompanying rite of sacrifice, which prefigured "the Lamb slain from the foundation of the world", afforded a sufficient object of faith and a solid ground of hope to many who had no natural connection with Abraham and his family. By this faith Melchizedek was justified; Jethro, the father-in-law of Moses; Rahab, in Jericho; indeed Abraham himself before he was circumcised; for, the Apostle says, "faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."

But here a question may arise: If Cornelius was already a justified man, why were such extraordinary means used for his instruction? Some have supposed that, had he died in his present state, he must have perished – founding mainly on an expression in the following chapter, where Peter quotes the words of the angel to Cornelius: "Send men to Joppa, and call for Simon, whose surname is Peter, who shall tell thee words, whereby thou and all thy house shall be saved". They have inferred that he had not yet acquired a saving knowledge of divine truth, but I believe that the whole description given of his character seems very plainly to imply the reverse.

The centurion was at that time in a state of transition from the Jewish faith to the Christian. He underwent precisely the same change as was wrought

on all the devout Jews who “looked for redemption in Jerusalem” and “waited for the consolation of Israel”; after long expecting the promised Messiah, they were led to believe that Jesus was He. The subject of their faith as Jews was that God would send a deliverer; that “Jesus was the Christ” became the subject of their faith as Christians. Before he knew Christ and while he was yet under the influence of prejudice, Nathaniel was asking, “Can any good thing come out of Nazareth?” He was “an Israelite indeed, in whom is no guile”; but when Jesus spoke to him and convinced him of His omniscient knowledge by a few simple words, he believed and exclaimed, “Rabbi, Thou art the Son of God; Thou art the king of Israel”.

Just such was the change which was wrought on Cornelius, the devout Gentile believer. And such a change was necessary for two reasons, one of which was personal to himself, the other of a more public nature.

(1) He must now believe the truth as it is in Jesus. It was no longer true that God would send a deliverer – the Deliverer had already come; and it was now necessary to acknowledge that “Jesus is the Christ”. Had Cornelius died before Christ’s coming, or even before he had sufficient information on the subject, he might have been saved as Abraham and all the faithful children of Abraham were, by the faith of what God had promised to the fathers. To refuse to believe in Christ, when fully informed of all that He had done and taught, would have been fatal, not only because it rejected the Saviour, but also because it indicated the absence of that spirit of faith in the true meaning of the Old Testament itself, a faith which invariably embraced the gospel when it was first proclaimed. There was an affinity between the faith of a spiritual Jew or proselyte and the faith of the New Testament, in virtue of which the one led on to the other and found in it, not a new creed, but the completion of the old one.

(2) The events recorded in this chapter were not designed exclusively for the personal benefit of Cornelius and his family; they were designed, with reference to the Church at large, to make it manifest that the “middle wall of partition”, which had long divided the Jews from the Gentiles, had been taken down; that in Christ there is neither Jew nor Greek, circumcision nor uncircumcision, bond nor free, but Christ is all and in all; and that the Christian Church was to be truly catholic, comprehending all nations and peoples and tongues. The Gentiles were admitted, on an equal footing with the Jews, to participate in its holiest privileges and share in its highest hopes.

O believer, though the arms of thy faith be small and weak, yet they embrace a great Christ and receive the richest gift that ever God bestowed upon the world; no sooner art thou become a believer but Christ is in thee the hope of glory and thou hast authority to become a son or daughter of God.

John Flavel

Love and Obedience¹

J C Ryle

We learn from these verses that keeping Christ's commandments is the best test of love to Him. This is a lesson of vast importance and it needs to be continually pressed on the attention of Christians. It is not talking about religion, and talking fluently and well, but steadily walking in Christ's ways, that is proof that we are true believers. Good feelings and desires are useless if they are not accompanied by action. They may even become mischievous to the soul, induce hardness of conscience and do positive harm.

Passive impressions which do not lead to action gradually deaden and paralyse the heart. Living and doing are the only real evidence of grace. Where the Holy Spirit is, there will always be a holy life. A jealous watchfulness over tempers, words and deeds, a constant endeavour to live by the rule of the Sermon on the Mount, this is the best proof that we love Christ.

Of course such maxims as these must not be wrested and misunderstood. We are not to suppose for a moment that keeping Christ's commandments can save us. Our best works are full of imperfection. When we have done all we can, we are feeble and unprofitable servants. "By grace are ye saved through faith . . . not of works" (Eph 2:8,9). But while we hold one class of truths, we must not forget another. Faith in the blood of Christ must always be attended by loving obedience to the will of Christ. What the Master has joined together, the disciple must not put asunder. Do we profess to love Christ? Then let us show it by our lives. The Apostle who said, "Thou knowest that I love Thee!" received the charge, "Feed My lambs" (John 21:17). That meant: Do something; be useful: follow My example.

Book Reviews¹

The Covenanter Encyclopaedia, by Dane Love, published by Fort Publishing, hardback, 276 pages, £20.00.

Dane Love is a well-known historian, honorary secretary of the Scottish Covenanter Memorials Association and Fellow of the Society of Antiquaries of Scotland. This, his latest publication, leaves us in no doubt as to the depth and breadth of his knowledge of the subject in hand.

The book begins with an 11-page overview of the Covenanting period. The main body of the book contains a comprehensive alphabetical listing of

¹An edited comment on John 14:21-26 from *Expository Thoughts on the Gospels*, vol 3.

¹All books reviewed here may be obtained from the Free Presbyterian Bookroom.

the main areas of the subject. National Grid Reference are helpfully supplied for all the places referred to, allowing them to be easily pinpointed on the relevant Ordnance Survey map. A "Timeline of the Covenant" is also included with 11 touring routes for visiting prominent Covenanter sites. The book is well researched and illustrated and very nicely presented.

There are three appendices. The first supplies the National Covenant, and the second the Solemn League and Covenant with the Act Against Conventiclers. The third contains a number of comprehensive lists, including a record of those imprisoned at the Bass Rock and Dunnottar Castle; the Nithsdale Martyrs; those who perished at Deerness and those martyred at the Grassmarket; it also lists the ministers evicted from their churches for their Covenanter sympathies and those named on Covenanter gravestones.

The reviewer has no qualms in recommending this title for those looking at the subject for the first time and for those seeking a deeper understanding of this period in Church history. The author's previous book, *Scottish Covenanter Stories*, is also highly recommended; it was received with keen interest and has been reprinted three times since being first published in 2000.

(Rev) J B Jardine

Some Remarkable Passages of the Life and Death of Alexander Peden,

by Patrick Walker, published by the Ullans Press, paperback, 108 pages, £6.99.

This attractively produced book would be an asset to any bookcase. The present expanded edition contains many extras not found in the original, which was published in Belfast in 1755. As well as a Foreword, there is a short but comprehensive biographical sketch of Alexander Peden; an essay entitled, "The Unforetold Legacy of the Prophet"; a list of previous editions; a number of historical Covenanter poems; and over 20 illustrations.

The reprint also includes a copy of the letter Peden sent to the prisoners in Dunnottar Castle in July 1685, among whom was Patrick Walker, the author of this work. Much of this letter is timeless and cannot fail to comfort and encourage the reader in the difficult times in which we live. But the jewel of the whole work is Peden's "Views, Thoughts and Notes upon the Covenant of Redemption", a superb spiritual and experimental account of the covenant.

Patrick Walker is described in the *Dictionary of Scottish Church History and Theology* as a well-known Covenanter and author whose "quotations are substantially accurate and his facts and dates correct". Indeed, the scholar D H Fleming states in his introduction to the Walker's *Six Saints of the Covenant* that his writings supply "a series of vivid realistic pictures. . . . No one who studies that period can afford to neglect him." His work on Peden is sufficient proof of this.

The only drawback to the book is its use of a number of archaic words. However, the meaning of most of them can be deduced from the context. This worthy small volume is excellent value for money. (Rev) J B Jardine

The Preaching of Jonathan Edwards, by John Carrick, published by the Banner of Truth Trust, hardback, 477 pages, £17.00.

As the blurb of this book reminds us, Edwards “is widely regarded, not only as America’s greatest theologian and philosopher, but also as one of the greatest preachers. It is a remarkable fact, however, that his preaching has been somewhat neglected.” And the author, who teaches in an American seminary, attempts to redress the balance through a painstaking analysis of various features of Edwards’ preaching.

Dr Carrick directs attention to such aspects of Edwards’ sermons as his God-centredness and his preaching about heaven, besides considering the various parts of individual sermons. Some of the analysis might in itself seem rather tedious but it is relieved by extensive quotation from the sermons to provide examples of the points being made.

The author complains that, in the emphasis other present-day writers give to Edwards’ word-pictures as they offer an interpretation of his preaching, “there is virtually no recognition of the Spirit of God”. Indeed their “interpretation does not, in principle, exclude the implication that any skilful literary artist or homiletician could, almost at will, reproduce such effects of those displayed at Enfield, provided that he accumulate a sufficient number of powerful rhetorical metaphors.” (Enfield was where Edwards’ most famous sermon, “Sinners in the Hands of an Angry God”, was preached, with remarkable effects.) Dr Carrick rightly insists that it is “of the utmost importance to note that Jonathan Edwards himself would have undoubtedly insisted that ‘the prime source of power’ was none other than the sovereign Spirit of God”. Whatever help today’s preachers may receive from the detailed analysis of the nuts and bolts of Edwards’ sermons, this last point about “the prime source of power” is the most vital of all.

Simplicity in Preaching, by J C Ryle, published by the Banner of Truth Trust, booklet, 22 pages, £1.50.

Ryle was a master of plain, straightforward writing. So ministers should take him seriously when he advocates simple preaching, but not, he insists, what is childish or vulgar. He emphasises the need to “have a clear view of the subject upon which you are going to preach”, for – quoting Cicero, the great Roman orator – “no one can possibly speak clearly and eloquently about a subject which he does not understand”.

Further, preachers should use simple words and a simple structure; they should speak directly to their hearers and use plenty of illustrations. But Ryle points out that “all the simplicity in the world is useless without prayer for the outpouring of the Holy Spirit and the grant of God’s blessing, and a life corresponding in some measure to what we preach”.

This booklet is a first-class reminder of what is necessary if preachers are effectively to communicate the truth to their hearers. It also appears as a chapter in Ryle’s book, *The Upper Room*.

Pastoral Ministry, *An Anthology from The Reformed Pastor*, by Richard Baxter, published by the Banner of Truth Trust in their Pocket Puritans series, paperback, 118 pages, £3.25.

Baxter’s *The Reformed Pastor* has been highly regarded through the ages for its forceful counsel to ministers to be faithful in their calling. In his Introduction (identical to that which appears in the Banner edition of *The Reformed Pastor*) Dr J I Packer quotes praise from various sources (though not all of them are equally orthodox).

The selection of extracts published here originally appeared in *As Silver Is Tried* by C E Surman in 1947 and has now been “lightly edited”. The extracts are gathered under suitable headings, including “Of the minister’s primary duty” and “Of fitness for our calling”, to give daily readings for 31 days. Notwithstanding Baxter’s doctrinal aberrations, these extracts are solidly scriptural and practical – yet his views on Christian unity may make one somewhat cautious about his remarks under that heading.

One quotation will suffice to illustrate the valuable nature of most of his comments: “Through the whole course of our ministry we must insist upon the greatest, most certain and necessary things, and be seldom and sparing upon the rest. If we can but teach Christ to our people, we teach them all.”

Protestant View

A “Year for Priests”

On 19 June 2009 – “a day traditionally devoted to prayer for the sanctification of the clergy” – Pope Benedict XVI inaugurated a “year for priests” in celebration of the one hundred and fiftieth anniversary of the ‘dies natalis’ [that is, birthday] of John Mary Vianney, the patron saint of parish priests worldwide”. Though the Pope refers to “situations which can never be sufficiently deplored, where the Church herself suffers as a consequence of infidelity on the part of some of her ministers”, he could not have expected the present

widespread outcry concerning the scandalous behaviour of many priests – particularly in the abuse of children – and the accusations of systematic covering up over the years by Roman Catholic authorities, including himself when he was responsible for dealing with doctrinal and moral deviations.

Protestant churches have their own scandals and often do not deal with them in the most open and God-honouring way. The fact, however, not often recognised, is that the distinctive dogmas and practices of Romanism, together with a concept of the sanctification of priests and others which is sacramental and external, provide the soil in which scandalous behaviour can flourish. The state of the Church in Europe prior to the sixteenth-century Reformation demonstrated this, and the passing of centuries does not alter the effect of error on fallen human nature.

In his inaugurating letter, Benedict assumes and enunciates many of the fundamental errors of Romanism regarding “the priesthood”, which he considers to be an “immense gift . . . not only for the Church, but also for humanity itself”. In support of “the grandeur of the gift and task entrusted to a human creature” he quotes Vianney: “Without the Sacrament of Holy Orders, we would not have the Lord After God, the priest is everything. . . . God obeys him: he utters a few words and the Lord descends from heaven at his voice, to be contained within a small host. . . . Without the priest, the passion and death of our Lord would be of no avail. It is the priest who continues the work of redemption on earth. . . . The priest holds the key to the treasures of heaven: it is he who opens the door: he is the steward of the good Lord, the administrator of His goods.”

The letter reaffirms the centrality of “the Holy Sacrifice of the Mass”. Coming to adore the Host or participate in the Eucharist is equated with “coming to visit Jesus”. The Confessional and “the sacrament of Penance” are urged as “an inherent demand of the Eucharistic presence”. “From Saint John Mary Vianney we can learn to put our unflinching trust in the sacrament of Penance, to set it once more at the centre of our pastoral concerns, and to take up the ‘dialogue of salvation’ which it entails.”

Vianney “was greatly devoted to the Immaculate Conception of the Blessed Virgin; in 1836 he had dedicated his parish church to Our Lady Conceived without Sin and he greeted the dogmatic definition of this truth in 1854 with deep faith and great joy”. He reminded his people that “after giving us all he could, Jesus Christ wishes in addition to bequeath us his most precious possession, his Blessed Mother”. Benedict entrusted this Year for Priests to Mary: “I ask her to awaken in the heart of every priest a generous and renewed commitment to the ideal of complete self-oblation to Christ and the Church”.

There is reference in this letter to the love and mercy of God, to Christ's saving activity, to the salvation of souls, to living in union with God and dwelling in His presence. But all is made dependent on the Church, on the priest and on the mass, so denying the doctrines professed and turning poor sinners away from direct dealing with the one Mediator between God and men, the man Christ Jesus.

There are those within Roman Catholicism who believe that another Reformation is required. But it is not enough to bemoan, however passionately, with Bishop Treanor of Down and Connor, "inept management and cover-up by some bishops" and "seemingly inadequate communications systems in the Church". There were those in the Roman hierarchy of the sixteenth century who saw the need for reform on account of widespread ignorance and immorality, but failed to recognise that the root of the problem was doctrinal and spiritual. The Council of Trent (1543-1563) met, in response to the Protestant Reformation, to reform the Church's discipline and settle its doctrine. It settled the doctrine in a way so opposed to biblical truth as rendered all true reformation impossible. In that tradition, Benedict's Pastoral Letter "to the Catholics of Ireland" (19 March 2010) proposes penances, adoration of the Eucharist, prayer to Mary and the intercession of saints as steps which he is confident will "lead to a rebirth of the Church in Ireland".

It was said of John Knox that "others sneed the branches of the papistry, but he striketh at the root also, to destroy the whole". He did this, he tells us, by comparing "the doctrine of justification expressed in the Scriptures – which teach that 'man is justified by faith only', and that 'the blood of Jesus Christ purgeth us from all our sins' – and the doctrine of the Papists, which attributeth justification to the works of the law, yea, to the works of man's invention, as pilgrimages, pardons and other such baggage". What is required is not the reform of the priesthood but its abolition. "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev 18:4). It seems that disillusioned thousands are abandoning the Roman Church. It should be our prayer that many of them will come to know the "great high priest, that is passed into the heavens, Jesus the Son of God" (Heb 4:14) and be made by Him "kings and priests unto God and His Father" (Rev 1:6).

HMC

Prayer and the Papal Visit

On 16 September, the Pope will begin his four-day visit to Britain by being received by the Queen – if God permits it. His coming to our Protestant land on the four-hundred-and-fiftieth anniversary of the Reformation is an arrogant affirmation of his view (stated to the Scottish Roman Catholic bishops) that

Scotland “has suffered the tragedy of division” by that great event. The visit also bodes ill for biblical Christianity because his aim is to heal what he calls “the wounds that were the legacy of that period”. “Through your participation in Action of Churches Together in Scotland,” he exhorts the bishops, “see that the work of rebuilding unity . . . is carried forward with constancy and commitment. While resisting any pressure to dilute the Christian [that is, Roman Catholic] message, set your sights on the goal of full, visible unity.”

Nationally, we have basely declined from our Protestant heritage and deserve that God should leave us to the further encroachments of the papacy. But this does not mean that the godly should not beseech God to prevent the papal visit. In fact, they should do so urgently and humbly. When David cried to God (see Psalm 54:1-3) when he was in danger of being captured by King Saul, God in providence granted deliverance. “Wherefore Saul returned from pursuing after David” (1 Sam 23:28). When King Hezekiah plead with God (2 Ki 19:19) as King Sennacherib threatened the destruction of Jerusalem, God answered: “By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for Mine own sake, and for My servant David’s sake” (2 Ki 19:33,34). God is the same God still. “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb 4:16). *NMR*

The Turin Shroud

That curious relic, the Turin shroud, is shortly to go on display again, for only the fifth time in a hundred years. The relic consists of a single sheet of cloth with markings on it which appear to show the form of a bearded man with wounds in his feet, wrists, chest and head. The wounds are consistent with those of someone who suffered crucifixion. The markings on the cloth are more clearly seen when viewed on a photographic negative. In 1988 carbon-dating tests indicated, with 95% confidence, that the cloth was made between 1260 and 1390 AD. The tendency in the Roman Catholic Church is to regard the shroud as the burial cloth of Christ, but the Vatican has prudently refrained from committing itself to that position. In 1958, however, Pope Pius XII “approved of the image in association with devotion to the Holy Face of Jesus” and declared that the shroud’s feast was to be celebrated on the day before Ash Wednesday.

Those who believe in the inspiration of the Bible are certain that the shroud was not the burial cloth of Christ. In John 17:6-7 there is a description of the burial clothes of Christ, and these consisted of more than one piece of

linen for His body and a separate napkin for His head: “Simon Peter . . . seeth the linen clothes lie, and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself”. This biblical argument is decisive, whereas scientific arguments about the age of the cloth yield only “confidence intervals”, and are based on scientific techniques which may be open to doubt. The 1988 carbon-dating study, for instance, has recently been challenged more than once in the scientific literature, while other scientific studies – of the pigment, blood, pollen, dirt, and weave of the fabric – have come up with different answers. The shroud is said to be one of the most minutely-examined objects in human history.

If the shroud is a fourteenth-century forgery it is certainly a most impressive one. The remarkable “negative image”, in that case, would simply be a fortuitous coincidence for the forgers, as would the three-dimensional properties of the image found by “image analysis” researchers in 1983. Roman Catholic proponents are anxious that the shroud should date to the first century AD while secular atheists are equally anxious that it should not. Protestants can afford to be neutral on the matter. It is not the burial shroud of Christ, but what its actual origins are remains a subject of considerable interest.

Notes and Comments

The General Election and Our Duty

What is our Christian duty with regard to the imminent General Election in the United Kingdom? Some professing Christians believe (as was advocated in a Christian periodical recently) that “the only proper attitude for Christians to adopt toward politics . . . is one of godly abstention” – an extreme and unscriptural view.

There could be circumstances when abstaining from voting might be appropriate, but we are to mark well that it is the duty and privilege of members of a democratic society to elect those whom they desire to govern their nation. True, it is God who, as “King of nations” (Jer 10:7), “putteth down one, and setteth up another” (Ps 75:7), and “hath ordained civil magistrates to be under Him over the people” (*Westminster Confession* 23:1), but also He has placed us in His providence under a democracy with its attendant freedoms and responsibilities for voters.

We grant that in recent times there is more cynicism and apathy among the electorate about politicians and the political process, and also that it is increasingly rare for candidates with Christian principles to be put forward

for election by the major parties. Nevertheless, voters are obliged to decide which candidates and parties are most likely to govern according to Christian principles and will seek to remove those existing immoral laws which are pulling the nation down more deeply into the destructive moral morass in which it is mired.

It is neither naivety nor wishful thinking, as some charge us with, to believe that God can raise up people in government whom He may use for the spiritual and moral betterment of the people. He has done so in the past and is still able to do so. How and when he will do this is His prerogative, but to Him we are bound to look.

Our duty then is not only to use aright our freedom to vote, but also to ply the throne of grace. At the very least we must pray “for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty” (1 Tim 2:2), but it is also imperative at this juncture that we plead earnestly that the Most High would raise up wise rulers who would have “understanding of the times” (1 Chr 12:32), set God before their eyes and act on the fundamental principle that “righteousness exalteth a nation: but sin is a reproach to any people” (Prov 14:34). *NMR*

Church Information

Ordination and Induction of Rev George Macdonald

The Sydney church building at Riverstone was well filled for the ordination and induction of Rev George Macdonald, probationer, on March 2. Besides the usual congregation there were visitors from Grafton, Sydney and New Zealand. With a full Presbytery, including the representatives from Singapore and New Zealand, the number of persons present was estimated at about 90. Rev David Campbell from North Tolsta was also a member of the Presbytery.

Mr Calvin MacKenzie was appointed officer of court. He made the usual proclamation, three times calling for objections in terms of the edict.

The Moderator of the Presbytery, Rev E A Rayner, then went to the pulpit and conducted public worship, preaching from Exodus 31:3. The edifying sermon covered three aspects: (1.) The workmen; (2.) They are sovereignly called; (3.) They are suitably equipped;

Following the sermon, the Clerk read a brief narrative of proceedings in connection with call. The Moderator put the usual questions, which were all answered satisfactorily; then he read the Formula, which was signed by the probationer. While Mr Macdonald kneeled, the Moderator offered up the

ordination prayer with the imposition of hands by the ministerial members of the Presbytery, after which the Moderator formally admitted him to the pastoral charge of the Sydney congregation, giving him the right hand of fellowship. In this he was joined by all the other members of the Presbytery, who wished Mr Macdonald well.

Rev D Campbell addressed the newly-ordained minister and brought out three points: the pastor, the presbyter and the preacher, and particularly emphasised the need of preaching Christ and Him crucified.

The Clerk addressed the congregation, who were so signally blessed in receiving a pastor, having prayed for one for a period of 32 years. He reminded them of the words of the call that they had signed and, from the words in Ephesians 4:10-12, particularly referred them to the preciousness of the gift of a pastor and the duty of valuing him highly.

The Clerk also read messages of goodwill to the new minister and the congregation from fellow ministers in Zimbabwe and Scotland.

After the benediction, Mr Macdonald went to the door and was heartily welcomed by the congregation and others to his new sphere of duty in this large city of 4.5 million people. All present at the ordination were invited to supper in the community hall and most took advantage of the liberal provision. The evening closed with prayer and the singing of Psalm 133.

(Rev) Johannes van Dorp Clerk of Presbytery

Meeting of Synod

The Synod of the Free Presbyterian Church of Scotland will meet in St Jude's Church, Glasgow, on Tuesday, 18 May 2010, at 6.30 pm, DV, when the retiring Moderator, Rev G G Hutton, will conduct public worship.

(Rev) John MacLeod, Clerk of Synod

Sydney Congregation Appeal

The Sydney congregation of the Free Presbyterian Church of Scotland wish to convey their sincere thanks to the many friends who have contributed already to the resettlement cost of the Rev George MacDonald and invite other friends that would like to help the Sydney congregation, to do so through the General Treasurer. This appeal was approved by the Presbytery.

(Rev) Johannes van Dorp Clerk of Presbytery

Staffin Manse

The manse at Staffin needs to be replaced and the congregation is taking steps to build a new one. As the congregation is fairly small and has to raise a sizeable proportion of the total cost, it has been decided to make an appeal to friends in the wider Church to help carry out this project. The Western

Presbytery has approved this appeal. Contributions should be sent to the Congregational Treasurer, Miss Marion Ross, Aghaidh na Greine, Clachan, Staffin, Isle of Skye, IV51 9HY. (Rev) *W A Weale*

Meetings of Presbytery (DV)

Northern: At Dingwall, on Tuesday, June 15, at 2 pm.

Southern: At Glasgow, on Wednesday, June 23, at 4 pm.

Western: At Lochcarron, on Tuesday, June 22, at 1 pm.

Outer Isles: At Stornoway, on Tuesday, June 15, at 11 am.

Home Mission Fund

By appointment of Synod, this year's special collection on behalf of the Home Mission Fund, is due to be taken in congregations during May.

W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

Sustentation Fund: LMA, £950.

Dominions & Overseas Fund: The Puritan Reformed Home Church, Nijmegen, Holland, £800 per Rev JML.

Legacy Reserve Fund: Anon, USA, \$620, \$914.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Bracadale: *Communion Expenses:* Mrs C A MacLean, "In memory of loving parents", £200 per DJM.

Inverness: *Bus Fund:* Mrs C MacDonald, £20; Anon, £20; Mrs F Sutherland, £50; Anon, £40.

Congregational Funds: Anon, £35, £25; Mr N Pearce, Cymru, £100; Mr & Mrs H MacDonald, £100 per DC. *Eastern Europe Fund:* Anon, £15, £10. *Where Most Needed:* Friend, £10.

Laide: *Congregational Funds:* J Leslie, £5; Friend, Holland, £492.53. *Eastern Europe Fund:* KM, Gairloch, £25; Friend, Gairloch, £25; Anon, £2, £100; Friend, Shialdaig, £50, £50; Friend, Holland, £500; Isle View Residents, £10, £13, £14.40; Friend, Lewis, £250; Anon, £50, £25; Friend, Gairloch, £20; Anon, £10, £5, £2000; Friend, Shialdaig; Ness Sabbath School, for translation work, £250; Friend, Aultbea, £40. For Bibles: Isle View Residents, £10, £16. *Magazines Fund:* Friend, Aultbea, £20 per CR. *Sustentation Fund:* Friend, Gairloch, £15; Friend, Holland, £500 per Rev DAR.

Lochbroom: *Congregational Funds:* Friend, £50.

Ness: *Congregational Funds:* Friend, Stornoway, £22 per Rev AWM.

North Tolsta: *Congregational Funds:* Inverness Friend, £100 per Rev DC; Anon, £50; Anon, "In memory of beloved parents", £20; C MacDonald, £50 per Rev DC. *Door Collection:* Mrs Morrison, £20. *Where Most Needed:* C MacDonald, £30 per Rev DC; Mrs Morrison, £20.

North Uist: *Communion Expenses:* Glasgow Friend, £60.

Portree: *Bus Fund:* Anon, £10. *Congregational Funds:* Friend, Portree, £30 per Rev WAW. *TBS:* Anon, £30.

Stornoway: *Communion Expenses:* MKS, £150; SM, £100; Anon, £20. *Congregational Funds:* CMD, £20. *Sabbath School:* Anon, £20.

Sydney: *Congregational Funds:* Anon, for induction & relocation expenses, \$300; Anon, \$350, \$500; Anon, for manse expenses, \$250; MML, Beaulieu, for manse refurbishment, £1000.

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 B Jardine; tel: 01859 502253.
- Breascelte:** no services meantime.
- 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 Achary Rd, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahooc.co.uk.
- Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev G G Hutton; tel: 01463 712872.
- 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.
- Greenock:** 40 East Hamilton Street, Sabbath 2.30 pm.
- Halkirk:** Sabbath 11.30 am, 5 pm; Thursday 7 pm. Manse tel: 01847 831758. **Wick:** Church; **Thurso:** Church; **Strathlyon:** Church; no F P Church services.
- Harris (North): Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 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: 01859 520271.
- Inverness:** Chapel Street, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA, 11 Auldcastle 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. 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. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. 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; Saturday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6 pm. 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. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE. Tel: 01854 612449.
- Vatten:** Sabbath 6 pm; Wednesday 7 pm (fortnightly). **Glendale, Waternish:** As intimated. Contact Rev J B Jardine; tel: 01859 502253.

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 Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7 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: 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 77517. Sabbath 10.30 am. 6.30 pm; Wednesday 7.30 pm. Rev L T Smith. Tel: 409 925 1315; e-mail: lyletsmith@gmail.com.

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. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765. Tel. 02 9627 3408; e-mail: sydneyfpchurch@aapt.net.au.

New Zealand

Auckland: 45 Church Street, Otahuhu, Sabbath 11 am, 6 pm; Wednesday 7.30 pm. 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; Thursday 7 pm. Contact: Mr Dick Vermeulen. Tel: 075443677.

Wellington: 4 Rewa Terrace, Tawa. Sabbath 11 am, 4 pm; 3rd Wednesday of the month (not secondary school holidays) 7.30 pm. Contact: Mr Hank Optland, P O Box 150, Carterton, 5743. Tel: 02 7432 5625

Israel

Jerusalem / Tel Aviv: Rev J L Goldby, P O Box 10578, Jerusalem 91105. Tel: 00972 2 6738181. Sabbath: 11 am in Jerusalem YMCA, 7 pm in Tel Aviv; for further details contact Mr Goldby.

Singapore

Singapore: Sabbath: 9.30am and 5.30pm; Wednesday: 7.45pm. Room: "Tanglin I/II" (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: F P Mission Station, 3 Pestelya Street, 65031. Contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua; or Mr D Levytskiyy; tel:00 38 048 785 19 24.; e-mail: e-mail: dlevytskyy@gmail.com.

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. Postal Address: Ingwenya Mission, Private Bag T5445, Bulawayo. John Tailach School tel: 00263 85343.

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

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

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

Kenya

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

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