

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

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

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Another Comforter

The disciples were sad; Jesus recognised that sorrow had filled their hearts. “Nevertheless”, He told them, “I tell you the truth: It is expedient for you that I go away” (Jn 16:7). There was a necessity about His departure; it would be profitable for them. He was going to die for them, to suffer the punishment of their sins, so that He might bring them to everlasting glory.

But the Saviour had a particular point to make in relation to their sadness. “It is expedient for you that I go away,” He explained to them, “for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.” This was the One He had already spoken of as *another* Comforter: “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever” (Jn 14:16). And Jesus explained that this other Comforter was “the Spirit of truth”, the Holy Spirit. But if the Holy Spirit was to come as “another Comforter”, then Jesus must have been referring to Himself as the first Comforter.

Literally, the word translated *comforter* means someone who is called beside another person to help him. As David Brown explains, in his comments on the last-quoted verse, “In this more general sense, the Holy Spirit is undoubtedly sent to our aid, and every kind of aid coming within the proper sphere of His operations. But, more particularly, the word denotes that kind of aid which an *Advocate* renders to one in a court of justice. So it was used by the Greeks; and so undoubtedly it is used in 1 John 2:1: ‘If any man sin, we have an *Advocate* with the Father, Jesus Christ the righteous’. But it also denotes that kind of aid which a *Comforter* affords to one who needs such.” And Brown concludes that the idea of “a *Comforter* seems to us to be the kind of help which suits best the strain of the discourse at this place. The comfort of Christ’s personal presence with the Eleven had been such that, while they had it, they seemed to want for nothing; and the loss of it would seem the loss of everything – utter desolation.”

Up till then, Christ had been their Helper, comforting them in all their sorrows and difficulties. So, for example, after John the Baptist had been beheaded, “his disciples . . . took up the body, and buried it, and went and told

Jesus” (Mt 14:12); clearly they already knew Him as a Comforter. And what comfort the risen Christ brought to His sorrowing disciples! How quickly they advanced in knowledge and understanding during the 40 days until His ascension to the right hand of the Father!

Yes, He rebuked them as “fools [or, ignorant] and slow of heart to believe all that the prophets have spoken”. Then, with a view to strengthening and comforting the disciples’ hearts, the Saviour asked, “Ought not Christ to have suffered these things, and to enter into His glory?” They would now have reflected on the prophecies and on what Christ had previously told them about His sufferings and death; comforting light would now have begun to dawn on their hearts, which so recently had been greatly troubled. Then, “beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself” (Lk 24:25-27); He did so with power and comfort. And we may note in passing the honour the Son of God put on the Scriptures, of which the writings of the prophets were part; so we must view the Word of God as the one fundamental source of instruction in religion.

Soon He ascended to heaven, from where, according to Psalm 68:18, He was to distribute gifts to mankind. He remembered His promise, “I will pray the Father, and He shall give you another Comforter”. And, presenting before the throne of God the merits of His finished work of redemption, He made intercession for sinners so that they would be blessed through the work of the Holy Spirit on their hard, rebellious hearts. What a wonderful gift to a lost world! Accordingly the Spirit was powerfully poured out on the Day of Pentecost. Yes, the Spirit convinced sinners of their sin; He applied to many of them Peter’s rebukes for their involvement in crucifying the Lord of glory. But the Spirit came to them further as a Comforter, coming where they were, in a state of distress because of their sin. That day He applied to 3000 sinners the truth that Jesus Christ is a great and glorious Saviour, who is able to save to the uttermost.

From His throne of glory, the exalted Christ is still bestowing gifts upon a lost world. We may not now see 3000 souls born again in a single day. But ought we not to expect greater things yet to take place, even in this ungodly world, for the Lord has promised that “the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Is 11:9)?

Whenever an individual sinner is brought under conviction of sin, he is in desperate need of the further work of the Holy Spirit as a Comforter. One might say that the sinner’s greatest need is to look to Christ for salvation, but the sinner will never look to Christ unless the Spirit, as the Comforter, will apply to the sinner the truth concerning Christ as a willing Saviour. The Spirit enables him or her to receive such a portion of truth as, “God so loved

the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (Jn 3:16). When the Spirit gives light to the sinner on the great fact that God the Father gave His Son to die as the Sin-bearer – and when He grants grace, not only to believe the fact, but also to *trust* in this glorious Saviour – the sinner is saved; he will never perish and he is certain of entering eternal life.

It may be a long, difficult journey to eternal glory from the time of entering the kingdom of God by faith. How could the disciples, for instance, find help after their Master had left them? Through the Comforter, He whom their Master had promised to send, applying the Word to their souls.

So if God’s children are troubled about sin, it is a great comfort if the Holy Spirit comes to stand, as it were, beside them and apply to them the truth that Christ “is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them” (Heb 7:25). This is help indeed: by faith to see Christ presenting before the Father the merits of His infinite sacrifice, through which all their sins can be completely washed away.

Or is it the *power* of sin that troubles this individual? Then it is help indeed when the Holy Spirit applies to the soul the truth about His own sanctifying power and assures them that “He which hath begun a good work in you will perform it until the day of Jesus Christ” (Phil 1:6). “The work of grace is not perfect at the first,” says James Fergusson in his commentary on *The Epistles of Paul*, “but hath its own beginnings, progress, and accomplishment at death.” And he goes on to speak of further blessings: “Albeit grace in believers will be perfected at the time of their death, when their soul shall be presented before Christ their Judge and carried up to be with Him, yet the complete consummation of their blessed state in soul and body is reserved till Christ’s second coming, wherein He shall raise up their bodies in an incorruptible estate, unite them to their souls, and carry up the whole man with Him, to put the copestone on that work of grace begun here”.

Whatever difficulty or trial or sorrow any of God’s children may yet have to confront, there is always something in the Word of God which is suited to the particular need of the moment. But if that person is to receive comfort from the Word, the Holy Spirit must come and apply the Word with power. Let us note just one promise, which ought to provide comfort in every conceivable situation: “I will never leave thee, nor forsake thee” (Heb 13:5). It was the truth of such promises, applied by the Comforter whom Christ sent, that supported the disciples through all their years of arduous service in spreading the gospel. And these same promises, applied by the Spirit, will comfort and support believers till the end of time.

God Manifest in the Flesh¹

A Sermon by *William Trail*

1 Timothy 3:16. *And without controversy great is the mystery of godliness: God was manifest in the flesh.*

A mystery is either something which would never have been known unless God had revealed had it, or something which, even when revealed, the human mind cannot fully comprehend. While it is still hidden among the deep things of God, we cannot know the mystery even as a bare fact. It might be likened to those remoter stars which the telescope has not yet brought within the range of our vision: they are illuminating their distant regions, but we do not know about them. And when the mystery is at length divulged, though it then becomes known to us as a fact, still as a doctrine it may be shrouded in an obscurity which our feeble reason cannot pierce. It might then be compared to one of those remoter stars which more powerful telescopes have now made visible, but what we see is a mere point of light. All we know is that the star shines, but we do not know its magnitude or its physical conditions.

Now, the incarnation is a mystery in this double sense, seeing it was an unknown fact for long ages; and even now man can only understand it imperfectly. But whatever we really need to know about this great mystery, in order to our salvation, has been made plain to us. There are dark shadows over the manger at Bethlehem, but also sunlight. And this sunshine falls on the great practical question, How can a sinner be saved through the Child who was born there?

Here, where knowledge is really necessary, there is no mystery; but revelation shines with unclouded clearness up to the very limit of our necessities. Are we then to quarrel because God has left in a measure of obscurity what we do not need to understand? Are we to find fault with God for giving us finite understandings? And are we to refuse the clear revelation of His will about our salvation, because He has not brought the mysteries of the infinite Godhead down to the level of our finite understandings? Surely it is far more becoming in us to follow the light as far as we can bear it than presumptuously to complain that we lack the light which we neither require nor could endure.

Thus we would repel an infidel's objections to the doctrine of the incarnation, as a mystery. But we glory in the fact that revelation contains mysteries. We would ask the enemies of the Bible, What would they have said if it had contained none? If man could comprehend everything in it, the infidel would

¹Reprinted, with editing, from Trail's book of sermons: *The Christian Graces*. Trail (1819-1874) was then minister of the Free Tron Church in Glasgow. This sermon was preached at the first communion season after Trail was inducted there.

have been the first to maintain that the book might have been written by man. And he would have been right, for the mysteries in the Bible show it is divine. But we also glory in these mysteries because they make it a suitable book for man. His reason, having been blunted by sin, needs to be quickened, and what is so fitted to stimulate devout, sober inquiry as mysteries? But his reason also needs to be humbled, and when is the spirit of the worshipper prostrated in deepest reverence but when Jehovah's footstool is seen to be shrouded in mysteries? Moreover, man has to be taught that he not only needs a revelation, but he also needs illumination from on high, and when will he look for light from the Father of lights, but when he sits under the solemn shadows of divine mysteries?

The mystery of the incarnation is presented in the text as a historical fact, not as a mere doctrine. In the verse, Paul sums up its amazing history in half a dozen points, proceeding from the manifestation of the Son of God in the flesh to His reception into glory. It is a succinct but comprehensive narrative. *1.* It was **God** – true Deity; the living, personal Jehovah – who **was thus manifested**. The divine perfections, the attributes of God, it might be said, were already manifested in the works of creation. His purposes had already been manifested in the operation of His providence. And His voice had already been heard in the inspired utterances of His prophets. But what was now made manifest was much greater than this. God Himself – His very essence, His very Godhead – became incarnate and stood revealed in the flesh. For He who assumed our nature, and in that nature tabernacled among men, was the Son of God – in substance the same as the Father, and in glory and perfections His equal. So when He spoke, it was God speaking; when He worked, it was God working; when He walked the earth, it was God walking on it.

Is it not an amazing thought: God Himself living, moving, working, speaking among men? It is He who is the eternal, invisible, infinite One, He who dwells in light that is inaccessible, whom seraphim and cherubim approach with veiled faces, the great Jehovah who in august majesty sits upon the throne of the universe, before whom the nations of the earth are as grasshoppers; the omnipresent, immense One whom the heavens of heavens cannot contain; the incomprehensible and almighty One whom none by searching can find out unto perfection.

Assuredly there is mystery here. But how sublime the mystery! There is lowliness in that manger at Bethlehem. My soul forgets it in the sublime conception that the Son of God lies there. To my eyes that infant brow is majestic with Incarnate Deity. Those infant lips are far more glorious than the lips of the wisest man, for though now sealed up in childhood slumber, before long they shall speak as never man spake. Yes, the lowly, cradled Child will yet

startle the world with wondrous words and mighty deeds. He will not indeed lay aside His humble, human form; His lips will be a man's lips, His hands a man's hands. Men will call Him brother, for, like them, He is born of woman; yet in His presence, they will feel they are in the presence of God. He will speak to the wild waves of sea, and they shall obey; to the dead, and they shall hear. Stony hearts shall soften at His touch. Iniquity, while raging for His blood, shall blush before His frown. And in His smile, anguish shall forget its sorrows and grief dry up its tears.

Yes, there is mystery here, but what precious truth is wrapped up in it! How my soul clings to the thought of Godhead revealed in humanity! God is a Spirit; to what then shall I liken Him? A pure Spirit; how then is my human soul to conceive of Him as a personal being? Without eyes, yet seeing; without ears, yet hearing; without hands, yet working. That angels can behold Him and rejoice in Him, how does this help me; for they are spirits, whereas I am a creature of sense? Sometimes, when I try to think of Him who is a Spirit – a pure, infinite, eternal, omnipresent Spirit – I feel as if my reason itself were exhausted by the vain attempt. At other times I start back, rebuked for having yielded to the instincts of my nature in clothing Him with bodily attributes which I know cannot belong to Him.

It is then, how gladly and gratefully, I take hold of the doctrine of God in the flesh – the eternal, invisible Spirit manifested in my own humanity. For here in the God-man – besides the divine, there is also a nature of which I can form more accurate conceptions, and with which I can have closer sympathy, since it is my own. In the person of Immanuel, I can now realise Him as a personal being. In the human nature of His Son, who has become my brother, I can now commune with Him as my Father. Yes, in the God-man, I can now think of God as coming near to me, as speaking to me, as revealing Himself to me, as admitting me to participate in His own ineffable blessedness and to be a fellow worker with Him in His own divine works.

Beholding God in the face of Christ, I am not now looking on the unclouded blaze of glory which would dazzle and consume me; I am not now approaching a Being whose spiritual immensity seems to mock my weak efforts to comprehend Him; I am not now listening to the awful utterances which would only confound and silence me; but I am gazing through the human nature, as through a veil which softens but does not obscure the divine. In the well-known accents of my own humanity I hear the very voice of the Eternal; and by getting near to one who has a heart touched with emotions and sympathies like my own, I feel that I can now cast myself, as a repentant child, upon the very bosom of God as my Father.

2. Here was *a manifestation of God* which might be *perceived by the senses*.

“God was manifest in the flesh”, or did openly show Himself – did make Himself conspicuous to the very eyes of men. Suppose (to use a well-known illustration) I strike my foot against a watch on a piece of open ground; I do not know who made it, but I feel certain that it had a maker, and just as certain that he was a skilled workman. In a sense I see the maker of the watch – that is, he rises up before my mind’s eye as a person who had the knowledge and skill necessary to make this piece of work. Even so, from the traces of wisdom, power, greatness and benevolence we find in the world, we infer that its Maker must be a wise, powerful, great and benevolent Being. We did not see the world made, but we are sure it had a Maker, and just as sure that He has wisdom, power and skill, sufficient for the works He has made. Thus, through nature, we rise up to nature’s God. And though He is invisible, yet in a sense we can say that we see Him – that is, He stands out before our mind’s eye as a Being who is infinitely wise and great and good.

Now in this way God had already manifested Himself to His intelligent creatures. For He had never at any time, since the beginning of His works of old, left Himself without a witness. And the invisible things of Him from the creation were clearly to be seen – even His eternal power and Godhead. So those who were not mentally blind or morally depraved could not fail to behold Him, in their inward vision, a Being wonderful in counsel and excellent in working. And if the world by wisdom knew Him not, it was not because He had hid himself from its view, but because its foolish mind was darkened. But the Maker of the world presented Himself to men on earth. Who had made the eye of man but He who by a touch could give sight to blind eyes? Who was the Author of life but He who could restore it to those who had died? And who was the great Food-giver that was causing, by His rain and sunshine, the bare grains dropped from the sower’s hand to spring up into plentiful harvests but He who could multiply a few loaves and fishes to feed five thousand?

Here then was the Maker of the world manifested to the very senses of men. He now stood forth, not merely as He did before to the eyes of their reason, but to their bodily eyes. And why did He do so? Was it merely to prove to men that He was the Maker of the world? No, but because God had a greater work to accomplish: to reveal Himself as the Saviour of the world.

Why this twofold manifestation – first as Creator and then as Redeemer? It was in order that men might know, by the evidence of their eyes, that they were to owe their deliverance from sin and misery to the self-same Being to whom they already owed their existence and their preservation – to that very Being against whom, as their Creator, they had so wickedly rebelled, and whom for so long they had provoked by their sins.

And how great must that work be which the Creator came in person to accomplish! When the world had to be created, a word was enough – the word of power spoken by the Creator seated on His far-off throne. But when that world has to be redeemed, though its Creator is the Redeemer, a word is not enough. The Redeemer must come down to the scene of His labours; the Son of the Highest must appear in the lowly form of a servant. The Redeemer has not only to speak, but His voice – the very voice that called the universe into existence – must be heard pleading and praying and weeping. To make the tree from which the beam came which was reared on Calvary, Jehovah-Jesus had but to speak the word, and from a little seed it grew; but when He would redeem fallen man, He must be nailed to that tree and He must hang on it a spectacle to men and angels – thirsting, groaning, bleeding, suffering – till He dies.

3. Here was *a real incarnation*: “God was manifest in the flesh”; or as another apostle expresses it, “The Word was made flesh”. You have here to consider both the medium and the manner of this divine manifestation.

(1.) The *medium*: it was “the flesh”; in other words, an actual human body, identical with our own in all respects save one. Apart from sin, that one attribute which invariably attaches to the flesh in man, Christ’s body did not differ from that of other men. It was truly flesh – composed of the same elements, nourished by the same food, and subject to the same infirmities. It was the same flesh – being born of woman, and thus drawing its descent from the same original ancestry as our own.

There were those, however, even in the Paul’s day, who denied that Jesus had come in the flesh. Carried away by certain notions concerning matter – that it is inherently imperfect and impure – they could not persuade themselves that the Son of God, the Sinless One, would assume an actual, material body. In their view, this would have been to clothe His divine purity with a polluted garment. But such a notion of matter is decidedly erroneous. It is not inherently impure; nor is it an unfit covering for a sinless being. Adam, in his state of innocence, wore it; and so also might the Second Adam, though the Holy One, wear it.

Further, this notion of Christ assuming only the semblance of a body struck at the very foundation of the scheme of redemption. Hence the reason why the Apostle John so strenuously opposed it. “Every spirit”, he says, “that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist.” It was only if He had a real body that Christ, as substitute, could suffer for sinners. It was not a phantom body that could hunger and thirst and undergo fatigue for them. It was not simulated lips that could groan in the last agonies of a cruel death for them. It was not the mere image of a

corpse which in its graveclothes could lie in the grave for them. No, there had to be a real body whose limbs could truly feel weariness, and its lips truly suffer thirst, and its flesh truly bleed. And therefore it was a real body that Jesus assumed, a body of bone and flesh and nerves like our own.

But there was more than a body here. Not less erroneous is that other notion which would represent the Son of God as having taken to Himself a true body but not a rational soul. While this admits the reality of the incarnation, it denies its completeness. If Christ had a body – flesh of our flesh and bone of our bone– but had been without a human soul, He would not have been fully man, whereas it behoved Him to be entirely, comprehensively, literally a man, in His soul as well as in His body.

Suppose He had only offered up a body in sacrifice for sinners, this would merely have repeated, in a slightly altered form, the old sacrifices under the law? These were irrational animals without reasonable souls. And if the blood of calves and of goats could not take away sin, neither could the blood of a man, not even of the man Christ Jesus, if all He had to offer was a body without a soul. No, human flesh alone could never have been an appropriate sacrifice for man who has a soul. Hence the explicitness with which the prophet foretold concerning Him: “When Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand”. Hence too the emphasis with which Christ Himself, as if He had His eye on this very prediction, exclaimed, “My soul is exceeding sorrowful, even unto death”.

Here then was not a partial but a complete incarnation. Having to redeem human bodies from the power of death and the grave, Christ took to Himself a human body, that He might offer it in ransom for them. Having also human souls to redeem from the curse of the law, He likewise took to Himself a human soul, that He might have a full equivalent to give to justice in their place. He was truly, comprehensively, literally a man; and therefore for men He could present a true and a full atonement.

(2.) Now observe the *manner* of this manifestation: it was “in the flesh”. As early as the creation of the first man, God was manifest by the flesh; but now He is made manifest in the flesh – a distinction which I wish to make obvious to you. You see an unshapen block of marble taken from a quarry – an uneven, unsightly mass. But by and by, under the hand of genius, that mass assumes a shape; at length it seems to breathe with the similitude of life. The sculptor has immortalised himself by that statue, for he has succeeded in transferring to it his fine conceptions of the beautiful. So long as they floated only before his own eye, no one else could see them, but now that he has fixed them in marble, they will continue to delight future generations.

Thus might God be said to have manifested Himself, when out of the dust of the ground He formed a statue which the sculptor only tries to imitate, and breathed into that statue a life which the sculptor can only hope to simulate. The body of man was a monument of what in the artist we call genius, but in God we have no name for it. Further, God made man in His own image, and God was manifested in this intellectual and moral resemblance to his Maker, far more than in the statue-like beauty of his body.

But this divine image was short-lived. Even the marble of the statue, we might say, was broken, while the inner and true likeness was entirely defaced – by sin. Could this image be restored? Yes, and more than restored.

First, we see it restored in the Second Adam: in His body, miraculously conceived, free from all sinful taint, fair in its form, and perfect in all its members – and in His human soul, with its faculties and its emotions all in purest harmony, we behold once again a specimen of a perfect man. The old image is in Him repeated. In Him humanity was recast, so to speak, in the original mould. The man Jesus is such another image of God as was the man Adam. Thus the lost likeness is restored.

Second, we have here more than a mere restoration. There is in Christ a new image – a likeness or similitude of an altogether different kind. In the first Adam the image of God was impressed as when a die is let fall on the metal which, when the die is lifted, is found to be its counterpart. Or we might say that, in making the first man in His own likeness, God wrought upon the substance, whether material or mental, which was to manifest His likeness, even as the modeller works on the wax, or the sculptor on the marble. But in Christ there was the likeness of God, which did not have to be impressed, but was inherent. Here Godhead was seen in the flesh, not radiating upon it from without, but raying out through it from within. Here was not a mere impress of divine glory, but the glory itself. Not the image, but the very substance itself was here. Not merely its similitude, but Godhead's self was here, shining effulgent not upon, but in, the flesh.

I wish, if possible, to raise your thoughts to a clear conception of what is implied by the difference between God being manifested *in* the flesh and *by* the flesh. When we say that God shines in Christ and that in Him the image of the Father is to be seen, the light is not material, nor is the likeness only in one's mind, nor is either of them merely external. It is the glory itself that is shining through, not given back in its mere reflections, but coming forth its very self an unborrowed, a self-luminous, an uncreated glory.

When I reflect on the humble origin of our humanity, how man's body, exquisite piece of workmanship as it was, sprang from the dust – and when I think, moreover, what man brought that humanity to be, and to what vile

uses he put it – I sometimes feel as if it was not worth being redeemed. But when I see how God could restore it, and to what uses He could put it in the person of Christ, then I cease to wonder that He should have thought it worthy of being redeemed. But that He should have redeemed it at such a cost – here I am lost in mystery. But I bless God – with my whole soul I bless Him – for such a mystery. For it is the mystery of His own love to my fallen race – a love so lofty that, when I look up, I lose it in its eternal source, in His own eternal heart; and when I look down, I lose it in the depths of that misery and guilt to which it descended. Lose it, did I say? Rather let me say that there I find it; for in these depths I lay by nature, and in that heart, by grace, I would now rest my pardoned soul.

Now in conclusion: the God whom I proclaim to you this day is God manifest in the flesh; the God of nature, yet more than nature's God; the God of creation, yet more than creation's God; the God of providence, yet more than the God of providence; the God of Sinai, yet more than Sinai's God. For the God of grace and of redemption is here. The God whom, as sinners, you need, is here. The God who is rich in mercy, who has found out a ransom, who is ready to receive you back to His forgiving arms if you will but come, and who, if you have already come and been received by Him, will never leave you nor forsake you: the God and Father of Christ, and therefore your God and Father, if you are in Christ – this God is here, And it is this God, fellow sinners and fellow saints, whom I have proclaimed to you this day.

May those of us then who are about to sit at the sacramental feast behold Christ's glory by the eye of faith, through the veil of symbols! It is the glory of Him who, that He might redeem us from the curse, assumed our nature, and, that He may bestow upon us the blessings of redemption, still wears our nature on the throne. May we see Him as He was on earth, and as He is now in heaven – then and now and evermore – God manifest in the flesh.

A Minister's Desires¹

A Letter by *James Stewart*

I am still labouring in the cultivation of this field; insofar as external matters are concerned, everything proceeds as usual. I have large, often crowded, congregations, and people seemingly listen. My texts since I last saw you have been: "Grieve not the Holy Spirit . . ."; "Show me wherefore Thou

¹Taken, with editing, from *Remains of Rev. James Stewart* by Robert Craig (Edinburgh 1847). The letter was written in 1839 from Wallacetown, Ayr, where Stewart (1813-46) began his ministry. For a sketch of his life, see this Magazine for October and November 2000.

contendest with me”;² “Rejoice in the Lord alway”. I still lecture² on the Epistle to the Galatians; but how great is the danger lest outward success should be a covering for inward and real unproductiveness, lest the strength of the tree should be put forth only in an abundance of wood and leaves! I would indeed feel sorry to think of bringing so many people together without ministering to their real edification – of taking them away from those who might be supplying them with bread, in order to give them a stone.

It is my anxious and constant endeavour to apprehend the mind of the Spirit, as it is contained in the inspired Word, and to present it with as much clearness and simplicity as possible. May the Divine Sanctifier make use of it as His own instrument in enlightening the understanding, in awakening the conscience, and in purifying the heart! How strong are the motives which prompt us to discharge the ministerial duty! Surely there must be a woeful deadness and hardness when they are not felt and yielded to! It is only when the awful importance of preaching the gospel is realised that anyone is in a state of mind which can make him fit for the work. It is only when the gospel and its Author are valued and revered, and when the inestimable preciousness of a soul is kept in mind, that there can be that true earnestness, heartiness, importunity and fervour which rule and influence the heart.

I see more and more the necessity for a minister to be what is called in Scripture a “man of God”. If he is not, there is no real consistency between the work in which he is engaged and his views and feelings and tastes. He must feel it irksome and repulsive; he cannot fulfill its ends, for he does not value them; he cannot be influenced by its motives, for they address themselves only to a heart that is occupied by God’s grace. Believers ought therefore, in their supplications for the ministers of the gospel, to seek the advancement of their personal godliness as one of the main qualifications for either understanding, or teaching, or applying the gospel. Personal and decided piety is indeed the only proper qualification for the successful discharge of the duties of any situation, and so that it may be acceptable to God.

I am grieved to hear of the illness of our friend Dr M’F³. I shall feel greatly obliged by your letting me know how he now is. May the Lord in mercy spare his useful life! I think God is kindly drawing us individually and collectively away from creature dependency, and producing greater subduedness and brokenness of spirit. If we were really to put the work in which we are engaged in God’s own hand, it would no doubt be done. We have been looking to men and means, to deputations and rousing addresses – to

²That is, he was preaching consecutively through the Epistle.

³Possibly Duncan Macfarlan of Renfrew, whose ministry in Anderston, Glasgow, Stewart had attended in his earlier years.

activity which is wearing out the physical frames of men, supposing that surely some great effect must be produced. I believe that a more practical acknowledgment of the great truth – it is “not by might, nor by power,” but by the Spirit of the Lord – is urgently called for and indispensably necessary.

An intense love of souls, combined with a deep and over-mastering conviction that their effectual calling is as much God’s work as their election, would send us to the closet as much as to the pulpit and fill the one with cries and tears as well as the other with instructions, invitations and appeals. O for such a love for my people as would chain me to the footstool of Jehovah. This is a department of the work of the ministry on which I cannot reflect without feeling constrained to pray, “Deliver me from blood-guiltiness, O Lord”. I find that not only does Scripture represent the duty of the ministry as consisting in prayer in the first instance, but also that those who, in our own and in foreign lands, have been eminently successful in winning souls have spent a large portion of their time, often whole nights, in prayer (John Welsh, for example). One mighty consolation we possess: He whom God has anointed shall not fail in His part. He “shall deal prudently”.

Amyraldianism: Devaluing the Atonement

3. A Closer Look at Amyraut’s Teaching¹

Rev Neil M Ross

So far we have looked at only a summary of the Amyraldian theory – the useful one given by Roger Nicole. We shall now try to examine this erroneous theory more closely, bearing in mind that, because of its lack of consistency and logic, it is neither easy to understand or explain. The theory, “strictly speaking”, says George Smeaton, “was an *artificial* middle way between the sentiments of the Arminians and of the strict Calvinists,” and was “expressed in somewhat *ambiguous* phraseology: special efficacious grace was replaced by a *vague* and plausible universalism”.² Why then spend time on it? Because it has infected swathes of the Christian Church, and therefore we must have some knowledge of it in order to be on our guard against it and combat it.

We may begin with another helpful summary of the theory – that of Charles Hodge: Amyraut taught: “(1.) The motive impelling God to redeem men was benevolence, or love to men in general. (2.) From this motive He

¹The third part of a paper given at the 2011 Theological Conference. The second part, last month, dealt with the rise and growth of Amyraldianism.

²*The Doctrine of the Atonement as Taught by Christ Himself*, 1868, p 374 (emphasis ours).

sent His Son to make the salvation of all men possible. (3.) God, in virtue of a universal hypothetical decree, offers salvation to all men *if* they believe in Christ. (4.) All men have a natural ability to repent and believe. (5.) But as this natural ability was counteracted by a moral inability, God determined [or decreed] to give His efficacious grace to a certain number of the human race, and thus to secure their salvation.”³

So we see that the first principle of Amyraut’s scheme is that *God loves all men without distinction*, (which is what he means by “benevolence to men in general”), and that it was this universal love in God which moved Him to send His Son into the world. But to do what? Not actually to save a certain number of the human race, says Amyraut, but just to make the salvation of every person *possible*.

It follows therefore, according to Amyraut’s reasoning, that in some sense God must have *decreed and chosen everybody to be saved*. This is what Amyraut supposed – which is, of course, the Amyraldian idea of a universal hypothetical decree.

It also seems, therefore, that in some sense Christ’s atoning death was *for every person*, not excluding the reprobate. Amyraut supposes this also; indeed he is quite explicit about it. In his *Treatise on Predestination* he says, “The sacrifice which Jesus Christ offered was *equally for all*, and the salvation which He received from His Father . . . was destined *equally for all* – provided the necessary disposition for receiving it were equal”.⁴ This is the Amyraldian idea of hypothetical universal atonement or redemption.

To repeat what John Owen says: Amyraut and the rest of the Saumur school teach “that Christ died for all indeed, but *conditionally* for some, if they do believe, or will so do (which He knows they cannot of themselves); and absolutely for His own, even them on whom He purposeth to bestow faith and grace, so as actually to be made possessors of the good things by Him purchased”.⁵

The illogicality of the universalists is famously challenged by Owen when he asks them to choose one of three options with regard to those for whom Christ suffered and died. He died for “either *all* the sins of *all* men, or *all* the sins of *some* men, or *some* sins of *all* men.”

If the second (that Christ died for all the sins of some men) is chosen, then “that is it which we affirm,” says Owen, “that Christ, in their stead and room, suffered for all the sins of all the elect.”

If the first (that Christ died for all the sins of all men) is chosen, the

³*Systematic Theology*, vol 2, 1888, p 322.

⁴Quoted by Rev Donald Beaton, *The Free Presbyterian Magazine*, vol 42, p 440.

⁵*Works*, Edinburgh, vol 10, 1862, p 222.

question arises, says Owen, “Why, then, are not all freed from the punishment of all their sins? You will say, Because of their unbelief, they will not believe. But this unbelief, is it a sin or not? If not, why should they be punished for it? If it be [a sin], then Christ underwent the punishment due to it, or not. If so [if He underwent punishment for it], then why must that [sin of unbelief] hinder them, more than their other sins for which He died, from partaking of the fruit of His death? If He did not [die for that sin], then He did not die for all their sins.”⁶

Another question arises, To what avail is this universal atonement for those of the heathen to whom the gospel offer of salvation by faith in Christ is never given? Amyraut’s answer is that the heathen who make right use of the light of nature will receive spiritual light – an idea that is expressly denied by, for example, *The Westminster Confession of Faith*: “Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God, and of His will, which is necessary unto salvation” (1:1).

Furthermore, says Amyraut, God has purposed to provide and offer salvation to all men *on condition that they themselves repent and believe*. Then there is the problem that sinners, even those who hear the gospel, are neither willing nor able to repent of their sins and believe in Christ. Amyraut’s response is that everyone has the *natural ability* to repent and believe. Although we cannot agree with all the views of American theologian S L Johnson, he rightly shows the absurdity of such a view when he says (in an online lecture), “Amyraldians say that Christ died for the sins of all *if they believe*. . . . This is the same as saying that Christ died to atone for men’s sins including unbelief, providing they would not be unbelieving, but believing. As if to say, Turretin points out, ‘I have found out an infallible remedy for the healing of a blind or leprous man, which shall be applied on this condition: that he be not blind or leprous.’”

Decree to elect some to be given faith. Amyraut also says that although everyone has the natural ability to repent and believe, that ability is disabled by their moral inability. Therefore God has further decreed to give saving grace to a certain number of people so as to secure their salvation.

Two kinds of grace. It can be seen that Amyraut’s scheme also teaches that there are two kinds of grace in God with regard to the salvation of sinners: (1) universal grace for all men, which makes it hypothetically possible for even the heathen to be saved without hearing the gospel, and (2) special grace whereby, through the gospel, the gift of faith is bestowed and

⁶*Works*, vol 10, pp 173-4.

the sinner saved. But we must of course respond: Scripture shows that there is but one saving grace, and the elect alone are recipients of it.

Two wills of God. Also in Amyraut's theory there are two wills, purposes or decrees of God regarding the salvation of sinners: first, His universal, conditional will that all men be saved, on condition of repentance and faith, and second, His particular, unconditional will that only some people be saved. But the implication of that idea is that God's purposes are in conflict, and that His will is frustrated with regard to those who will not believe. As Louis Berkhof says, "If it had been His intention to save all men, this purpose could not have been frustrated by the unbelief of man".⁷

So Amyraut's tenet of the hypothetical universal decree of God to provide salvation for all men runs completely counter to the truth, which shows that the decree to provide salvation is one that encompasses the elect only. They alone were chosen to salvation (2 Th 2:13); therefore the salvation which has been decreed by God is decreed for no others but them.

Amyraut's order of the divine decrees. In the order of God's decrees about salvation, Amyraldianism puts His decree to provide salvation (by giving Christ to atone for the sins of the elect) *before* the decree to elect some of fallen mankind to benefit from that salvation. This reverses the orthodox order of the decrees (that of the Westminster divines and the Synod of Dort): that the decree to provide salvation for the elect is *after* the decree to elect certain men to salvation. Turretin says, "On this hypothesis [that is, of Amyraut], God is made to have thought of the means before the end. . . . This is repugnant to reason, for in every decree, a wise person intends the end before thinking of the means."⁸ "At first view," says Charles Hodge, "it might seem a small matter whether we say that election precedes redemption or that redemption precedes election. In fact, however, it is a question of great importance. The relation of the truths of the Bible is determined by their nature. If you change their relation you must change their nature."⁹

Dual aspect of the atonement. Again Amyraldianism, in rejecting a strictly limited atonement, posits a dual aspect of the atonement – that is, says Iain Murray, "that Christ has made expiation for all, but that divine grace and election have secured that the elect only will believe. There is thus a 'double reference' to the atonement: a 'conditional' redemption for all who will believe, and an effective redemption for the elect."¹⁰ As Smeaton says, Amyraldianism "maintains a double reference; that is, that Christ died in the

⁷*Systematic Theology*, 1971, p 394.

⁸*Institutes of Elenctic Theology*, vol 1, p 424.

⁹*Systematic Theology*, vol 2, p 322.

¹⁰"Calvin and the Atonement", *The Banner of Truth* magazine, issue 398.

room of some, and for the good of the rest". Smeaton then adds, "This we can by no means concede; for Christ is never said to die for men in any other sense than in the sense of substitution or exchange of places".¹¹ In his *Man's Relations to God*, John Kennedy of Dingwall says: "The doctrine of the double reference is an oil and water mixture; it is opposed to Scripture; no one who has subscribed the *Confession of Faith* can consistently hold it; it adopts the practical bearing of Arminianism; it endangers the doctrine of the atonement; and it is quite unavailing for the purpose to which it is applied."¹²

We have touched on the main points of Amyraut's erroneous theory. As we noted last month, it seemed plausible to many and had a detrimental effect on the Reformed Church in France and beyond. And sadly, in both England and Scotland the churches were not unaffected, as we hope to notice later.

Receiving the Lord's Supper¹

1. Who Ought to Go?

Thomas Houston

In whatever light we regard the Lord's Supper, it is evident that particular qualifications are required in those who ought to partake of it. If it is viewed as a symbolical ordinance, it is indispensable that those who receive it should have some knowledge of the fundamental facts and doctrines which it symbolises. If it is set forth as a seal of the covenant, this implies that those to whom it is administered are really in the covenant, as we cannot properly seal what does not exist, or confer privileges on those whose names do not appear in the documents to which the seal is affixed. It cannot be a means of strengthening and confirming grace to those who are not already in a gracious state. Nor can it possibly assure persons of benefits flowing through Christ if they have not previously been united to Him by a living faith. It cannot assure them of their participation in the inheritance of saints in light if they have not been incorporated with them into one body in Christ.

From all this, it is evident that the sacrament of the Supper should not be carelessly dispensed to all who desire to partake of it, or to persons simply on the ground that they claim the Christian name, or make some profession of religion. The indiscriminate admission, so common today, of people of all kinds of character to sealing ordinances openly dishonours Christ, profanes

¹¹*The Apostles' Doctrine of The Atonement*, 1860, p 214.

¹²*Man's Relations to God*, 1869, p 100.

¹Taken, with editing, from Houston's volume, *The Lord's Supper*. He was a prominent minister in Northern Ireland who died in 1882 at the age of 78.

the most sacred mysteries, and tends to lull them in fatal delusion. As the Supper is a symbolical representation of the great truths of salvation through Christ, and is designed to be an open profession of faith in these doctrines, those who are ignorant or scandalous are plainly inadmissible to it.

The faith which is to be exercised and strengthened must be intelligent, and fruitful in good works. Those who are called to partake of the Supper should have a competent knowledge of the great fundamental truths of the gospel. If they are unable to discern the Lord's body, they can only eat and drink judgement to themselves. Infants and very young persons, not being capable of understanding divine mysteries, are justly excluded from the sacrament, even if there is some evidence that the saving work of the Spirit has begun in them.

To receive persons to the Lord's Supper goes on the principle that, in the judgement of charity, they are believers in Christ, and live a life that corresponds to the gospel. In the sight of the Master of the feast, only those who are friends of the Bridegroom are welcome guests – those who have “oil in their vessels with their lamps” and go forth to meet Him with their lamps trimmed. When the King comes in to see the guests, He detects in the thronged wedding chamber the single individual who lacks the wedding garment of His own righteousness and sentences him to utter rejection and dread punishment. None but true believers are entitled in God's sight to partake of the Lord's Supper. By faith they enter into “the bond of the covenant” and, in consequence, have a right to its seal. Through the same grace, they are united to Christ, the living Head of His body the Church, and are thereby fitted to have fellowship with Him and with His living members – saints on earth and in heaven.

But even believers may be unfit to partake of the seal of the covenant, and there are cases in which, by coming to the feast of communion, they aggravate their sin and incur God's displeasure. Such an unsuitable state occurs when believers are in a negligent, slothful condition, when they are living in the allowed commission of any known sin, or cherishing enmity or malice against any. The Lord's Supper is a feast of faith and love, and one can only partake of it aright when these graces are in exercise. The table of the Lord is holy, and those alone are made welcome to it who come with clean hands and pure hearts. As “Christ, our Passover is sacrificed for us”, we are to “keep the feast, not with . . . the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth” (1 Cor 5:7,8). The direction is positive and explicit: “Let a man examine himself, and so let him eat of that bread and drink of that cup” (1 Cor 11:28).

Due preparation for the observance of the Lord's Supper requires us, on

the one hand, to guard against manifold *dangers* to which Christians are exposed and, on the other, to seek a *suitable frame of heart and mind* for its observance. Serious consideration of the obligation, nature and objects of the ordinances is required of all who engage in the sacramental service. The divine rule declared here is explicit: “I will be sanctified in them that come nigh Me, and before all the people I will be glorified” (Lev 10:3). “He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him” (Heb 11:6).

Revival in Northampton 1740-42 (1)¹

Jonathan Edwards

Ever since the great work of God that was wrought here about nine years ago, there has been a great and abiding alteration in this town in many respects. There has been vastly more religion kept up in the town, among all sorts of persons, in religious exercises and in common conversation; there has been a great alteration among the youth of the town, with respect to revelry, frolicking, profane and licentious conversation and lewd songs; and there has also been a great alteration, amongst both old and young, with regard to tavern-haunting. I suppose the town has been in no measure so free of vice in these respects, for any long time together, for 60 years, as it has been these nine years past. There has also been an evident alteration with respect to a charitable spirit to the poor; though I think that in this, we in this town, as well as the land in general, come far short of gospel rules.

Though after that great work nine years ago, there has been a very lamentable decay of religious affections and the engagedness of people’s spirit in religion, yet many societies for prayer and social worship were all along kept up. And there were some few instances of awakening and deep concern about the things of another world, even in the most dead time.

In the year 1740, in the spring before Mr Whitefield came to this town, there was a visible alteration: there was more seriousness and religious conversation, especially among young people; those things that were of ill tendency among them were forborne. It was a very frequent thing for people to consult their minister about the salvation of their souls, and in some particular persons there appeared a great attention about that time. Thus it continued until Mr Whitefield came to town, which was about the middle of

¹A letter written on 12 December 1743, from Northampton, the New England town where Edwards’ church was, to a minister in Boston. Taken with editing from the *Banner of Truth* book, *Select Works of Jonathan Edwards*, vol 1 (now *Jonathan Edwards on Revival*).

October following: he preached here four sermons in the meeting house (besides a private lecture at my house), one on Friday, another on Saturday, and two on the Sabbath. The congregation was extraordinarily melted by every sermon, almost the whole assembly being in tears for a great part of sermon time. Mr Whitefield's sermons were suitable to the circumstances of the town, containing a just reproof of our backslidings, and in a most moving manner making use of our great professions and great mercies, as arguments with us to return to God, from whom we had departed.

Immediately after this, the minds of the people in general appeared more engaged in religion, showing a greater forwardness to make religion the subject of their conversation, to meet frequently for religious purposes, and to embrace all opportunities to hear the Word preached. The revival at first appeared chiefly among professors of religion and those that had entertained a hope that they were in a state of salvation, to whom Mr Whitefield chiefly addressed himself. But in a very short time there appeared an awakening and deep concern among some young persons who looked on themselves as being in a Christless state. There were some hopeful appearances of conversion, and some professors of religion were greatly revived.

In about a month or six weeks, there was great attention in the town, both as to the revival of those professing religion and the awakening of others. By the middle of December a considerable work of God appeared among those that were very young; and the revival of religion continued to increase, so that in the spring an engagedness of spirit about the things of religion became very general among young people and children, and religious subjects almost wholly took up their conversation when they were together.

In the month of May 1741, a sermon was preached to a company at a private house. Near the conclusion of the discourse, one or two persons that were professors were so greatly affected with a sense of the greatness and glory of divine things, and the infinite importance of the things of eternity, that they were not able to conceal it, the affection of their minds overcoming their strength and having a very visible effect upon their bodies.

When the exercises were over, the young people that were present moved into the other room for religious conference, and particularly that they might have an opportunity to inquire of those thus affected what apprehensions they had, and what had thus deeply impressed their minds. There soon appeared a very great effect of their conversation: many of the young people and children that were professors of religion appeared to be overcome with a sense of the greatness and glory of divine things and with admiration, love, joy, praise and compassion to others who looked on themselves as in a state of nature; and many others at the same time were overcome with distress

about their sinful and miserable condition. Thus the whole room was full of nothing but outcries, faintings and the like.

Others soon heard of it in several parts of the town and came to them, and what they saw and heard there had a great effect on them, so that many of them were overpowered in like manner, and it continued thus for some hours, the time being spent in prayer, singing, counselling and conferring. There seemed to be a consequent happy effect of that meeting on several individuals, and on the state of religion in the town in general. After this, meetings were from time to time attended with similar appearances.

A little afterwards, at the conclusion of public worship on the Sabbath, I appointed the children under 17 years of age to go from the meeting house to a neighbouring house, so that I might there further enforce what they had heard in public and might give them some counsels proper for their age. The children were very generally and greatly affected with the warnings and counsels; many were exceedingly overcome and the room was filled with cries. When they were dismissed, almost all of them went home crying aloud through the streets to all parts of the town. Similar appearances attended several such meetings of children. But their affections appeared by what followed to vary considerably. In many, they appeared but childish affections which in a day or two left them as they were before. Others were deeply impressed; their convictions took fast hold of them and lasted. And there were some that seemed extraordinarily affected for some time, but to little purpose, their affections soon vanishing; yet afterwards they were seized with abiding convictions, and their affections became durable.

About the middle of the summer, I called together, to my house, the young people from 16 to 26 years of age that were communicants. This proved to be a most happy meeting. Many seemed to be very greatly and most agreeably affected with those views which excited humility, self-condemnation, self-abhorrence, love and joy; many fainted under these affections. We had several meetings of young people that summer, attended with like appearances.

It was about that time that there first began to be cryings out in the meeting-house, which several times occasioned many of the congregation to stay on, after the public exercises were over, to confer with those who seemed to be overcome with religious convictions and affections. This was found to tend much to the propagation of their impressions, with lasting effects on many; conference being at these times commonly joined with prayer and singing. In the summer and autumn, the children in various parts of the town had religious meetings by themselves, for prayer, sometimes joined with fasting. Many of them seemed to be greatly and properly affected, and I hope some of them savingly wrought upon.

The months of August and September were the most remarkable of any this year for appearances of the conviction and conversion of sinners, and great revivings, quickenings and comfort of professing Christians, and for extraordinary external effects of these things. It was a very frequent thing to see a house full of outcries, faintings, convulsions and such like, both with distress and also with admiration and joy. It was not the manner here to hold meetings all night, as in some places, nor was it common to continue them till very late in the night; but pretty often there were some so affected, and their bodies so overcome, that they could not go home, but were obliged to stay all night where they were. There was no difference that I know of here, as to these extraordinary effects, between meetings in the night and in the daytime. The meetings in which these effects appeared in the evening commonly began in the day – as did their extraordinary effects – and continued in the evening; and some meetings that have been very remarkable for such extraordinary effects both began and finished in the daytime.

There was an appearance of a glorious progress of the work of God upon the hearts of sinners, in conviction and conversion, this summer and autumn. Great numbers, I think we have reason to hope, were brought savingly home to Christ. But this was remarkable: the work of God, in His influences of this nature, seemed to be almost wholly upon a new generation – those that had not come to years of discretion in that wonderful season nine years ago: children, or those that were then children. Others who had enjoyed that former glorious opportunity without any appearance of saving benefit, seemed now to be almost wholly passed over. But now we had the most wonderful work among children that ever was in Northampton. The former outpouring of the Spirit was remarkable for influences upon the minds of children, beyond all that had ever been before, but this far exceeded it.

Indeed, as to influences on the minds of professing Christians, this work was by no means confined to a new generation. Many of all ages partook of it, but yet in this respect it was more general on those that were young. Many who had been formerly wrought upon, and in the time of our declension had fallen into decays and had in a great measure left God and gone after the world, now passed under a very remarkable new work of the Spirit of God, as if they had been the subjects of a second conversion. They were first led into the wilderness and had a work of conviction, having much deeper convictions of the sins of both nature and practice than ever before, though with some new circumstances, and some had something new in the kind of conviction, with great distress beyond what they had felt before their first conversion.

Under these convictions, they were excited to strive for salvation, and the kingdom of heaven suffered violence from some of them in a far more

remarkable manner than before. After great convictions and humblings and agonising with God, they had Christ discovered to them anew as an all-sufficient Saviour and in the glories of His grace, in a far clearer manner than before, with greater humility, self-emptiness and brokenness of heart, a purer, higher joy and greater desires after holiness of life, but with greater self-diffidence and distrust of their treacherous hearts.

Book Reviews¹

The History of Providence, As Manifested in Scripture, by Alexander Carson, published by the Banner of Truth Trust, paperback, 264 pages, £7.50.

The writer of this book was born in Annahore, Co Tyrone, in 1776. His parents were Scottish Presbyterians who settled in Ireland and whose piety can be seen in their wish to consecrate their son to the ministry at an early age. He attended a classical school in Cookstown and then the University of Glasgow. At the young age of 22, he was ordained pastor of the Presbyterian congregation of Tobermore in Co Londonderry. However, as explained in the *Dictionary of National Biography*, his “Calvinism caused a disagreement with his hearers, who inclined to Arianism”. After a time Carson resigned his pastorate, and part of his congregation followed him out of the Presbyterian Church. “For some years he preached in barns and the open air.” He later became a Baptist, and his best-known book is *Baptism, in its Mode and Subjects*.

Carson became widely known as a result of writing a number of books, and also, as the “Biographical Sketch” tells us, from “travelling through most of the English counties, preaching as he went on behalf of Baptist Missions”. Returning from his last tour, in 1844, “while waiting at Liverpool for the steamer to Belfast, he fell over the edge of the quay, dislocated his shoulder and was nearly drowned”. He was rescued, but was unable to proceed beyond Belfast. After eight days he died, on 24 August 1844, aged 67.

This book, as is frequently brought out, was written against the background of the Deism and Rationalism that was having such an adverse influence on people at that time. The Deists compared God to a clockmaker and the world to a clock that He made, claiming that He “wound it up” and then left it to itself. Such a belief leaves no place for the God of providence, as it teaches that everything takes place just by chance or accident. Carson, in taking us through 139 instances in the Old and New Testaments, shows, on the one hand, the impossibility of finite man comprehending the ways of

¹These books are obtainable from the Free Presbyterian Bookroom.

the infinite God, and on the other hand, the absurdity of denying God's involvement in events.

In Chapter 77, entitled, "Sennacherib sent by God against His people, yet punished for going", Carson, writes, "The wisdom of this world can never understand this part of the ways of the Most High. If the Assyrian was without any command from God, or any constraint on his mind, how can he be said to be sent by God? If in any sense he was sent by God, how can he be guilty in going? How can he be justly punished for doing the very thing which God appointed him to do? Here is the very essence of the question that has for ever agitated the wisdom of this world: the consistency of the decrees of God with the voluntary actions of men. Here the truth is practically exhibited. God appoints what His enemies act, yet the whole sin is theirs. How can this be? Foolish men, why ask the question? Are you able to measure the conduct of the infinite and incomprehensible Jehovah? That the thing is true, every impartial mind must here see. How it is true is not revealed, therefore can never be found out – should never be inquired after. What God reveals, let us know: what He conceals, let us not attempt to discover".

Carson cites numerous examples of the absurdity of denying God's involvement in events. In Chapter 128, "Paul sent to Rome in a providential way", the author refers to God's words to Paul: "Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome" (Ac 23:11). He then writes, "Had a prize essay been announced on that occasion, on the best mode of sending Paul on this embassy, out of a hundred thousand competitors there would not be one who would have taken God's plan". After suggesting several ways Paul might have gone to Rome, with numerous letters of recommendation etc, he proceeds: "But God took another way, and Paul was sent to preach the gospel in Rome, not as a friend of emperors, nor as a philosopher, but as a prisoner".

"Paul", he continues, "must be heard by Caesar. Thus Caesar heard the gospel, and must be judged by it. Thus the gospel would make a noise in Rome, so as to be heard by almost every individual in the city; and the report of it would be propagated over the whole world." Carson then goes on to show how, in all the details of the journey to Rome, the hand of God can be clearly seen: Paul's rescue from the mob in Jerusalem by the Roman soldiers, just in time to save his life; his witness before Felix, and later Festus and King Agrippa, as well as the Jews; the storm and shipwreck, in which all on board were preserved; the unusual kindness of the people of Melita; and Paul's opportunity to heal the father of Publius as well as others who were sick.

In a later chapter the writer returns to this, affording another of his many insights, which are so helpful to understanding God's Word and ways. In his

brief chapter on “Trophimus left sick at Miletum” (no 137), he asks why Paul could not heal him as he did all those in Melita? The answer is that the apostles never performed miracles for their own benefit, any more than Jesus did, but as evidence of their identity and by way of witness. How this rebukes those today who claim to have the power to heal anyone who has faith to be healed!

(Rev) *W A Weale*

Bible Animals;

Word Wise, vol 2, *Just as God Said*;

two large-format booklets by Alison Brown, published by the Banner of Truth Trust, 32 pages, £3.50 each.

The first booklet is for young children. The left side of each double-page spread tells briefly about an animal mentioned in the Bible, such as the serpent in the Garden of Eden and Noah’s dove, along with a colour illustration. The right side repeats the illustration in outline for the children to colour in and makes some brief application of the Bible story; for example, she uses the serpent to teach that “God punishes sin”.

The second booklet is for older primary schoolchildren. Each page gives some information about, for example, wind, or the moon – always relating the topic to the teaching of the Bible. Other topics include dinosaurs and fossils; Mrs Brown emphasises that “the Bible describes an earth which is only *thousands*, not millions, of years old”. Each page also contains a puzzle and an illustration to help maintain interest.

Protestant View

The New Pope – “The Jesuit”

Perhaps the most significant fact about the new Pope is that he is a Jesuit of 55 years standing – the first of his order to occupy the papal throne. After becoming a priest, he was the director of Jesuit novices in Argentina, a post thought by Jesuits to be one of the most important in the order. He was never a parish priest but taught in Jesuit schools and colleges, and is therefore expert in initiating aspiring Jesuits into the mysteries of Jesuit sophistry. He was also Provincial, or head, of the Jesuit order in Argentina from 1973 to 1979.

By taking the name Francis on elevation to the papacy he is as much identifying with the “evangelising zeal” of the co-founder of the order, Francis Xavier, as with the legendary humility and poverty of Francis of Assisi. It is not insignificant that the title of his authorised biography is *The Jesuit*.

That Jorge Bergoglio is no ordinary Jesuit was also shown in 1978 when the Jesuits in Latin America were reined in by the then Pope because most of them had espoused Marxist liberation theology, which brought Rome into disfavour with Argentina's rulers, Bergoglio adroitly "sided with the Pope against the Marxist faction within his own order". His loyalty to the papacy did not go unrewarded. He was promoted step by step until he was made Archbishop of Buenos Aires in 1998 and a Cardinal in 2001. We may presume then that Bergoglio is wily and skilful in operating in the corridors of power, both ecclesiastical and secular, and that his avuncular bonhomie masks the focused authoritarian, while behind the soft voice is steely determination.

Bergoglio is a not inappropriate head of a system which, as The Protestant Truth Society says, "has the uncanny knack of hypnotising a naive and gullible world" and "retains the respect and adulation of media, politicians and the ecumenical movement". One of his colleagues in Argentina, Rafael Velasco, a Jesuit and rector of the Catholic University of Cordoba, said, "Jorge is a political man with a keen nose for politics".

Undoubtedly he will beguile many, including professing Protestants, and to a certain degree will "prosper and practise" (Dan 8:24), as was prophesied in Scripture of one who prefigured the Antichrist. All the more reason to pray that we be kept from being deceived by the plausibility of Jesuitical Popery, but also for the predicted destruction of the whole delusive system, and especially for the worldwide extension of Christ's Kingdom, of which He and no other is the Head. "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Mt 6:10). NMR

New Pope's Devotion to Mary

As one would expect, Jorge Bergoglio, SJ, now Pope Francis, is an idolator like his predecessors. It is reported that he "opened his first morning as pontiff by praying . . . at Rome's main basilica dedicated to the Virgin Mary". He arrived there "just after 8 am and left about 30 minutes later". His devotion to Mary was shown in his first short speech in front of the applauding crowd in St Peter's Square, [when] the most-quoted figure was the Virgin Mary, to whom he committed himself and his predecessor". In concluding, he said, "I'm going to go pray to the Madonna tomorrow".

Rome would have us believe he was not worshipping her. One Roman Catholic website says that he went to "*venerate* the icon of the Blessed Virgin Mary, 'Salus Populi Romani' ('Protectress of the Roman People')". There is no question about it: prayer is worship.

When Bergoglio was fighting against proposed same-sex marriage legis-

lation in Argentina he called for prayer to Mary among others. “Let’s look,” he said, “to St Joseph, Mary, and the Child to ask fervently that they defend the Argentine family in this moment.” Another indication of his mariolatry is that “in Germany he saw the painting ‘Mary, Untier of Knots,’ in Augsburg and brought a copy of the painting to Argentina where it has become an important Marian devotion”.

The point is that Rome continues, and will continue, to be the idolatrous system it has been for centuries. She professes to worship God, but to give a lesser devotion to Mary and an even lesser devotion to saints, images and relics. Yet what is that lesser devotion but idolatry? May many in her fold yet hear and heed the call, “Flee from idolatry” (1 Cor 10:14). NMR

Pope “Would Have Accepted” Civil Partnerships

An intriguing report about the Pope is in circulation – that in private he supported civil partnerships. The story, according to *The New York Times* and CNN, is that in 2010, when Jorge Bergoglio was Cardinal Archbishop of Buenos Aires, and when same-sex marriage legislation was being prepared by the Argentinian Government, he proposed at a bishops’ meeting that they would gain advantage in the debate by endorsing the lesser evil of civil partnerships. In the event he was outvoted, the only defeat he experienced in that forum, we are told.

Roman Catholic theologian and homosexual activist, Marcelo Marquez, has said that, to his surprise Bergoglio, told him, “I’m in favour of gay rights and in any case, I also favour civil unions for homosexuals, but I believe that Argentina is not yet ready for a gay marriage law”. Andres Albertsen, a former pastor of the Danish Church in Buenos Aires, says that Bergoglio “showed himself to be very open He told me that he would have accepted a civil union.” And Sergio Rubin, Bergoglio’s authorised biographer, wrote, “He proposed . . . that the Church discreetly accept the intermediate alternative of the civil union”.

These reports indicate to some how Bergoglio might operate as Pope. *The New York Times* states that, when “he faced one of the most acute tests of his tenure as head of Argentina’s church, he showed another side as well, supporters and critics say: that of a deal-maker willing to compromise and court opposing sides in the debate, detractors included” – which is not an unexpected method of operation for a cardinal who is also a Jesuit. CNN reckons that “the Pope’s reported willingness behind the scenes to accept civil unions as a compromise may offer new insight into how he will lead the world’s 1.2 billion Catholics”. Be that as it may, the reports remind us that “the mystery of iniquity” has not yet ceased to work. NMR

Notes and Comments

The Downward Tendency of Man-Made Worship

The Second Commandment forbids the making and worshipping of graven images, and one duty implied by this, according to the *Shorter Catechism*, is the “keeping pure and entire all such religious worship and ordinances as God hath appointed in His word”. Two sad breaches of this duty have recently come to our attention; and while they are of a very different nature, they are both rungs on the same ladder, and it is a ladder which leads step by step all the way from the pure worship of God to false religion and to hell.

The first breach was the “Easter Reflection” from the Moderator of the Free Church of Scotland, published on the Free Church website. The “Reflection” itself was comparatively unobjectionable but the fact that it was entitled, “Easter Reflection”, and concluded with the words, “Blessed Easter, everyone,” is not so. Surely the Moderator of the Free Church knows as well as anybody else the opposition that Scottish Presbyterians have maintained, since the Reformation, against the so-called “Church calendar”? One of the Five Articles of Perth in 1618, which were so strongly resisted by the likes of Alexander Henderson and David Calderwood, was the observing of Christmas and Easter. Does the Free Church really want to identify herself with James VI, Archbishop Spottiswoode, and the persecutors in that struggle? The objection to these things is that they are not part of the worship appointed by Christ, that they help to blur the distinction between biblical worship and man-made worship, and that they open the door to future departures from purity of worship. One step leads to another.

The second breach furnishes more evidence of this, and it is the Episcopal church in Aberdeen, St John’s, which is presently allowing Muslims to perform religious worship in the building. The St John’s congregation did not have an auspicious start, in that it was originally composed of the adherents of George Garden, an Episcopalian minister who embraced the heresy of Bourignonism (a form of mysticism) and was deposed from the ministry in 1701. Returning to the Episcopal fold after Garden’s death, the congregation became “High Anglican” and numbered the eminent historians John Stuart and George Grub among its members in the nineteenth century. They would have been shocked, we think, to have envisaged the worship of a false god in their building 150 years later. But one step has led to another: High Anglicanism (with its emphasis on Christmas and Easter) has turned into ecumenism and ecumenism into multi-faith worship. And multi-faith worship leads to hell because, in Christ’s words, “if ye believe not that I am He, ye shall die in your sins” (Jn 8:24).

Church history shows that the path of innovations in worship is dangerous. Those who are on it should turn back, and those who are not on it should take special care to avoid it. “Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes” (Song 2:15). *DWBS*

Three-Parent Children?

Last month the Human Fertilisation and Embryology Authority, the fertility regulator which advises the Government, advocated legalising a procedure which would result in a baby having three biological parents. It uses a form of In Vitro Fertilisation (IVF), and unleashes a myriad of moral considerations. Researchers in Newcastle University are seeking to move forward on this technique, known as Mitochondrial Replacement Therapy.

Research has been going on for some time into mitochondrial disorders – genetic conditions which are passed on from the mother to the child. These disorders can cause various degrees of muscle weakness, blindness, heart failure and, in extreme cases, death. The new procedure could, according to Prof Doug Turnbull of Newcastle, “help hundreds of women have healthy children”; he claims it is crucial that the Government approve the technique. For ethical and safety reasons the research itself is illegal in many western countries but, here in the UK, Newcastle University has been awarded substantial grants to explore this field.

One method being attempted is to take a fertilised egg, with a mitochondrial disorder, from the mother. There is, as yet, one set of parents. A donor egg is also fertilised; so there are now two embryos from two women. The mitochondria are in the outer part of the egg and contain some DNA, or genetic information; they produce energy for almost all the cells in the body. The nucleus is taken out of the mother’s egg with faulty mitochondria and implanted in the donor egg with the healthy mitochondria. The donor egg’s nucleus is destroyed. Now only one embryo is left, with genetic information from three people. Another technique uses the implantation of the nucleus before fertilisation with the same ultimate result.

As the experiments multiply, thousands of embryos will very likely be destroyed. The psalmist tells us in God’s infallible Word: “Behold, I was shapen in iniquity; and in sin did my mother conceive me” (Ps 51:5). He refers to his own sinful identity at the moment of conception. Surely then life begins at the point of fertilisation. How sinful then to be involved in the destruction of human embryos!

While we feel sympathy for those who have serious genetic disorders, it is not for man to manipulate the physical life which God gives – and which God has ordained to come from one man and one woman within the bonds

of marriage. Certainly man can have nothing to do with the soul which God creates for that embryo within the womb. It is God who gives it, as we read in Ecclesiastes 12:7: "The spirit shall return unto God *who gave it*". How awesome when we read in Psalm 139:13-16 how mysteriously a child is formed in the womb. The psalmist knew that he was an entity there. Scientists, experimenting in this way, using their natural wisdom, are largely oblivious to the soul's existence.

The potential destruction of thousands of embryos in this as well as in other IVF procedures should be enough to halt all such work immediately; but there is the additional serious concern posed by artificially changing the building blocks of a baby's life. If such a child does survive, he is made up of complex genetic material from three persons. There are unknown risks of mutations which could adversely affect future generations. This is genetic manipulation at an advanced level. Even Lord Winston, a leading fertility expert, warned in an interview with *The Scotsman*: "We may find that people will want to modify their children, enhance their intelligence, their strength and their beauty and all the other so-called desirable characteristics. . . . That will be a form of eugenics which will actually have all sorts of serious implications." It is clear that our secular society is entering a frightening realm where genetic enhancement will result in making children into commodities to suit our selfish desires.

However, several learned voices in the profession are advising caution. A group of doctors and other concerned professionals have written to *The Guardian* and *The Times* expressing their dismay and opposition to the Newcastle research. They see danger in this interference with life at such an early stage. Bio-ethicist Dr Calum Mackellar states, "Eugenics is not just a problem of the past . . . eugenic ideology is already with us and it is developing very fast. As a society we have to examine and discuss what is happening, as a matter of urgency."

Man in ignorance would seek to wrest power away from God, wishing to create life on his own terms. How futile this will appear at last! "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all" (Ecc 11:5). *KHM*

Church Information

Meeting of Synod

The Synod of the Free Presbyterian Church of Scotland will meet in the

Inverness church on Tuesday, 21 May 2013, at 6.30 pm, DV, when the retiring Moderator, Rev David Campbell, will conduct public worship.

(Rev) John MacLeod, Clerk of Synod

Resolution on Spiritual Declension

The Outer Isles Presbytery of the Free Presbyterian Church of Scotland, met at Stornoway on Tuesday, 5th March 2013, considered a report on the spiritual declension evident in these islands and of various evangelistic methods adopted in Presbyterian Churches. The Presbytery wishes to express its strong disapproval of the increasing prevalence of unscriptural, Arminian methods of evangelism directed towards young people, such as used by the *Challenger Bus* active on Lewis in recent years. Amongst other things, the use of drama, unscriptural worship and the idolatrous portrayal of the cross in presentations used by the *Challenger Bus*, in addition to the false doctrines of Arminianism in DVD shows, are highly dangerous to the souls of the young. The Presbytery exhorts and warns parents of younger children and teenagers to be particularly vigilant in finding out beforehand what material will be used when the *Challenger Bus* visits local schools and strongly advises that young people be discouraged from attending this bus in the evening sessions over the summer months.

The Presbytery, while fully desiring to encourage Biblical evangelism among young people and all others, takes the view that such flawed teachings and methods dishonour the Holy Spirit, in having a tendency to counterfeit His blessed work in regeneration, “That which is born of the flesh is flesh, but that which is born of the Spirit is spirit” (Jn 3:6). Such unbiblical practices often produce the bitter fruit of false converts to a false gospel, many of whom renounce their former profession and apostatise from Christianity to their eternal ruin.

Furthermore, the Presbytery desires to voice its concern at the increasingly lax manner in which the privilege of communicant membership is extended in Presbyterian churches within these islands. The Presbytery notes with dismay how Biblical separation from many worldly practices has come to be so little enforced by Kirk Sessions, thus weakening the testimony of the Church before the world “that lieth in wickedness”. In particular, the Presbytery take the view that the use of public transport on the Sabbath Day by professing Christians ought to be a matter for Church discipline, as should their participation in the activities of dance-halls and public houses and attending professional sporting events.

The Presbytery takes this opportunity to warn the people of these islands that worldly living clothed in a profession of faith in Christ is as sure a route to everlasting destruction as open ungodliness if persisted in. “Love not the

world, neither the things that are in the world. If any man love the world, the love of the Father is not in him” (1 Jn 2:15).

Finally, the Presbytery, painfully conscious of the lowness of vital religion within our own congregations, seeks in a spirit of brotherly charity and humility to exhort all sincere believers in Jesus Christ throughout these islands to steadfast adherence to the gospel of His grace and to the old paths of Biblical holiness in heart and life.

Post of General Treasurer

This post is still vacant and the Finance Committee accordingly again invite applications from suitable candidates. While this is intended to be a full-time post, expressions of interest would be welcomed from persons who feel that they could carry out some elements of the work on a part-time basis, and not necessarily in Glasgow. Please contact Rev K D Macleod, Free Presbyterian Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA (kdmacleod@gmail.com), who will be pleased to provide further information, including the duties involved. The salary for this post is competitive but the actual figure will be dependent on the skill set and the experience of the successful candidate, and may be open to negotiation.

(Rev) K D Macleod, Convener, Finance Committee

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:

College & Library Fund: Mr & Mrs M Cameron, £60.

Eastern Europe Fund: Anon, for the Lord’s work in Odessa, £100, £300.

Jewish & Foreign Missions Fund: The estate of the late Mr Charles Macleod, Portree, £2000 for Zimbabwe Mission.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Achmore: Anon, £100.

Glasgow: Anon, £20, £40, £80. *Bus Fund:* Anon, £10, £10, £15, £20, £20, £30, £40. *Eastern Europe Fund:* Anon, £10, £60, £60, £60, £60, £60, £60, £60, £60, £60. *Sustentation Fund:* Anon, £80.

Greenock: Anon, where most needed, £10, £10, £20, £40. *Jewish & Foreign Missions Fund:* Anon, £10. *TBS:* Anon, £20, £40, £40.

North Uist: North Uist friend, £200 per Rev DMD.

Portree: Anne Shaw, In memory of late mother Marion Allen, £50 per Rev WAW. *TBS:* Anon, £50.

Staffin: *Manse Fund:* Anon, £100 per Rev WAW.

Stornoway: Mrs CM, £20. *Jewish & Foreign Missions Fund:* Mrs CM, for Zimbabwe Mission, £30; £100. *Sustentation Fund:* Anon, £300.

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.
- Bracondale:** **Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.
- Breascele:** 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 Achany Rd, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.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. Manse tel: 0131 447 1920. Contact Mr I R MacLeod; tel: 0131 334 4057.
- Farr** (by Daviot); Sabbath 12 noon. **Tomatin:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon, 6 pm. (Each of these services is held once in three weeks as intimated). **Farr:** Thursday 7.30 pm (weekly). 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; **Strathy:** 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, 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, Inverness, IV2 3PZ; tel: 01463 712872.
- Kinlochervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. 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. Contact Mr A MacPherson; tel: 01569 760370.
- 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 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. 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 9HY; 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):** **Mivaig:** 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 Sandbach and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Rev K M Watkins, 1 North Street, Barnoldswick, BB18 5PE; tel: 01282 850296.
- Broadstairs:** Sabbath 11 am, 5 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 7.30 pm. Rev J L Goldby MA, 23 Upper Cairncastle Road, Larne, BT40 2EF; tel: 02828 274865.

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: 604-514-8648.

USA

Santa Fe, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Contact Mr Joseph Smith, 1055 FM 646 West, #1021, Dickinson, Texas 77539; tel: 409 927 1564.

Australia

Grafton, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Contact Mr Geoff Kidd, PO Box 1585, Grafton, NSW, 2460; tel. 0417 429 728.

Sydney, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Rev GB 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. Rev J D Smith, 9 Pedlar Place, Conifer Grove, Auckland; tel: 09 282 4195.

Gisborne: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact: Dr G Cramp; tel: 02 7454 2722.

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.

Singapore

Singapore: Sabbath: 9.30am and 5.30 pm; Beacons International College campus, 1A Short Street, Level 2, Room L2---A, Singapore 188210; Wednesday: 7.45 pm, #03-04A, SCN Industrial Building, 11 Sims Drive, Singapore 387385. 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 Levysky; tel:00 38 048 785 19 24; e-mail: dlevysky@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, e-mail: skhumalo.by@gmail.com.

Ingenya: Church and Secondary School. Rev A B MacLean. Postal Address: Ingenya Mission, Private Bag T5445, Bulawayo.

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

New Canaan: Church.

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

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