

The Free Presbyterian Magazine

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

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

Contents

Contentment and Covetousness.....	321
Christ Praying to Be Glorified (2)	
A Sermon by James Stewart	324
Archibald Cook	
3. The Preacher	
Rev J R Mackay	332
The Fall of Man (2)	
Rev Donald Macdonald	337
Obituary:	
Rev Fraser Macdonald.....	342
Hesitating to Embrace the Promises	
A Letter from John Newton	344
A Justified Person	
Johannes VanderKemp.....	345
Book Reviews	
<i>Unsearchable Riches</i> Selected Sermons of Rev Donald MacLean.....	347
<i>The Way to True Happiness</i> by Ralph Venning	348
Protestant View	348
Notes and Comments	349
Church Information	351
Acknowledgement of Donations	352

November 2013

Vol 118 • No 11

The Free Presbyterian Church of Scotland

Moderator of Synod: Rev Neil M Ross BA, 10 Achany Rd, Dingwall, IV15 9JB.

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

Assistant Clerk: Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.

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

Law Agents: Brodies LLP, 15 Atholl Crescent, Edinburgh, EH3 8AH; tel: 0131 228 3777.

Clerks to Presbyteries:

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

Southern: Rev R MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.

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

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

Australia and New Zealand: Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel: 02 9627 3408.

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

Zimbabwe Mission Office: 9 Robertson Street, Parkview, Bulawayo; tel: 002639 62636, fax: 002639 61902, e-mail: fpchurch@gmail.com.

Residential Care Homes:

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

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

Website of the Free Presbyterian Church of Scotland: www.fpchurch.org.uk.

The Free Presbyterian Magazine

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

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

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

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

The Gaelic Supplement (quarterly): Editor: Rev A W MacColl MA PhD, F P Manse, Swainbost, Isle of Lewis, HS2 0TA. Available free on request.

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

Communions

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

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

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

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

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

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

July: First Sabbath: Beaulay; **Second:** Bonar Bridge, Staffin; **Third:** Applecross, Auckland; **Fourth:** Cameron, Struan.

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

September: First Sabbath: Chesley, Larne, Sydney, Ullapool; **Second:** Halkirk, Munaka, Portree; **Third:** Tarbert; **Fourth:** Aberdeen, Barnoldswick, North Uist; **Fifth:** Fort William, Ingwenya.

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

November: Second Sabbath: Glasgow; **Third:** Wellington; **Fourth:** Chiedza.

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

The Free Presbyterian Magazine

Vol 118

November 2013

No 11

Contentment and Covetousness

Contentment is the proper attitude we should have to our position in life; *The Shorter Catechism* (Ans 80) includes “full contentment with our own condition” among the duties that are required by the Tenth Commandment – which declares: “Thou shalt not covet”. Matthew Poole (on Col 3:5) explains covetousness as “an immoderate desire after, and cleaving to, the things of this world”. The Hebrew word translated as *covet* has the basic meaning of *desire*, but in the Tenth Commandment it clearly has a negative connotation: that of “an inordinate, ungoverned, selfish desire”.¹ Covetousness is natural to fallen human beings; yet, no doubt, the desires of everyone, even of the most wicked, are in God’s goodness restrained in some degree – otherwise the world would become an impossible place to live in. What restrains the desires of believers is a dominant principle of grace, but this is entirely absent from the souls of the unconverted.

In some cases, covetousness may lead on to violent robbery; in other cases, the discontentment may be bottled up within the person’s spirit. Even God’s children may have inordinate desires for what does not belong to them; they have not yet attained to full contentment with their own condition. But these selfish desires are not natural to their new nature, and will be gradually subdued by the sanctifying power of the Holy Spirit, until they are made perfectly holy, even in their desires, as they enter glory.

Colossians 3:5 describes covetousness as *idolatry*; therefore the sin of covetousness involves worshipping the creature – what God has created – in place of the Creator. On the other hand, “full contentment with our own condition” implies a recognition that God is ruling over everything and that He knows what is best for us. Thus as, by God’s grace, believers increasingly recognise these truths, they will be more and more contented and correspondingly less prone to covetousness.

The Tenth Commandment does not directly forbid outward transgressions; its focus is on heart sin, sin that no other person is able to discern readily. Yet God sees it all and will punish all covetousness – if not on the person

¹TWOT Hebrew Lexicon, on BibleWorks CD, version 4.0.

who has sinned, then on the divine Substitute, who “came into the world to save sinners”.

A realistic view of ourselves and our proneness to sin – and, in particular, to covetousness – should lead us to pray. So the godly man who wrote Psalm 119 cried, “Incline my heart unto Thy testimonies, and not to covetousness” (v 36). He wanted God to put a holy restraint on his desires, so that they would be under the influence of the commandments, rather than running after what he had no right to possess. To see the way someone is leaning – whether towards God or sin – will tell us much about that person’s spiritual standing. And a person’s desires will help them to recognise which way they are leaning – towards God or sin. Clearly we can deduce that the Psalmist was a godly man, for his desires, as in this prayer, were going out towards God’s testimonies (statements in which He is bearing witness to what He infallibly judges to be right or wrong) rather than to covetousness. How much we need the Psalmist’s prayer in an age as materialistic as ours!

We all have priorities in life. Christ teaches us what they *ought* to be: “Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you” (Mt 6:33). So we are to desire the things of that kingdom: forgiveness, for example, a new heart, spiritual desires, faith and every other grace. Indeed we are told to “covet earnestly the best gifts” (1 Cor 12:31), to desire earnestly the greatest of blessings, including those just mentioned. In particular, we ought earnestly to desire righteousness of heart and life, through the work of the Holy Spirit producing obedience to God’s testimony as to what is His will for how we should live.

Those whose hearts are inclined towards God’s testimonies have His blessing. This Psalmist sang, “Blessed are they that keep His testimonies, and that seek Him with the whole heart” (Ps 119:2). Those who keep God’s commands, albeit imperfectly, pray that their hearts would be inclined to these commands; in other words, they are seeking God. Not least, they seek His gracious influence over their souls – and they do so wholeheartedly. The Psalmist acknowledged that God has “commanded us to keep Thy precepts diligently” (v 4), a command he was glad to put into practice. His resolve was: “I will delight myself in Thy statutes” (v 16). Yet this resolve can only be put into practice by God’s grace.

Paul recognised his proneness to wander when he confessed, “The good that I would I do not: but the evil which I would not, that I do” (Rom 7:19). Yet how many in the whole of history have had their hearts more inclined to God’s testimonies than Paul? Very few, if any – apart from the spotless Lamb of God, whose heart was perfectly inclined to God’s testimonies. Yet Paul acknowledged, “I *delight* in the law of God after the inward man”.

While he recognised his proneness to wander, he went on to “thank God through Jesus Christ our Lord”. He believed that through Christ he would be restrained from wandering, have his heart more and more inclined to God’s testimonies, and be brought at last to a state of perfection.

Apart from God powerfully inclining our heart towards His testimonies, we will wander; we will covet; we will desire what is wrong, what is not for God’s glory or our own good, especially our spiritual good – in other words, what will be damaging to our souls. So we need God to work in our hearts, so that we would lean away from covetousness towards His testimonies.

His work is thus described: “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you” (Ezek 36: 25-27). Here we have the Spirit’s work of regeneration in the soul, so that the heart of stone – on which God’s testimonies make no impression – is removed, to be replaced by a heart of flesh, which is alive and leans towards these testimonies. And God goes on to promise, as the result of the Spirit coming to dwell in the soul, “I will . . . cause you to walk in My statutes, and ye shall keep My judgements, and do them”; in other words, the person who is regenerated will give true obedience to God’s testimonies.

Yet the work of the Spirit begun in regeneration must continue; otherwise the heart will lean back again towards covetousness; the things of the world will have too great an influence on the soul, instead of the things of God. Which was why the Psalmist asked, “Incline my heart unto Thy testimonies, and not to covetousness”. This must be the prayer of believers today also. And as this Psalmist asked, “Turn away mine eyes from beholding vanity” (v 37), so should we, lest we become overmuch impressed with the more plentiful, or better quality, or more stylish, possessions of others – and our hearts lean towards them in covetousness, not realising that what we are seeing is vanity, or emptiness (as the word *vanity* might be translated).

Of course, we need food, clothing, shelter and other such necessities, but we ought to be content with what we have (see Heb 13:5), especially if we have a right to the promise in the same verse: “I will never leave thee, nor forsake thee”. Certainly people may have legitimate desires for more food, for example, or for food of better quality, but we may ask, How far can our desires go and still be legitimate? Where is the dividing line between legitimate desires and covetousness? It may be very difficult to tell. Which makes it all the more necessary to seek direction from above and to pray, “Incline my heart unto Thy testimonies, and not to covetousness”.

Christ Praying to Be Glorified (2)¹

A Sermon by James Stewart

John 17:1-5. *These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.*

In the next verse, Christ defines the eternal life which He was appointed to bestow: “*And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent*”. By the knowledge of the only true God, and of Jesus Christ whom He has sent, we are not to understand here a mere intellectual acquaintance with the spiritual nature and the infinite excellencies of God, and with the history, character and work of Jesus Christ. If this was all, almost every member of a professedly-Christian community would possess eternal life, for who does not know that “God is a Spirit: infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth”? And who has not learned that Christ, being the Son of God, became man and obeyed, suffered, died and rose again that He might reconcile sinners to God?

In too many instances, such knowledge exists only to increase the guilt of sinners to a fearful extent, as it leads them neither to flee from God’s anger or to accept of His mercy. The *knowledge* that is here referred to is experimental and saving, and is accompanied with admiration, acquiescence and love. As it results not only from an investigation of the works, ways and Word of God, but also from direct communion with Him – from a real, personal and prolonged experience of His mercy through Jesus Christ – it is frequently used to denote the entire Christian character, the sum of a believer’s attainments.

It is in this large and comprehensive sense that Paul uses the word when he prays for the Colossians that they might increase in the knowledge of God. So too does Peter when he exhorts those to whom he wrote to “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ”. And so does God Himself, when He proclaims, “Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man

¹Taken, with editing, from *Remains of Rev James Stewart*. In the first section, printed last month, Stewart expounded verses 1-2.

glory in his riches, but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord, which exercise loving-kindness, and judgement, and righteousness in the earth”.

Enoch must have possessed such knowledge in a high degree; it is said that “he walked with God”; so also Abraham, who was called the “friend of God”; and Moses, whom “the Lord knew face to face”; and David, whose constant longing for the divine presence and favour is so beautifully expressed in the Psalms. Every believer enjoys such knowledge, to a greater or more limited extent, and it is increased by every approach to God’s footstool, by every opening of His word, by every dispensation of providence, by every time of meditation, by every hour of communion. “And hereby we do know that we know Him, if we keep His commandments.”

The knowledge of “the only true God”, and of Jesus Christ whom He has sent, are not two independent, separable things. The Father is known by us only in and through the Son, who is “the brightness of His glory, and the express image of His person”. God, who “commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ”. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” “He that hath seen Me hath seen the Father, and how sayest thou then, Show us the Father?”

There is indeed a knowledge of God which results, not from a revelation of His glory in the face of Jesus Christ, but from an experience of His anger against whatever is opposed to the holiness of His nature. The wicked shall have this knowledge, for God’s glory shall be a consuming fire to them. Fallen spirits possess it; their acquaintance with God’s glory makes them tremble at the thought of His existence. This knowledge, however, is not eternal life; on the contrary, it is the very sting and essence of eternal death.

Eternal life is here said to consist in knowing the only true God, and Jesus Christ whom He has sent – because this knowledge leads to possessing eternal life. It is by the Spirit revealing to us God, “in Christ, reconciling the world unto Himself, not imputing their trespasses unto them,” that we are converted, sanctified and saved. And it is by contemplating the glory of the Father manifested in and through the Son that the joy of the spirits of just men made perfect is sustained and augmented. It is when believers see face to face, and know even as they are known, that they are gratified to the measure of their capacity, and realise their inheritance as “heirs of God”.

Christ had offered up the prayer, “Glorify Thy Son”, and had expressed His motive for presenting this petition, “that Thy Son also may glorify Thee”, and had stated the reason why it should be favourably heard, “Thou

hast” already, by solemn covenant, “given Him power over all flesh, that He might give eternal life to as many as Thou hast given Him”. He now urges that the time when it should be answered had fully come: “*I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do; and now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was*”. The latter clause of the fourth verse ought to be considered as explaining the former. The truths therefore which it contains are: Christ had now accomplished the work assigned Him by the Father, and the Father was glorified in its progress and consummation.

The work which Christ had now finished was that in which He had been occupied since His entrance into the world, of which we have a detailed historical account in the Gospels. It comprehended the perfect obedience which He had rendered to God’s law in the midst of suffering and temptation; the preaching of the gospel to His countrymen, and particularly to His disciples, who were destined to carry the knowledge of it to all nations; the performance of such miracles as were calculated to teach the origin, purpose and authority of the dispensation He had ushered in. In a word, it comprehended whatever was necessary to fulfil the numerous prophecies of which He was the subject, to meet the various descriptions of His person, character and kingdom contained in the Old Testament Scriptures, and to furnish a perfect model of excellence which His followers, to the end of the world, might imitate, and which might furnish an argument for the truth and authority of His doctrine that all could understand and feel.

Christ might be said to have finished the work which was given Him to do even at the time when He offered up this prayer, if by *work* we understand the active obedience which He was appointed to render to God’s commandments. Up to this period, He had gone about continually doing good, but now He particularly gave Himself up to the endurance of His Father’s wrath. Hitherto He had – by a life which set at defiance the breath of slander, by teaching a way of salvation which He was about to set open to all, and by signs and wonders and mighty works – manifested forth His glory and fulfilled His high commission. But now He was called to surrender Himself to those who were prepared to deride, mock and crucify Him. In a word, His obedience had hitherto been most obviously active, but now it was to be most obviously passive; He had hitherto obeyed, but now He was called upon to suffer; He had hitherto a work to accomplish, but now He had an agony to endure.

But if by “the work” which was “given” to Christ “to do” we understand the entire work of redemption, then we must suppose that He here speaks of that which He purposed and was about to do as having been already

accomplished; and He might adopt this manner of expression both because His work was already almost finished and because its final and perfect fulfilment was absolutely certain.

Whether we suppose that by the work which was given Him to do, Christ here meant the active obedience which, during His whole life, He had rendered to the divine law, or the entire work of redemption, which included what He suffered as well as what He did, it is equally true that He thereby glorified the Father. Christ honoured God by His life, which was a continued acknowledgment of the authority and obligation of the divine law; by His teaching, in which He revealed the divine character in its majesty, beauty and grace; by His miracles, which were equally expressive of unlimited power and infinite mercy; and by His sufferings, which formed a stupendous exhibition of patience, meekness and forbearance.

Christ so illustrated every perfection, or glory, of the divine character that it excited either the love or the hatred, the hopes or the fears of men. That the direct tendency of the teaching and miracles of Christ was to glorify the Father is shown by numerous examples. When the multitudes witnessed a cure He had performed on a man sick of the palsy, “they marvelled and glorified God, which had given such power unto men”. And “when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see . . . they glorified the God of Israel”. When He raised to life the son of the widow of Nain, “there came a fear upon all and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people”. It is said of a leper whom He had healed, that he turned back, and, with a loud voice, glorified God; and of the centurion at His crucifixion, that when he “saw what was done, he glorified God, saying, Certainly this was a righteous man”.

But in illustrating Christ’s declaration: “I have glorified Thee on the earth”, it is not necessary to prove its truth merely from the effects produced on the minds and characters of those who heard His teaching and witnessed His miracles. From what Christ did and suffered on earth, the Father shall derive a revenue of glory in the grateful praises of just men made perfect and in the admiring acclamations of angelic hosts throughout eternity.

By the fact that the work of Christ was “given” Him to do, we are reminded of the existence of a covenant between Him and the Father, in which it was stipulated that, for the redemption of the elect from the dominion and punishment of sin, He should render such an obedience and endure such suffering as the Father should appoint and should suffice to “magnify the law and make it honourable”. But the same covenant – according to the terms of which Christ had to obey and suffer – entitled Him to ask for the reward

which was solemnly promised. When He had finished the work which was given Him to do, He could present the prayer, "Now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was."

In this petition, Christ describes the object of His desires, and the reward due to His obedience, as the glory which He had with the Father before the world was. It was the glory which is inseparable from the divine nature, the glory which was essential to Him as the Second Person in the blessed Trinity, as one with the Father and the Spirit, the glory which angels saw, venerated and worshipped when the inhabitants of this world existed only in the foreknowledge and decree of God.

The necessity of this prayer existed in the fact that, during Christ's humiliation and suffering, His glory even as the eternal Son of God had been obscured. He did not and could not divest Himself of the glory which is essential to the divine nature but, in a sense which we cannot comprehend, He emptied Himself, withholding the manifestation of His transcendent brightness. He did not and could not lay aside any of the perfections of divinity, for with Him there is no variableness or shadow of turning; but He hid them in the nature which He assumed; He covered them with humanity as with a cloud; He refrained from actively exhibiting them to the creatures. In this prayer, therefore, He anticipates with strong desire the time when He would again be manifested to the universe in the infinite glory which He had with the Father from eternity.

This is by no means the whole meaning of the petition, "Glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was". It is not merely as the Son of God, the second Person in the Trinity, but as God-man, as Mediator, that He here asks the Father to glorify Him. In order to accomplish His people's redemption, He had clothed Himself with our nature. "And being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The exaltation that Christ prayed for, as what He had with the Father before the world was, is the glory which Paul refers to as having actually been given Him. Christ asked to be raised in His character and capacity of Mediator to the power, dignity and dominion which, from everlasting, was His as God; He asked to be invested as Mediator with that kingly authority which He had eternally exercised in His divine nature. The supremacy and

power which Christ prayed for and received, was in every respect the same as that which He had possessed before the world was – only that, subsequent to His exaltation, He held them in fulfilment of the conditions of a covenant and exercised them with a special view to the safety and salvation of His people. In a word, that which as divine He held by essential right as God, He now holds by purchase and investiture as God-man.

But there is a sense in which Christ had with the Father, from eternity, His mediatorial as well as His essential glory. To the mind of God, all that is past or to come is really present. Succession can exist only in the apprehension of creatures who gather their knowledge of things only as they happen. To Him whose will determines every event, and whose wisdom and power bring them to pass, with whom “one day is as a thousand years, and a thousand years as one day,” all things must be the objects of constant and direct perception. It is therefore plain that the incarnation, ascension and glorification of Christ were as really present to the divine mind before the world was as they now are – when they have become, in the apprehension of creatures, the subjects of history. The Father from eternity beheld His Son in His mediatorial glory, that glory for which He endured the cross, despising the shame – that glory with which, in the estimation of His disciples, He was invested, when they saw Him ascend on high, leading captivity captive.

This view is obviously suggested by the remarkable passage which occurs in Proverbs 8: “When He prepared the heavens, I was there; when He set a compass on the face of the deep; when He gave to the sea His decree that the waters should not pass His commandment; when He appointed the foundation of the earth; then I was by Him as one brought up with Him, and I was daily His delight, rejoicing always before Him, rejoicing in the habitable parts of his earth, and My delights were with the sons of men”. Surely if, from everlasting, Christ, in the presence of the Father, rejoiced in the habitable parts of the earth and had His delights with the yet-uncreated sons of men, it could only be in His character and capacity of Mediator, as their covenant head and representative, as He who, by His obedience, sufferings and death, was appointed to “redeem them from all iniquity, and to purify them unto Himself a peculiar people zealous of good works”.

Many important *practical lessons* may be deduced from this passage. Those to which I would draw your attention are drawn from the example of Christ and relate to the duty of prayer.

(1.) Christ’s example, in this passage, teaches the general duty of prayer. If it was necessary for Christ to engage in this exercise, how much more necessary is it for us? Christ was “holy, harmless, undefiled, and separate from sinners,” but we have numberless, aggravated offences to be confessed,

bewailed, repented of, and forgiven. The moral nature of Christ was pure as the divine law itself, but our hearts are “deceitful above all things and desperately wicked” and require to be softened, renewed and sanctified. The Holy Spirit was given to Christ without measure, and His whole character and life were in perfect harmony with the Spirit’s suggestions; but we need daily to present our supplications to Him who has promised to give His Holy Spirit to them that ask Him. Christ was ever ready to do the will of Him who sent Him “and to finish His work”; but we are opposed to God’s will, and disinclined to His service; we need ever to pray that His will may be wrought in us both “to will and to do of His good pleasure”.

Christ maintained, without intermission, a spiritual and devotional frame of mind, and enjoyed uninterrupted communion with His Father in heaven, but our souls “cleave to the dust” and we ever require to make an effort to shake off our lethargy and directly and formally seek fellowship with the Father of spirits. In a word, the entire obedience of Christ was in harmony with His own inclinations, but ours is a perpetual struggle which cannot be continued without increasing communications of grace in answer to believing, importunate prayer.

(2.) Christ’s example here teaches us the time at which prayer is specially necessary. It was in anticipation of the “hour and the power of darkness”, in the immediate prospect of temptation, suffering and death, that Christ offered up this prayer to His Father; it is when difficulties encompass and dangers threaten us that we are most strongly urged to ask for God’s help.

But if Christ’s example instructs us to present our supplications to the Father for “grace to help in time of need”, we must, according to the Apostle’s exhortation, “pray without ceasing”. At no time are we free from temptation. Sin in its innumerable forms perpetually suggests itself to our thoughts and urges itself on our affections and practice. Our spiritual adversary “goeth about as a roaring lion” and seeks an avenue to our hearts through every object which pleases us, through every circumstance which affects our external condition, and through every occupation in which we engage. While the example of Christ leads us to pray without ceasing, “Lead us not into temptation”, it more especially instructs us that in prospect of unusually-serious duties and trials, no exercise is more suitable or more profitable than prayer. It is the best way of preparing for discharging the one successfully and enduring the other patiently and submissively.

(3.) Christ’s example here teaches us what we should pray for. The prayer which occupies the first five verses of this chapter is in fact fully expressed in one clause, “Glorify Thy Son”. Christ’s people cannot now pray for Him to be glorified in a sense precisely the same as that He used in His own prayer.

But in so far as His glory is manifested in the sanctification and salvation of His people, in their consistent and blameless behaviour, in the spread of the knowledge and influence of His gospel to the remotest parts of the earth, and in the final and everlasting blessedness of all who value His mediation, we ought daily to offer up the petition, "Father, glorify Thy Son".

But believers may warrantably follow the example of Christ in praying, not only for His glorification, but also for their own. The glory which awaits the followers of Christ is to them as legitimate an object of desire, and as proper a subject of prayer, as the mediatorial kingdom and glory were to Christ Himself. But the glory of believers is necessarily involved in, and forms a part of, the glory of Christ. When therefore they follow His example in praying to be glorified by the Father, they ask only the blessings which Christ has already purchased and received, as their surety and representative, and which He is Himself glorified in bestowing.

(4.) Christ's example here teaches us what our motive in prayer should be. As He asks the Father to glorify Him in order that He may in turn glorify the Father, so we should desire the blessings of salvation, in order that we may more efficiently glorify God in our bodies and in our spirits, which are His. This motive is consistent with others sanctioned by Scripture and which a believer must necessarily feel, such as a desire to escape from eternal misery and to be exalted to the blessedness of heaven. It is in most perfect accordance with, and necessarily includes, all such motives which arise from our present condition, and the hopes set before us in the gospel. But if we are urged to prayer by any motive inconsistent with the glory of God, our prayer shall assuredly be ineffectual. "Ye ask, and receive not," says James, "because ye ask amiss, that ye may consume it upon your lusts."

(5.) Christ's example here teaches us the plea by which our prayer should be supported. He asks the Father to glorify Him because He had already, by a solemn and inviolable covenant, engaged to do so. But in this covenant Christ acted, not for Himself, but as the surety and representative of His people. They were therefore virtually parties in this covenant; and as Christ has, in their name, fulfilled its conditions, they are now entitled to plead its existence for the blessings which the Father solemnly promised. But the Father has already fulfilled His part of the covenant, for He has caused that all fulness should dwell in Christ and has invited us to receive "out of His fulness, and grace for grace". Do you then desire to be delivered from the guilt, the love and the practice of sin? "Come unto Me," says Christ, "all ye that labour and are heavy laden, and I will give you rest." "Behold, the Lamb of God," says John, "which taketh away the sin of the world." "Believe in the Lord Jesus Christ," says Paul, "and thou shalt be saved."

Archibald Cook¹

3. The Preacher

Rev J R Mackay

The sermons contained in this volume² will give, to such readers as had not the privilege of hearing him, a faithful impression of what Mr Cook was as a preacher. That the discourses have been faithfully reported is, I should say, self-evident. It is not given to every preacher, not to say reporter, to utter words which, when reduced to cold print, live as these discourses do. Almost all, if not absolutely all, these sermons were preached when Mr Cook was over 70. They corroborate the truth of what Alexander Auld said when he met him at Dunnet in 1861 and 1862. "His eye had not waxed dim, nor his natural force abated". These sermons have, besides, a value of their own, as they embody Mr Cook's maturest judgement concerning matters that are of the deepest interest, touching doctrine, experience and preaching.

Most of these discourses treat only some of the divisions announced at the outset and, to that extent, have a fragmentary appearance. As the cast of the preacher's mind was intuitive rather than logical and he was determined to set the way of life before his hearers every time he preached, one misses but little even from these. Other sermons, however, exhibit Cook's treatment of his subjects in a more complete, and on that account more satisfactory, form.

In explanation of the form in which most of the English discourses appear, it may be added that at Daviot, where most of these sermons were preached, the principal services of the day were in Gaelic. At that time there were comparatively few people in Daviot to whom Gaelic was not the more acceptable language. On that account, the order of the Sabbath Day's services was: (1) Gaelic from 12 to 2 or 2.30, (2) English for about an hour, (3) a short concluding Gaelic service. The same text was almost invariably the subject of consideration in both languages. The English part was, however, by no means a repetition of what had already been said in Gaelic; as a rule, a division of the subject not already treated was then taken up.

¹This is a further part of the biographical introduction to a volume entitled, *Sermons (Gaelic and English)* "by the late Rev Archibald Cook, Daviot"; it was published in 1907. Mr Mackay was then the Free Presbyterian minister in Inverness. The introduction is included in the forthcoming volume of sermons by Cook being produced by Free Presbyterian Publications; this volume is a translation of a later volume of Gaelic sermons, also edited by Mr Mackay and first published in 1916. As reprinted here, the introduction has been edited. The second article, last month, began with Cook as missionary-minister of Berriedale and Bruan, in Caithness, and followed him through his later ministries in Inverness and Daviot. This article concludes the series.

²The volume of Cook's sermons published in 1907.

These discourses will sustain Mr Cook's reputation as a preacher of the gospel, and that is saying a great deal. Among the many able preachers of the gospel who laboured in the North of Scotland at the period during which these sermons were preached, he was generally held, especially by the more seriously minded, to be one of the very first, one of David's three mightiest.

Mr Cook paid little regard to the composition of his sentences. His only care in that regard was to speak so that he might appeal to the conscience of those who heard him. Nor was he eloquent in the sense of having the gift of a lofty and fertile imagination, and an uncommonly rich vocabulary. Yet few orators were so impressive. His memorable utterances took the form of pithy statements. They were the expressions of a mind and heart in which were combined great moral earnestness, deep spiritual insight into the mysteries of the kingdom of heaven, ardent desires after the salvation of those who heard him, as well as marked intellectual strength. Yet he had not been the preacher he was if he had not habitually stood as in the Lord's presence, and been anointed in delivering his message with the unction which is from the Holy One.

His theology was just that of the Westminster standards. He was pronouncedly infralapsarian³, and although having quite a passion for a perfect scheme of divine truth, he was ever practical rather than theoretical. We are not in a position to say to what extent he studied the standard Scottish and English Puritan divines. What is evident is that he was a most accurate theologian, and in touching on the deeper questions of theology he was in striking harmony with what had been thought on the same subjects by the most evangelical Calvinists. This remark, did not space forbid, might be illustrated by a reference to his treatment of such doctrines as that of God's love to Christ, the day of grace, the ground of a sinner's warrant to lay hold upon Christ, assurance of salvation and, not to mention more, the nature of saving faith. But intelligent readers will note for themselves these and other similar questions of doctrinal interest.

It has been remarked that Cook's preaching was experimental rather than doctrinal. If by this is meant that, in his preaching, he described the process of the individual's salvation with minuteness and insight, the observation holds good. A purely objective presentation of doctrine found no favour with him. But it is not the case that, on this account, he dwelt more on Christ's work, by His Word and Spirit, *in* the saved sinner than upon Christ's work, in His estate of humiliation and exaltation, *for* the sinner. One may justly say, if a slight variation of John Duncan's remark about Jonathan Edwards is allowed, that his experience was all doctrine, and his doctrine was all experience.

³Infralapsarianism is the more common way of thinking about the order of God's decrees.

Cook was pre-eminently a comforter of mourners. Into the sorrows of the broken-hearted he could throw himself most wonderfully. He thought of them mainly as a people who had realised that they had placed themselves in a wrong relation to the law of God. No intelligent account could be given of the way in which they had come into their pitiable condition without at the same time so preaching the law of God – which is surely doctrine – as to set before the careless their danger, and in this way to cause them uneasiness.

But Cook did not rest when he had given expression to what caused all the trouble from which the gospel delivers us; although he was constantly in the habit of giving such an excellent account of the causes of a Spirit-taught sinner's trouble that the explanation was itself bound to bring no little relief with it. As an instance: in referring to the complaint of the impotent man at the pool of Bethesda, "While I am coming, another steppeth down before me," he remarks, "Perhaps it is an old sin, the recollection of which, on every occasion on which you are about to commit yourself to the mercy of God in Christ Jesus, hinders you, as if there might be hope but for that sin."

Still the explanation of what causes anguish is not itself the remedy. And for Cook the remedy was always, in one word, Christ. He was wont to dwell on the infinite, intrinsic worth of the blood of Immanuel. And up to the very end he so preached law and gospel as to give impression that there were no more solemn issues at stake for any of his hearers than for himself. The fulness with which he personally entered into the process of conversion was an important factor in the power which he wielded. It revealed itself even in a kind of movement in the pulpit which led the careless to speak of him as "the dancing minister". In truth it was the intensity and fire of his thoughts concerning the way of salvation, thrilling every fibre of his body as well as every faculty of his soul, which thus found expression.

Fault was found with him in his lifetime, and possibly some of those reading these discourses now may similarly find fault with him for the pre-eminence which he gave to the doctrine of endless punishment in his teaching. He preached at all times as one who had the profoundest conviction that for himself and for his hearers the only alternative was: either the lake of fire or Christ.

At the same time it is a mistake to suppose that the destruction of the wicked was a subject upon which, for its own sake, his mind liked to dwell. He distinctly refers to the subject in these discourses as one on which his mind did not like to dwell. Nor could anyone be at a further remove than he from using either a coarse or an unfeeling expression touching a matter so truly awful. And further, he was most careful lest his preaching should tend to drive his hearers to despair. I like the Holy Ghost to convince me of sin",

he used to say, “for He never magnifies it above the mercy of God”, and he aimed in his preaching to imitate that highest example.

This leads us to remark on his view of the gospel. As we have said, the gospel to him was, in one word, Christ. But he regarded the free offer of eternal life through Christ Jesus as an essential feature of gospel preaching. On this account, at the same time that he, more than most, emphasised the particularism of saving grace, he dwelt much on the infinite, intrinsic efficacy of the blood of Christ and emphasised the preciousness of a day of grace, a day in which pardon is offered to every gospel hearer, if only they choose to have life in Jesus Christ. The importance of this view of the truth appears to have impressed itself more and more upon him as he advanced in years.

The following instance, which we have on unimpeachable authority, illustrates this. Preaching on one occasion during the latter part of his ministry, he turned aside to remark that he feared that he had not been offering Christ and eternal life through Him to sinners so fully and freely as ought to have been the case. But he was determined that he should not have to accuse himself of that from henceforth. He therefore with all the more earnestness declared that he was, with divine warrant, offering Christ there and then to whoever would receive Him; yea, that he would now wait to see if there was anyone there willing to accept Him.

After a pause he said, “I hear one say that he is willing to accept Him, and I shall tell Him of it”. Now the striking circumstance is that there was a young man in the congregation who at that moment was just on the verge of rising in his seat to declare his willingness to receive Christ, and if the preacher had waited another moment, he would, he constantly thought, have risen to make this declaration. That young man became an eminent Christian in his generation, and is now, we believe, with Cook himself among the spirits of just men made perfect.

Of course, incessant labours such as Cook endured, were bound to tell in the long run on the healthiest physical constitution – and our author was indeed gifted with such a constitution. It may not, however, be amiss to state that, some time before the end came, he had a presentiment that he should have a while of forced silence among his people. It came about in this way. Being overnight in the house of a friend in Strathdearn, he went out for some time after he rose in the morning, and when he came back he told how very terrifying were the words which were borne in upon him since going out. They were the Lord’s words to Ezekiel: “I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover”. In whatever way this experience is to be explained, it is the fact that, for nearly two years before the end actually came, he was forced to

maintain comparative silence, though on occasions, until near the very end, he made efforts to engage in a work which was dearer to him than life.

Before repeated strokes of paralysis, the first of which appears to have visited him early in 1863, his strong, although not large, frame gradually gave way. But only gradually. Several sore bereavements, which were the experience of his old age may have helped, with overwork, to draw these on. First of all, in December 1851, he was called upon to mourn the death of his amiable wife. In a letter to a nephew, he says, "She has left us mourning after her. All the people are exceedingly sorrowful for her, especially the people of God. I am now a poor, lonely person and will be so all my days." At this juncture he recalled with special comfort the time when someone, whom he believed had great nearness to the Lord, said to him shortly after his marriage that Mrs Cook, although considerably younger than he, would be in heaven before him. She gave evidence of being a truly pious woman.

Another bereavement which he felt very much was the death of his brother Finlay, on 12 June 1858. The death of his son-in-law and nephew, Rev Alex Cook, Stratherrick, which took place on 2 October 1861 after a ministry of only 11 years, crowned all. Alex Cook was a man of saintly character and of scholarly attainments, but never, it seems, enjoyed robust health. His wife, who was, as everyone who knew her believed, an heir together with her husband of the grace of life, survived her husband for many years.

How beautifully Mr Cook himself finished his course will be best told in the words of a near relative: "After the fourth stroke he recovered some strength, so as to be able to walk a little through the room, but we could not leave him night nor day. He was so resigned and cheerful that it was quite a pleasure to wait on him. He always prayed at family worship and, though his speech was much affected, we could understand a few precious words. The day before he had the last stroke he went, with our assistance, outside for a little and seemed much delighted, taking a look all around. In the evening at worship he joined in the singing and prayed so loudly and distinctly that he seemed quite enraptured. Next morning he experienced another attack, from which he never rallied but became unconscious, remaining so till he peacefully breathed his last on the evening of 6 May 1865.

In . . . the conduct of the Israelites from first to last, we see a most lively picture of human nature . . . God's hatred of sin and their love of it, God's patience and their impatience, God's wisdom and their folly, God's power and their weakness, God's right to command and their obligation to obey, and the great evil of sin – all these are set in the strongest light.

Christ is the bread of life, and if He is not fed upon, life cannot be preserved; the power of godliness will decay.

Thomas Charles

The Fall of Man (2)¹

Rev Donald Macdonald

(3.) The Fall and what was involved. The period since the Enlightenment, which began in the late seventeenth century, has seen the advance of rationalism and unbelieving Biblical criticism. The whole Genesis account of creation, a historical Adam and the effects of his sin on the whole of humanity have not only been called into question but rejected in many circles, including large sections of the visible Church. Although such concepts as the Fall and original sin are not specifically mentioned by name in Scripture, yet Adam's sin is clearly brought out in God's revelation. Although the early Church Fathers refer to Adam's Fall, it was in the time of Augustine that we find an extended attempt to define clearly the doctrine of the Fall in theological terms, as involving Adam's sin and guilt, and the sin and guilt of the rest of humanity. This was no doubt to counteract the heresy of Pelagius, who denied that Adam's guilt and pollution were transmitted to the human race. No true Christian who believes the Word of God, and is truly taught of the Lord, will reject the Genesis account (3:1-7).

The Shorter Catechism states: "Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God" (Ans 13). And *The Westminster Confession of Faith*: "By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body".

Robert Shaw expounds this section: It "sums up the consequences of the sin of our first parents in regard to themselves. 'They fell from their original righteousness' and became wholly corrupted in all the faculties of their souls and members of their bodies. The understanding, once a lamp of light, was now overwhelmed in darkness. The will, once faithful for God, and regulated by His will, now became perverse and rebellious. The affections, once pure and regular, now became vitiated and disordered. The body too was corrupted, and its members became instruments of unrighteousness unto sin. Our first parents likewise lost the happiness which they had formerly possessed. They were expelled from that pleasant and delightful abode in which God had placed them. But this was the least part of the misery into which they fell. They lost communion with God, the chief good; they forfeited His favour and incurred His righteous displeasure. They became dead in sin – obnoxious

¹The first two sections of this Theological Conference paper were printed last month: (1.) What position did man fall from? (2.) How could a perfectly-holy being sin? The third section appears here.

to that death which is the wages of sin, and which had been threatened as the penalty of their disobedience.”²

This involved the following: (a) *A change from a state of perfect holiness to a state of sin.* Man was brought into a state of disobedience through the temptation of Satan. We must consider the steps which led up to that first sin, yet not forgetting the terms of the covenant God made with him (Gen 2:17). We know that sin existed before it entered into the world and into man’s experience. Already a portion of the spirit world had been cast out of their original abode. Yet how sin entered into the experience of angels remains a mystery.

Satan made use of the serpent to tempt man to disobedience (Gen 3:1). He first entered into dialogue with the woman, the weaker vessel (we are not told whether Adam was present or not). It all began with the word of God being questioned: “Yea, hath God said?” Then it led to a denial of God’s authority: “Ye shall not surely die” (Gen 3:4,5). This led to the woman desiring the fruit, which looked so good; after eating it herself, she gave to her husband. Satan’s temptation did not involve coercion or force, but subtlety. “But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ” (2 Cor 11:3).

(b) *What led to this fatal step of apostasy?* First there was dialogue with the tempter, whom the Saviour described as a liar and a murderer from the beginning. Eve in reality dallied not only with the tempter but also with the temptation, which led her to disbelieve God and to question the threatened judgement. Unbelief and pride were the main ingredients in their falling away from God. In further examining this point we must comment on the origin and rise of sin in man, which led to his apostasy; clearly it involved his will and desire.

W G T Shedd comments that Adam’s sin was twofold: internal and external. “The internal part of it was the originating and starting of a wrong inclination. Adam first inclined to self instead of God as the ultimate end. . . . Then, in order to gratify this new inclination, he reached forth his hand and ate of the forbidden fruit.” According to Shedd, “the internal part of Adam’s first sin was the principal part of it. It was the real commencement of sin in man. It was the origination from nothing of a sinful disposition in the human will. There was no previous sinful disposition to prompt it or to produce it. When Adam inclined away from God to the creature, he exercised an act of pure self-determination.”³

²Shaw, *Exposition of the Westminster Confession of Faith*, on chapter 6, section 2.

³Shedd, *Dogmatic Theology*, P & R Publishing reprint, pp 169-70.

However, the rise of this sinful desire began with Eve's listening, debating, and disbelieving, that had such an influence on her will. "The woman saw that the fruit was good for food" (v 6); it was not just a natural desire for food and an object that had a natural beauty. As Shedd says, there was an "unnatural and self-originated desire for it, as yielding a kind of knowledge which God forbade man to have. This was not true knowledge." Paul states that "Adam was not deceived [by Satan], but the woman being deceived [by Satan] was in the transgression" (1 Tim 2:14). Again, Shedd writes, this implies that "Adam did not believe the tempter's assertion that a good would follow the eating of the forbidden fruit and that death would not be the consequence. According to Paul, Adam was seduced by his affection for Eve rather than being deceived by the lie of Satan. He fell with his eyes wide open to the fact that, if he ate, he would die. But in loving his wife more than God, he worshipped and served the creature instead of the Creator."⁴

The Larger Catechism teaches, "The sinfulness of that estate wherein man fell, consisteth in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually; which is commonly called original sin, and from which do proceed all actual transgressions" (Ans 25).

(c) *The fatal breach in the covenant of works.* We are not to think that the act of eating the fruit was the entire transgression; there was a definite process. We are to note James 1:13-15: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

According to Charles Hodge, "the first address of the tempter to Eve was designed to awaken distrust in the goodness of God and doubt as to the truth of the prohibition. 'Hath God said, Ye shall not eat of every tree of the garden?' . . . The next address was a direct assault upon her faith: 'Ye shall not surely die', but on the contrary become as God Himself in knowledge. To this temptation she yielded, and Adam joined in the transgression. From this account it appears that unbelief and pride were the principles involved in that fatal act of disobedience. Eve doubted God's goodness; she disbelieved His threatening; she aspired after forbidden knowledge."⁵

So human sin must have originated in the will of our first parents. As Boston says, "God left man to the freedom of his own will in this matter. He

⁴Shedd, *Dogmatic Theology*, p 554.

⁵Charles Hodge, *Systematic Theology*, Eerdmans reprint, 1977, vol 2, p 128.

was not the cause of [man's] fall; He moved him not, nor could He move him to it; "for God cannot be tempted with evil, neither tempteth He any man" (Jas 3:13). Such is the holiness of His nature. He gave [man] a power to stand if he would, and He took not away from him any grace given; but, for his trial, left him to his freedom of will, with which he was created. God made him good and righteous, and the natural set of his will was to good only (Ecc 7:26). But it was liable to change, yet only to change by himself; he could only be made evil or sinful by his own choice".⁶

Boston goes on to consider "how the covenant of works was broken". He makes three main points:

"1. *The command was violated.* The covenant required (1) perfect obedience, but it was not given; (2) perpetual obedience, but man came to a stand in the course of obedience

"2. *The right and title to the promised benefit by that covenant was undermined.* The promised life was lost; man had no more any pretensions to it; he could no more plead the reward which was to be given him

"3. *He fell under the penalty of the covenant,* became liable to death in its utmost extent. As he had no more ado with the promise, the threatening now bound him to bear the wrath threatened for the satisfaction of divine justice. The blessing of the covenant being lost, the curse of it seized him, and he was bound with the cords of death

"(1.) The soul of man . . . *died spiritually,* losing the image of God and losing the favour of God. Man turning from God as his chief end, the image of God in his soul was defaced (Gen 5:1,3). His saving knowledge was lost: witness the cover of fig leaves which our first parents prepared for covering of their nakedness, and their pretending to hide themselves from the presence of God (Gen 3:7). The righteousness of his will was lost: witness their aversion to God, hiding themselves from Him, their excusing of their sin, transferring of their guilt, the man laying the blame on the woman, the woman on the serpent; nay, Adam not obscurely reflected on God Himself. The holiness and regularity of their affections went off; they were filled with disorder, confusion and shame. They lost God's favour, were seized with horror of conscience (Gen 3:8), were driven out of paradise like a divorced woman out of the house of her husband, declared incapable of communion with God, and debarred from the tree of life, the seal of the covenant.

"(2.) The *body* of man became *mortal,* death working within it and without it; from that moment the covenant was broken. He was condemned to toil and weariness for life, and then to return to the dust at length, the frame and constitution of man's body having become deadly from the moment of his

⁶Thomas Boston, "A View of the Covenant of Works", in *Works*, vol 12, 1855, p 229.

breaking the covenant. And sorrow and pain in breeding and bringing forth of children was laid on the female sex, as a particular mark of displeasure with the first sin; and the ground was cursed for man's sake, because of the dependance of the life of man upon it.

“(3.) Soul and body were subjected and bound over to *eternal death* in hell. For this was comprehended in the threatening of the covenant of works, as has been already shown.

“Thus was the covenant of works broken. Yet man was not, and could not thereby be freed from that covenant; still he was bound to obedience, according to the command of it; and to satisfaction, according to the threatening. Only God was no more obliged to fulfil His promise, since it was conditional and the condition was broken.”⁷

So man revolted by partaking of the forbidden fruit, for his will was corrupted and his affections altered. The eyes of both Adam and Eve were opened; the covenant of works was breached; so the penalty of the covenant became active, and they both died. Thus the consequences of disobedience became a reality. The terms of the covenant were: “The Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die (Gen 2:15-17).

(d) *The consequences of this breach.* We will first consider the consequences for Adam. As fallen he had a new experience of God which he not have in a state of innocence. Previously, as long as he remained obedient, he knew only God's power and goodness. Now, as a result of disobedience, he discovered what it is to be morally and spiritually naked, through the loss of original righteousness. He was now afraid of God, who was previously his friend; so he tried to covered his nakedness with fig leaves. He now knew, in his experience, God's anger and displeasure; he no longer delighted in the presence of God; he was cut off from communion and fellowship with God.

The Shorter Catechism teaches: “All mankind by the fall lost communion with God, are under His wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever (Ans 19). Thus the condition to which Adam was reduced by his disobedience corresponded to that of the fallen angels. He was entirely lost and absolutely ruined. This is important, for as a result of the Fall, man is beyond recovery – by his own resources. Hodge writes, “It is said that no man is depraved by one transgression. In one sense this is true. But one transgression, by incurring the wrath and curse of God, and the loss of fellowship with Him, as effectually

⁷Boston, *Works*, vol 12, p 230-31.

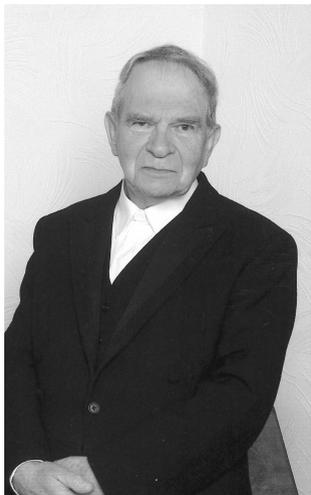
involves spiritual death as one perforation of the heart causes the death of the body, or one puncture of the eyes involves perpetual darkness. The other forms of evil consequent on Adam's disobedience were merely subordinate. They were the expressions of the divine displeasure and the consequences of that spiritual death in which the threatened penalty essentially consisted."⁸

Obituary

Rev Fraser Macdonald

On 29 April 2013 Rev Fraser Macdonald passed away in a retirement home in Portree at the advanced age of 88 years. We believe that his passing was not only from time to an endless eternity but from this wilderness journey to the spiritual Canaan above, the rest that remaineth to the people of God.

Mr Macdonald was born on 15 December 1924 in Oban of God-fearing parents. His father was an esteemed elder in the Church and his mother a true mother in Israel whose piety was held in high regard by the Lord's people. The value of a Christian family as an influence for good is incalculable, and it was under such spiritually-benign influences that he grew up – one of a family of 11 children.



In his teenage years he came under soul concern. At this time he was working on the family farm near Beaulay and came under the ministry of the late godly Rev D A Macfarlane. The preaching of this good and much-used servant of the Lord was blessed to Mr Macdonald and he often recalled with pleasure, and fed again with profit, on the Word as Mr Macfarlane had expounded it. There is no doubt also that Mr Macdonald's preaching benefited from, and

was influenced by, Mr Macfarlane's highly-spiritual treatment of the Word in the pulpit.

Several years later, Mr Macdonald made a public profession of faith in Christ and subsequently professed a call to the ministry. He was accepted as a student for the ministry by the Northern Presbytery and, after gaining an MA degree at Edinburgh University, he followed the Church course in div-

⁸Hodge, *Systematic Theology*, vol 2, p 129.

inity under Rev D A Macfarlane and Rev Donald Beaton, Oban. This was to be Mr Beaton's last class as a tutor of Theology. Speaking of his student days, Mr Macdonald recalled that, while at an Edinburgh communion sharing lodgings with a fellow student, Alexander Murray, they had worship together after an evening service. They decided to continue to read the Word and pray and, in what seemed a very short time, they found it was time to go out to the morning prayer meeting.

On 27 August 1952, Mr Macdonald was inducted to the North Tolsta congregation. He thus became the first minister of that congregation in the Church. Though he was not a native speaker of Gaelic, Mr Macdonald had studied Gaelic prior to his induction and very quickly acquired fluency in preaching in that language. It was in these early years of his ministry that he married Morag MacLeod, a nursing sister who had close connections with the Kames congregation; she was a true helpmeet to her husband in their journey through life together. His earnest preaching to the large congregations which gathered in Tolsta was blessed to a number who professed faith in his latter years in that charge.

In the summer of 1966 Mr Macdonald accepted a call to Portree and on June 21 of that year was inducted there, his brother, Rev A E W MacDonald, preaching the induction sermon from the words, "Come over to Macedonia and help us" (Acts 16:9). Mr Macdonald's assistance at communions was notable in that professions of faith followed not infrequently from his preaching of the Word at these sacramental gatherings. His prayers, as well as his preaching, were highly regarded by the Lord's people. Since his death, one member of the Church stated that she would often play over a tape of Mr Macdonald's sermon to hear his opening prayer.

In the wider Church he was Clerk successively of the Outer Isles and Skye Presbyteries, and was for a time Assistant Clerk of Synod with Rev R R Sinclair. His knowledge of New Testament Greek made him a useful member of the Training of the Ministry Committee.

In April 2006 he resigned his ministry due to failing health, though he continued to hold services for a time. During his latter years he derived comfort from the words in Job 5:26: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in its season". Though Mr Macdonald's latter years were encompassed with increasing frailty, yet his love of the Word and prayer, and of the company of the Lord's people were continuing evidences of his being like that shock of corn coming in its season.

To his mourning widow, sisters and brothers we extend our warm sympathy. May many servants of a like mind and spirit and gifts be raised up for the service of the Lord!

“That man who bearing precious seed,
in going forth doth mourn,
He doubtless, bringing back his sheaves,
rejoicing shall return” (Ps 126:6).

(Rev) *J R Tallach*

Hesitating to Embrace the Promises¹

A Letter from *John Newton*

I think your experience is generally of the fearful, doubting cast. However, the Lord has given particular charge to his ministers to comfort such souls. He knows our infirmities, and what temptations mean; and, as a good Shepherd, He expresses a special care and tenderness for the weak of the flock (Is 40:11). But how must I attempt your comfort? Surely not by strengthening a mistake to which we are all too liable, by leading you to look into your own heart for (what you will never find there) something in yourself whereon to ground your hopes – if not wholly, yet at least in part. Rather let me endeavour to lead you out of yourself: let me invite you to look unto Jesus. Should we look for light in our own eyes, or in the sun?

Is it indwelling sin distresses you? Then I can tell you (though you know it) that Jesus died for sin and for sinners. I can tell you that His blood and righteousness are of infinite value; that His arm is almighty and His compassions infinite. Indeed, you yourself read His promises every day, and why should you doubt their being fulfilled? If you say that you do not question their truth or that they are accomplished to many but that you can hardly believe they belong to you, I would ask, What evidence would you require?

A voice or an angel from heaven you do not expect. Consider if many of the promises are not expressly directed to those to whom they belong. When you read your name on this letter, you did not scruple to open it. Why then do you hesitate to embrace the promises of the gospel, where you read that they are addressed to those who mourn, who hunger and thirst after righteousness, who are poor in spirit etc. You cannot but be conscious that a gracious God has begun to work these dispositions in your heart. If you say that, though you do at times mourn, hunger etc, you are afraid you do not do so enough, or not aright, consider that this sort of reasoning is very far from the spirit and language of the gospel, for it is grounded on a secret supposition: that, in the forgiveness of sin, God has respect to something more than the atonement and mediation of Jesus – to some previous good qualifications

¹Written to a Mrs H. Taken, with editing, from Newton's *Works*, vol 2.

in a sinner's heart, which are to share with the blood of Christ in the honour of salvation.

The enemy deceives us in this matter the more easily because a propensity to the covenant of works is part of our natural depravity. Depend upon it, you will never have a suitable and sufficient sense of the evil of sin and of your share in it so long as you have any sin remaining in you. We must see Jesus as He is, before our apprehensions of any spiritual truth will be complete. But if we know that we must perish without Christ and that He is able to save to the uttermost, we know enough to warrant us to cast our souls upon Him. And we dishonour Him by fearing that, when we do so, He will disappoint our hope.

But if you are still perplexed about the high points of election etc, I would advise you to leave the disposal of others to the great Judge and, as to yourself, I think I need not say much to persuade you that, if ever you are saved at all, it must be in a way of free and absolute grace. Leave disputes to others; wait upon the Lord, and He will teach you all things, in such a degree and time as He sees best. Perhaps you have suffered for taking things too much upon trust from men. Cease from man, whose breath is in his nostrils. One is your master, even Christ. Study the Bible and pray over it, and you may take it as a sure rule that whatever sentiment makes any part of the Word of God unwelcome to you is justly to be suspected. Aim at a cheerful spirit. The more you trust God, the better you will serve Him. While you indulge unbelief and suspicion, you weaken your own hands and discourage others. Be thankful for what He has shown you, and wait upon Him for more. You shall find He has not said in vain: "Seek ye my face". I heartily commend you to His grace and care.

A Justified Person¹

Johannes VanderKemp

Let me tell you the marks of a justified person. And let each of you examine yourselves by them and see whether they can be found in you.

1. The conscience of the person who has been justified before God has accused him that he has grossly transgressed all the commands of God, and that he has kept none of them, and is still inclined to all evil. He knows this, not merely from hearsay, but he looks back and sees that his whole life has been without God. Even now he sees clearly and plainly every evil inclination

¹Taken, with editing, from VanderKemp's sermons on *The Heidelberg Catechism*, vol 1. He was a Dutch minister who lived from 1664 to 1718.

rise up in him against God and His ways and against his neighbour. This distresses him and affects him with shame and concern, and he earnestly desires only to find grace. This urges him to prayer and to seek God, so that, though he is such a vile wretch, he may find grace and mercy with God. See this in the publican (Lk 18:13,14).

2. Such a person seeks his righteousness and pardon only in Christ. At first he seeks relief for his distressed heart in forsaking evil and doing good. But he is soon driven from this, for he sees that whatever he does is so mixed with sin that, the more he strives to do anything, the more his evil inclinations appear and the more distress of mind he experiences on account of them, until his soul, entirely perplexed, hears the good report of the ability and willingness of the Mediator. Whereupon, being driven out of himself, he turns to the Mediator, surrenders himself to Him, chooses and accepts of Him, that he may be justified by Him before the throne.

How exceedingly low does he now rate his virtues, although he once valued them so highly, and how has Jesus risen in his esteem! Like Paul he says with his whole heart: "Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil 3:8,9).

3. The person who is justified before God is also sanctified. These two benefits always accompany each other (see 1 Cor 6:11). "There is forgiveness with Thee [God], that Thou mayest be feared" (Ps 130:4). David also says that there is no guile in the spirit of the justified person (Ps 32:2). Indeed faith alone justifies, but it does not by itself prove that a person is justified unless he proves it by good works. James demonstrates this by the most forcible arguments (see Jas 2:14-26). It is the nature of the justified person to be holy. He knows, he hates and opposes the wicked inclinations of the old man; he knows and loves the holy will of God and seeks to do it, for this purpose he surrenders himself to the Lord; love to God has captivated his soul and urges him to conduct himself according to God's will. He strives, with justified Paul, to be conformed to Christ and to be perfect (Phil 3:10-14).

The hallmark of a faithful minister is his giving to God all the glory of any work that he is enabled to do. That which does not magnify the Lord will not bless men. The humble are the least likely to make others stumble.

What is there about the resurrection that is incredible to the man who knows "the power of God"? Surely He who created all things by the word of His power can, by that same power, raise the dead in His own appointed time.

C H Spurgeon

Book Reviews¹

Unsearchable Riches, Selected Sermons of Rev Donald MacLean, published by Reformation Press, 213 pages, hardback £17.25, paperback £8.95.

After a 10-page biographical sketch of Mr MacLean, there follow 12 sermons, mostly from the second half of his ministry. The first of these is from Ephesians 3:8, the verse from which the book's title is taken. After speaking of "Paul the saint" and "Paul the preacher", Mr MacLean goes on to describe "the content of Paul's preaching" – "the unsearchable riches of Christ". "If we think of these riches being in a field," he declares, "then it is a field without boundary, riches that can never be exhausted by searching." There are "infinite riches . . . riches of glory in the person of Christ as the Son of the Father in truth and love". Yet "not only is He the Son of God, but He is the Son of God who became the Son of man. . . . It was . . . our humanity through which the glory of God was manifested in this world – and through which the glory of God is to be manifested throughout the endless ages of eternity, for the glorified Saviour is the Lamb in the midst of the throne."

The preacher goes on to refer to the unsearchable riches of Christ's office as mediator – as Prophet, Priest and King (these three points provide the subjects for three later sermons in this book). Mr MacLean ended by exclaiming, "How greatly blessed Paul was! How greatly blessed the people of God are! And what a blessed gospel it is to preach! How worthy it is to be preached, and how worthy it is to live for, and (as many of the people of God in Scotland believed and proved in the past) it is even worthy to die for."

The final sermon here is the last Mr MacLean ever preached. Its text is the words of the Saviour: "Come unto Me . . ." (Matthew 11:28). Naturally it is much shorter than the others, as the preacher was now becoming frail, but it is a proclamation of the same unsearchable riches that he had always delighted in.

Mr MacLean preached with authority. And while such authority does not always carry over into the cold print of the printed page, yet those of us who once heard him preach regularly can recognise, in the sermons printed here, something of that authority still. May his sermons in printed form be blessed to the spiritual good of many readers, including those who never had the privilege of hearing him preach!

Further volumes of Mr MacLean's sermons are planned. It is to be hoped that sales of this volume will be more than sufficient to encourage the publishers to produce these others. These will be welcomed, not least, by those who profited by, Mr MacLean's preaching as they sat under him.

¹Both books are obtainable from the Free Presbyterian Bookroom.

The Way to True Happiness, by Ralph Venning, published by the Banner of Truth Trust in their Pocket Puritans series, paperback, 109 pages, £3.25.

A short introduction gives a brief account of the author, who lived from 1621 to 1674 and ministered in London. He was “highly respected and ‘much followed’ by fellow Puritans”.

This little book gives us a single, substantial sermon, on Matthew 7:21, in which the Saviour warned those who were not fit to enter heaven. Says Venning, “None can enter the kingdom of heaven, but they who are prepared for it; and none are such but they who do the will of God”. Scriptures are generally taken from the Authorised Version, but sometimes the author has quoted it somewhat freely.

Here we have faithful warning and a gracious encouragement to pursue godliness. Venning prayed that his readers would have God’s kingdom as their portion. May we join in that desire!

Protestant View

Rome, Reformation or Ruin?

The Pope is being praised by the media for changing the negative attitudes of many people to the Church of Rome. One report says, “In just six months Pope Francis has recorded a remarkable achievement: he has forced people all over the world to re-examine their prejudices about the Catholic Church”. His disarming geniality, air of humility, apparent frankness about papal problems, and his view that the Church should be more accepting of homosexuals and atheists, all appear to be winning hearts and minds. It seems that he favours also the open discussion of formerly-proscribed issues such as priestly celibacy and liberation theology.

Some analysts believe he is beginning a process of reforming the whole structure which he heads, deliberately steering it away from its benchmark issues of abortion, homosexuality and contraception, and saying that it needs to be more merciful. He has also appointed a new council of eight cardinals to give guidance, it is reported, “from outside the dysfunctional and self-serving Vatican bureaucracy known as the Roman Curia”. He has also set up a commission of experts from outwith the Vatican to investigate the grave malpractices of the Vatican bank.

His recent interview in *La Civiltà Cattolica*, the Jesuit journal in Rome, confirms to many the view that he is bent on changing the Church, especially by emphasising pastoral issues rather than dogma and by championing the needs of the poor. “We have to find a new balance,” he said, “otherwise

even the moral edifice of the Church is likely to fall like a house of cards, losing the freshness and fragrance of the gospel.”

However, in the papal statements of the last few months there has been no hint that he envisages changing any of Rome’s doctrines – something no true Protestant would expect. There is some truth in the recent observation of one newspaper columnist: “The Catholic Church is about conserving an immutable core of orthodox belief, century after century; and while tone may vary, substance cannot”. Rome, of course, has neither “the freshness and fragrance of the gospel”, nor, on the whole, “orthodox belief”. This is evidenced by its many heretical doctrines, notably the “blasphemous fable and dangerous deceit” of the supposed sacrifice of the mass, which is in fact its core ritual.

The darkness and delusion caused by these false doctrines will one day come to an end. Not only will Rome’s so-called “moral edifice . . . fall like a house of cards”, but also the whole structure itself. Scripture leaves us in no doubt that what is divinely reserved for that great masterpiece of Satan is not reformation but ruin. “Babylon is fallen, is fallen” (Rev 14.8). *NMR*

Notes and Comments

Dangerous Results of Internet Pornography

Mediawatch-uk, which campaigns for family values in the media, quotes a recent television programme about internet pornography which gave very disturbing statistics. For example, “two-thirds of boys aged 11-13 admit to viewing internet porn”, and “23% of boys said they had tried to stop watching porn but could not”.

The programme included an interview with a 19-year-old who said he was addicted to pornography and that this affected him, not only socially and academically, but even impaired his ability to go about his daily life. The findings of research being done at Cambridge University agree with recent reports in the US – “that pornography addiction is no different from chemical substance addiction”.

Mediawatch says that the programme was “a terrifying portrayal of the world that children must navigate” and shows that most parents need to be aware of this serious harm to which their children are exposed through the internet. What can parents do? Obviously they must frankly warn their children of the grave danger of pornography and consistently monitor their use of the internet. Parents should not rely, says Mediawatch, on internet filters alone to protect their children, for no filter is fully effective.

Responsible parents will not only pray for their children, but also clearly

teach them that the Bible requires chastity. Manoah's question, "How shall we order the child?" is often echoed in one form or another by parents. If their children's footsteps are ordered by the Bible (see Ps 119:133) they will indeed be in a safe path. "Train up a child in the way that he should go: and when he is old, he will not depart from it" (Prov 22:6). NMR

Perth Minister Arrested for Street Preaching

Who would have thought that, in what was once known as "the land of the Book", a minister should be arrested for preaching the gospel in the open air? This was a Baptist minister, Mr J Williamson, who according to his own account, was arrested in September for preaching in Perth city centre.

A police officer ordered him to stop preaching as he was allegedly breaching the peace, even although he was not using amplification, just his natural voice. A bystander spoke up to defend the civil liberty of the preacher. Both men were arrested, cautioned and released from custody without charge. The minister was warned that if he preached in the street again he would be arrested.

Three days later he was arrested again for the same reason, despite the fact that buskers were playing loud, amplified music at opposite ends of the street. This time he was given a fixed penalty notice for breach of the peace, which he refused to pay as he believed he had not breached the peace. After being held in a police cell for six hours he was released. He is now waiting to know whether he will be charged or not.

The *British Church Newspaper* rightly says, "The most disturbing aspect of the case is the arrest of a preacher, not for any allegedly offensive content of his message, but simply for the act of preaching. The misuse of 'breach of the peace' legislation in this case sets a very dangerous precedent." A spokesperson for the Christian Legal Centre stated that the police actions "show an increasing hostility towards Christianity".

Even in heathen Athens, Paul was not arrested for preaching in the city but was invited by city leaders to explain his doctrine further, with the result that several people believed (Acts 17). Let us continue to pray that God will preserve to us the degree of liberty we still have. "O Lord, Thou art our God; let not man prevail against Thee" (2 Chr 14:11). NMR

The Sodomite Movement

One of the most alarming aspects of the Sodomite movement is its attempt to redefine right and wrong. Until recently, sodomy took its place among other sins such as adultery, abortion, gambling, drunkenness. Some sinners committed these sins brazenly, other secretly and with shame; and the general view of secular society was that these were less than desirable aspects of human

life which were to be tolerated, and perhaps regulated, but not encouraged. In particular, one was free to criticise and condemn all these things.

The situation with regard to sodomy has changed, and in the last couple of years people have been in danger of losing their jobs and positions because they have openly opposed sodomy. Numerous prominent people in Britain regard opposition to sodomy, which they call “homophobia”, as itself morally wrong, and something that renders one unfit for a responsible position in society. At present the number of jobs in which it is unsafe to express opposition to sodomy is relatively small, but that number is steadily increasing.

The logic of the Sodomite position is that those who oppose sodomy are not fit to be MPs, judges, lawyers, policemen, civil servants, school teachers, etc, nor to work for the BBC or a local council, except in some mundane position. In other words, the country should be run by a Sodomite elite and its friends, while those who disapprove of sodomy (including all Christians) should be reduced to silence and servility. Britain has already advanced a considerable distance in this direction. The pictures of Sodom and Gibeah in the Bible give us some idea of the sort of morality likely to prevail in a country dominated by sodomites (Gen 19; Jdg 19).

The Word of God connects the rise of sodomy with a rejection of religious truth (Rom 1:24, 26), and it is remarkable how many people ensnared in that sin have had an Evangelical background. Having lived apparently normal lives, but in rejection of the truth, they abruptly, as it seems, find their desires changing, and they start “burning in their lust” towards members of their own sex (Rom 1:27). The direct hand of God should be recognised in this. We are not thinking of poor sinners struggling with temptations which they acknowledge to be wrong; we are thinking of people who deliberately and brazenly adopt a way of life which they know full well to be evil, and who cannot endure that anyone should warn them on the subject. It is one thing to be tempted to sin, and even to commit it, but it is another and far worse matter to deny that one’s most obvious sins are wrong. Such denial is a sign of a reprobate mind (Rom 1:28,32). We have heard of some surprising cases recently, and there may be those in Free Presbyterian circles who are teetering on the brink of this appalling fall.

DWBS

Church Information

Day of Humiliation and Prayer

The Synod has appointed a Day of Humiliation and Prayer to be held throughout the Church on Wednesday, December 11, on account of the

decline in biblical religion and Christian morality, to plead fervently with God that He would rise to exercise His power, turn back the tide of iniquity and build up His Cause. "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old" (Is 51:9).

(Rev) *J MacLeod*, Clerk of Synod

Outreach Fund

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

W Campbell, General Treasurer

Meeting of Presbytery (DV)

Southern: At Glasgow, on Wednesday, November 13, at 4 pm.

Northern: At Dingwall, on Tuesday, December 3, at 2 pm.

Sydney Manse Extension

Our manse in Sydney is rather small and the Deacons' Court is proposing to build an extension which would include three extra bedrooms, a bathroom and study. The Deacons' Court would therefore appreciate donations from the wider Church for its Manse Extension Fund. Donations from the UK may be sent through the General Treasurer. The Australian and New Zealand Presbytery has authorised this notice. *Jacob van Praag*, Clerk to the Deacons' Court

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

From estate of late Miss Janet Morrison, Ness: *College & Library Fund*, £37 976.97; *Ballifeary Home*: £13 795; *Leverburgh Home*: £13 794.99.

Jewish & Foreign Missions Fund: Anon, £2000 per Rev DC.

Magazine Fund: T Wilkins, £60.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Bonar Bridge: Anon, £20.

Dingwall/Beauly: Anon, £10; Friend, £40 per Rev NMR. *Sustentation Fund*: Anon, £10 per Rev NMR. **Edinburgh**: Anon, for induction catering, £50; Anon, £10, £20; Anon, £500 per Rev DC.

Laide: Friend, Holland, £500; Friend, Fort William, £10, £20; Anon, £50, £50, £50, £50; Anon, £200 per IL. *Eastern Europe Fund*: Friend, Laide, £10; Anon, £25; Friend, Shieldaig, £50, £50; Friend, Holland, £690.94, £20; Friend, Stornoway, £100, £30; Friend, Raasay, £20; Friend, Edinburgh, £25; Friend, Arina, £20; Friend, Laide, £30 per Rev DAR; Friend, Ness, £25; Friend, Aultbea, £30; Friend, Shieldaig, £25 per CR. *Eastern Europe Bibles*: Isle View Residents, £13, £17, £16, £14, £11, £14, £7, £9, £15, £13. *Sustentation Fund*: Friend, Aultbea, £30; Friend, Holland, £500 per Rev DAR; Friend, Aultbea, £30 per CR.

North Harris: R MacLeod, Cluer, £2000; Anon, for maintenance of Stockinish Church, £100. *Communion Expenses*: Anon, £80; JFM, £60.

North Tolsta: TBS: Anon, £80.

Portree: *Bus Fund*: Anon, £10, £10. *Communion Expenses*: Anon, £20 per Rev WAW.

Staffin: Anon, Raasay, £10; £20; N Pearce, £131 per Rev WAW.

Uig: SMK, £150; Anon, for manse maintenance, £500. *Communion Expenses*: Anon, £50.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

Aberdeen: 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.

Bracadale: **Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.

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, 10 Achary Rd, Dingwall, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.

Dornoch: Sabbath 11.30 am. Manse tel: 01862 810615. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev G G Hutton; tel: 01463 712872.

Dundee: Manse. No F P Church services.

Edinburgh: 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. Rev D Campbell, 35B Barnton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227.

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; **Strathly:** 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.

Kinlochbervie: Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.

Kyle of Lochalsh: Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.

Laide (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.

Lochcarron: Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.

Lochinver: Sabbath 12 noon. Manse tel: 01571 844484.

Ness: Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.

North Tolsta: Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Manse tel: 01851 890286. Contact Rev J R Tallach; tel: 01851 702501.

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) Miavaig: Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251. Contact Rev J R Tallach; tel: 01851 702501.

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: 604-516-8648.

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, 5222 Kendal Glen Court, Rosharon, Texas 77583; tel: 409 927 1564.

Australia

Grafton, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Contact Rev G B Macdonald; tel. 02 9627 3408.

Sydney, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel. 02 9627 3408; e-mail:sydneypchurch@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 Levytsky; tel:00 38 048 785 19 24; e-mail: dlevytsky@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.

Free Presbyterian Church Bookroom

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

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

Book Selection

	RRP	Offer
The Love of Christ by Richard Sibbes		
Banner of Truth, 2011, pbk, 360 pp	£5.00	£4.00
Hugh Latimer , a Bitesize Biography by Richard Hannula		
Evangelical Press, 2013, pbk, 128 pp	£5.99	£4.50
A View of Saving Grace by John Colquhoun		
Free Presbyterian Publications, 2010, hbk, 359 pp	£16.00	£14.00
Gospel Basics by Andrew A Bonar		
Banner of Truth, 2011, pbk, 228 pp	£5.75	£4.25
Scripture Pictorial Calendar 2014	£4.95	
Trinitarian Bible Society Diary 2014	£4.50	

(Postage is extra)

Subscription rates, including postage:

F P Magazine £26.00 (£2.00 per copy) • Y P Magazine £15.00 (£1.00 per copy)

Combined £39.00