

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

The Power of the Holy Spirit	257
“We Preach Christ Crucified”	
Sermon by <i>John Kennedy</i>	260
Hector MacPhail of Resolis:	
1. Turned to Serve the Living God	
<i>Robert MacDougall</i>	268
The Sinless High Priest	
<i>John Owen</i>	273
The Holy Spirit, Who Unites to Christ	
3. The Spirit Applies Redemption	
<i>Peter MacBride</i>	277
Book Review:	
<i>Behold My Servant</i> by John Calvin	279
Zimbabwe Mission News	
<i>Rev J B Jardine</i>	282
Falsehood	
<i>John Flavel</i>	283
Protestant View	283
Notes and Comments	286
Church Information	287

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Communions

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

February: Second Sabbath: Dingwall; **Third:** Stornoway; Carterton; **Fourth:** Zenka.

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

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

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

June: First Sabbath: Perth; **Second:** Nkayi, North Uist, Santa Fe; **Third:** Uig; **Fourth:** Gairloch; **Fifth:** Bulawayo, Inverness.

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

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

September: First Sabbath: Chesley, Sydney, Ullapool; **Second:** Halkirk, Munaka, Portree; **Third:** Aberdeen, Tarbert; **Fourth:** Barnoldswick, Ingwenya.

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

November: First Sabbath: Dornoch; **Second:** Glasgow; **Third:** Chiedza, Singapore.

December: Third Sabbath: Bulawayo, Santa Fe.

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The Power of the Holy Spirit

Jesus Christ, the Son of God, who became man, had died, suffering “for sins, the just for the unjust, that He might bring [them] to God” (1 Pet 3:18). He had risen from the dead on the third day, showing that God the Father had accepted His sacrifice on behalf of His people. Now He was to ascend to heaven as His disciples watched. Before doing so, He told them: “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

For Peter or John or any of the other disciples to go out into the streets of Jerusalem and attempt to proclaim the glad tidings of salvation to those passing by would have been totally futile before the coming of the Spirit. They needed divine power to accompany their words, to make them effective. So they waited in the upper room for the promised power. They did not have long to wait; “when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (2:1-4).

Here was a series of remarkable miracles which caused amazement among those who saw what happened and heard what the apostles said in their own various languages. Though some of the crowd mocked, many were impressed with the display of power. In passing, we note that the age of miracles had not then come to an end; the miracles were intended to demonstrate that the new dispensation now beginning in the Church was according to God’s will. But when the canon of Scripture was completed, when the last part of Scripture had been written – there was no more need for miracles, to authenticate the new dispensation. Accordingly, one cannot accept the claims of Pentecostals and Charismatics to be able to work miracles such as speaking in tongues, as the disciples did on the Day of Pentecost.

The point of this article, however, is to consider the power that must

accompany the preaching of the Word if it is to be effective in the salvation of sinners and in the building up of God's people in their most holy faith. If ever in the Scripture history of the Church, the preaching of men sent out by God was effective, it was at Pentecost, and it was effective because it was accompanied by the power of the Holy Spirit. On the basis of various Old Testament scriptures, and what he and the other disciples had witnessed, Peter made known the truth about Jesus Christ and the great work that He accomplished in this world. And no doubt the other apostles who preached on that day spoke in similar terms and made use of similar scriptures.

We may feel that it is altogether unlikely that 3000 souls will be turned from darkness to light and from the power of Satan unto God on one day in one place. But nothing is too hard for the Lord; it was entirely within His power to do such a wonder of grace in such a short time at Pentecost, and it still is. We cannot tell how many souls were brought into the kingdom of God through the preaching of the Apostles over the years until John was taken home to eternal glory; it must indeed have been no small number.

Accordingly we may wonder why, in our generation, we do not see hundreds, or thousands, of souls brought in at one time or even over a period of some years. We might attribute this to the wickedness of the generation and assume that God is leaving our nation, or other parts of the world, in judgement. Yet we should remember that Jerusalem was the city which was guilty of crucifying "the Lord of glory". While His power is still the same, we cannot rule out that He is acting against us in judgement.

Not every one of the Apostles' sermons was delivered to large numbers of people. For example, in Philippi, Paul and Silas went out of the city and spoke to a group of women who gathered beside a river for prayer. One of them was Lydia, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul" (16:14). She may have been the only one who was converted on that occasion, but it needed divine power for her heart to be opened to receive the truths which Paul was speaking. It might seem that greater power was needed to change the heart of the jailer in the same city, but the more important consideration is that neither of them could have profited from what God's messengers proclaimed apart from the powerful effects of the Spirit's work in each of their souls. As a result of that power they trusted in Christ Jesus as the One who came into the world to save sinners. From these small beginnings of Lydia and the jailer and his household in Philippi, the Lord's flock there grew into an organised congregation, with "bishops and deacons" (Phil 1:1).

Another congregation which had its roots in the labours of Paul and Silas was Thessalonica. Paul reminded the people there: "Our gospel came not

unto you in word only, but also in power, and in the Holy Ghost, and in much assurance” (1 Th 1:5). The people needed to hear the words that these apostles used to convey their ideas to others, but that was not enough. The Thessalonians might remember, for a time at least, what the preachers had said but, apart from the power of the Holy Spirit, they would have derived no spiritual profit. But many did obtain spiritual profit; they were given much assurance of the truth of what they heard. And, also through the Spirit, their hearts were opened and they were enabled to believe on the Lord Jesus to the saving of their souls. And Paul was to write about how they “turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come” (1 Th 1:9,10).

In many places, over the centuries, the Holy Spirit has been poured out and many souls have been born again. One example in Scotland was a great work of grace in 1742, in the parish of Cambuslang, near Glasgow. The minister of the parish, William M’Culloch, had been particularly earnest in preaching the doctrines of the gospel, including regeneration, for most of 1741, and a greater degree of attention than usual began to appear in the congregation in the course of that winter and early in 1742.

In February 1742, the people who had been attending prayer meetings, which had been set up recently, showed intense anxiety for their spiritual interests, deep convictions of sin, and an earnestness to hear about Christ. M’Culloch felt obliged to preach almost every day and to seek help from other ministers. Many of the best ministers in Scotland visited Cambuslang during the succeeding months and were convinced of the reality of what they had seen and were filled with thankfulness to God “that they had enjoyed the privilege of beholding so glorious a proof of the convincing and converting power of the Holy Spirit”.¹

What we need today is what the people of Cambuslang needed in the early 1740s – an outpouring of the Spirit to work powerfully in the souls of multitudes of sinners. It seems reasonable to infer that this outpouring of the Spirit came in answer to the petitions which were offered up in their prayer meetings. Well it would be for God’s people today at their meetings for prayer, for example, and on their own in private, to plead with the all-powerful Head of the Church: “Oh that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence” (Is 64:1) – that the Word of God would come to wherever we live, and indeed to all parts of the world, with irresistible power.

¹W M Hetherington, *History of the Church of Scotland*, Edinburgh & London, 1848, vol 2, p 308. The description of God’s work in Cambuslang is based on the account on this page.

“We Preach Christ Crucified”¹

A Sermon by John Kennedy

1 Corinthians 1:23. *We preach Christ crucified.*

“Christ sent me,” says Paul, “to preach the gospel.” He says also: “I am not ashamed of the gospel of Christ” (Rom 1:16). Indeed he glories in it. He is not afraid as he stands as a preacher of the gospel to issue a challenge to all the wise men of the world. How ridiculous in the eyes of the world his attitude seems, and how unwarrantable his assumptions as he cries, “Where is the wise, where is the scribe, where is the disputer of this world?” True he was a poor toil-worn wanderer, regarded as a fanatic by the world, given to uttering absurdities regarding one called Jesus, who was crucified in Judea.

But how sublime is His position! God had confounded the wisdom of the wise. He stood in the counsel of Jehovah. “For after that, in the wisdom of God” – either, according to some, *the counsel of God so appointing*; or, according to others, *in the midst of the manifested glory of God*, “the world by wisdom knew not God”. Though His glory was so clearly revealed, “it pleased God by the foolishness of preaching to save them that believe”. Here the wisdom of God is contrasted with “the foolishness of preaching”, and “the wisdom of the world” with the simplicity and docility of “them that believe”. What a contrast there is between the wonderful manifestation of the divine glory in the stupendous and varied works of creation and providence and the manifestation of His will and glory in the preaching of a few poor men! And how unlikely to the world that a few Jews and Gentiles, fools in their own estimation, and guided solely by the testimony of God regarding Jesus Christ, should be saved while all others perished!

“The Jews”, in their superstition and unbelief, “require[d] a sign” – some tangible evidence of the truth of the gospel” – and the Greeks sought after wisdom” – straining their unaided reason in speculation regarding the things of God. “But we preach Christ crucified,” said Paul. That is our work. And it is not in vain, for some are effectually called of God, and to them Christ is “the power of God and the wisdom of God”. Yet we cannot make it efficacious, and the Christ we preach is “to the Jews a stumbling block, and to the Greeks foolishness”.

In considering this subject, these four points claim our attention: (1.) The position and theme of the preacher of the gospel. (2.) The only way in which

¹Taken from a booklet entitled, *The Old Paths*, published some time after Kennedy’s death. This is the second of two sermons in the booklet; it was preached at Dingwall on 21 April 1867 and at Edinburgh on 28 April, 1867. The sermon printed here, with editing, is said to be “transcribed from his manuscript”. The other sermon appeared in the July *FPM*.

the gospel can be effectual for good. (3.) The benefits secured to all who are called. (4.) The result of the gospel to all not called.

1. The Apostle’s work was preaching “Christ crucified”. To this work he was called by Christ according to the will of God. These two things are abundantly plain from the New Testament: (1.) The Great Head of the Church did not set all believers apart to the work of preaching the gospel. He chose some in the exercise of His own sovereignty for this work, and by His own authoritative appointment set them apart to it. (2.) Those who had been thus called to preach had been previously called effectually. To this, after Christ’s ascension, no exception can be found. This was, and this is, the rule.

But there are two extremes against which we must guard – the extreme of High Churchmen, and the extreme of the Brethren. (1.) *High Churchmen*. There are those who claim a monopoly of all church service, and who pretend to have an exclusive right to office in the Church. It does rouse our indignation to hear men who, in their knowledge of the things of God and in their life and conversation, can show no credentials of a divine appointment. They claim to be the successors of the Apostles, or to have derived their credentials from those who say they have a right to hold office and carry out work in the house of God. They are men who, when they meddle with the Word of God, expose their ignorance, and who seem, from their life and conversation to be of the earth earthy, like the mass of the ungodly around them.

Against them we hold these two positions: [1.] Not all who pretend to hold office in the house of God, according to the most unexceptionable ecclesiastical rules, are regarded by God as His servants. [2.] While the office of a preacher is not open to all, all are required in their own positions to hold forth the Word of Life and to combine in evangelising the world.

(2.) *The Brethren*. There are those who would claim for all Christian men an equal right to preach the gospel. It is enough to say in reply that Christ set apart some for this work and not others, who were just as truly believers, and that He has appointed this arrangement in His Church until the end of the world. This is so plain from God’s Word that only willful blindness can hide it from any mind.

The Apostle’s theme was “Christ crucified”. He preached Him who was crucified. The Person who was crucified was “the Son of the living God”. He was anointed by God to be the Redeemer of His people. He was revealed in the Old Testament Scriptures – in the promises, types and prophecies – in which He was held forth to the faith of the Old Testament Church. Thus Christ preached Himself: “Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself” (Lk 24:27). Thus Peter preached (Acts 2:14-40). Thus Stephen preached (Acts 7:2-53).

And thus Paul preached, as we can see from the Epistle to the Hebrews. The Old Testament has not been absorbed into the New. It still is as authoritative as a rule of faith as ever. It was quoted as conclusive authority by Christ and by the Apostles. The Spirit of God did not supercede it in inspiring the New. He quotes it as of perpetual authority in matters both of faith and practice. The Apostle preached this Person, as manifested in the flesh in the fullness of time. He preached this Person, as crucified, with all the story of His life from His birth to His death, and with all that followed His death on the tree.

This theme is all-comprehensive. In it: (1.) *God's provision is presented to us*. This is Christ Himself, the gift of God's love, as set apart by the Father's appointment, under the anointing of the Holy Ghost, to be and to do all that is necessary in order to God being glorified in the salvation of His people. It was on Him, on Him alone, that God laid help. Apart from Him, there is no name given under heaven whereby a sinner can be saved. I cannot think of Him as Christ without thinking of Him as "all in all" for the salvation of His people. I cannot think of Him as Christ crucified without thinking of all the work which He finished on the cross. I cannot think of that work without thinking of its bearing on all His offices as Redeemer; this is because all He did or does besides, He did and does on the ground of that work which He finished on the cross. I cannot, as I think of the cross, stop there; I rise from His cross and grave to His throne and power at the right hand of God.

Here I find complete security for the everlasting salvation of all His people, for [1.] I see here the conditions of the covenant of grace fulfilled. [2.] I see a way opened up for the Holy Ghost, by which He may come forth to do His work. [3.] Here I find security for the Father giving all things, with Christ, to His people. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" [4.] When He rises from the cross to the throne, I say. "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life".

(2.) *God's plan of salvation is unfolded to us*. Here it appears how God has secured that His name shall be glorified, His law magnified and His justice satisfied. All this is secured in Christ crucified. The work finished on the cross magnified the law. The death accomplished on the cross glorified the justice of God. Here it appears how God can be just and yet the justifier of the ungodly that believe in Jesus. Here appears how salvation flows from the grace of God, and results in His glory. There is a divine stamp on the salvation which is through Christ crucified.

Here One is presented to us as a substitute for sinners. It is Christ. Yet He is crucified. He is made a curse, but it was because He was made sin. He was

made sin because He was substituted for sinners. He can act the part of substitute. He is His people’s kinsman, and yet He is their Lord. He is in the flesh, and yet He is *God* manifested in the flesh. He is under the law, but He is the Son of God. The law is therefore magnified and justice satisfied. And all this is through grace. Such is God’s plan of saving sinners. On the ground of that finished work, Christ may intercede and reign, the Holy Ghost may do His great and gracious work, and the Father may bless with all spiritual blessings.

(3.) *God’s love is commended to us.* “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” This love was love to sinners. Any token of love would be great if bestowed on such as these. But here God commendeth His love. A divine commendation of divine love! Therefore it is infinite. It was commended when Christ the Son of God was crucified, and is commended when Christ as crucified is preached. Seek to realise who were the objects of the love; seek to realise the gift of this love – the Son – and seek to realise His death for sinners.

And how is this love presented? Is it as a universal love? How foolish to think that because it is not universal love, there is some limitation of it. Carnal reason would have it universal, not from any regard to the honour of God’s law, but from a desire for a convenient, easy hope. The sovereignty of God’s love is one of the marks of its divinity. But the objects of it are sinners. It is to this love that sinners are called. It is this love which will embrace every believer in Jesus Christ.

4. *God’s glory is manifested to us.* [1.] The glory of *His majesty*. It is more manifest on Calvary than on Sinai. At Sinai the earth quaked; on Calvary the Lord travailed. He who could still the sea and raise the dead hangs on the cross. No less a vindication of the divine majesty would be accepted. [2.] The glory of *divine righteousness*. A beloved Son was substituted for a beloved people, and even He was crucified for them. [3.] The glory of *divine truth*. Promise and threatening were kept, at the expense of Christ being crucified. [4.] The glory of *divine wisdom*. This appears in bringing truth and mercy to meet, and righteousness and peace to embrace each other. A work of judgement was necessary as a foundation for a work of grace – life through death, glory through shame, and blessing through the curse. [5.] The glory of *divine power*. Even in the weakness of the flesh, Jehovah triumphs in removing all His foes and in the redemption of His people.

[6.] The glory of *divine love*. There are two special matters in this manifestation of the divine glory. [1] All God’s moral perfections are here revealed. [2] Of each there is an infinite display. This display of the divine glory bears on all the work of salvation. The actual salvation of sinners appointed by

God in the light of this manifestation of divine love is the necessary complement of their redemption. The exhibition of God's glory on the cross requires the application of finished redemption, in order to its completion. It would be well to understand this.

Christ crucified is to be preached in His Person, office, death and life in order thus to present the provision, unfold the plan, commend the love, and manifest the glory of God. He is thus to be preached to every man. Not universal love, not universal atonement, but *Christ crucified* is to be preached. God commands that Christ crucified is to be preached to all. This is enough for the preacher – God commands it. Even though God's love is not universal, and even though the hearers are spiritually blind, hostile, enslaved and dead, all are required to believe in Christ.

It must be so, for [1.] Christ is *worthy*. If so, He ought to be received. He is deserving of all trust and confidence. [2.] God is *true*. His testimony regarding Jesus Christ is true. It is also faithful. It is your duty to believe God. You need not be perplexed about your warrant to believe. Let me ask you what warrant you have for not believing? No better warrant than the suggestions of the devil and your own evil heart.

2. The preaching of the gospel can be “the savour of life unto life” to such as are “called”. This calling is the work of God. It is He who separates these from others. The success of the gospel is therefore in the hands of God. “The excellency of the power” is from God alone. It would be well and wise to realise this and willingly to acknowledge it, and to exercise dependence and faith accordingly.

What does this calling imply? The calling is a special work of God by which He makes the gospel effectual to some – more surely than the outward call of the gospel, which is to all.

(1.) *This calling makes salvation a matter of paramount importance* to a soul. It becomes a practical question: “What must I do to be saved?” A work of conviction secures this. So long as we merely speculate about salvation and have no sense of our need of it, Christ crucified will be an object of contempt to us. We do not feel our need of a physician. We are wholehearted and at our ease. But when the Spirit works, He shuts a sinner up to Christ. Then the sinner realises that he is undone without Christ. He cannot now dispense with Christ and have hope.

(2.) *This calling slays the enmity of the heart against Christ* and Him crucified. The Spirit does this by renewing the soul and by creating a new heart within him. While full of enmity, no one will ever receive Christ; the soul will remain set against Him. Until the will is renewed, Christ will be rejected.

(3.) *This calling gives a spiritual knowledge of Christ.* The quickening of the soul by the Spirit of God is essential to this. There can be no right view of Christ without this. The dead in the grave must be raised to life before they can see. And it is the quickened soul that receives the excellent knowledge of Christ. The light of the knowledge of the glory of God in the face of Jesus Christ shines in the heart.

(4.) *This calling brings the soul in faith to Christ.* This is a meeting with Christ in the truth. There is union to Him, and there is therefore an interest in Him. These are they to whom the gospel is made effectual for salvation. It is effectual to those who are “called” and not to any others.

3. To the called, Christ is “the power of God and the wisdom of God”. Now this does not refer to what Christ is abstractly, but to what He is to those that are “called”. It refers to what “the called” esteem Christ to be, and to what they shall find Him to be.

(1.) *“The power of God.”* He is so in Himself as Christ crucified, for everything is in Him which God provided for salvation. But He is so to them effectually:

[1.] Because in Christ they have *an interest in God’s provision* for salvation. It is now theirs. They have this in union with Christ, and on the ground of His death.

[2.] Because in Christ they are *in contact with the power of God.* In Christ they are in communication with the fullness of God. They are living members of His body and are inhabited by the Spirit of Christ.

[3.] Because in Christ *virtue reaches them through the truth.* Their living souls are in contact with the Word of God and the power of the cross is reaching them, mortifying sin, abasing self, crucifying the world, and strengthening what is from God in their souls.

(2.) *“The wisdom of God.”* Christ crucified is effectually “the wisdom of God” to those that are “called”:

[1.] Because through Jesus Christ they obtain acquaintance with God in His character, grace and will.

[2.] Because through Jesus Christ they draw nigh to God to deal with Him for salvation.

[3.] Because they have a guarantee against being deceived by any of their foes, or by all their foes together.

My friends, if you profess to have been “called”, and to have found Jesus Christ to be “the power of God” and “the wisdom of God”, present yourselves before the world, so that through you they may judge of Christ crucified. Beware that you do not strengthen their impression that He is weakness and foolishness.

4. The two-fold result of preaching Christ crucified to those not called.

The Jew and the Greek represent all who are not “called” – the Jew in his pride and prejudice, and the Greek in his pride and prejudice. The former is proud of his self-righteousness and prejudiced by his worldly spirit, and the latter is proud of his learning and prejudiced by his worldly spirit. To both the aspect of the cross was unattractive, the former regarding it as offensive, and the latter as foolish.

(1.) To *the Jews*, who “*require a sign*”, it is “*a stumbling block*”. The Jew, cleaving to the law, proud of his ancestry, clinging to the traditions of the fathers, and desiring a temporal prince of power and renown, was offended. Was it a wonder? Jesus of Nazareth, the Man of Sorrows, whom Jew and Gentile combined to despise and crucify, was the Messiah presented to him. Unconscious of his need of salvation, and cleaving to the world as his portion, was it a wonder though he despised the Crucified One? In the interests of his pride and worldliness, and to excuse his unbelief, the Jew asks for a sign, some proof, to his senses, that Jesus’ claims are well-founded. Keeping his head high and straining his eyes for something to strike his superstitiousness, he overlooks Christ crucified, stumbles on that stone, and is snared and broken. He falls to his ruin on this stumbling block.

(2.) To *the Greeks*, who “*seek after wisdom*”, it is “*foolishness*”. The Greek seeks after wisdom, something to amuse a vain mind, something to gratify his love of speculation, something that will harmonise with his preconceptions of the wise and the good, something he will account the greatest good. But looking in the light of history on the Crucified One, how foolish to him it seemed that one crucified as an alleged malefactor should be the great prophet to unfold the wisdom of the Highest. He thinks there can be nothing in the gospel that is wonderful or true or good, because he cannot see it. The amount of wisdom he has only serves to lock up his mind in the darkness of utter ignorance, and in so far as his heart is concerned, there is nothing to gratify it in the object presented in the gospel.

Pride, ignorance and idolatry combine against the claims of Christ in every unrenewed soul, and to all these, Christ crucified is but a stumbling block and foolishness. And in this respect, it is still as it was. Why do you not accept Christ? It is just because you are given to thinking that you can do without Him, because you are ignorant of Him, and because you prefer the things of this world. And, poor souls, how will you do without Him? How awful to think of even this being “the savour of death unto death” to you!

Application. 1. Here is a *lesson for preachers*. The Apostle preached Christ crucified. This was his theme. It should be the theme of every preacher. If he who professes to preach ignores the doctrine of the cross, he has no mes-

sage from God to sinners. His gospel, whatever it is, cannot be “the gospel of peace”, and cannot be the means of bringing men to walk in the ways of the Lord. It is only in connection with the preaching of Christ crucified that the Spirit comes to quicken the soul dead in sin, to beget in it the life that is life indeed.

2. Here is *good news for sinners*. [1.] Redemption for sinners. This was the purpose of Christ’s death, and it meets the case of sinners perfectly. I cannot say to you it was intended for you all, but I can say that it is suitable to you all.

[2.] A Covenant Head who has sealed the Covenant with His blood. All that was required of Him as Head is now finished. He has now all that the promise of the Father involved. He has this for all who receive Him. And all this is received by all who receive Him by faith. Surely there is enough here to meet all your needs! All that is required for your preservation, guidance, health, peace, joy and eternal life is His for *sinners*, because He was crucified, and it is in Him brought nigh to you, when He is preached to you.

[3.] A Saviour altogether worthy of your confidence, in whom that redemption and fullness are to be found. He is one who kept His promise at the cost of His precious blood. He is one who so loved sinners as to give His precious life as a ransom for them. What higher commendation of His love could He ever give? This is a love which waits to embrace. Your question should not be, Has He loved me? but, Shall His love embrace me if I come? The answer is, Yes, with infinite delight. O sinner, why do you avoid Him?

[4.] God waiting to be gracious. It will be to the praise of His glory to bless you. The very love that gave Christ to death is willing and is free to bestow all needed grace on you. Do not be afraid to come to God through the rent flesh and the heart blood of His Christ, His lamb. And by all His faithfulness in His promise to His Son, He is engaged to bless you, even you, if you come.

[5.] The Spirit coming to be gracious. I cannot say that He will come to all to whom the gospel comes, but I can say that He will come to whoever He wills. I cannot say that you may cast yourself on His love apart from Christ, but I can say that Christ has the Spirit in order to convince the world of sin, of righteousness and of judgement, and that you may cast yourself on the Anointed One for the anointing. What glad tidings of great joy these are to sinners!

Man may break his word, and continue to be man still; but God could not be God if He were not faithful and true, because faithfulness is essential to His very nature and being.

It is easy with God to wrest a weapon out of the devil’s hand and turn it against him and his kingdom.

Ebenezer Erskine

Hector MacPhail of Resolis¹

1. Turned to Serve the Living God

Robert MacDougall

The story of the “Highland Kitchenmaid” – with the prayers, “Show me myself”, and, “Show me Thyself” – has had a very wide circulation, but the respected instrument of the Badenoch girl’s conversion is to most readers little more than a shadowy name. The writer of this sketch often heard, in infancy, anecdotes about MacPhail from someone whose father knew the devoted pastor and evangelist.

MacPhail was born in Inverness in 1716. He studied at the University of Aberdeen. At the time of the Battle of Culloden he was a student in divinity, and he was licensed by the Presbytery of Inverness to preach the gospel on 20 December 1746. For some months he preached as a probationer in vacant parishes around Inverness. Resolis parish is in the Black Isle, Ross-shire, which is separated from Inverness-shire by a ferry crossing of more than half-a-mile. It lies, in a straight line, 15 miles north-east of Inverness. This parish became vacant in July 1747 through the death of Thomas Inglis, who had laboured there with much diligence and success for 32 years. MacPhail had preached repeatedly in the vacant parish with such acceptance that he was called by the unanimous voice of the people to be their pastor, and he was ordained over them on 22 September 1748.

But for seven long years, his ministry proved unedifying. “The hungry sheep looked up and were not fed.” The elders and others in the congregation soon found out that they had merely an amiable formalist for a minister of the gospel, and they “spoke often one to another” and to God at prayer-meetings for the conversion of their blind leader. These private conferences for prayer were by no means satisfactory to the self-righteous pastor.

In 1755 he married Elizabeth Balfour, the pious daughter of the worthy minister of the nearby parish of Nigg. She was not long in the manse of Resolis before she perceived, to her sorrow, that she was unequally yoked with one who had only a name to live. Within a few miles of her there lived the famous John Porteous, of Kilmuir. He was the grandson of one of Cromwell’s Ironsides who had settled in Inverness. This famous minister had been labouring with great success at Kilmuir for 21 years, and his ministry had been much blessed to Elizabeth MacPhail before her marriage.

One Sabbath morning she told her husband that her soul was starving and

¹Reprinted with editing from *The Free Presbyterian Magazine* for January 1916. This article is the first part of a series.

that she must go to hear Porteous. Her intense anxiety overcame all MacPhail's opposition, and he accompanied her for more than a mile on the way. She arrived at the manse of Kilmuir, some time before service, and her friend Porteous asked, in surprise, what her errand could be. At once she replied that she was hungering for that bread of life, which her poor husband could not supply. Porteous sympathised greatly with her in her sorrowful situation and, after some time spent in prayer in his study, rejoined her and said, "If I am not much mistaken, you will not long have the same reason for leaving your own church, for I expect that the Lord will soon give you, by the hand of your husband, the very finest of the wheat".

So it turned out. That very morning, in returning home, after parting with his wife, MacPhail was pricked at the heart. His eyes were opened and, as he taught the maid in his well-known prayer, he began to see himself. "My people", he sobbed out in secret, "have been long sick of the husks I have been offering them from the pulpit, and now my dearly loved wife has to go to another parish for spiritual nourishment." Overwhelmed in spirit, he retired to a neighbouring wood to pray. The hour for preaching arrived, but the minister could not be found. One of the elders at length, attracted probably by the groanings of the prisoner, came on his hiding-place, but he firmly refused to go to the pulpit. Many days and nights of sore anguish of soul passed over him. MacPhail was led by the Spirit into the same fiery furnace of conviction that Luther passed through in his monastery, and Bunyan at Elstow.

At length, despairing of relief, and refusing to be comforted, he resolved to resign his office. Near him, on the opposite side of the Cromarty Firth, lived the famous, godly theologian, James Fraser of Alness². MacPhail asked him to cross over to Resolis and intimate his resignation from the ministry publicly before the assembled congregation. Fraser, who knew so well the soul-cutting convictions and sore anguish of his neighbour, complied readily with the request to preach on the day assigned. He decided to make no intimation of the resignation, as he hoped soon to see his distressed brother compassed with songs of deliverance. He came as a Barnabas in the fullness of the blessing of the gospel of Christ.

The large audience present was deeply moved, but none so much as the long-despairing minister. His bonds were loosed. Starting up to his feet, his eyes streaming with tears, and his hands stretched out towards his honoured brother in the pulpit, he exclaimed, "My father, my father, the chariot of Israel and the horsemen thereof". This exclamation was instantly followed by the sobbing of the people. Fraser paused for some minutes until the emotion

²He was the author of an admirable and often-reprinted treatise on *Sanctification*.

had somewhat subsided. Then, addressing his weeping brother, he asked, "Do you still persist in your resolution to resign?" "No, no," he replied; "I adopted that resolution hastily." "But", he prayed, "help me, my Father in heaven." He added, "I resolve in His name and strength to devote myself to His service, in soul and body, mind and spirit". For a period of three years afterwards, scarcely a Sabbath passed in Resolis without one or more being brought under saving impressions of divine truth.

Fraser remained all night at the manse. Next day, full of hope and gladness, MacPhail accompanied him to the Alness ferry. On his way back, he called at the house of one of his elders, who had long wrestled in private for a blessing on his distressed minister. The elder now asked, "What news today?" "Good news", said the minister; "Hector MacPhail is not to preach to you any more." The elder sadly replied, "Ah, other and better news I looked for". "No," said the minister, "Hector MacPhail is not to preach any more, but the Spirit of God is to preach to you through him." "O that is good news indeed," cried the elder in an ecstasy of joy.

MacPhail, having passed through the fiery ordeal mentioned, became one of the foremost evangelists of the north of Scotland. His heart on fire with the love of Christ, eternity ever in view, and "conscious of his solemn charge", he decided henceforth to spend and be spent in his Master's service. In the anguish of his soul, he had vowed that, if God would give him deliverance, he would never meet or pass a human being without talking to him or her about "the one thing needful". And by the grace of God he was enabled in a marvellous manner to pay the vow which his lips uttered, and his mouth spoke, when he was in trouble.

Donald Sage was a successor of MacPhail as minister of Resolis. He wrote, "Hector MacPhail was a man of primitive simplicity, fervent piety, and most eminently successful in his ministerial labours. He resolved never to meet any of his parishioners – or indeed any individual whatever, whether high or low, young or old – without opening up to them, and pressing on their consideration, the ministry of reconciliation with which he was entrusted. He had the happy talent of doing so in an impressive manner. Many people still living in the parish, but now very old men, recollect well the very words of those solemn and affectionate exhortations which this eminent man of God addressed to them when children." It was when MacPhail was on his way to the General Assembly of the Scottish Church, a journey of nearly 200 miles – and while passing the night at the Inn of Baldow, near Kingussie – that he fell in with the Highland Kitchenmaid.

On a similar occasion, when riding to Edinburgh, on the highway between Inverness and Perth, the carriage conveying the judge who was to hold the

Circuit Court at Inverness came in sight. He signalled to the coachman to stop. Saluting the judge, he said in respectful and impressive tones: "My lord, you are on your way to preside at criminal trials that may issue in sentences of death. May I beg of your lordship to remember that there is a higher Judge before whom you and I must one day stand to await acquittal or condemnation?" So far from being annoyed at the interruption, the judge was very pleased and impressed with the kindly manner and appropriate remarks of the stranger. Knowing that he was on his way to the Assembly, he cordially asked him to put up at his house during his 10 days' sojourn in Edinburgh, an invitation which was cheerfully accepted. The judge became warmly attached to him. In later years, when he met someone from the east of Ross-shire, he was in the habit of asking, "And how is my worthy friend, Mr MacPhail?"

A well-known grey pony carried the evangelist on his rounds over the badly constructed roads of those days. Often, in pastoral visitations of his parish, he would order the pony to be saddled, he would drop the reins over its neck and he would allow the animal to proceed at its will. At the door where the pony stopped, the minister would dismount, enter the house, read and expound the Scriptures, and pray with the family and neighbours. Remounting, he would proceed in the same manner, as the pony carried him, to another cottage, farm or hamlet, and engage in similar exhortations and prayer. Of course the minister, like Abraham's servant, was devoutly praying, "Send me good speed this day". And the pony was the unconscious instrument of bearing the gospel message to homes that needed it most. The reader may perhaps recall other instances in which holy men in indecision (sometimes in danger) have given loose rein to the horses on which they rode, as they commended their cause to God in prayer; and "being in the way, the Lord led", prospered and blessed them.

On a certain occasion, when some parishioners met at the manse, he rose somewhat abruptly and went to the stable for his pony. The animal went on for about a mile with loose rein, and stopped at a deep pool surrounded by a wood. There, at the edge, the minister noticed a woman in a state of intense agitation; she seemed to be preparing to fling herself into the depth below her feet. When he asked what she was doing there, she wildly replied, "O I am to drown myself, because for me there is no hope here or hereafter". "Stop," said MacPhail; "whence are you come?" "From Alness." "And are there no pools in Alness?" "O I could not bear the idea of bringing on the parish of so holy a minister as Mr Fraser the disgrace of my suicide." "And, wretched woman that you are, do you propose to bring that black stigma on my parish?"

Then, addressing her in tones of pitying sympathy, he asked her to follow him to his house. In her forlorn condition, she consented. No one was better fitted to administer balm to a wounded conscience than MacPhail, and his words spoken in season were soon remarkably blessed to a soul tempted almost to distraction. Next morning she returned to her home, rejoicing in the bright dawn of deliverance. She was the bearer of a letter to her minister, in which MacPhail congratulated him on the high favour shown to Alness parish: The devil was not permitted to cause desperate sinners to destroy themselves there. Would-be suicides had to cross over to Resolis to carry out their fearful purposes. At once Fraser wrote back: "How much greater the honour and blessing conferred by the Head of the Church on Resolis! Those who left Alness purposing self-destruction have returned from your parish in the joy and peace of salvation." The woman thus remarkably rescued from ruin proved in after life a worthy and exemplary Christian.

One of MacPhail's best and most-loved ministerial friends was James Calder, of Croy, a church and parish 16 miles south of Resolis. There is undoubted testimony that Calder "was of gentle manners, great humility, extensive charity, fervent piety, combined with unwearied diligence and zeal in his office". Visiting Calder on one occasion, "MacPhail found him greatly distressed that a respectable farmer in the neighbourhood, whose wife had become violently insane, had determined to consult the Romish priest at Strathglass (many miles distant) in the expectation that he could remove her disease. (A stupid delusion still lingers in some parts of the Highlands that priests can cure epilepsy!) Both ministers visited the farmer, and attempted to dissuade him from his purpose.

"Failing in this, they went in to the farmhouse to offer such consolations as were in their power, and it led to a request that MacPhail should offer up prayer on behalf of the sufferer, which was done with even more than his usual fervour and earnestness; in which he used the following language: 'O Thou who art three times holy, I implore Thee not to allow me to rise from my knees, should they rot to the earth, until thou makest it visibly known here that there is a God in Israel' (see 2 Kings 1:3). The prayer was speedily answered; before the pious and good man rose from his knees, the patient was loosened from her bonds, and so calmed and restored that she sat up and conversed with him and the others in a sound mind, giving glory to God."

To no Scottish minister could the words, "The zeal of Thine house hath eaten me up", be more appropriately applied. The population of Resolis was then about 2000, and for their conversion "he travailed in birth". As one expecting to give an account of his ministry, he watched for souls. His manse for some time after his conversion was in full view of that of Alness, and in

the long winter nights he used to sit up studying and praying until he saw a light kindled in the study of his laborious friend. Tradition has it that the hearts of both ministers were so “knit together in love” and zeal and sense of responsibility that they agreed thus to divide the night. And so one of them could always be found wrestling for a blessing on both parishes.

MacPhail used to pray in public that not a single soul within the bounds of the parish would become the prey of the devil. To his elders, worthy and prayerful men though they were, such a petition seemed unreasonably large, and on one occasion they ventured to remonstrate. His calm, meek reply was, “Nothing short of the fulfilment of the comprehensive petition you complain of will satisfy me”. Perhaps, as a worthy friend remarked, “it may have been granted according to his faith”. Anyhow, towards the close of his wonderfully blessed ministry, the parish seemed, to competent judges, “like a well-watered garden”, fenced, cultivated and planted. Some hamlets were as Bethels, and there was not a house in the parish but was believed to contain one or more trophies of Divine grace adorning the gospel in life, conduct and conversation. What a sad change has come over this “garden enclosed” since then!

The Sinless High Priest¹

John Owen

Hebrews 7:26-28. *For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son; who is consecrated for evermore.*

For such an High Priest became us. Respect may be had here to the wisdom of God, also to our state and condition. Such an High Priest was suitable for God to give, and it was needful that we should have such an High Priest. We stand in need of just such an High Priest who could:

(1) Make atonement for our sins; (2) Purge our consciences from dead works, or sanctify us throughout by blood; (3) Procure assistance with God for us; (4) Administer supplies of the Spirit of grace unto us, to enable us to live unto God in all duties of faith, worship and obedience; (5) Give us assistance and consolation in our trials, temptations and sufferings, with pity

¹Here are the exposition of, and observations on, Hebrews 7:26-28, taken with editing from “An Abridgement”, by M J Tryon, of Owen’s *Exposition of the Epistle to the Hebrews*.

and compassion; (6) Preserve us by power from all ruining sins and dangers; (7) Be in a continual readiness to receive us in all our prayers to Him; (8) Bestow upon us the reward of eternal life.

Unless we have a High Priest that can do all these things for us, we cannot be saved “to the uttermost”. Such an High Priest we stood in need of, and such a one it became the wisdom and grace of God to give unto us.

Who is holy, harmless, undefiled, separate from sinners. “Holy”; by this word is intended the holy purity of the nature of Christ. Hence, as He was conceived in the womb and came forth from the womb, He was that “Holy Thing” of God. Unholy sinners do stand in need of a holy Priest and a holy sacrifice. What we have not in ourselves we must have in Him, or we shall not be accepted with the holy God, who is of purer eyes than to behold iniquity. “Harmless;” without evil, free from all guile, fraud, or sin; as Peter saith, “Who did no sin, neither was guile found in His mouth.” “Holy” is with respect unto His nature; “harmless” respects His life. “Undefiled.” “Harmless” signifies, He did no evil; “undefiled” that He contracted no evil from any source whatever; there was no blemish to be found in Him.

“Separate from sinners,” namely, in sin, in its nature, causes and effects. Whatever of that sort He underwent was upon our account, and not upon His own. He was in every way, in the perfect holiness of His life and nature, distinguished from all sinners, not only from the greatest, but from those who were the most holy.

And made higher than the heavens. He was, for a season, “made lower than the angels”, to discharge the principal part of His priestly office, namely, the offering Himself for a sacrifice unto God. But He could not discharge the whole of His priesthood till He was made higher than the heavens; for He was to live for ever to make intercession. He is no longer on the earth, but exalted to a throne of majesty above the heavens. So it is said, He “passed into the heavens” when He went into the presence of God; also “the heaven must receive [Him] until the times of restitution of all things”. He is in a state of glory at the right hand of the Majesty on high; He is therefore higher than the holy inhabitants of those heavenly places.

Observations: (1.) If “such an High Priest became us”, then all persons, Christ alone excepted, are absolutely excluded from all interest in the priesthood. (2.) If we consider aright what we stand in need of, and what God has provided for us in order that we may be brought unto Him in His glory, we shall find it our wisdom to forego all other expectations and to betake ourselves to Christ alone.

He needeth not daily. It is not necessary for Him to do as these priests did. It was necessary for them to sacrifice daily, for God had appointed it.

And, by the constant daily sacrificing, He taught the Church the utter incapacity of that priesthood to effect the work committed unto them by one sacrifice; so they were to multiply their sacrifices. The nature of those sacrifices made their repetition necessary; they never took away sin; they only represented what could do so. And the state of the priests themselves – they were sinners – rendered it necessary to repeat the sacrifices day after day.

From all such considerations our High Priest was absolutely exempted, (1) on the ground of His Person: “holy, harmless, undefiled, and separate from sinners”; (2) on the ground of His one offering, which, being perfectly able to take away the sins of the people, did not need to be repeated. And on these grounds God appointed that He should offer Himself only “once for all”.

As those high priests. There is a threefold difference intimated between our High Priest and the Aaronic priests: (1.) In the frequency of their offerings – they were to offer “daily”, whereas He offered “once”. (2.) They offered sacrifices appointed by the law, which were of brute creatures only, whence their insufficiency and frequent repetitions (Heb 10:1-3), whereas He offered up Himself. (3.) They offered for their own sins, but He had none of His own to offer for.

To offer up sacrifice, first for his own sins, and then for the people’s. This includes all sacrifices, and in particular the great anniversary sacrifice on the Day of atonement, when the high priest offered up “first” a sin offering for himself and his house, and “then” for the people, both on the same day. He did this for “his own sins”, for he was really a sinner, as the rest of the people; also when atonement had been first made for his own sins, he was the more suitable to represent Him that had no sin. Therefore he was not to offer for himself in the offering he made for the people – that is, for the sins of the whole congregation of Israel.

For this He did once when He offered up Himself. Christ did offer Himself once for the sins of the people. For Himself He did not make an offering. He did this “once only”; this is directly opposed to the frequency of the legal sacrifices, which were repeated “daily”.

Observations: 1. No sinful man was meet to offer the great expiatory sacrifice for the Church; much less is any sinful man fit to offer Christ. For a poor, sinful worm of the earth to interpose himself between God and Christ, and offer the one in sacrifice to the other, what an issue it is of pride and folly!

2. No sacrifice could bring us unto God, and save the Church to the uttermost, but that wherein the Son of God Himself was both Priest and offering. Such a High Priest became us, who offered Himself. We may consider this as one of the greatest effects of divine wisdom and grace.

For the law maketh men high priests. He grants unto the Hebrews that

the high priests were called and appointed by God unto their office, but he contends that it was designed by God that there should come a time when they would be removed, and a Priest of another order introduced in their place. He proves this by very cogent arguments, as:

(1.) Before the erection of the Levitical priesthood, there was another priest of the most high God, who was far more excellent than those priests, yes, than Abraham himself. (2.) After giving the law and setting up the Levitical priesthood, God promises to raise up another Priest in another kind, after another order, after the manner of Melchisedec, who was called into that office long before the giving of the law. (3.) This promised Priest could not be of the same stock, nature, or order as the Levitical priests, but one that was not only distinct from them, but really inconsistent with them. (4.) Under the Levitical priesthood there was no perfection; there were so many defects and weaknesses as rendered them wholly unable to attain so great an end.

On the other hand, he proves that by this one single High Priest now introduced, and His one sacrifice offered once for all, the blessed end of perfection was completely accomplished. God appointed those priests in and by the law, but this High Priest was consecrated by “the word of the oath”.

Which have infirmity. They were men, mere men – nothing more. In opposition to this, the “word of the oath” made the Son a High Priest, that Son who is Lord over the whole house. The priests had “infirmity” – they were subject to infirmities, moral and natural. They had sins to make atonement for, and the issue of their natural weakness was death itself.

But the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. That which the Apostle intends by His being consecrated for evermore is His absolute freedom from the infirmities that the Levitical priests were the subjects of. He had no sins to offer for, and He abideth for ever. Being exalted to heaven, He is freed from those infirmities which were necessary to Him, so that He might be a sacrifice.

Observations: (1.) There never was, and never can be, any more than two sorts of priests in the Church: the one made by the law, the other by the oath of God. (2.) As the bringing in of the priesthood of Christ after the law, and the priesthood constituted thereby, did abrogate and disannul it, so the bringing in of another priesthood, after His, will abrogate and disannul that also. (3.) Plurality of priests under the gospel overthrows the whole argument of the Apostle in this place; and if we yet have priests that have infirmities, they are made by the law and not by the gospel. (4.) The great foundation of our faith, and the hinge on which all our consolation depends, is this, that our High Priest is the Son of God. (5.) The everlasting continuing of the Lord Christ in His office is secured by the oath of God.

The Holy Spirit, Who Unites to Christ¹

3. The Spirit Applies Redemption

Peter MacBride

(3.) He is *the One who applies the redemption* purposed by the Father and purchased by the Son. This is His distinct work; He applies the work of Christ. This is His office in the great work of redemption. That the Spirit does so is evident:

(1) Because He clearly *undertook this in His love*. We read of the Spirit's love, and this is its fruit, that He undertook this. Christ clearly intimated that the Spirit did so: "I tell you the truth; it is expedient for you that I go away: for if go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (Jn 16:7). These words evidently show this engagement. Now seeing the Spirit has engaged to do this, He applies this redemption.

(2) Because He *actually applies redemption*, as we read in John 16. Here we have the work of the Spirit clearly set before us, and we are called to observe that, seeing this is His work, He does apply this redemption.

[1] He *converts sinners*: this is clearly stated. He brings them to reconciliation with God, through Christ.

[2] He *edifies believers*, or carries on the work in them. He takes of the things of Christ and shows them unto them. Now this is the way of applying redemption. He does so indeed by power, but His renewing power is exerted by bringing the truth to bear on the mind, and bringing the person actually to feel the efficacy of Christ crucified.

[3] He *carries on the work unto perfection*: "All things that the Father hath," says Christ, "are Mine". So He applies the whole of this redemption.

(3) Because there is *no enjoyment of this salvation, without the Holy Spirit*.

[1] There is *no conversion* without Him: "Jesus answered, and said unto [Nicodemus], Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jn 3:3-5). So there is no entrance into the kingdom of God, either

¹The first part of a further chapter on the same subject as before, in "The New Creature", to be found in MacBride's *Remains*. "The New Creature" is a series of sermons on: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor 5:17). A previous series, from the same book and entitled "Origin of a Believer's Union to Christ", ran from January to April this year.

here or hereafter, without Christ and without the Spirit of God. So it is clear that He alone applies this redemption.

[2] There is *no interest in Christ without Him*: “If any man have not the Spirit of Christ, he is none of His” (Rom 8:9). So whatever a man is, if he does not have the Spirit of Christ, he is not one of those who belong to Christ; whether rich or poor, learned or unlearned, whatever he is, it is all one: without the Spirit there is no interest in Christ; and so, without the Spirit, there is no application of redemption, or any enjoyment of it.

[3] There is *no deliverance from the law without the Spirit*, as may be seen from: “If ye be led of the Spirit, ye are not under the law” (Gal 5:18). So they who are not so led *are* under the law. One great part of redemption is deliverance from being under the law; but no one enjoys this through Christ who is not led by the Spirit; so this deliverance is not enjoyed without the Spirit. I may not wait here to show how this is; I just note that it is not the Spirit, or any work of His, that merits this for anyone. No, this deliverance is purchased only by Christ. But no one benefits from it without the Spirit, because they are not united to Christ; so only those who are led by the Spirit are freed from the law, and they enjoy this through the righteousness of Christ.

[4] Without the Spirit, there is *no place in the family of God*. It is said, “As many as are led by the Spirit of God, they are the sons of God” (Rom 8:14); so none are children, who are not led by the Spirit of the Son. This shows that the Spirit applies redemption.

[5] Without the Spirit there is *no deliverance from sin*, no sanctification, and so there is no right worship of God, or production of the fruits of righteousness, which are to His glory and praise. It is obvious that, without the Spirit, there is no deliverance from sin, for it is only by Him that the deeds of the body are mortified. “If ye, through the Spirit,” it is said, “do mortify the deeds of the body, ye shall live” (Rom 8:13). So it is only through the Spirit that sin is mortified, and it is also through Him that anyone is changed into the image of the Lord, “Beholding as in a glass the glory of the Lord, [we] are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor 3:18).

It is only through Him that anyone can truly worship God. “God is a Spirit; and they that worship Him must worship Him in spirit and in truth”; and so all His people do worship Him. “We are the circumcision,” says Paul, “which worship God in the Spirit” (Phil 3:3). And without Him there is no fruit of righteousness; all things are either fruits of the flesh or of the Spirit: “Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings,

and such like” (Gal 5:19-21). The fruit of the flesh is only sin: “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be” (Rom 8:7). It is only the fruit of the Spirit that is truly holy, or holiness itself, as we may read, “The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (Gal 5:22,23). Now, seeing this is the case, and there is no sanctification, and so no holiness, except through the Spirit, it is clear that He applies the redemption purchased by Christ.

[6] *Apart from Him there is no enjoyment of spiritual comfort*; He is called the Comforter, and so He is the only Comforter of the Church. We read of “joy in the Holy Ghost”, and such is the joy which Christ has procured for His people. Therefore only He applies this redemption.

[7] *Without Him there is no enjoyment of a blessed resurrection, or final glory* (so He is called the Spirit of glory), and so it is by Him that one is led to, and put in possession of, the resurrection and final glory. It is thus that one is raised from the dead to the enjoyment of it: “If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you” (Rom 8:11). These things may surely show clearly that the Holy Spirit alone applies this glorious redemption.

(4) Their need of the work of the Spirit is clear from *the experience and confession of the people of God*.

[1] From their *experience*. They are all made to feel their need of Him and His work. Others may feel otherwise, but all the people of God feel their need of the Spirit, and hence they constantly pray for this. They are poor and needy and so seek for this water; they seek this good thing and are not refused.

[2] From their *confession*. If there is any good in them, it is from the love of the Father and the righteousness of the Son, and also by the grace of the Spirit. “By the grace of God”, says Paul, “I am what I am.”

Book Review

Behold My Servant, *Sermons on Isaiah 52:13-53:12*, by John Calvin, translated from French by Robert White, published by the Banner of Truth Trust, hardback, 135 pages, £15.00, obtainable from the F P Bookroom.

Those who seek to have an interest in redeeming grace have a special place in their hearts for the portions of Scripture that set forth the Divine Redeemer’s Person and work. Chief among these portions are the last few verses in Isaiah 52 and the whole of Isaiah 53. We are therefore thankful to see the Banner

of Truth publishing a new translation – by Robert White, a retired senior lecturer in French studies – of seven sermons on this portion of Scripture by that eminent servant of Christ, John Calvin. Commencing with “A Servant of the Lord” (Is 52:13-53:1), continuing with five more sermons from chapter 53 before concluding with “Our Advocate and Intercessor” (Is 53:12), these sermons seek to expound the whole of these scriptures. They include Calvin’s extempore prayer at the end of each sermon and the prayer for illumination and the intercessory prayer which he used in his weekday services. Those who treasure Calvin’s life and ministry, will value these sermons, coming as they do from one known and valued as a great defender of the faith, an excellent expositor of Scripture and a compassionate encourager of God’s people.

We find, in these sermons, truths stated which are manifestly scriptural and are often associated with Calvin’s great desire to defend the faith. Thus, in terms of our sinful nature, Calvin tells us: “We are wholly defiled – spiritual lepers, made rotten by our iniquities” (p 45). With regard to regeneration, Calvin notes, “Understanding, however, is not given to everyone: hence what is said here must be confined to God’s elect, to those who are renewed by the Holy Spirit” (p 12). With respect to atonement, Calvin maintains that we cannot give an account to God that would merit His acceptance but rather should say, “We cannot atone by ourselves. We must acknowledge that Jesus Christ alone is sufficient to make satisfaction” (p 99). As a faithful Reformer, Calvin insists that Roman Catholic practices such as sung masses, mumbled prayers and reliance upon the Virgin Mary or any of the saints as mediators is worse than useless (pp 65, 120). It is also affecting to see Calvin as a winsome gospel preacher, exhorting us to come to Jesus Christ. Calvin states, “God, then, gently invites us to come, and Jesus Christ sets before us the fruit of His death and passion” (p 53).

As these sermons expound the last few verses of Isaiah 52 and the whole of Isaiah 53, they have the added advantage of being an exposition of Scripture which is distinctively Christ-centred. Thus, as to the deity and incarnation of the eternal Son of God, Calvin states, “Although He is everlasting God, our Lord Jesus Christ chose a lowlier rank, for He was clothed with our flesh and became one like us”. And, “Although there was no change in respect of His divine nature, He had to humble Himself, since we regard Him as Mediator between God and ourselves” (p 3).

In terms of the Saviour’s inward beauty, Calvin notes, “Psalm 45 indeed declares that He will be fairest in beauty, above all humankind” (Ps 45:2). And, “Accordingly, our Lord Jesus Christ surpassed all men in beauty, for God gave Him unmistakable signs showing that He was the true and living

image of God His Father” (p 30). Such perfection of beauty in Christ indicated that He was the only One truly qualified to suffer for the sins of His people. So, Calvin states, God “loved Him, yet He was willing to afflict Him for our transgressions”. And, “Our Lord was therefore burdened with all our offences and iniquities – not that He Himself was guilty, but God chose to impute everything to Him, to hold Him accountable and to require Him to pay the price” (p 39). These sufferings not only were borne by Christ in His body but He poured out His soul in death (p 110). His work of atonement completed, Christ has been raised from the dead and is “exalted to a position of power and dominion” (p 82).

We may also briefly note Calvin’s expertise as an encourager of God’s people. Sermon 2 on Christ as “A Rock of Offence” is an excellent exhortation which encourages God’s people to “persevere” the more we see the world rejecting Christ (pp 34-5). In Sermon 6, “The Travail Of His Soul”, Calvin exhorts those, feeling what it is to be burdened, to “come to Jesus Christ and find relief” (p 104). In Sermon 7, “Our Advocate and Intercessor”, Calvin implores those who feel oppressed to consider Christ’s intercessory service. He states, “While we have many enemies, we should not dread them, for to whom must we account for our lives? Who is our judge? It is Jesus Christ, and He is our Advocate who intercedes for us, and who is there to make peace between God and us. He is the one who will help us find grace” (p 119).

There are one or two areas where any subsequent reprint could be improved. While Dr White seems eminently qualified for translation work, we would refrain from using “you” instead of “thou” or “thee”, when referring to the Most High. We also, in such places as the last paragraph of page 120, would have preferred a more sober use of words in translating Calvin. Again, we would have been more comfortable if a suitably qualified minister had been approached to provide the theological aspects of the preface and footnotes. We also note that while the portion of Scripture being expounded is taken from Calvin’s own translation, Isaiah 42:1 and 49:6 at the beginning of this volume, appear to be from the ESV rather than the AV. Finally, we noted one spelling mistake: on the sixteenth line of page 115, “hold” should be “how”.

All in all, this is an eminently scriptural exposition of this portion of Isaiah which exalts the Person and work of Christ. Here we see Calvin excel as a defender of the faith, an expositor of scripture and an encourager of the Lord’s people. May the Lord’s people read it, profit from it and find their rest and satisfaction in a greater way in our Lord and Saviour Jesus Christ!

(Rev) A McSeveney

Zimbabwe Mission News

Rev J B Jardine

Congregational News: Nyaki. The Nkayi communion season took place at the end of June. People were able to gather from the neighbouring congregations of Mbuma and Zenka. Several non-Free Presbyterian teachers attended from the local school and community, and two men who travelled a distance from Manomano. Free Bibles were distributed to those at the communion who required them, and to the teaching staff at the school.

The elders, now becoming very elderly, desire a Home Missionary or Catechist to be settled among them to assist them in their labours. At the moment, the elders must travel some distance to supply the outlying preaching stations. There is reason to be thankful to the Most High for the grace and strength given to them so far to fulfil their duties; however, without assistance from elsewhere in the Presbytery, the future of the Lord's cause in this area looks uncertain.

Zenka. The Zenka congregation, with its five preaching stations, is supplied by the local elders and Mr W Nkomo, home missionary. The major challenge in these areas is the poor condition of the roads, which means that transport costs can be excessive at times. The two communions held here during the year were well attended by the local and neighbouring congregations.

Mbuma. The communion seasons at Mbuma continue to be well attended and, at recent communions, the capacity of the church has been increased by erecting a tent extension. The elders and others are kept busy supplying the outlying preaching stations Sabbath by Sabbath.

Although several young men attend the services at Mbuma, the community at large is affected by the misuse of drugs of all sorts. We pray that the Lord would remember them in mercy and bring them under the gospel. Bible distribution continues wherever it is needed.

Bulawayo. Several young men have begun attending the Bulawayo congregation and appear to show a genuine interest in the Word of the Lord. This has proven a great encouragement to Rev S Khumalo.

Ingwenya. Although the Ingwenya congregation has become smaller in recent years, the last few months have seen several new faces at the services and requests have been made for Bibles. Services at Inyathi have been suspended due to a lack of manpower. At Insiza, ill health and challenging driving conditions sometimes hinder services taking place.

General points: As in the home Church, the availability of suitable men to cover all the preaching stations is becoming problematic throughout the Mission. Our Dutch friends have donated several pews to Zimbabwe,

which are being distributed among the various congregations as needed. The congregations are thankful for this generous donation.

Young people brought up in the Church often have to travel away from the means of grace to find employment. This remains a grave concern to the Church in Zimbabwe.

Harvest. The harvest has been gathered, but the yields have been variable due to uneven rainfall distribution and soil conditions.

Falsehood¹

John Flavel

Though men may get some present advantages by falsehood, yet hear what the Holy Ghost says of riches obtained this way: “The getting of riches by a lying tongue, is a vanity tossed to and fro of them that seek death” (Prov 21:6). Some trade in lies as much as in wares; indeed they trade off their wares with lies. And this proves a gainful trade (as some men count gain) for the present; but, in reality, it is the most unprofitable trade that any man can have. For it is but the tossing of a vanity to and fro: a phrase meaning labour in vain; it profits nothing in the end. As it profits nothing, it hurts much. Their intention is to seek profit, but they will find death in the end – that is, it will bring destruction and ruin, not only on our trades, but on our souls.

The God of truth will not long prosper the way of lying; one penny got by a laborious hand is better than great treasures got by a lying tongue. Take heed you do not seek death in seeking an estate this way. This sin is destructive to society; for there is no trade where there is no trust, and no trust where there is no truth. Yet this cursed trade of lying creeps into all trades, as if there were no living (as people speak) without lying. But sure it is better for you to be losers than liars. He sells a dear bargain indeed that sells his conscience with his commodity.

Protestant View

The Pope’s Titles

The Pope receives various titles in Scripture. In 1 John 2:18, he is referred to as the Antichrist, and in 2 Thessalonians 2 as the Man of Sin (v 3), the Son of Perdition (v 3), and the Wicked (v 8). The papal system itself is the Mystery of Iniquity (v 7). There is an obvious contrast here with the

¹Taken with editing from Flavel’s *Works*, vol 5. It was written for seamen.

“mystery of godliness” (1 Tim 3:16), as if the papal system were a satanic attempt to mimic and to displace the gospel. This suggests that the Pope’s titles are perversions of Christ’s titles, and it is instructive to consider what these might be.

The title “Antichrist” obviously contrasts with “Christ”, with the word “anti” meaning both “against” and “in the place of”. Both these are true of the Pope – he is not openly *against* Christ, but secretly he is, and he and his system have been smuggled into the Christian Church to come *in the place of* Christ and the gospel. The title “Man of Sin” may stand in contrast with “the man of Thy right hand”, given to Christ in Psalm 80:17. Christ is both the “power” (1 Cor 1:24) of God, put forth in God’s right hand (Ps 98:1), and the One who is honoured by being exalted to the right hand of God (Ps 110:1). The Man of Sin, by contrast, is the instrument of Satan and receives his honour from Satan.

The title “Son of Perdition” is seen by Patrick Fairbairn (*Prophecy*, p 368) as contrasting with Christ’s title “Son of Man” (Dan 7:13). The Son of Man is the new Covenant Head after Adam, in whom honour and dominion are restored (Ps 8:4-6) and who receives His people to glory (Acts 7:56). The Son of Perdition is the head of a satanic system who draws his followers with him down to ruin.

The title “Wicked” stands in contrast to “Jesus Christ the righteous” (1 Jn 2:1, compare 1 Tim 1:9). The underlying Greek word means “without law” or “lawless”, and the same word is translated “iniquity” in “mystery of iniquity”. In most modern versions, the “Man of Sin” is changed to “Man of Lawlessness”, reflecting an erroneous change in the underlying Greek text. In relation to the Pope, the meaning seems to be *one who considers himself above God’s law, which he may change or suspend at his pleasure*. Christ, by contrast, was “made *under* the law” (Gal 4:4), and came not to destroy the law but to fulfill it (Mt 5:17). His people are “under the law to Christ” (1 Cor 9:21), and Christ was sent “that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Rom 8:4).

God’s ultimate purpose in allowing the papacy is to bring out aspects of the glory of Christ. It is good if we can get spiritual food from meditating upon things at first sight so unpalatable and poisonous as papal titles. There is “death in the pot” but, in the titles of Christ, the Holy Spirit has cast in meal and believers “may eat” (2 Ki 4:40-41). “Unto the pure all things are pure” (Tts 1:15).

DWBS

John Henry Newman: Faithful to Scripture or Captive to Rome?

The Vatican has announced that John Henry Newman (1801-1890) is soon

to join the distinguished list of “Doctors of the Universal Church”. There have only ever been 38 such doctors, each one being deemed by Rome to be eminent in doctrine, outstanding in holiness of life, and proclaimed such a doctor either by a pope or one of their church councils.

Newman had been a leading Anglican in the nineteenth-century Oxford Movement, who apostatised to Rome in 1845, became a “priest” two years later and was made a cardinal in 1879. In 2010, Rome made him a “saint”. Newman was the first English “saint” created by Rome since the “Forty Martyrs”, who were executed under laws enacted during the English Reformation and canonised in 1970.

Newman’s elevation to Roman “sainthood” follows the “miraculous recovery” of two individuals in the USA who had “prayed” to him for healing in 2000 and 2013. In an article published in 2019, entitled “Cardinal John Henry Newman: How did he become a saint?”, the BBC gave brief reports on the two “miracles” that led to Newman becoming a “saint”.

The first individual was a seminarian from Boston who, “struck by crippling back pain”, explained, “I certainly needed a divine favour at that moment, so I prayed: ‘Please, Cardinal Newman, help me to walk so that I can return to classes and be ordained’”. He told the BBC that “when he woke the next morning, the pain had gone, allowing him to complete his third year of classes before the pain returned, on the final day of the academic year.”

The second was a mother-to-be, “suffering from unstoppable internal bleeding that threatened the life of her child in the womb, according to the Birmingham Oratory. ‘In prayer she directly and explicitly invoked Newman’s intercession to stop the bleeding,’ it said. ‘The miraculous healing was immediate, complete and permanent.’”

Whilst their recovery is not questioned, it is impossible that these improvements in health were due to prayer being addressed to a man who died over a century earlier, especially as John Henry Newman had himself expressed in earlier years great scepticism about such “miracles”, as appears in the following paragraphs.

Charles Hodge, in the concluding volume of his *Systematic Theology*, published a few years before he died in 1878, refers, in his comments on the Ninth Commandment, to Professor Newman and the interesting views he had on Scriptural miracles, compared to those of the post-apostolic Church.

“Of the former, he [Newman] says, ‘The miracles of Scripture are, as a whole, grave, simple, and majestic: those of ecclesiastical history often partake of what may not unfitly be called a romantic character, and of that wildness and inequality which enters into the notion of romance’.” He further states, “It is obvious to apply what has been said to the case of the miracles of the

Church, as compared with those in Scripture. Scripture is to us a garden of Eden, and its creations are beautiful as well as ‘very good’, but when we pass from the Apostolic to the following ages, it is as if we left the choicest valleys of the earth, the quietest and most harmonious scenery, and the most cultivated soil, for the luxuriant wildernesses of Africa or Asia, the natural home or kingdom of brute nature, uninfluenced by man.”

On these two statements, Charles Hodge observes, “A more felicitous illustration can hardly be imagined. The contrast between the Gospels and the legends of the saints, is that between the divine and the human and even the animal.” Further to Hodge’s assessment, we should issue a warning. Many competent, eloquent, and profoundly intelligent men profess respect for the Holy Scriptures and yet harbour serious and blasphemous errors. These men may be esteemed for their erudite scholarship and admired for their gracious demeanour. However, they lack the fear of the Lord, which is the beginning of wisdom (see Proverbs 9:10): the grace they possess is natural, not the spiritually transforming grace of God the Holy Spirit.

John Henry Newman, the new “Doctor of the Universal Church”, was such a man. While recognised by many for speaking with angelic eloquence and writing with compelling, persuasive force, he nonetheless wholeheartedly and with great vehemence embraced all the extreme, nonsensical follies of Rome, even though they most blasphemously undermined, and were utterly repugnant to, the sole, supreme, and infallible authority of the divinely inspired Holy Scriptures.

Was Newman in his life faithful to the Holy Scriptures? Sadly, he was not. He rejected the truth: joined the Synagogue of Satan and became a captive to Rome. Most solemnly, it is to be feared that Newman died out of Christ and thus is not in heaven, nor in Rome’s purgatory, but in hell, where he and all who die without a genuine, scriptural saving interest in the finished work of the only Saviour of sinners, Jesus Christ, will be ultimately found. *DPR*

Notes and Comments

Persecution of Christians

Christianity (in the broadest sense, including Roman Catholicism) is the world’s most widespread religion; the number given is 2.3 billion compared to 2 billion Muslims. However, according to the 2025 World Watch list compiled by Open Doors (an organisation that seeks to support the persecuted church), about 365 million Christians globally, face high levels of persecution. In countries like North Korea, Nigeria, Pakistan and China, persecution is

often violent and life-threatening. Christians are arrested, tortured and sometimes killed. Churches are destroyed, communities are displaced, and believers are forced to practise their faith in secret. Extremist groups and authoritarian governments are among the main culprits, using religion or ideology to justify repression.

In contrast, the situation in the United Kingdom is more subtle, often taking the form of social exclusion, discrimination or legal pressure. Professing Christians have faced the loss of employment for expressing traditional views on marriage, homosexuality or transgender issues. Street preachers have been arrested, and Christian students sometimes feel unable to speak openly about their beliefs. While these situations are not comparable in severity to those in other parts of the world, they raise important questions about freedom of speech and religion in an increasingly secular society. As persecution continues, both abroad and at home, it is crucial that individuals, governments and organisations stand their ground, support victims, and work to ensure that freedom of belief remains a protected and respected right.

When we hear of false religions and, sad to say, misguided Christian sects, persecuting others, the world is quick to say that religion has been one of the major causes of persecution and conflict throughout the ages. But the abiding command is to “love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself”.

We should pray for persecuted Christians throughout the world, and encourage and support organisations working on their behalf. And, persecuted or not, we should seek grace to be living epistles known and read of all men. “Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty. O let not the oppressed return ashamed: let the poor and needy praise Thy name” (Ps 74:20,21). *FRD*

Church Information

Theological Conference

This year's Conference will be held in Inverness on Tuesday, October 28 and Wednesday, October 29, DV, with Rev K M Watkins as Chairman. The following speakers and subjects have been agreed:

The Doctrine of Alexander Comrie

Mr J Freeke

Tuesday 2.15 pm

Good Works (Westminster Confession, chapter 16)

Rev J B Jardine

Tuesday 7.00 pm

Israel and the Church*Rev J D Smith*

Wednesday 10.00 am

**The Influence of Societies (SSPCK, GSS, etc.)
on the Spread of the Gospel in the Highlands***Dr A H Ross*

Wednesday 2.15 pm

Typology*Rev D W B Somerset*

Wednesday 7.00 pm

Catering: Meals have been arranged for both days of the Conference, before the evening papers. Bookings are required and anyone wishing to attend these meals should contact Miss N Morrison for further information, on 0141 332 9283 / norma.morrison@fpcoffice.org by Friday, October 9.

(Rev) D W B Somerset, Convener, Training of the Ministry Committee

Synod Committees

Synod committees will meet, DV, as follows:

Tuesday, October 7:

09.10 - 09.40 Church Interests Committee

09.50 - 11.20 Training of the Ministry Committee

11.30 - 12.30 Sabbath Observance Committee

12.40 - 13.40 Overseas Committee

13.50 - 14.50 Outreach Committee

15.00 - 17.00 Religion and Morals Committee

18.00 - 19.30 Publications and Bookroom Committee

19.40 - 20.40 Welfare of Youth Committee

Wednesday, October 8:

10.00 - 13.00 Finance Committee

*(Rev) K M Watkins, Clerk of Synod***Ballifeary House Care Home Staff Vacancies**

The Home has the following vacancies: Care staff (full and part-time), Domestic staff, Cook, and Activity Coordinator. Part-time, flexible positions are available for all posts. Please contact the Matron for more information on: 01463 234679 or helen.jennings@ballifearyhouse.co.uk

Overseas Fund

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

W Campbell, General Treasurer

A day is soon coming when a wondering world will see that every cup of cold water given for Christ's sake, as well as every box of precious ointment, was recorded in heaven and has its reward. In that great day those who thought that anyone could give too much to Christ will find they had better never have been born. *J C Ryle*

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

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

Duirinish and Bracadale: **Struan:** Sabbath 12 noon. **Glendale** and **Vatten:** Sabbath 6pm, alternately. Thurs 7 pm, rotating between Struan, Vatten and Glendale. Contact Rev I D MacDonald; tel: 01478 612110.

Dingwall: Church, Hill Street, IV15 9JP; Sabbath 11 am, 6.30 pm; Wed 7.30 pm. **Beaully** (Balblair): Sabbath 6.30 pm, Thurs 7.30 pm. Rev A W MacColl MA PhD, 10 Achany Road, Dingwall, IV15 9JB; tel: 01349 866546.

Dornoch: Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wed 7.30 pm (alternately in Dornoch and Bonar). Rev J A Morrison BA, 2 Cherry Grove, Bonar Bridge, IV24 3ER. Tel: 01863 766157.

Edinburgh: 63 Gilmore Place, EH3 9NU, Sabbath 11 am, 6 pm; Thurs 7.30 pm. Rev D Campbell MA, 35B Barnton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227, e-mail: dcampbell1560@gmail.com.

Farr (by Daviot): Sabbath 12 noon. **Tomatin:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon. (Each as intimated). Contact Mr M A J Schouten; tel: 01463 221776.

Fort William: Monzie Square, Sabbath 11 am, 5 pm, as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.

Gairloch (Ross-shire): Sabbath 12 noon, 6 pm. Prayer meeting in **Strath**, Thurs 7.30 pm. Manse tel: 01445 712118. Contact Rev I D MacDonald; tel: 01478 612110.

Glasgow: St Jude's Church, 137 Woodlands Road, G3 6LE; Sabbath 11 am, 6.30 pm; Wed 7.30 pm. Rev R MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.

Greenock: Sabbath 2.30 pm, held in Free Church of Scotland hall, 14 Jamaica Street, PA15 1XX. Contact Rev R MacLeod; tel: 0141 954 3759.

Halkirk: Bridge Street; Sabbath 11.30 am, 5.30 pm, second, fourth and fifth Sabbaths of month; Thurs 7 pm. Rev W A Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. First and third Sabbaths of month: **Thurso:** Duncan Street; 3 pm; **Strathy:** 6 pm.

Harris (North): **Tarbert:** Sabbath 12 noon, 6 pm. **Tarbert** and **Stockinish:** Wed 7 pm, alternately. 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; Wed 7 pm. **Sheilebost:** as intimated. Rev K M Watkins BA, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271.

Inverness: Chapel Street, IV1 1NA; Sabbath 11 am, 6.30 pm; Wed 7.30 pm. Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.

Kinlochbervie: Sabbath 6 pm; **Scourie:** Sabbath 11.30 am, Tues 7 pm (as intimated). Contact Dr A Ross; tel 01971 502099.

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; Wed 7.30 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.

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

Lochinver: Church. No F P services at present.

Ness: Sabbath 12 noon, 6 pm; Wed 7 pm. Manse tel: 01851 810228. Contact Rev K M Watkins; tel: 01859 520271.

North Tolsta: Sabbath 12 noon, 6 pm; Thurs 7.30 pm. Manse tel: 01851 890325. Contact: Rev J B Jardine; tel: 01859 502253.

North Uist: Bayhead; Sabbath 12 noon, 6 pm; Thurs 7.30 pm. Manse tel: 01876 510233. Contact: Rev J B Jardine; tel: 01859 502253.

Perth: Pomarium, off Leonard Street. Sabbath 11 am; Wed 11 am; or as intimated. Manse: 5 Main Road, Luncarty, PH1 3EP. Contact: Rev D Campbell; tel: 07790 068991.

Portree: Sabbath 12 noon, 6.30 pm; Wed 7 pm.. Rev I D MacDonald BA, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.

Shieldaig: Sabbath 12 noon; **Applecross:** Sabbath 6pm. Tues 7 pm (alternately in Shieldaig and Applecross, as intimated). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.

Staffin: Sabbath 12 noon, 5 pm; Tues 7 pm. Manse: Clachan, Staffin, IV51 9H. Contact Rev J B Jardine; tel: 01859 502253.

Stornoway: Matheson Road, Sabbath 11 am, 6.30 pm; Thurs 7.30 pm. **Achmore:** Sabbath 12 noon; Tues 7 pm, or as intimated locally. Manse: 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501. Contact: Rev J B Jardine; tel: 01859 502253.

Uig (Lewis) Miavaig: Sabbath 12 noon, 6 pm; Wed 12 noon. Manse tel: 01851 672251. Contact Rev K M Watkins; tel: 01859 520271.

Ullapool: Sabbath 11 am, 6 pm; Wed 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449. Contact Rev D A Ross; tel: 01445 731340.

England

Barnoldswick: Kelbrook Road, Sabbath 11 am, 6 pm; Wed 7.30 pm.; **South Manchester:** Sabbath 6.00 pm, in Upper Room (second floor), 11 Wilmslow Road, Cheadle SK8 1DW; (entrance is from the car park at the back of the building); Wed 8 pm, alternately in Sandbach and Gatley. Contact Mr R Middleton, 2 Emerald Drive, Sandbach, CW11 4ND; tel: 01270 761673.

Broadstairs: Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, StPeter's; Tues 7 pm at Friends' Meeting House, StPeter's Park Rd. Contact Dr T Martin; tel: 01843 866369.

London: Zoar Chapel, Varden St, E1 2AW. Sabbath 10.30 am, 5.30 pm; Wednesday 7.15 pm. Manse. Contact Mr Hugh Campbell; tel: 01923 442497.

Canada

Chesley, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 11 am, 7.30 pm; Wednesday 8 pm. Contact: Mr David Kuiper; tel: 519 363 0367. Manse tel: 519 363 2502.

USA

Sanita Fe, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 5 pm; Wednesday 7.30 pm. Contact Mr Joseph Smith; tel: 409 927 1564.

Australia

Grafton, NSW: 172 Fitzroy Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev G G Hutton BA PhD, 3 Martin Crescent, Junction Hill, NSW 2460; tel: (02) 6644 6174; e-mail: grifton@internode.on.net.

Sydney, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6 pm; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel. (02) 9627 3408; e-mail: sydneyfpchurch@protonmail.com.

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: 022 092 2136.

Carterton: 124 High Street North, Carterton. Sabbath 11 am, 4 pm; Wednesday 7 pm. Contact: Mr Hank Optland, P O Box 150, Carterton, 5743; tel: 02 7432 5625.

Gisborne: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev C Hembd, 5 Goldsmith St, Elgin, Gisborne 4010; tel: 06 863 3140; mobile: 022 409 1336.

Tauranga: For services, contact Rev J D Smith; tel: 022 092 2136.

Singapore

Singapore: 33 Ubi Avenue 3, Vertex Tower A, #05-60, Singapore 408868: Sabbath: 9.30 am and 5.30 pm; Wednesday: 7.30 pm. Contact: Mr Bernard Yong, tel: (65) 9639 3040, e-mail: byong1@singnet.com.sg.

Ukraine

Odessa: Odessa: F P Mission Station, 3 Saimona Litmana Street, 65047. Sabbath 12 noon, 6 pm; Thursday 6 pm. Rev D Levytskyi; tel: 00 38 067 457 02 18; e-mail: dlevytskyi@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.byo@gmail.com.

Ingenya: Church and Secondary School. Postal Address: Ingenya Mission, Private Bag T5445, Bulawayo.

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

New Canaan: Church. Rev T Mwedzi.

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