

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 Glory Is Departed”	97
The Final Judgement (1)	
A Sermon by Thomas Ross	100
God’s Eternal Decree and Preaching (2)	
Rev H M Cartwright.....	108
Keep Unspotted from the World (2)	
J B Waterbury	113
The Sin Offering	
Henry Law	116
Visit to the Ukraine	
Rev Neil M Ross	120
Book Review:	
<i>A Happy Old Age</i> by Ashton Oxenden.....	122
Notes and Comments	123
Protestant View	126
Church Information	128
Acknowledgement of Donations	128

April 2008

Vol 113 • No 4

The Free Presbyterian Church of Scotland

Moderator of Synod: Rev D A Ross, F P Manse, Laide, IV22 2NB. Tel: 01445 731340.

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

Assistant Clerk: Rev J R Tallach MB ChB, F P Manse, Raasay, Kyle, Ross-shire, IV40 8PB. Tel: 01478 660216.

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

Law Agents: Brodies WS, 15 Atholl Crescent, Edinburgh, EH3 8AH. Tel: 0131 228 3777.

Clerks to Presbyteries:

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

Southern: Rev H M Cartwright, MA, 8 Colinton Road, Edinburgh, EH10 5DS. Tel: 0131 447 1920.

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

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

Skye: Rev J R Tallach MB ChB, F P Manse, Raasay, Kyle, Ross-shire, IV40 8PB. Tel: 01478 660216.

Australia and New Zealand: Rev J A T van Dorp, 14 Thomson Street, Gisborne, New Zealand. Tel: 06 868 5809.

Zimbabwe: Rev SKhumalo, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo. Tel: 00263 9407131.

Zimbabwe Mission Office: 9 Robertson Street, Parkview, Bulawayo. Tel: 002639 62636, fax: 002639 61902, e-mail: fpchurch@mweb.co.zw.

Residential Care Homes:

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

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

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

The Free Presbyterian Magazine

Subscriptions and changes of address to be sent to the General Treasurer, Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; tel: 0141 332 9283. The subscription year ends in December and subscriptions should be sent in January for the following 12 months. Prices are on back cover. One month's notice is required for change of address. Queries about delivery of the magazines should be sent to the General Treasurer, not to the printer.

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

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

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

The Gaelic Supplement (quarterly): Editor: Rev J MacLeod MA, 6 Church Avenue, Sidcup, Kent, DA14 6BU. Available free on request.

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

Communions

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

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

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

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

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

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

July: First Sabbath: Beauly, Raasay; **Second:** Bonar, Staffin, Wellington; **Third:** Applecross; **Fourth:** Struan; Cameron.

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

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

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

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

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

The Free Presbyterian Magazine

Vol 113

April 2008

No 4

“The Glory Is Departed”

It was at the end of the period when judges ruled in Israel. This was a time of repeated departures from God – when “every man did that which was right in his own eyes”, without any thought of what the Most High saw to be right. The Philistines invaded the land and the first day of battle was a disaster for the Israelites; 4000 men were killed. It was decided to bring the ark of the covenant to the battlefield from its place in the tabernacle. But it was an act of mere superstition; what good could it do to bring the symbol of the presence of God when their sins were separating them from the actual presence of God? Indeed the ark itself was soon captured and “there was a very great slaughter” of 30 000 Israelites. Among the slain were the two sons of Eli the high priest, Hophni and Phinehas.

When Eli heard the news, especially about the ark, he fell backwards off his seat and died. Meanwhile Phinehas’ wife was about to give birth. She died after a son was born, but not before she had called the child Ichabod. The name meant “no glory”, and she said, “The glory is departed from Israel” (1 Sam 4:21). This good woman was particularly disturbed by the capture of the ark of God. The most holy place in the tabernacle was the proper place for the ark; on it were the cherubim of glory – forming, as it were, a throne for the Lord, since His presence was symbolised by the cloud “above the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims” (1 Sam 4:4). So David was to express to God his love for the temple as “the place where Thine honour [or, glory] dwelleth” (Ps 26:8). Now when the ark was captured by the heathen Philistines, so Phinehas’ wife argued, God’s glory departed with it. She was, surely, conscious of the ungodliness that pervaded the country, and particularly of the flagrant wickedness of her husband at the temple. Where, she might have asked, was the evidence of God’s presence in Israel? Where was the evidence of His work in the land?

Yet God had not altogether forsaken the land. Here was one woman who, at a time when one might expect to find her completely taken up with her new-born son, was concerned about the departure of God’s glory from Israel. This itself was an indication that, while the symbol of God’s presence in

Israel had been removed from the country, something of His actual presence and some evidence of His powerful work still remained. Indeed the very fact that God had already spoken to young Samuel was an indication that God had not forsaken Israel; rather it was a pointer to future days of blessing. Before long the ark was returned and, before many years had passed, Samuel raised the stone he called *Ebenezer* [stone of help], to commemorate a convincing defeat of the Philistines, when he was able to say, “Hitherto hath the Lord helped us” (7:12).

God’s people today may look on places where there used to be obvious signs of God’s glory; they may remember times when the Holy Spirit was manifestly poured out in the salvation of many sinners. Even within living memory there may have been many who showed clear signs of true godliness – in their holy lives, their prayerfulness and their concern for the prosperity and purity of Christ’s cause. Now God’s people feel that the glory has departed; many of the saints whom they knew in their younger years have gone home to glory; few, if any, are taking their places; and those who survive do not appear to show the same degree of godliness as previous generations. The professing Church shows much evidence of declension – in particular, a near-universal rejection of the sole authority of the Word of God. And all the multitude of errors in doctrine, worship and practice flow from a refusal to submit to the authority of the Most High speaking in His Word. At the same time, the secularisation of countries such as Britain – once recognisably Christian, at least from an outward point of view – is increasing fast.

All this is clear evidence that God is no longer working to the extent that He once did, whether in the way of saving sinners and building them up in their most holy faith or, more generally, in the way of restraining sin. Thus we must accept that in our time the glory is obviously departing. But we have no right to say, as yet, that the glory of God *has* departed. Indeed God’s glory will never leave the earth, for there will always be at least “a remnant according to the election of grace” (Rom 11:5) in some parts of the world. We ought therefore to praise God that there will always be some godly souls: a people who “shall fear Thee as long as the sun and the moon endure, throughout all generations” (Ps 72:5).

But we cannot promise ourselves that in any particular country, or even in any given community, there will always be those who fear God. In His letter to the Church in Ephesus, the Lord warned them of the danger that, if they did not repent, He would remove the candlestick out of its place – in other words, His Church would no longer exist in Ephesus. No doubt this has taken place in many cities and villages besides Ephesus; no doubt it has happened within living memory in many communities, so that no one is left

who will worship God from the heart and, if any kind of Christian worship remains, it is utterly formal. Then it may be said as in Isaiah’s time: “This people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me” (Is 29:13). Then, obviously, God’s glory has completely departed from that community.

However much we feel that the glory has departed, we are not to give up hope. That would be quite wrong. In Jeremiah’s time, the signs were ominous. True religion was on a downward slide; the people were rushing into false ways of worship. Indeed he was sent to King Zedekiah with the fearful message: “Thus saith the Lord: Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire” (Jer 34:2). Yet Jeremiah could plead with God in these confident terms: “Ah Lord God! Behold, thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee” (Jer 32:17). God is still the same today; His power has not changed. Accordingly nothing is too hard for Him; we have no right to be discouraged.

Rather God’s people are to pray – earnestly and consistently; they are to “give Him no rest” (Is 62:7) in seeking the prosperity of Christ’s cause in this world. Yet, manifestly, they give Him much rest; they come far short in their earnestness; their desires are weak; they give up very easily. But one clear sign of God’s glory returning would be the outpouring of God’s Spirit on His people in giving them grace to pray, and to pray perseveringly.

How far may we go in expressing our desires in prayer for the return of God’s glory? There should be no limit to such desires, for “the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Is 11:9). And when this knowledge spreads everywhere and outward knowledge becomes spiritual knowledge – when outward knowledge of God and of the salvation He has provided in Christ Jesus leads to saving faith – then God’s glory will have overspread all parts of the world.

God’s children would be thankful for smaller blessings – if they saw God working by the Holy Spirit in the hearts of some gospel-hardened sinners or bringing into His kingdom some who were totally ignorant of scriptural things, if they saw some of His children make manifest progress in the way of holiness, or if they saw a significant degree of restraint on flagrant sin. Such blessings would signal a degree of the return of God’s glory. And no doubt they would encourage God’s people to pray more earnestly and consistently for further blessings. But we should not rest satisfied with anything less than the complete fulfilment of the widest promises of God’s Word, such as that in Isaiah 11:9. Our prayers should be influenced by the inspired example: “Let the whole earth be filled with His glory” (Ps 72:19).

The Final Judgement (1)¹

A Sermon by *Thomas Ross*

Jude 6. *The judgement of the great day.*

From the days of Noah to the present moment, seed-time and harvest, and cold and heat, and summer and winter, and day and night, have not ceased; but each continues to return according to a fixed and established law. All parts of the creation proclaim the creative energy, the deep design and the superintending care of a most wise God. On the contrary, when we contemplate the affairs of the moral world, a strangely different appearance of things presents itself to us. Where we look for harmony and design, we are struck with inconsistency and discord; where we anticipate perfect beauty and order, we are continually shocked by new instances of derangement and confusion.

The most abandoned of the human race would be startled at the assertion that he who has spent his life in violence and bloodshed is as respectable a citizen as he who has employed his time, talents and substance in promoting the best interests of his fellow creatures. The necessary conclusion from analogy is that, the more virtuous a man is, the more his happiness must be increased and, the more vicious, the more miserable he must be. But on the contrary, in this world, “all things come alike to all: there is one event to the righteous, and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath”. We even find that the righteous are often afflicted, while the wicked prosper; that the most aggravated crimes are committed with impunity, while the most sublime virtues are altogether overlooked; in short, that vice is accompanied by success and honour, while virtue is subjected to ingratitude and scorn.

Are we then from these circumstances to conclude that the Supreme Being, whose wisdom and goodness are so conspicuous in regulating the course of the natural world, neglects the government of the moral, and that the God of heaven and earth pays no regard to the affairs of mortal men? Such indeed is the impious reasoning of the wicked, who “set their mouth against the heavens, and their tongue walketh through the earth . . . who say, How doth God know? And is there knowledge in the Most High?” The people of God themselves are sometimes tempted, in an hour of darkness and desertion, to exclaim, “Behold, these are the ungodly, who prosper in the world; they

¹The first part of a sermon reprinted from *The Scottish Christian Herald* of 1838, and edited. Ross was parish minister of Lochbroom in Wester Ross and died in 1843, immediately after the Disruption, aged 74. He has been described as “a remarkably able preacher, with a voice so clear and distinct that he could be heard at a distance of several hundred yards”.

increase in riches. Verily, I have cleansed my heart in vain, and washed my hands in innocency.”

But can we suppose that a Being of infinite wisdom and goodness should make His sun to shine, His rain to descend and His seasons to revolve with unvarying regularity, in order to feed the fowls of the air, or deck the lilies of the field, and yet abandon those beings which He has created to contemplate His perfections and to address Him by the name of Father? If not, it necessarily follows that there must be a future state in which there will be a righteous distribution of rewards and punishments, according to the deeds and characters of men. But our unassisted reason, even with its utmost efforts, avails no further. It does not throw the most distant light on the place, nature or duration of future happiness or misery beyond the grave. But, blessed be God, where the light of reason fails, divine revelation shows to the eye of faith those awful realities beyond the grave. It not only informs us that our souls shall live for ever, in a state of inconceivable happiness or inexpressible misery, but that there shall also be a resurrection of the body and a day of general judgement. Nor can it at all be doubted that these important doctrines, though far beyond the discovery of unassisted reason, were well known to the true Church of God in all the ages of the world.

Enoch, though only the seventh in descent from Adam, lived in an age in which the recollection of the first divine communications on these subjects was, through the prevalence of sin, rapidly wearing away. He prophesied: “Behold the Lord cometh with ten thousand of His saints, to execute judgement upon all”. He was himself afterwards translated without tasting death, as a demonstration to the senses that the bodies of holy men, as well as their souls, would live for ever with God in His heavenly kingdom. A similar proof was given by the translation of Elijah, in the degenerate days of Israel. Job also, who probably lived before the law was given, declares, “I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me”.

“God is judge Himself,” says David; “He cometh to judge the earth”; “He shall judge the world with righteousness, and the people with His truth”. “Rejoice, O young man in thy youth,” says Solomon, “and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgement.” “God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil.” “Thy dead men shall live,” says Isaiah, “together with my dead body shall they arise:

awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.” “Many of them that sleep in the dust of the earth shall awake,” says Daniel, “some to everlasting life, and some to shame and everlasting contempt.”

Such are a few of the many intimations of the resurrection of the dead and a future judgement with which it pleased God to favour His Church under the Old Testament dispensation. But in the New Testament these doctrines are brought forward with so much clearer evidence that, as if he overlooked all former revelations, the Apostle Paul observes: “Our Saviour Jesus Christ . . . hath brought life and immortality to light by the gospel”.

Thus our Lord says to the Jews about the resurrection: “The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation”. And again, “This is the Father’s will which hath sent Me, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day”. And as an undeniable proof of the truth of the doctrine, He Himself rose again from the dead on the third day, according to the Scriptures. He has even condescended to describe the greatness and solemnity of the general judgement with great minuteness, as we may see in Matthew 25:31-46.

In like manner, His apostles – emboldened by His authority, in the face of the most violent opposition from the world and the powers of darkness – preached through Jesus the resurrection from the dead and an eternal judgement. They assure us that the bodies of the saints shall rise again, because they are the members of that mystical body of which Christ is the glorious Head. “Know ye not,” says Paul, “that your bodies are the members of Christ?” Again Peter says, “Ye were redeemed, not with corruptible things, as silver and gold, but with *the precious blood of Christ*”. And, says Paul, “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”. Finally, they assure us that just as believers have been sharers in the afflictions, reproaches and persecutions of Christ in this world, so they will be partakers of His glory. “It is a faithful saying,” Paul writes to Timothy; “for if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him.”

They declare with equal confidence that the bodies of the wicked shall also be raised from the dead. “I have hope towards God,” says Paul, “that there shall be a resurrection of the dead, both of the just and unjust.” “Behold,” says John, “He cometh with clouds, and every eye shall see Him, and they also [even] who pierced Him.” “Wherefore,” says the Apostle to the Corin-

thians, “we must all appear before the judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”

I now proceed to state some of the circumstances which must give to the day of judgement a character of special interest and importance, on account of which it is called in Scripture “the great day” and, by way of eminence, “that day”.

1. It will be a great day on account of the number of beings whose most important interests shall then be eternally decided. On that day there shall be assembled all the apostate angels, those originally-pure spiritual beings who did not keep their first estate but, in rebellion, left their own habitation, whom the Lord hath reserved “in everlasting chains, under darkness, unto the judgement of the great day”. On that day, they shall hear the voice of the Son of God summoning them into His presence, and they must obey.

On that day too the whole posterity of Adam, from the creation of the world to the end of all things, shall be assembled. Neither rank nor wealth nor influence nor power shall give anyone exemption. All distinction of earthly rank shall entirely cease and nothing shall remain to distinguish persons except character – yet great is that distinction, as wide as heaven from hell. All shall appear on that day with the mingled emotions of hope and fear, of joy and sorrow, of triumph and despair, to hear their final sentence. And if here it is reckoned a great and anxious day when an earthly judge, clothed in his robes of office, proceeds to decide either the life or death of one or two perhaps-obscure individuals, what must be the greatness of that day which shall unalterably fix the condition of all intelligent creatures throughout eternal ages!

2. Another circumstance on account of which the day of judgement is called great is the infinite majesty of the Judge. In the affairs of this world, inferior officials are employed to decide in cases of less importance; but when matters of high importance are at issue, persons of higher rank are appointed to preside; and the occasion which demands their attendance is an important day. How great then must that day be in which the Creator of heaven and earth, declining the services of all inferior agents, shall in person enter on the judgement of the universe! “Jehovah is our Judge,” says the inspired Isaiah, “Jehovah is our Lawgiver; Jehovah is our King.” “Jehovah shall judge His people,” says the Lord Himself, by His servant Moses.

But God the Father being a spiritual, invisible essence, and many of those to be judged are to receive a sentence corresponding to the deeds done in the body, He has most wisely appointed that the judgement shall be conducted by the ever-blessed Son, who comprehends in His own person the two distinct

natures of God and man. Thus the Apostle says, "He hath appointed a day in the which He will judge the world in righteousness, by that Man whom He hath ordained". And our Lord Himself says, "The Father judgeth no man, but hath committed all judgement unto the Son". And He adds, "He hath given Him authority to execute judgement also, because He is the Son of man".

The Judge of the world shall appear in the form of a man, in order that all may behold Him and acknowledge His competence to decide according to the motives of their conduct. Yet His human nature will be adorned with all the essential dignity and sovereign authority of the Godhead, that thus a reward of glory may be given to the man Christ Jesus, corresponding to the amazing humiliation of His suffering state. Thus the Apostle says to the Philippians: "He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." That is, that it may be fully known and acknowledged by the whole intelligent creation that He, who stooped so infinitely low, was from eternity God equal with the Father. Great then must that day indeed be which will require the exertion of the infinite powers of so glorious a Judge!

3. Another circumstance which makes the day of judgement great is the awful pomp and splendour in which the Judge will appear. This Divine Person once condescended to visit our lower world as an infant in our nature, to live in it as a man of sorrows and acquainted with grief, and to submit to the most cruel indignities from the vilest of mankind. But now He is exalted by the right hand of the Majesty in the heavens, He receives the humble adoration of saints and angels and, at His second appearance, He will exhibit the most undeniable proofs of His omnipotence and glory. "The sun", we are told, "shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven."

But who can conceive the terror and dismay which must seize all the enemies of God on earth when they shall see these first signs of approaching judgement? On that day, men shall be just as they are now, "eating and drinking, marrying and giving in marriage" – some careless and indifferent about religious matters, even "scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" and some persecuting the faithful witnesses of the truth. But if the hearts of the wicked now fail them on any striking display of the divine presence and power, what shall be their horror

in that awful day when “the sun shall become black as sackcloth of hair, and the moon shall become as blood, and the stars of heaven shall fall as untimely figs, when shaken of a mighty wind” – when the heaven shall depart “as a scroll when it is rolled together”, when “the earth shall reel to and fro like a drunkard” and all nature shall groan with the pangs of approaching dissolution, when, in the midst of security and guilt, “sudden destruction shall come upon them, and they shall not escape”?

After these alarming events which shall so powerfully warn the living inhabitants of the earth to prepare to meet their God, another signal shall be given to summon the dead to appear also; for the trump of God will sound, with a blast so loud as shall awake the sleeping dust of Adam and of all his departed posterity. And if the sound of that trumpet, from the top of Sinai, which announced the approach of Jehovah to proclaim the law to His people was so tremendous that the whole army of Israel lay prostrate on the ground, and Moses himself exclaimed, “I exceedingly fear and quake”, what must be the terror of that sound which shall be heard in the most distant extremities of the earth and shall command, with irresistible authority, the instant appearance, not of the living only, but also of the dead? For in that hour all that are in their graves shall hear the voice of the Son of God and shall come forth, and the sea shall give up the dead that are in it, and death and hell shall deliver up the dead that are in them – that they may be judged, every man according to their works.

Then “the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God”. He shall appear in His own glory and in His Father’s glory, and with an innumerable multitude of holy angels. A devouring fire shall go before Him to consume the material creation. “The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burnt up.” A great white throne shall be erected in the empty space, and on that throne shall sit, in awful majesty, the glorious Judge of angels and of men.

4. Another such circumstance is the dread solemnity and perfect order with which all the proceedings of that day shall be conducted. For, however great the multitude of individuals who shall be present, however immense the variety of situations which they may have occupied, there will be no confusion of persons, no mistake of character, no misapprehension of the ground on which the decision rests, and no possible escape from it. All will be calm solemnity, perfect order and universal acquiescence.

But let us mark how the Bible holds forth to us the proceedings of this decisive day. And the first step which claims our particular attention is the complete and final separation between the righteous and the wicked. In this

world, they are so mingled together and assume such various appearances that it is often impossible for the most discerning eye to discriminate between them with accuracy. The wicked frequently put on the specious garb of hypocrisy and arrogate the external privileges of the righteous, while the real children of the kingdom are despitely used and persecuted and sometimes will not so much as lift up their eyes to heaven. But it will not always be so. "The ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous." For "when the Son of man shall come in his glory . . . then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats".

But who can conceive the agitating passions which must arise in every breast at that decisive moment? Where is the descendant of apostate Adam who can contemplate the result without the strongest emotion, even before the final sentence is pronounced – even before those actions of the life, those words of the mouth and those thoughts and purposes of the heart, by which every man is to be judged, are laid open to universal inspection? But the elect will keep their eyes on the great Captain of their salvation as they move, at His command, with hope, with gratitude and joy. And when detached from the polluted multitude and placed on the right hand of the throne, they will behold the omnipotent Judge without dismay and anticipate the sentence with conscious exultation. The wicked, on the contrary, will with inward horror, with distracted looks, with frightful agitation and incessant groans, retire to their allotted station to wait their inevitable doom.

These are no flights of fancy, but a scriptural account of a real scene, in which we all must act an important part. How my heart trembles at the thought that there may be some whom I now address who, on that day, shall be compelled, with unavailing groans, to go to the left side of the glorious Judge – some over whom God has given me the spiritual charge, for whose salvation my labours and my prayers are every day employed, and of whose eternal state I cannot think without the strongest emotions of concern. Ah, my friends, forgive the seeming unkindness of the thought. The Scriptures tell us that there will be such, that they will be many. And if we look around us in the world, do we not see thousands who act as if they were not destined for eternity; who are grossly ignorant of God, of Christ, and of salvation; who have never given any diligence to make their calling and election sure; whose portion is in this world; who mind earthly things; and of whom it may truly be said "that God is not in all their thoughts"? Shall these be distinguished on that day by a place among the friends of Jesus? Or will He not rather tell them, "I know you not"?

Do we not also see thousands who, though they are called Christians because they live in a Christian land, have nothing of Christianity but the name; who please themselves with a round of external observances which they call duties though they feel no power of religion in their hearts, nor exhibit the least evidence of its practical influence in their conduct; who are ashamed to make a public profession of their allegiance to Jesus and can conceive nothing less necessary than to glory in His cross, in the face of opposition and reproach? Will He confess such before His Father and His holy angels? Does He not, on the contrary, declare that He will be ashamed of them?

But further, do we not see many who, ignorant of the extent and spirituality of the divine law, and of the inflexible nature of divine justice, expect to stand accepted on the ground of their own good works, for some partial reformation of manners – or, as they are pleased to term it, on the ground of their sincere, though imperfect, obedience – but do not admit the necessity of being born again, or of being completely clothed with the righteousness of God? Can they associate with those who have washed their robes and made them white in the blood of the Lamb? Will not the discerning eye of the Judge distinguish the one from the other? And will He not say to the presumptuous intruders, What brought you here without your wedding garments? What shall we say of the openly profane, of the despisers of religious ordinances, of the blasphemers of God, of scoffers at devotion, of liars, of drunkards, of unclean persons – in a word, of all who love not God, and obey not the gospel of the Lord Jesus Christ? Surely all these shall be compelled to take their station at the left hand of the judgement throne.

Are there none such here? Was there ever so large an assembly on earth in which no one could be found of these descriptions? And if it be possible that any such are here, then it surely becomes us all to be jealous over ourselves with a godly jealousy and, like the disciples of old when told that one of them would betray their Master, each to lay his hand on his own heart and ask, “Lord, is it I?” And while we put this question now, in this accepted time, let us weigh, with the most awful solemnity, the fact that then the question will be of no avail, that the voice of mercy shall never more be heard on the left hand of the Judge, that then there shall be no more room for repentance, that then nothing shall remain “but a certain fearful looking for of judgement and fiery indignation, which shall devour the adversaries”.

There can never be presumption in humbly believing God; there may be a great deal of it in daring to question His Word. We are not likely to err in trusting the promise too far. Our failure lies in want of faith, not in excess of it. It would be hard to believe God too much; it is dreadfully common to believe Him too little. *C H Spurgeon*

God's Eternal Decree and Preaching (2)¹

Rev H M Cartwright

2 (d) *The use of the terms predestination and foreordination.* *By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death (Westminster Confession 3:3).*

The fact that God's purpose in all that He has decreed is "the manifestation of His glory" is underlined throughout this chapter. Being God, God could have no other ultimate aim than His own glory – and the decree proceeds upon the basis that God willed that there should be creatures in and through and to whom His glory would be manifested.

This is particularly to be accomplished through the *predestination* of some men and angels unto everlasting life and the *foreordination* of others to everlasting death. It has often been remarked that while *foreordination* is a term which can be used of everything that is in the purpose of God, the Westminster Divines in their discussion of the working out of the Decree in the salvation of some and the damnation of others refer to the purpose regarding the elect as *predestination* and to the purpose regarding the non-elect as *foreordination*. There does not seem to be any intrinsic difference in the meaning of the words. It was just probably common at the time of the Westminster Assembly to think of *predestination* in connection with the elect. Certainly the use of these different terms here and throughout the *Confession* is, as John Murray points out, not intended to express greater or less efficacy in the Decree concerning either of these two parties, but does contribute to the recognition of the differentiation between them.²

2 (e) *The particularity and unchangeableness of the decree with regard to those who are saved and those who perish.* *These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished (Westminster Confession 3:4).*

God's predestination and foreordination take to do with individuals and not with classes or nations. And what God has purposed with regard to each individual cannot be changed. As Calvin says, "Scripture clearly proves this much, that God by His eternal and immutable counsel determined, once for all, those whom it was His pleasure one day to admit to salvation, and those

¹This discussion of chapter 3 of *The Westminster Confession of Faith* was presented to the Theological Conference in December 2007. Last month's article began consideration of "particular aspects of the teaching" of the chapter. This is continued in this section.

²*Collected Writings*, vol 4, p 206.

whom, on the other hand, it was His pleasure to doom to destruction".³ It is, as we read in Romans 9:11, "that the purpose of God according to election might stand".

Of course, the doctrine arouses the wrath of the enemies of God's sovereignty, and it has often been a stumbling-block to those genuinely concerned about the salvation of their souls. If the names and numbers are fixed, what is the point of someone who fears that he may not be of God's elect seeking the Saviour? We shall return to this when we say a little about the decree and preaching, but we would meantime draw attention to Deuteronomy 29:29: "The secret things belong unto the Lord our God: but the things which are revealed belong unto us and to our children for ever, that we may do all the words of this law". The Decree ordains means as well as ends, and those who have regard to the means will obtain the ends. The electing decree provides for the arousing of the sinner to concern to seek the Lord. And nothing in the secret counsel of God will ever be found to contradict the clear declarations of His gospel.

This section should bring us, as the truth it contains brought the woman of Canaan, to cast ourselves for mercy before the footstool of sovereign grace. **2 (f) *What accounts for sinners being "chosen in Christ"? Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto; and all to the praise of His glorious grace*** (Westminster Confession 3:5).

The central phrase of this section is: "hath chosen in Christ". Those who are to inherit "everlasting glory" are chosen by God. That choice belongs to eternity. It is accounted for by the secret, wise and unchangeable purpose of God's will. It is characterised by "His mere grace and love" and so is to "the praise of His glorious grace". It is not accounted for by anything in the creature or anything that might be in the creature. Romans 9:11 is also relevant here: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth". And again, Romans 11:5,6: "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace".

We know that there is an inseparable connection between the elect and Christ which goes back to their election. What is the nature of that connection,

³*Institutes of the Christian Religion* 3.21.7.

which the *Confession*, following the inspired Scriptures, refers to as being chosen in Christ? Robert Shaw sums it up nicely: “The mediation of Christ was necessary, in order that the effects of electing love might be bestowed upon God’s chosen, in a consistency with the rights and honours of His justice; but election itself originated in divine sovereignty, and had no other cause than the good pleasure of God’s will (Eph 1:5). . . . God had a respect to the mediation of Christ, not as the cause of their election, but as the means by which the purpose of election was to be executed.”⁴

All God’s thoughts with regard to His elect people are bound up with Christ. As à Brakel puts it, “The Lord Jesus Christ is called *the Elect* (Is 42:1), ‘who verily was foreordained before the foundation of the world’ (1 Pet 1:20) to be the Surety and Saviour of the elect”. He says again: “Christ, as far as the decree of election is concerned, is the Executor of this election. He is the meriting but not the moving cause of the salvation to which the elect are ordained. . . . Christ has been chosen on behalf of the elect, to be their Mediator, Redeemer and Surety.” This does not mean that Christ is an afterthought, subsequent to the election of a people to be saved, for they and Christ were never thought of by God apart, in His purpose to save His people. Francis Turretin puts it thus: “To be elected in Christ is nothing else than to be destined to salvation to be obtained in Christ or by Him. Therefore Christ is the cause of salvation, not of election. . . . The decree recognises no cause but His good pleasure. . . . Although we are not elected on account of Christ, yet we are not elected without and apart from Him. By the very decree which destined salvation to us, Christ was also destined to acquire it for us”.⁵

2 (g) *The question of Infralapsarianism and Supralapsarianism.* *As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore they who are elected being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ by His Spirit working in due season; are justified, adopted, sanctified, and kept by His power through faith unto salvation* (Westminster Confession 3:6).

This section clearly states that God’s ordination of His elect to glory includes all the means, objective and subjective, necessary to secure that end – redemption by Christ (*redemption* being used in the sense of “atonement, payment of the redemption price”), effectual calling to faith in Christ by the work of the Holy Spirit, justification, adoption, sanctification and being kept by the power of God unto salvation. Everything has been provided for to secure the efficacy of God’s predestinating Decree.

⁴*The Reformed Faith*, p 53.

⁵*Institutes of Elenctic Theology*, vol 1, pp 353-4.

It seems that it was around this section that most debate centred when the Westminster Divines were formulating this chapter. The points just referred to were not subjects of debate, but one of the subjects of debate was, as Warfield puts it, “the relation respectively of the decrees concerning the fall and redemption to the decree of election”. There was recognition that the one decree ordained both the end and the means to the end, but there was some division between men like Gillespie who wished “the inclusion of the fall of man explicitly in the means to glorification” and the majority who “resolved to include man’s fall within the decree of God, but not to assert it to be means to the end of glorification”.⁶

To put that another way, though it is not quite equivalent, the question was, to use Dabney’s words, whether “to represent God as planning man’s creation and fall as a means for carrying out His predestination” or as “planning his election as a means for repairing his fall”.⁷ To put it yet another way, Did God, when He predestinated some to life and ordained others to death, view man as already fallen or not? Did the decree to elect some and pass by others come before or after the foreordination of the Fall? Supralapsarians say that it came before the foreordination of the Fall. Infra- or Sub-lapsarians say that it came after. Probably Dabney is right when he suggests that these are attempts to answer a question “which never ought to have been raised”, because such ideas have relevance only to a finite mind. “God’s decree has no succession; and to Him no successive order of parts; because it is a contemporaneous unit, comprehending altogether, by one infinite intuition. . . . Neither part preceded any other part with God”.⁸ Nevertheless, the Infra-lapsarian view would seem to be truer to Scripture in respect of the fact that Scripture represents God’s people as being chosen out of the fallen world to which they belonged by nature.

The only clue to the existence of this debate at Westminster is in the introduction to the second sentence of Section 6: “They who are elected being fallen in Adam”. Warfield describes this as “the happy phrase – cutting all knots”.⁹ John Murray regards it as intentionally non-committal on the order of the decrees.¹⁰ Herman Bavinck includes our *Confession* in his assertion that “there is not a single Reformed Confession that offers” the Supralapsarian “view”, although he concludes that “the Westminster Assembly purposely refrained from attempting to decide this question”.¹¹

⁶*The Westminster Assembly and its Work*, pp 134,137.

⁷*Lectures in Systematic Theology*, p 232.

⁸*Systematic Theology*, p 233.

⁹P 138.

¹⁰*Collected Writings*, vol 4, p. 209.

¹¹*The Doctrine of God*, pp 364-5.

We can agree with John Brown of Haddington: “In God’s infinite mind His whole purpose of predestination is but one simple thought, which by our finite and weak minds, may be apprehended in . . . steps. . . . The glory of God’s perfection, as the last end of the whole purpose, is first presented to view; and the decree appears as whole and uniform as Supralapsarians need wish. And men, as sinners, are chosen to salvation in Christ, as Sublapsarians contend.”¹²

2 (h) *The particularity of the salvation provided for in the Decree.* *Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only* (Westminster Confession 3:6 continued).

This doctrine is stated again in a more positive form in chapter 8:8: *To all those for whom Christ hath purchased redemption, He doth certainly and effectually apply and communicate the same; making intercession for them; and revealing unto them, in and by the Word, the mysteries of salvation; effectually persuading them by His Spirit to believe and obey; and governing their hearts by His Word and Spirit; overcoming all their enemies by His almighty power and wisdom, in such manner and ways as are most consonant to His wonderful and unsearchable dispensation”.*

This sentence is emphasising the unity within the Decree of election, redemption, effectual calling etc, the same unity which we see in Romans 8:28-30, which David Dickson calls “the golden chain which cannot be loosed”.¹³ This was emphasised because there were a few in the Assembly, led by Edmund Calamy, who were not Arminians but who adopted a form of Hypothetical Universalism, which, as Warfield describes it, “affirmed a double intention on Christ’s part in His work of redemption – declaring that He died absolutely for the elect and conditionally for the reprobate”.¹⁴ This sentence in the *Confession* is intended definitely to exclude Hypothetical Universalism and Amyraldianism, which maintained an election which followed upon a universal love and a universal redemption. Westminster Calvinists may be Supralapsarians or Infralapsarians, but they cannot but believe in the particular redemption of those, all those, and only those, embraced in God’s eternal, electing love.

2 (i) *The relation between the sovereignty of God and the sin of man in the ruin of the reprobate.* *The rest of mankind, God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonour and wrath for their*

¹²*A Compendious View of Natural and Revealed Religion*, p 151.

¹³*Truth’s Victory over Error*, p 32.

¹⁴p 139.

sin, to the praise of His glorious justice (Westminster Confession 3:7).

The *Confession*, no doubt intentionally, does not use the term *reprobate*, but this section refers to what we usually call reprobation.

The distinction between one sinner and another must be attributed to the sovereignty of God. The reasons for His extending or withholding mercy are unsearchable and are found within His own will and not in the creature. Being a sinner, the creature has no claim upon God, and one sinner has therefore no more claim than another. The dissolute man whom Scotland delights to honour as its national bard has popularised a perverted view of this doctrine. But “hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?” (Rom 9:21).

The passing by of those whom God has not predestinated unto everlasting life, but has foreordained to everlasting death, leaves them in their sins, so that justice demands their dishonour and their subjection to the wrath of God. God sovereignly elects His people and in His grace provides for their salvation. God equally sovereignly passes by others, and His justice secures their condemnation. “Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?” (Rom 9:18-20). As John Murray says, “The ground of dishonour and wrath is sin and sin *alone*. But the reason why the non-elect are ordained to this dishonour and wrath when others, the elect, are not, is *solely* due to the sovereign will of God.”¹⁵ As Warfield says, this seventh section “certainly does credit to the Assembly by the combined boldness and prudence, faithfulness and tenderness of its sonorous language”.¹⁶

Keep Unspotted from the World (2)¹

J B Waterbury

The lamentation of Demas, with which the last chapter concludes, implies a fault which is too common among professing Christians, especially those whose business and engagements lead them into frequent contact with the world. This obstruction to their piety, and of course to their true happiness,

¹⁵*Collected Writings*, vol 4, p 251.

¹⁶*Westminster Assembly*, p 145.

¹The second of two chapters, originally entitled, “Constant contact with the world unfavourable to pious joy”, taken, with slight editing, from the little book, *Who Are the Happy?* The first of these chapters appeared in last month’s issue.

is great in proportion to the time consumed and the interest felt in earthly pleasures and connections.

We do not admit the impossibility of mingling with the world and still retaining our peace of mind, our Christian influence and our pious joy. Many might be named who keep the garment unspotted and the soul unclogged amid the cares of earth and under the pressure of its daily toil. It would be an argument against our religion if it disqualified its possessor for the performance of any duty, social, civil or political – if it did not in fact fit him to discharge these obligations better. It is in accordance with the spirit of Christianity to meet cheerfully every occasion which providence furnishes for promoting the general good. It is the duty of those who profess Christianity to shrink from no burden which may lawfully be borne and, if personally qualified, to retreat from no station in which they may serve their country without dishonouring their religion. Faith overcomes the world. This is the testimony of heaven. But this victory implies, not a retreat from the foe, but a conflict with him. We are to pray, not to be taken out of the world, but to be kept from the evil.

But while all this is true, it is nevertheless equally true that mingling constantly with the world is a perilous experiment, upon which few can venture without detriment to their religion. The danger arises from not fully understanding the tendency of worldly influences upon the soul, and also from not taking the proper precautions to counteract it. One of these precautions is to allot a sufficient portion of time for the daily, habitual improvement of the pious affections. If this were done, there would be comparatively little danger from the subtle foe.

The Christian is represented as a warrior clothed in armour which he is to use both for attack and for defence. Now he is to wear this armour continually. He must also examine it every day to see if it fits well and is properly polished, since not a day passes in which his enemy is not watching for an opportunity to shoot an arrow “between the joints of the harness”. But how can the soldier examine his armour if he is always on the field and never in his tent? By mingling constantly with his foes, he may be overpowered through weariness, and have his armour stripped from him before he is aware of it. But waiving figurative language, it must be confessed that many are very negligent in performing their closet duties, and allot a miserly amount of time to God and to the soul. They live too constantly in the world to allow them to live in it without great harm to their piety. To walk this dangerous path unharmed, the Christian must duly contemplate his exposedness, and so proportion his time between his business engagements and the claims of devotion, that the latter shall neutralise completely the injurious tendency of the former. There must

be daily retirement, and enough of it, or the soul will lose its joys, if not its piety, amid the bustling scenes of earth.

It is a fixed law of our nature, that whatever most constantly appeals to the thoughts acts powerfully upon the moral affections and thus impresses itself upon the soul. All experience testifies to this. Let the Christian then plunge into the agitated sea of earthly cares, and from day to day fix his thoughts upon the business, the plans, the politics, and the pleasures of the world – let him give his mind intensely and habitually to these things – and what will become of his religion? What judgement will men form of it? But suppose, in the mean time, that but a very small portion of each day is allotted to prayer and other devotional duties – or, what perhaps is possible, these duties are irregularly and superficially performed – where will his piety be shown. And who would suppose that it was the mainspring of the soul's happiness? Is it not easy to see that, under such circumstances, the world must impress itself strongly on the mind, and proportionately efface the divine image of piety.

Let the Christian, on the other hand, consider well his exposedness, and so arrange his affairs that religion shall have its just claim in the apportionment of his time. Let him not be in the world except when duty and necessity call him there, and let him prepare, by God's grace, for coming in conflict with it. It must be a habitual, daily preparation. Some professors of religion who could be named appear to act on the principle of putting off converse with their own hearts until old age or sickness compels them to do so, and they seem to understand our Lord to be calling them to an unremitting effort for worldly good, when He tells them to work "while it is day". Alas, they will bitterly lament their course. The happy Christian gives a due proportion of his time daily to his God. He has his seasons of retirement and will not allow the intrusive world to rob him of them. He is thus prepared for the contact and collision of active life and is enabled to walk in the fiery furnace unscorched by its flame. His mind is habitually turned to God, and his religion, sanctifying his worldly business, makes it the occasion of a richer development of his heaven-born nature.

Gaius² is called to bear as many and as oppressive worldly burdens as any man. But his religion does not suffer by this necessity. Indeed it is his piety which enables him so calmly to meet and to discharge the arduous duties of his station. Wherever you see him, his countenance is calm and he is always ready to speak of higher joys, even when the world goes prosperously with him. He is evidently a man of prayer. His earliest thoughts are given to God, and before the business of the day or the engagements of social life –

²Presumably a reference to 3 John.

clamorous as they are for his attention – have made their request, he is settling the higher claims of his soul and by earnest prayer is equipping it for its daily conflict.

Gaius is no recluse. He is not indifferent to the pleasures of life when they may be enjoyed without the sacrifice of principle, nor is he backward in giving his influence and his toil in everything that affects even the temporal good of his fellow men. But one look at the man will tell you that his highest qualification is that he is a Christian. His joys are evidently those of true piety. He keeps the private altar bright with the incense of devotion. By first making sure his walk with God, he is enabled to go forth into the world with the calm consciousness that He who has appointed to him its duties, and exposed him to its dangers, will assist him in the discharge of the one and will protect him from the other. It is needless to add that he is a happy man.

The Sin Offering¹

Henry Law

Leviticus 4:3. *Let him bring, for his sin which he hath sinned, a young bullock without blemish unto the Lord for a sin-offering.*

Sin! The sound is brief. But it presents a dark abyss of thought. No mind can trace its birth. No eye can see its death. Before the worlds, it scaled the heavens and dragged angels down. In life's first dawn it entered Eden, and slew innocence. It ends not with the end of time. It ever rolls an ever-deepening course.

Think much of sin. It is earth's death blow. It marred the beauty of a beautiful world. It stripped it of its lovely robe. It caused the soil to harden, the leaves to wither and decay. It turned fertility to weeds and armed the brier with its bristling thorns. It made the clouds to blacken and the storm to rage. It raised the tempest's roar, and gave the lightning its forked wings. It placed its foot upon perfect workmanship and left a disorderly wreck.

Think much of sin. It is man's ruin. Its most tremendous blight fell on our inner life. It drove the soul from peaceful fellowship with God. It changed the loving child into a hardened rebel. It robbed the mind of light. It rendered reason a bewildered maze. It made the heart a nest of unclean birds, a spring of impure streams, a whirlpool of tumultuous passions, a hotbed of ungodly lusts, a den of God-defying schemes. It is the malady, the misery, the shame of our whole race. It is the spring of every tear. Each sigh which rends the breast, each frown which ploughs the brow, each pain which racks the limbs,

¹Taken, with slight editing, from Law's *The Gospel in Leviticus*.

are cradled in its arms. It is the mother of that mighty monster – death. It digs each grave in every graveyard. Each widow and each orphan tastes its gall. It fills each hospital with sick. It strews the battlefield with slain. It is the core of every grief. It is the worm that gnaws the root of peace.

Think much of sin. Its terrible destructions die not in the grave. There is a region where its full-blown torments reign. It built the prison of hell. It kindled quenchless flames. It forged the chains which bind lost sinners to their burning beds. It sharpened the undying sting of an upbraiding conscience. It arms the jailer, Satan, with his scourge. It bars the hopeless in that outer darkness, where weeping ever weeps, and wailing ever wails, and teeth for ever gnash, and all is woe which knows no respite and no end.

Think much of sin. It works this bitter and eternal anguish, because God's curse attends it. It raised a rebel-hand against His will. It dared to violate His holy law. It strove to lay His honour in the dust. It trampled on the statute book of heaven. Therefore God's anger fiercely burns against it. Hence every misery follows in its rear. He must be wretched who has God against him.

Here is a picture in which all horrors meet. Regard it with an earnest eye. No fiction colours it. No power can overpaint the terrible reality. No artist's skill can represent a flame. The awful truth exceeds report. The lost writhe out eternity in fully learning the deserts of sin.

These terrors are the best prelude to the tidings of the sin offering. Tears magnify the cross. The trembling heart is the best soil for seeds of peace. Hell seen betimes is hell escaped for ever. Satan disclosed is Satan baffled. As the bright sun behind a threatening cloud, the sin offering waits to change the aspect. At Sinai's base this rite steps forth to show the reconciling work of grace.

Receive the soul-reviving voice. Though sin is death, the sinner need not die. There is a fortress of escape. There is a remedy to heal these wounds. What though your sins be countless as the sands? They all may disappear. What though the dye of each be double crimson? Each may be washed away. The filth may all be cleansed. The debts may be wiped out. The soul may meet Jehovah's eye without one stain. There is a way by which the vilest may stand pure. This is the blessed and the wondrous truth which the sin offering proclaims. God's love decreed a plan. He willed a ransom, and His Son achieved it. Let us draw nearer to the amazing sight.

When God would save, justice and truth and holiness proposed tremendous terms. Each sin must bear its merited load of woe. Each curse must be endured. Each violation of the holy law must drink the dregs of condemnation. Jesus comes forth to help. The guiltless takes the guilty's place. The God-man represents His flock. He stands their ready and complete sin offering.

He pays in anguish and in blood their every due. Wrath is endured. Penalties are paid. Sufferings are suffered. Agonies are borne. The work requires infinity of woe. Infinity of woe is borne by Him. His Deity enables. His manhood qualifies. Thus sin is fully punished. Thus the redeemed are fully saved.

Such are the tidings of the sin offering. Is not this the truth of truths? All minds should ponder it. All hearts should welcome it. All eyes should gaze upon it. All hands should grasp it. All lips should praise it. Parents should teach it. Children should learn it. Pulpits should echo it. The cottage, the sick room, the dying bed, should brighten with this light. It should be the steady centre of the soul, the joy of social converse, the bond of Christian fellowship. Men should walk up and down in the full freedom of redemption's plains.

Till, by the Spirit's aid, the eye of faith discerns a substituted sufferer, the conscience has no peace; the Bible is a locked-up book; life has no steady compass; death has no pillow of assured repose. Is this truth the light, the feast, the joy, the strength, the rapture of your soul? Does morning wake you to bring this offering to the mercy seat? Do you go forth with your hands resting on its head? Do you lie down with the blood sprinkled on the day's misdeeds? It should be so. In every way God sets this sacrifice before you. Christ knocks for entrance at the sinner's heart. The Spirit joys to show the God-appointed victim.

And now in these poor lines another message craves attention. Come then and mark how the sin offering in every part proves sin to be a vanquished foe. There are indeed some grades of difference in this type, as rank or as offence might differ. The first example will illustrate all.

The offender is the anointed priest (Lev 4:3). Sin has allured, ensnared, defiled him. But now he sees his guilt. He cannot rest till pardon be obtained. God's voice directs his course. He must bring a young unblemished bullock to the tabernacle door. Behold the proof that God has found a ransom. This is an idle and an empty rite except it shows the victim of God's choice. This is but mockery except it witnesses that help is laid on the redeeming Jesus. The type is clear. It ushers in the gospel antitype. Atonement is indeed provided. We are not left to hopelessness or human schemes. Sins are our own. The remedy is His.

A solemn act is next enjoined. The offender's hands must touch the victim's head. This sign too has no meaning unless it bids the sin-lost to transmit their guilt. Without this, it is a puzzling and deceiving shadow. But God gives not an ordinance in vain. He thus consents that sin should pass to the sin offering. He thus instructs the heavy-laden to roll all on Christ.

If sin be found adhering to yourself – if it should weigh you into the lowest hell – it is not because the chain cannot be broken; it is not because Christ

refuses to receive; it is not because you never heard of transfer. It is because you care not for relief. It is because self-will retains the guilt.

The proxy is then slain (Lev 4:4). Sin must have death. The curse must fall. God pardons not by bidding anger to hold back. His hatred must be shown; His majesty must be maintained; His truth must be preserved. Pardons indeed abound. They freely and they gladly fly. But all proceed along a blood-stained path.

Believer, your sins slew Christ. They cannot now slay you. His death is yours. Therefore you live. God's smile is on you, not because your sins are none, but because each has died in Christ.

The precious rite continues to unfold the Saviour's worth. It shows three uses of the outpoured blood.

1. The veil is sprinkled seven times (Lev 4:6). This hung before the mercy seat. It was the entrance to the holiest place. The truth is manifest. They who would enter into heaven must plead blood shed. The blood which flowed at Calvary still flows within your reach. Take it by faith and mount the holy heights. You may have heaven as your eternal home. Your sins are no insuperable bar. Present the price without one doubt. The gates will lift their heads. The everlasting portals will fly back.

2. Part of the blood dyed the golden altar's horns (Lev 4:7). This was the place where incense rose as emblem of ascending prayer. Christ's intercession is salvation's crown. But it prevails, because its plea is blood. The wounded hands cannot be stretched in vain. Who too are they who thrive most in the growth of grace and work most boldly in the Saviour's cause? They whose incessant prayers most sweetly savour of the dying Lamb. The bleeding cross is supplication's strength.

3. The brazen altar drank the rest (Lev 4:7). Thus all is used to bring assurance to the anxious heart. Each drop subserves its part. Atonement needs the whole. The whole is given. Behold each altar reeking with this stream, and doubt not that God's claims are satisfied.

This is not all. No effort is untried to deepen peace. Hence we see more than the sin offering's death. Other rites follow. Let them be marked. The costliest parts are piled upon the burning altar (Lev 4:10). The angry fire receives them as its prey. It burns, it blazes, till all disappears. Thus wrathful fury seized the soul of Jesus. All torments dealt most fiercely with Him. He suffered till eternal vengeance asked no more. If you are one with Christ, hell-pains are past for you. If you are not, they still remain. Alas, how shall you bear them?

Again, this is not all. The curse is linked to sin. A perfect sin offering, then, must be abhorred as an accursed thing. Abomination must pursue it.

Turn now to the type. The remnant of the victim, vile and contemned, is borne without the camp (Lev 4:12). It is spurned, as hateful to the sight and touch. A pile of wood is raised. Again the fire is brought, and burning work is done once more. Here is clear emblem of Christ made curse for us. The garden misery showed anger wrestling with His soul. But further anguish presses in the rear. He is led out beyond the gate. The city loathes Him, as earth's refuse.

He hangs conspicuously a curse for sin. Here the last vengeance falls. Blessed are they whose curse descends on the Saviour's cross. In pity to your soul, flee to the sin offering. Make Christ by faith your own. When fears affright, when Satan claims, when death draws near, when the great throne is set, place Him, your shield, before God's wrath. They cannot fail who thus make Him their all.

Visit to the Ukraine

Rev Neil M Ross

It was with some relief, and thankfulness to the Most High, that we stepped onto the tarmac at Odessa airport on the very chilly, grey afternoon of Friday, February 15, after one cancelled flight, two delayed flights, and an enforced overnight stay in London en route. I was accompanying Rev Donald Ross, interim moderator of our Odessa congregation Kirk Session, and Mr Edward Ross, an assessor elder.

The purpose of our visit was to conduct the Sabbath and midweek services, including those of a communion season in the congregation; hold meetings of the mission field committee; attend to business in connection with the new mission centre under construction; have meetings with the contractor, Mr Tsarenko; and consult with our lawyer in Odessa. Inside the airport we had another problem – our luggage was missing and would not arrive until next day – but then we were heartily welcomed by our Odessa friends, Mr Igor Zadorozhnyy, the elder in the congregation, and Mr Dmytro Levytskyy, divinity student.

On our way to Mr Levytskyy's home, we stopped at the new mission centre to assess progress. We saw a fine red brick building which is almost finished externally and is being fitted internally. The basement has storage rooms for Bibles, literature and humanitarian aid; the ground floor consists of a room for public worship, an administrator's office and a garage; and the first floor has the living quarters. It is heartening that so much progress has been made and it is hoped that with further support from friends in other

parts of the Church the project will be completed and commissioned in the not too distant future, God willing. The location of the building (on a conspicuous corner site not far from a large hospital) will ensure that it will be known by many, and we trust it will be a centre to which local Ukrainians will come to hear the gospel and from which numerous copies of the Bible and much Christian literature and aid will be distributed.

Mr Zadorozhnyy continues regularly to send out Bibles, literature and tracts from his home – almost 7000 pieces in 739 parcels during the past year alone – but the new facilities, although increasing his work, will make it easier. We are deeply indebted to Mr Levytskyy and Mr Zadorozhnyy for their conscientious and knowledgeable supervision of the construction of the new building, and to Mr Levytskyy's uncle, a building contractor, for his sound and helpful advice.

On our arrival at Mr Levytskyy's fifth-floor flat we were warmly welcomed by his wife Inna, who so kindly looked after us for the next 12 days. We are very grateful to them both for having made us feel very much at home and shown us such generous hospitality.

The communion season was a pleasant and profitable occasion, although we were a comparatively small company. We were encouraged by the addition of a new communicant to the congregation – an elderly man who has been attending for two years. He has clear recollections of the persecution his parents suffered on account of being Christian believers and Jews. As a result of Mr Zadorozhnyy recently giving a lecture on Calvinism and distributing copies of the *Shorter Catechism* to a class of students in an Odessa university, one of the university professors attended two of the services, and we had an interesting conversation with him. In the congregation we found the language barrier a drawback but we were grateful to have Mr Levytskyy's invaluable interpreting skills. We felt something, I believe, of the blessedness of the unity of the Spirit in the bond of peace around the Word of God and the memorials of the Saviour's death at His sacramental table.

Our friends in Odessa are very conscious of, and grateful for, the help they receive from the Church. Without that help they could not, as a mission, engage in so much work among their fellow Ukrainians, nor have the prospect of soon occupying a mission centre in which to worship and from which to operate. Mr Zadorozhnyy already has permission from the City Council for holding public worship in the meeting room in his home where they gather on Sabbath and midweek, and they hope that, when the same kind of permission is given for the new building, more people will gather with them.

It did not seem, when we met for our first service with them more than 12 years ago, that we would ever reach this stage, but the Most High has removed

obstacles and opened doors. We have all been encouraged by God's promise to the Church in Zechariah's day: "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it" (Zec 4:7). May the Lord abundantly prosper our endeavours; only He can do so. "Not by might, nor by power, but by My spirit, saith the Lord of hosts" (Zec 4:6). NMR

Book Review

A Happy Old Age, by Ashton Oxenden, published by Reformation Heritage Books, paperback, 87 pages, £3.50 from the Free Presbyterian Bookroom.

This slim volume is directed to older people and has suitably large print. In simple terms, the author gives scriptural advice, encouragement and warnings to his readers. Among "the duties of old age", he exhorts them to be patient and gentle, to be considerate of others, to be much in prayer and in the reading of God's Word, and to sit loose to this world. In warning against "the temptations of old age", he refers to deadness and dullness of soul, and a weariness of life. "We *ought* to be contented," he says, "and we *shall* be contented if we are in the habit of seeing God in everything and living upon Him day by day." If there is a criticism of this book, it is that the author does not always make it clear if he is addressing the believer or the unbeliever.

Oxenden (1808-1892) was a minister of the Church of England but spent some years as Anglican Bishop of Montreal. He was even more prolific in his writing than his contemporary J C Ryle, but, in contrast, he has been almost entirely forgotten. Perhaps the republication of this book will rescue him from undeserved oblivion.

Inward and outward worship must be appointed by God, for who knows what will please God but Himself? He is a glorious and holy spirit, infinitely and only wise, and that only must we stick unto as pleasing unto Him which Himself appoints. Men's inventions and appointments in worship defile men's souls, and provoke divine Majesty; a godly man therefore is very tender in point of worship, and will practise nothing therein but what he has found a clear foundation for out of the Word of God.

God first makes men good, and then they do good. First He puts His Spirit into them and then they walk in His ways. It is said of God Himself, He is good and doth good (Ps 119:68); He is first good, and then good comes from Him. So God makes men good by the infusion of His Spirit, and then they bring forth spiritual fruit: "We are His workmanship, created in Christ Jesus unto good works" (Eph 2:10).

William Greenbill

Notes and Comments

The Blasphemy Law

On 5 March 2008 the House of Lords approved by 148 votes to 87 an amendment to the Criminal Justice and Immigration Bill which provided that “the offences of blasphemy and blasphemous libel under the common law of England and Wales are abolished”. According to a legal definition adopted in a 1970s case, “every publication is said to be blasphemous which contains any contemptuous, reviling, scurrilous or ludicrous matter relating to God, to Jesus Christ or the Bible, or to the formularies of the Church of England as by law established”. As long ago as 1949 Lord Denning asserted that “the offence of blasphemy is now a dead letter”. Few prosecutions have been attempted under it over the years.

The removal of this offence from the statute book in England and Wales has been the aim of secularists for many years. The issue was considered in the Lords in 1995, 2001, 2002 and 2005. On the latter occasion the Lords rejected by 153 votes to 113 a proposal by Lord Avebury which would have abolished the offence of blasphemy. The reports of Law Commissions and Select Committees over a period have indicated that the wind was blowing in the direction of either abolishing the offence or extending equal cover in some form to other religions. On this occasion the subject was introduced hastily by the back door as a result of a promise made in the House of Commons in January 2008 to persuade Evan Harris MP to withdraw proposals along these lines – a promise that after a short period of consultation the Government would abolish the common law criminal offences of blasphemy and blasphemous libel. So much for the place given to consultation!

The amendment was moved by Baroness Andrews on behalf of the Department for Communities and Local Government, which she described as “the department that promotes social cohesion and matters of faith”. Lord Avebury was again to the fore in seeking the abolition of the offence and the Government imposed a three-line whip on its peers. Among the arguments were the following: if the Lord exists, He can defend Himself and does not need the protection of our laws; He was content to be mocked when He was on earth; there are other laws now to protect individuals from religious hatred; the law is rarely invoked and is probably unworkable and so its continued existence brings the law as a whole into disrepute; and its existence hinders the UK’s ability to challenge oppressive blasphemy laws in other countries. There was also the common cry that in a multi-faith society the law discriminates between religions and infringes freedom of expression.

In the debate the point was well made by several speakers that the removal

of the offence of blasphemy from the law of the land, however rarely people may have been prosecuted or found guilty, was not promoting neutrality but was a clear signal that the state was abandoning its Christian heritage and character and marked a major step in its secularisation and its growing hostility to the Christian religion. No doubt this was a strong motivation for the enthusiasm of its opponents to get rid of a law which they alleged was redundant. How many “redundant” laws clutter the statute book and are left undisturbed? One speaker said that “secularisation will bleach from our memories the inextricable link between Christianity and so much of value in our society and in our system of law and government”.

It seems that the last convictions for blasphemy under Scots law were in 1843 and it is alleged that there is uncertainty as to whether or not it is now a criminal offence in this part of the Kingdom. How sadly we have departed from the position of the *Westminster Confession of Faith*, “ratified and established by Acts of Parliament 1649 and 1690 as the public and avowed Confession of the Church of Scotland”. The *Confession* requires that the civil magistrate “take order . . . that the truth of God be kept pure and entire, that all heresies and blasphemies be suppressed” (23:3). Even if such laws and their sanctions are but rarely implemented, they bear symbolic testimony to the Christian character of the state and to the reverence publicly professed for the one living and true God. As William Cunningham says, “it is competent to, and incumbent upon, nations as such, and civil rulers in their official capacity, or in the exercise of their legitimate control over civil matters, to aim at the promotion of the honour of God, the welfare of true religion, and the prosperity of the Church of Christ” (*Historical Theology*, vol 2, p 561).

The jettisoning of laws which were adopted with these aims clearly indicates the extent to which the legislature has renounced the fear of God. The significance of abolishing the offence of blasphemy will give fresh impetus to those who engage in profanity. It will encourage those who will not rest until Christianity is disestablished and the Protestant character of the throne and of the national constitution is destroyed. It will further weaken those who seek to use the legal status of Christianity in their witness on the side of truth. And it cannot but incur the displeasure of God whose glory is ultimately the matter at stake.

HMC

The Doctrine of the New Birth in the Free Church

The doctrine of the new birth is fundamental to evangelical Christianity: “Except a man be born again, he cannot see the kingdom of God” (Jn 3:3); “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). The startlingly rapid loss of this doctrine in the Free Church of Scotland after the Disruption should

be a warning to every Church to be “watchful, and strengthen the things which remain” (Rev 3:2). Judging by their February *Monthly Record*, however, the same doctrinal declension seems to be taking place in the present Free Church of Scotland.

The radical problem, over a number of years now, has been the promotion of worldliness by some of the Free Church leaders. Several of them have defended, even actively encouraged, conduct which conforms to the world in a way that is sinful. This has ranged from inappropriate behaviour and dress in public worship, which has become increasingly casual, to practices such as listening to pop music and going to pop concerts, drinking in public houses, reading Harry Potter books, and attending football matches.

The effect of this, inevitably, has been to blur the distinction between the Church and the world, so that a “Christian” is only distinguished from the world by the fact that he goes to church (on the whole) and that he abstains from the grosser sort of sins. And the effect of this blurring, equally inevitably, has been to undermine the doctrine of the new birth, and to nurture dubious Christianity. True conversion involves a great spiritual change in the soul, a passing from “death to life” (Eph 2:5) and from “darkness to light” (1 Pet 2:9), but this cannot be preached if “converts” are going to behave very much as before. The danger of spurious conversions and of self-deception is greatly increased. If an acceptable profession of Christianity involves only a minimal commitment, with no real change of life, then there will be more “conversions”, but how many of these will be real?

An article by a female contributor in the February *Monthly Record* highlights this danger. The article discusses the “spiritual journey” of the members of the well-known pop group U2, three out of four of whom are said to be Christians. They still “drink, smoke, and swear!” the article boasts, before going on: “Can they be Christians? One way of telling is to see if they have changed and touched other people’s lives.” Reference is then made to their concern for social justice, their work in famine relief, their efforts to improve water supply in Third World countries, and their use of Scripture in some of their songs. The conclusion is that there can be no doubt that they are Christians.

Our main concern is not with U2, but with the evidence which the *Monthly Record* regards as convincing proof of true Christianity. The biblical warning against bad language is brushed aside: “If any man among you seem to religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain” (Jas 1:26). Instead we are directed to a criterion invented by the author of the article: whether one has “changed and touched” other people’s lives. The example of Judas – one who in Christ’s name had cast

out devils and done many wonderful works (Matt 7:22) – shows the falseness of this criterion.

The Bible gives us many directions for examining our spiritual state. But one which, it seems, needs to be emphasised at this time is that of “holiness”. There must be a love of God’s holiness: “Give thanks at the remembrance of His holiness” (Ps 30:5, 97:12); there must be a desire for personal holiness and an endeavour after it: “Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb 12:14); “Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor 7:1). If there is no such love and desire in the soul, then the Holy Spirit does not dwell there, whatever outward good works may be performed. *DWBS*

Protestant View

Another Attempt to Whitewash the Inquisition

A recent *Newsweek* article states that the Vatican has staged an exhibition to shed new light on the Inquisition. As might be expected, the exhibition was a public relations exercise which tried both to appear transparent and to show “that the Inquisition wasn’t so bad after all”. “Church authorities”, says the article, “unveiled a temporary ‘Rare and Precious’ exhibition at Rome’s Vittoriano Museum to ‘expose some myths’ about this dark chapter of its past.” “The ‘rare and precious’ artifacts do not include notorious objects like racks or impaling tools. . . . This isn’t the first time that the church has tried to show that the judges of the Inquisition were not as brutal as previously believed.”

The Vatican, of course, commissioned the Inquisition to search out, interrogate, and punish those it viewed as heretics, and consequently many thousands were killed, or rather murdered. Between 1481 and 1808, in Spain alone, 31 912 people were executed – according to Llorente, the priest who was General Secretary of the Inquisition from 1789 to 1801 and its historian. We have reason to believe that this figure, although it appears precise, should be higher, and that one should also include the great number who died as a result of torture and imprisonment.

Lord Acton, a Roman Catholic, wrote in 1884: “The principle of the Inquisition is the Pope’s sovereign power over life and death. Whoever disobeys him should be tried and tortured and burnt. If this cannot be done, formalities may be dispensed with, and the culprit may be killed like an outlaw. That is to say, the principle of the Inquisition is murderous.”

The *Newsweek* article concludes, “Monsignor Alejandro Cifres of the Congregation for the Doctrine of the Faith [the present name for the Inquisition],

who co-curated the show, won't say what else is still in the archives. The pieces on display, he says, 'are the most representative of the Church's motives and actions.' For those seeking the ultimate truth about the Inquisition, that answer is unlikely to be enough."

True – but “there is a God in heaven” who knows the truth. And He will not be slack in avenging the blood of His saints “who loved not their lives unto the death”. “For true and righteous are His judgements: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand” (Rev 19:2). *NMR*

Papal Primacy Re-asserted

The Pope has again highlighted this issue. On 5 March he publically referred to the importance of Pope Leo I as one who “tirelessly promoted the primacy of Rome because he knew its necessary role in maintaining the unity of the Churches”. He quoted Leo’s statement: “What was communicated to all the apostles was entrusted to only one of them [Peter]”, adding that he himself was “an authentic heir of the Apostle Peter”.

The Pope stressed that the primacy of the bishop of Rome had been recognised by the Eastern bishops in the past and is as “necessary” in the Church today as in the past. He made these statements on the day before a meeting with the Ecumenical Patriarch of Constantinople, Bartholomew I. This may seem contrary to his stated intention to make a priority of regaining the Orthodox Church, but it is a natural sequel to the joint statement between the Vatican and Orthodox Church leaders in November, declaring that the pope has primacy over all Roman Catholic and Orthodox bishops.

This claim of papal primacy is based on the false teaching that the Apostle Peter was the “prince and chief of the apostles”, and also the first bishop of Rome, and that his “primacy” has passed down from him to the present bishop of Rome, Benedict XVI. This audacious and intolerant claim of the Pope to be the visible head of the Church of Christ, and even ruler of all men, still stands. Vatican I pronounced, “If then any should deny that . . . the Roman Pontiff is the successor of blessed Peter in this primacy, let him be anathema”. That curse has never been lifted.

According to Rome’s wresting of Scripture and twisted logic, it follows that, to be truly a Christian, one must be subject to the pope. This is what successive popes have categorically stated. Boniface VIII pronounced, “I declare it to be altogether necessary to salvation that every human creature should be subject to the Roman Pontiff”. And John XXIII said in 1958: “Into this fold of Jesus Christ [containing those who are saved] no one can enter if [he is] not under the guidance of the Sovereign Pontiff.”

May the eyes of the devotees of Rome and deluded nominal Protestants

be opened to see that these wicked and oppressive claims are false, and to look beyond popes and priests to Christ Himself. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). NMR

Church Information

General Building Fund

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

W Campbell, General Treasurer

Vacancy for Senior Carer at Ballifeary Residential Care Home

A vacancy for a full-time senior carer has arisen. An SVQ 3 in care, or equivalent, is desirable, and previous experience is essential. Please apply to the Matron, Ballifeary House, 14 Ness Walk, Inverness, IV3 5SQ; tel: 01463 234679.

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

College & Library Fund: Friend, Newcastle, Matt 7:24-29, £40, Friend, Newcastle, 1 Cor 3:6-9, £40; Anon, £400, £600.

Jewish & Foreign Missions Fund: Anon, LMA, £455 for African Missions, £490 for Jewish Mission.

Dominions & Overseas Fund: Anon, New Zealand, \$5000.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Assynt: *Congregational Funds:* Anon, £71.50 per WC; Estate of the late Miss A Graham, for upkeep of Lochinver church and manse, £5926.98.

Breascleete: *Congregational Funds:* Anon, £50.

Dingwall: *Communion Expenses:* Anon, £40; K A, North Kessock, £30 per Rev NMR.

Gairloch: *Congregational Funds:* Visiting friend, £20, Anon, £60, both per Rev AEW. *Jewish & Foreign Missions Fund:* Friend, for work among the Jews, £100.

Inverness: *Bus Fund:* Anon, £20; £40; Mrs C MacDonald, £30; Anon, £12; £15; £30. *Congregational Funds:* Anon, £25; £25; £25; £50; Anon, "for manse", £10; N Pearce, Cymru, £56. *Sabbath School Fund:* A Morrison, £100. *Where Most Needed:* Friend, £10.

Lochbroom: *Where Most Needed:* Friend, £40.

London: *Congregational Funds:* The estate of the late Mrs J MacLean, £10 000.

North Harris: *Congregational Funds:* MacDonald Family, Stockinish, £100; DJG, £40, £20 per Rev JBJ; JM, for Tarbert pew cushions, £50. *Door Collection:* RML; £100.

North Uist: *Communion Expenses:* Friend, Glasgow, £50.

Portree: *Congregational Funds:* Friend, Tunbridge Wells, £50 per Rev FMD.

Raasay: *Congregational Funds:* Anon, "In loving memory", £100 per Rev JRT. *Sustentation Fund:* Anon, Staffin, "In memory of a dear friend", £20 per Rev JRT.

Staffin: *Congregational Funds:* D&WM, Maligar, £100. *Door Collection:* C Matheson, £50. *Sustentation Fund:* D&WM, Maligar, £100; C Matheson, £45.

Stornoway: *Communion Expenses:* SMK, £140; Friend of the Cause, Tolsta, £20; Anon, £80. *Congregational Funds:* For the Lord's Cause, £50; C MacDonald, "for the Lord's Cause", £52 per Rev DC & £40 per WMK. *Manse Expenses:* Anon, £10. *Where Most Needed:* Anon, £40.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

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

Bracadale & Strath: Broadford: no services at present. **Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J R Tallach, Raasay; tel: 01478 660216.

Breascleite: Sabbath 12 noon, 6 pm; Thursday 7 pm.

Dingwall & Beaully: Dingwall: Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beaully** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, Dingwall, 10 Achary Rd, IV15 9JB. Tel/Fax: 01349 864351, e-mail: nmross@ferintosh.co.uk.

Dornoch: Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). Rev D J MacDonald MA, F P Manse, Evelix, Dornoch, Sutherland, IV25 3RD. Tel: 01862 811138. **Lairg:** Church and Manse; **Rogart:** Church; no F P services.

Dundee: Manse. No F P Church services.

Edinburgh: 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. Rev Hugh M Cartwright MA, Napier House, 8 Colinton Road, Edinburgh, EH10 5DS. Tel: 0131 447 1920.

Farr, by Daviot: Sabbath 12 noon and 5.15 pm; Thursday 7.30 pm (fortnightly). **Stratherrick:** Sabbath 7 pm (fortnightly); Thursday 7.30 pm (fortnightly). **Tomatin:** Sabbath 7 pm (fortnightly); Wednesday 7.30 pm (fortnightly). Rev Allan J Macdonald MA, F P Manse, Farr, Inverness, IV2 6XF. Tel: 01808 521357; e-mail: ajm@snmail.co.uk.

Fort William: Monzie Square, Sabbath 11 am, 6.30 pm. Manse: 15 Perth Place, PH33 6UL. Tel: 01397 708553. Contact Mr Forbes Fraser. Tel: 01397 772862.

Gairloch (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS. Tel: 01445 712247.

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

Glendale: Sabbath 12 noon (fortnightly). **Vatten:** Sabbath 6 pm; Wednesday 7 pm (fortnightly). **Waternish:** As intimated.

Greenock: 40 East Hamilton Street, Sabbath 11 am.

Halkirk: Sabbath 11.30 am, 5 pm; Thursday 7 pm. Manse tel: 01847 831758. **Wick:** Church; **Thurso:** Church; **Strathly:** Church; no F P Church services.

Harris (North): Tarbert: Sabbath 12 noon, 6 pm; Thursday 7.30 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF. Tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.

Harris (South): Leverburgh: Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh, Northton, Sheilebost, Strond** and **Geocrab** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA. Telfax: 01859 520271.

Inverness: Chapel Street, IV1 1PF, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA, 11 Auldcastle Road, IV2 3PZ. Tel: 01463 712872.

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

Kyle of Lochalsh: Sabbath 6 pm. Manse tel: 01599 534933. **Plocton:** No F P services. Contact Rev D A Ross; tel: 01445 731340.

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

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

Lochinver: Sabbath 12 noon, 6 pm. Manse tel: 01571 844484.

Ness: Sabbath 12 noon, 6 pm; Wednesday 7 pm. Manse tel: 01851 810228.

North Tolsta: Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Rev D Campbell MA, F P Manse, North Tolsta, HS2 0NH. Tel: 01851 890286.

North Uist: Bayhead: Sabbath 12 noon, 6 pm; Wednesday 7.30 pm (fortnightly). **Sollas:** Wednesday 7.30 pm (fortnightly). Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS. Tel: 01876 510233.

Oban: Church and Manse. No F P services at present.

Perth: Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse tel: 01738 442992. Contact Mr J N MacKinnon; tel: 01786 451386.

Portree: Sabbath 12 noon, 6.30 pm; Wednesday 7 pm (Church Hall). Contact Rev W A Weale; tel: 01470 562243.

Raasay: Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev James R Tallach MB ChB, F P Manse, Raasay, Kyle, IV40 8PB. Tel: 01478 660216, fax: 01478 660358.

Shieldaig: Sabbath 11 am; **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744207. Contact Rev D A Ross; tel: 01445 731340.

Staffin: Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev W A Weale, F P Manse, Staffin, IV51 9UX. Tel: 01470 562243.

Stornoway: Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Sandwick:** Last Tuesday of month 7.15 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Manse tel: 01851 702755.

Tain: Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.

Uig (Lewis) Miavaig: Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251.

Ullapool: Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE. Tel: 01854 612449.

England

Barnoldswick: Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Haslington and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 4 Rhodes Close, Haslington, Crewe, Cheshire, CW1 5ZF. Tel: 01270 255024. Manse tel: 01282 851782.

London: Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. **Broadstairs:** Sabbath 11 am, 6 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peters Park Rd. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU. Tel: 0208 309 1623.

Northern Ireland

Larne: Station Road. Sabbath 11.30 am, 6.30 pm; Wednesday 8 pm. Manse, 23 Upper Cairncastle Road, Larne BT40 2EF. Tel: 02828 274865. Contact: 02828 273294.

Canada

Chesley, Ontario: Manse and Church, 40 Fourth Street SW. Sabbath 10.30 am, 7 pm; Wednesday 8 pm. Contact Mr David Kuiper, Tel: 519 363 0367. Manse tel: 519 363 2502.

Toronto, Ontario: Church and Manse. No F P Church services at present.

Vancouver, British Columbia: Fifteenth Avenue and Fraser Street. For F P Church services contact Mr John MacLeod, 202-815 4th Avenue, New Westminster, V3M 1S8. Tel: 604-516-8648.

USA

Santa Fe, Texas: Suite B, 12221 Highway 6. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Contact: Mr Joseph Smith, 13732 West Sixth Street, Santa Fe, Texas 77517. Tel 409 927 1564.

Australia

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

Sydney, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6.30 pm; Tuesday 7.30 pm. Information contact: Mr C MacKenzie, P O Box 5, Riverstone, NSW 2765. Tel: 02 4730 2797. E-mail: cal.01@optusnet.com.au.

New Zealand

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

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

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

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

Israel

Jerusalem: Lord's Day: 12 noon, 7 pm. YMCA Chapel, 26 King David Street, Jerusalem. Rev J L Goldby, P O Box 68001, Arnona, Jerusalem 91680. Tel: 00972 2 8739058. For details of weekday meetings please contact Mr Goldby.

Singapore

Singapore: Sabbath: 9.30am and 5.30pm; Wednesday: 7.45pm. Room: "Tanglin III" (Level 2), 60 Stevens Road, Singapore 257854. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822. Tel: (65) 6383 4466, fax: 6383 4477, e-mail: byong1@singnet.com.sg.

Ukraine

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

Zimbabwe

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

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

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

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

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

Kenya

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

Free Presbyterian Church Bookroom

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

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

Book Selection

	RRP	Offer
Lectures to my Students by C H Spurgeon		
Banner of Truth Trust, 2008, hbk, 911pp	£19.00	£16.00
Sermons on the Acts of the Apostles, chapters 1-7 by John Calvin		
Banner of Truth Trust, 2008, hbk, 657pp	£18.00	£15.00
Colossians by Nicholas Byfield		
Tentmaker Publications, 2008, hbk, 413pp	£24.95	£21.95
Lectures on The Epistle of Paul to the Philippians by John Hutchison		
Tentmaker Publications, 2008, hbk, 317pp	£15.95	£13.95
Isaiah 5 by Nehemiah Rogers		
Tentmaker Publications, 2008, hbk, 124pp	£11.95	£10.00

(Postage is extra)

Subscription rates, including postage:

FP Magazine £19.50 (£1.50 per copy) • YP Magazine £11 (70p per copy)

Combined £28.50