

# The Free Presbyterian Magazine

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

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

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## 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, Scourie; **Third:** Edinburgh; **Fourth:** Chiedza.

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

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

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

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

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

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

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## Noah and Preparing the Ark

Noah's was a particularly wicked generation, so much so that God destroyed it. Noah and his family alone were spared. God revealed to him that He was going to send a flood to sweep away that whole generation. He revealed further the way of deliverance – Noah must build an ark.

That flood was still 120 years away. There was as yet no sign of a flood; there was probably nothing to suggest that the flood “to destroy all flesh” would ever come – except that God had spoken of it. But God's word was enough for Noah. He believed. “By faith Noah, being warned of God of things not seen as yet . . . prepared an ark” (Heb 11:7). Faith receives the bare word of God as truth, even when there is a complete absence of supporting evidence, and even in the face of evidence which seems to contradict it. Years of normal weather very likely followed God's revelation to Noah, yet the evidence of his eyes was not the main influence on his thinking. The worldwide flood, and the extraordinary rain that must fall if there was to be a flood, could not yet be seen. But Noah's faith did not need to see such things; he received them as true because God had told him about them.

Multitudes of sinners in all ages have rejected God's testimony about events not yet seen, such as the final judgement and a lost eternity. No one has come back from the state of endless punishment in hell to tell of its awfulness, and the day of judgement is yet in the future. But God is able to work conviction of such things in the hearts of sinners; He can bring them to believe, on the strength of His bare word, that these are realities.

Noah's response to the revelation about the flood was practical; he set to work to prepare the ark, as God had directed him. He believed God's testimony about it. He knew that it was the testimony of a good God and that he could trust Him in everything. So, if this God had directed him to build the ark, he could be sure of being safe in the flood, no matter how rough the waters might become. No dangerous leaks would occur; no part of the structure would be blown off; no circumstances would arise which would prove the design of the ark inadequate. The ark was one of the things not seen as yet, but Noah believed God and went on with the work of constructing it. He

did not consider it an unreasonable task, something he could never complete no matter how energetically he worked at it. He acted on the principle which the Lord later revealed to Paul in the words: “My grace is sufficient for thee: for My strength is made perfect in weakness” (2 Cor 12:9).

Sinners are in danger because of the flood of wrath He will pour out upon them if they continue in unbelief. When the Lord makes this known, He also reveals a way of salvation. Just as God revealed to Noah how he and his family could be delivered, so the Lord makes known His provision for the salvation of sinners, through Christ Jesus and His finished work. Here is wisdom indeed: God sending His own Son to take the place of sinners and to suffer and die for them. Yet they treat their own foolish thoughts as wiser than God’s. They try in all sorts of ways to deliver themselves from the guilt of sin; they do not follow the example of Noah, who trusted God to make a perfectly-suitable provision for him and his family so that they might be delivered from the flood, although it was not seen as yet.

But there are some who do believe God – some who, like Noah, do obey when they are called to receive the provision made for the salvation of sinners. Just as God called Noah into the ark, so Christ calls sinners: “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Matt 11:28). Those who obey this call recognise that God is good and that the provision He has made is perfectly suited to their needs. They are guilty sinners, but when God forgives their sins, He – to use Hezekiah’s analogy – casts all their sins behind His back. Their sins are, so to speak, out of His sight. In other words, God will never take action against believers because of their sins; it is as if He cannot see them. He will never come against His children to punish them; all their sins have been entirely forgiven.

When the Lord begins to deal with sinners, there is absolutely nothing good in them; sin reigns in them. But the Holy Spirit’s power to subdue sin, for Christ’s sake, and at last to make them perfectly holy, is indisputable. Thus the Saviour “is able . . . to save them to the uttermost that come unto God by Him”; the work of delivering them from sin will yet be completed. Christ goes on presenting the merits of His sacrifice, offered on their behalf, before the Father in heaven. They will be saved to the uttermost, “seeing He ever liveth to make intercession for them” (Heb 7:25). As God made provision for Noah, so He has made provision in Christ for them. No matter what difficulties and trials and temptations they may experience, God assures them that He will supply all their needs, and that they will all be brought safely into heaven at last. They are to trust continuously in the goodness of God, and in His faithfulness, for He has promised to care for them, however unexpected or unusual their needs may be.

It was because Noah was “moved with fear” that he responded to God’s warning as he did and, in obedience, prepared the ark. His *fear* does not point to any kind of terror. It was “the fear of the Lord”, which is described in Psalm 111:10 as “the beginning of wisdom”. Then follows the statement: “A good understanding have all they that do His commandments”. The fear of the Lord therefore corresponds to obedience to His commands; it is the inward attitude of holy reverence which leads to keeping God’s law.

In line with Noah’s believing response to God’s revelation, there was an attitude of reverent obedience to His commands. If God spoke, Noah obeyed – which was clear evidence of the work of God in his soul. This is true of all God’s children; His fear is in their heart. They have been regenerated; they have a reverent attitude to His commandments, and they therefore obey. Their obedience is indeed imperfect, but it is real. It is not a series of more-or-less-correct responses to individual commands; it is a willingness to obey them all, based on that inward principle described in Scripture as the fear of the Lord. And this willingness to do the will of God, whatever He might require, is evidence of the work of God’s Spirit in their souls.

Noah’s faith and obedience led to the deliverance of his entire household from the dangers of the flood; the ark was not only a provision for himself but also for his family. So, in Philippi, Paul and Silas responded to the jailer’s question about how he could be saved by telling him: “Believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house*” (Acts 16:31). This emphasis on household salvation is one which we perhaps too often miss. Should we not expect that the salvation of the head of a household, or even an individual member of it, will lead to the salvation of the others? Parents particularly have the opportunity of instructing their children and of praying for them, and they are to look to the Lord for His blessing on their efforts, however inadequate these efforts may be in themselves.

Matthew Henry expands on the words of Paul and Silas: “God will be in Christ a God to thee and to thy seed, as He was to Abraham”. And he elaborates further: “Those of thy house that are infants shall be admitted into the visible Church with thee, and thereby put into a fair way for salvation; those that are grown up shall have the means of salvation brought to them and, be they ever so many, let them believe in Jesus Christ and they shall be saved; they are all welcome to Christ upon the same terms”.

In Noah we have a remarkable example of “the obedience of faith”. The history, in Genesis, of his believing obedience is set before us to imitate. It, and the faith of others like him, is also highlighted in Hebrews, where we are further directed: “Whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and for ever” (13:7,8).

## “I Send an Angel Before Thee”<sup>1</sup>

Synod Sermon by Rev D A Ross

Exodus 23:20,21. *Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: for My name is in Him.*

The Children of Israel were in the happy position of being the people of God. They had a wonderful history in spite of all their troubles and trials. They were in bondage, but they were brought out in a marvellous way by this Angel. They were led on by the Lord God merciful and gracious, and He did for them what He did for no other nation.

And what is this? Is it not a picture of the Church of God and of God delivering sinners from the bondage of Satan and leading them on, doing for them what He does not do for others. After the Children of Israel left Egypt and crossed the Red Sea, they were introduced into new situations, and more and more of the law of God was revealed to them. Even at the outset they did know about the true God, but they had much to learn about His worship and how to approach Him. As God’s revelation progressed, His people had a more extended view of the glorious God whom they served until it was fully developed in the New Testament, where we have a complete revelation. It is all one combined unit, which shows us the plan of God and His holy worship. And of course Christ is central in it all, from the beginning to the end.

Chapter 23 begins: “Thou shalt not raise a false report”. That had to do with witnessing on the side of truth – that there would be no evil word in the witness of the people, which is related to loving one’s neighbour as oneself. Indeed they were told not to countenance a poor man in his cause – that is to say, a poor man with an unrighteous cause. They might be very liable to think of him as a poor man, with whom they could show sympathy in his unrighteous cause and help him that way. But the Lord will have none of that; they had to deal righteously with one another. They must avoid being involved in bringing false reports. There was to be a spirit of love towards one’s neighbour although he might be a hateful character: “If thou see the ass of him that hateth thee lying under his burden . . .”. This surely communicated to the Children of Israel the fact that God is love and that He shows kindness to the righteous and the wicked. The matter of false judgement was also emphasised, as was the keeping of the Sabbath day. Then there were matters bound up with the ceremonial law, which was peculiar to them and

<sup>1</sup>The sermon preached by the retiring Moderator at the opening of the Synod in May 2008.

held forth the glorious Saviour. The Children of Israel were being taught these things so that they might live according to God’s will.

Coming to verse 20, in the midst of all these laws telling the Children of Israel how to behave, God gives them this encouragement – the promise that His Angel would go before them. They were not alone; the gracious God of eternity was strengthening them, in connection with this glorious Being who was to be in their midst: “I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared”. And then they were warned, “Beware of Him and obey His voice and provoke Him not; for He will not pardon your transgressions: for My name is in Him”.

From these two verses we will, the Lord helping us, consider: (1.) God’s gracious declaration to the Children of Israel, and to the Church, that the Angel would be with them, would go before them, would keep them and would bring them into the place He had prepared for them. (2.) The solemn warning to obey the Angel’s voice, for the name of God was in Him.

**1. God’s gracious declaration.** The Children of Israel were not alone in the wilderness. They were not left to go in their own strength, without a guide. God promised: “I send an Angel before thee”. And the Church today is not left to go in her own strength. She has every help from God, who promises: “My grace is sufficient for thee, for my strength is made perfect in weakness.” But who is this Angel? There is no doubt but that it is the Lord and Saviour Jesus Christ. There is considerable evidence for this.

This is not the first time this Angel is mentioned. We have already been told that “the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night” (Ex 14:19,20). But it is also said: “The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night” (Ex 13:21). That is what it says: “*The Lord* went before them”.

Who is it? Is it a mere angel? Is it one of these excellent beings? It cannot be, because we are told that this Angel would keep them in the way. Do we say to angels “Keep me, for I trust in thee”? Or is it to God we say, “Keep me, for I trust in Thee”? No one can keep us but the keeper of Israel, and that is God. So this Angel is the Lord and Saviour Jesus Christ. Who can keep me? Who can keep the Church? Who can keep you? The keeper of Israel, the Lord and Saviour Jesus Christ. Then the promise goes on: “And to bring thee into the place which I have prepared”. Where is this power among men?

Moses had no such power, and he confessed that. Nor do ordinary angels have this power, but this Angel, the Lord and Saviour Jesus Christ, for He has all power in heaven and in earth. It is His work to bring His people into the place which He has prepared. He had power to bring the Children of Israel into the promised land and He can bring His people home to glory. The Angel undoubtedly is the Lord and Saviour Jesus Christ.

The Lord God said, "Beware of Him and obey His voice". This was said to the whole of Israel, which was the Church of that time. Because the Egyptians did not obey His voice, He came out against them. And who can say to a nation, "Obey my voice"? Is it not Christ that speaks to the Church still – to the church of God in every age and generation? What an innumerable company of people, like the sand on the seashore! Who has the authority and the power to say, "Obey my voice"? It is Christ, who was with the Church then, and who is with the Church now. What a solemn demonstration! Because Egypt, that heathen nation, did not obey His voice, their transgression was not pardoned and they were drowned in the Red Sea. And that will be the consequence if we do not obey the voice of Christ.

It was said of the Angel: "He will not pardon your transgressions". That could not be a mere angel; that was Christ. No one can forgive sin but God, and the Jews recognised that. If He will not pardon sin, our sin remains; and if He would not pardon the sins of the Children of Israel, their sin remained. It was Christ, the great head of the Church, who appeared in the Old Testament as the Angel of God, going before the camp of Israel and going behind them, for "the pillar of the cloud went from before their face, and stood behind them". Christ was manifesting Himself in these extraordinary ways, making the Children of Israel conscious of Him as God's Angel.

Then the Father said of Christ: "My name is in Him". We speak of a father and son in natural terms. Here the matter is on a far higher plane; there are three Persons in the Godhead: the Father, the Son and the Holy Ghost. And while we are speaking particularly about Christ here, we are never to think that the Holy Spirit is absent. We have scarcely begun to read the Scriptures when we find the Holy Spirit mentioned: "The Spirit of God moved upon the face of the waters" (Gen 1:2). And when the Father was addressing the Children of Israel about Christ, we ought not to think that the Holy Spirit was absent. The Father, the Son and Holy the Ghost are equal in power and in glory and They were working mercifully and gloriously for the Church of God, for the people of God.

Indeed, there is a solemn declaration in the Epistle to the Hebrews regarding the Father, the Son and the Holy Ghost: "But Christ as a son over His own house; whose house are we, if we hold fast the confidence and the rejoicing



of the hope firm unto the end. Wherefore (as the Holy Ghost saith, Today if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known My ways” (3:6-10). The Father, the Son and the Holy Ghost were in the wilderness with the Church. And Christ is particularly mentioned here when it is said, “Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: for My name is in Him”.

When Christ, in coming into the world, was taking to Himself a true body and a reasonable soul, what has He to say? “Believe Me that I am in the Father, and the Father in Me”. “I and the Father are one” – “for My name is in Him”! But you will remember what Paul said as he was addressing the Corinthians: “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ” (1 Cor 10:1). And that Rock was Christ! He was with the Church in the wilderness. So this Angel is Christ. And then Paul goes on to say, “Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.” It is the Lord and Saviour Jesus Christ who is particularly mentioned here as going before His Church and behind His Church.

When the Father says, “Behold I send an Angel before thee”, does it not remind us of the truth: “God so loved the world that He gave His only begotten Son”? Christ was in promise: “The seed of the woman shall bruise the head of the serpent”. He was sent as the commander and leader of His Church, and so He was with them to take them out of Egypt, across the Red Sea and on towards the promised land. And the Church is told at every stage of her journey: “I send an Angel before thee to keep thee in the way”. Christ is with His people; He has promised: “Where two or three are gathered together in My name, there am I in the midst of them”. He is “the same, yesterday and today and for ever”.

He ever leads His people on, which is a wonderful thing. He goes before them as their Prophet, their Priest and their King. He goes before them as Prophet to guide them by His Word and Spirit. He goes before them as Priest, having made atonement for their sins. He goes before them as King to rule over them and to defend them and to bring them finally home to

glory. In the first promise, the Prophet declared that the seed of the woman would bruise the head of the serpent. There also the Priest is announced as making atonement for sin. And as a King, He delivers them from the power of darkness. He is able to keep this promise in the face of all attacks. How wonderful that God speaks to His people in this way: I send an Angel, My beloved Son, as a Prophet to teach you, to lead you into all truth! I send Him as a Priest to make atonement for sin, to die for you, to make intercession for you when you were dead in trespasses and in sins, and to make intercession for you in your backsliding. So He prayed, "Father forgive them, for they know not what they do". What a prophet! What a priest!

He is the same yesterday, today and for ever. Yes, matters have developed; of course they have. The Angel overshadowed the Virgin Mary and she conceived and brought forth a son, according to the promise that the Son would become one of us, bone of our bone and flesh of our flesh; that He would make this atonement, for without atonement there is no pardon. Christ today is going before us as a Prophet, as a Priest and as a King. Are you, friend, under this glorious Guide, who has all power in heaven and in earth? Are you under His dominion? Are you under His care? Are you under His keeping? All who are united to Christ by faith, whoever they are, are most certainly under this glorious Head.

We think of Moses going before the Children of Israel, but Christ is greater than Moses. We think of Joshua going before the Children of Israel, but He is greater than Joshua. We think of David; we think of Solomon; but Christ was over them all as their leader and their guide, and He appears in the Scriptures as the only one who can communicate the mind of the Father to the people as to what the truth is. He is the only one who can make them know what the way of salvation is – how the way of salvation was to be brought about through Himself. And He is the only one who can bring that salvation to their ears, in their providence, and bring them by His Word and Spirit to recognise their need of this salvation.

We need Christ to go before us as a Church and to go before us as individuals. We need Him to help us, for the help of man is vain. Although Moses was a wonderful character, he erred and was not permitted to enter the promised land. We need Christ to guide us. Do we look to men? One thing is sure: Moses would not have the Children of Israel look to him. Moses was a faithful prophet and he taught them about this Angel who went before them as the great Head of the Church. That is what we need.

What enemies were before Israel! The Saviour is always a step ahead of the enemies of the Church and He can cause them to be swallowed up in their own pits – such is the wisdom and power of this Angel who goes before

His Church. How often this matter is verified in the Scriptures, for instance in the texts I have already quoted. If we know anything of our own weakness and the power of the kingdom of darkness and the enmity of Satan, we need Christ to go before us, to keep us, as we have it in our text, “I send an Angel before thee, to keep thee in the way”.

Who is going to keep me in the way of truth? Who is going to keep me in the way of righteousness? Who is going to keep me in the straight and narrow way? Who is going to keep me faithful? Every sinner taught of God knows, and every Church taught of God knows, their need of being kept. “Lord, keep me for I trust in Thee.” We must not trust ourselves but look to Christ to keep us in the way of truth and to bring us to the place which He has prepared. For the Children of Israel, that was the promised land, and Christ will bring each believer at last to the promised land of heaven. God has prepared a place for His people through Christ. But who is going to bring me to heaven at last? How am I going to make my way through this world of sin and temptation and darkness, unless Christ will be my Prophet, my Priest, and my King? It is impossible to do so safely without the Lord and Saviour Jesus Christ. “I can do all things through Christ who strengtheneth me.” “And by my God assisting me, I overleap a wall.” These were promises then and they are promises now.

God places various obligations on the Church which we discover from our meditation upon His Word, as Christ leads her to observe these things. He commands the Church to go into the world and preach the gospel to every creature. This is a duty which is placed upon us by God. How are we to perform these duties and attain to steadfastness in these things? Unless the glorious Saviour will go before His Church collectively and His people as individuals to keep them in the way, they cannot possibly carry out what they are required to do. Every believer surely knows something of that, and the ministers of Christ in particular. If the Saviour will leave us, we will be but poor creatures of the dust, as weak as water. For a moment He left Peter, and all Peter could do was deny his master. But the Angel went before him to keep him: “I have prayed for thee that thy faith fail not”. Christ would thus bring Peter into the place which He had prepared, into the path of duty that he ought to follow for Christ and for His cause.

How are the ministers of Christ going to continue their work unless they have a precious promise like this. Perhaps few others know about the temptations they have to endure: the trials, the loneliness, the discouragement. Some may wonder: How are they kept from giving up? Because the Angel has gone before them and He has kept them in the way of duty, enabling them to persevere to the end. That is the support they are looking for, for he

that puts his hand to the plough and looks back is not fit for the kingdom of heaven. We need this glorious One, and as He was with His Church in the past, so is He with His Church now. And we can lean upon Him with full assurance, for these words are sure. He is a gracious Saviour; He is a gracious Lord. See what a gracious leader He was to His disciples as He directed them and comforted them and encouraged them.

Well, friend, do you know this? Believer, you profess to know this and you feel your need of it; and it is unbearable for you to think of being without Christ as your Prophet, Priest and King to go before you and keep you in the path of duty and bring you to heaven at last. It is he that perseveres unto the end that shall be saved. How can I ever get to heaven at last? How can I fulfil my obligations as a Christian unless I have this glorious Redeemer, the Lord Jesus Christ. Paul tells us, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places". We need Christ. Paul says, "Take the helmet of salvation, the sword of the Spirit". Always look to Christ, always have His Word in your mind and in your heart.

**2. The solemn warning.** We are not to suppose that, if we have the promise, we may lie back slothfully and be at ease in Zion. Remember that, when Christ goes before us, He goes before us as a prophet to tell us what we ought to do; that is, to obey His voice. But God also says, "Beware of Him". The believer is to be exercised about this glorious Being, who goes before the Church and behind her as a wall of fire. What is His voice? We know His voice is in the Scriptures, from Genesis to Revelation and we do not need to look further than that. We ought not to look further than that.

His voice speaks also in providence, but you cannot interpret providence without the Word of God. A difficult providence came upon Job, and his friends were attempting to interpret providence, and they were wrong. And if providence seems to run contrary to the Word of God, it is the Word of God we must listen to. When God says, "Beware of Him", it is a very strong expression. It means we are to be on our guard about His voice and we are to guard against anything that would rob us of His Word. We are to guard against unbelief, which refuses to obey His Word.

Israel was further told: "Provoke Him not". We provoke Him to anger when we refuse to obey His Word, which was very precious to the fathers of our Church. They understood this and we trust we understand it a little. But there is a whole flood of versions of the Word of God, which are not what they ought to be. God has preserved His Word, and we have every reason to believe that, in His providence, He has preserved it wonderfully in the Authorised Version, and that we offend Christ if we depart from it.

When we have these various plain statements in the Word of God, we provoke Christ if they are ignored. We must be provoking Christ in a most solemn way if it is said: “He will not pardon your transgressions”. This obviously means that there is persistence in disobeying the Word of God. There is such persistence on the part of a sinner or a Church when the example of the Children of Israel is followed – making a golden calf, after Moses delayed coming down from the mount. They wanted their idols, although they were distinctly commanded not to follow other gods. Because of their sin, Moses instructed that some should be slain. This brings home the very solemn point in this verse: “He will not pardon your transgressions”. When an individual persists in sin, he will lose his soul. And if the Church persists in its sin, it will lose God’s blessing.

It was the same Angel who admonished the Church in Ephesus, which had been a wonderful Church. She had one sin, which Christ points out: “Thou hast left thy first love”. It may not appear a great sin to us, but that is because of our lack of discernment. Yet if we are taught of God, we will see that it is a grievous sin to lose our first love. If Ephesus would persist in that sin, He would remove His candlestick from her: “Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent” (Rev 2:5). Christ may remove the pure gospel from a Church because of that sin of leaving their first love – that warmth, that zeal, that devotion for Christ.

The same applies to other Churches in Asia. It is obvious from the context that, if they persisted in these things, He would not pardon their transgressions. Surely that is altogether reasonable if a Church persists in sin or if sinners persist in sin. When Israel fell into sin and repented, that was wonderful indeed, but there were periods of grievous loss before then. And every believer knows what grievous losses they experience when they offend.

In conclusion, what we have here was precious to our fathers: Christ in the midst as their Prophet, their Priest and their King. We ought to pray that God would give us grace to obey the voice of the Angel and be obedient to Him and that we might have His blessing. Is this not our desire still, as a Church, that the many blessings which flow from obedience to Christ, that the successes which flow from obedience to Christ, would be ours? May this truth then be precious to us! It is as applicable today as when it was first spoken. He is the same Saviour; He is still a Prophet; He is still a Priest; He is still a King. He continues to go before His Church; He continues to keep her; He continues to bring her into her place of duty and at last will bring her to the desired haven – to be with Christ, which is far better.

# Christ's Baptism and Its Testimony<sup>1</sup>

## 4. Implications of The Father's Testimony

*Hugh Martin*

If this testimony, "This is My beloved Son, in whom I am well pleased", declares the acceptance and sonship, in the eternal Son, of all that are baptized into Him, then the baptism of Christ is of present value to us. Moreover the testimony lives and abides for ever, as a heavenly formula, an everlasting oracle, from age to age inaugurating all the sons of the adoption. Be invited, then, to meet the living Head in His baptism at Jordan, and to hear and receive His Father's testimony.

1. Lo, Jesus is with you as receiving baptism – baptism both of water and of the Spirit. Meet with Him and embrace Him in the very character which He sustains, as He is present with you in this portion of the gospel history. Behold Him baptizing, engrafting you into Himself; and be you baptized and engrafted into Him. His presence with you, as looking out on you here in the permanence of this glorious transaction, must surely make it easy for you to do this.

Shall the living Head now stand before you as in the act of engrafting sinners into Himself, although He thereby entails upon Himself the wrath of God due to their iniquities – the obligation of fulfilling all righteousness on their behalf, even through the baptism of the bloody cross, and through the prison of the darksome grave? And will you not be baptized by the Spirit into Him, when you thereby become a beloved son, well-pleasing to the Father in His Only-begotten – and lo, the heavens are opened to receive you? If you see Him, by baptism into you, taking your place and sin and curse of alienation deep and bitter, will you not, by baptism into Him, take His righteousness and the blessing of sonship inalienable and everlasting?

Call to mind your baptism. Call to mind His. His was true and real. Let yours be equally so. By His, He meant union with you. By yours, embrace union with Him, and protest that it is true. Let His baptism be the foundation of yours. Rest your baptism upon His. Graft your baptism into His. Let His baptism into you be, as it were, alike and at once the root and reason, the

<sup>1</sup>This is the final, slightly-edited, extract in this series from *The Abiding Presence*. The book has as its theme Christ's words at the end of Matthew's Gospel: "Lo, I am with you always, even unto the end of the world". In the previous article, last month, Martin dealt with the Father's testimony after Christ's baptism: "This is My beloved Son, in whom I am well pleased", and related it to the oneness of Christ and His people. Earlier he described Christ's baptism as "a sign and seal of His engrafting of the Church unto Himself". Readers should note that, in this piece, the author is particularly addressing believers.

model and motive, of your baptism into Him. Be baptized because He was baptized. Be baptized as He was baptized. Be baptized in prosecution, and in full attainment, of the end for which He was baptized. Be baptized in living accordance with Him. Be baptized into one body with Him. Lo, He is with you now, expressly as baptized into you – that you, so receiving Him, may be baptized of the Spirit into Him.

2. Mark how, when thus baptized into Him and being hidden in Him, you may hear the ever-living testimony sounding still, even as the baptized Head is present still. For your baptism now entitles you to the Father's testimony.

And the Spirit conveys it. For "the Spirit himself beareth witness with our spirit, that we are the children of God"; being joint-sons and "joint-heirs with Christ" (Rom 8:16,17). See how, in another passage (Gal 3:26-28), Paul puts into an orderly series these three things: the Sonship, the baptism, the oneness. There is first the Sonship: "We are all the children of God by faith in Jesus Christ" (v 26). But this is grounded on true baptism – baptism or engrafting by the Spirit: "For as many as have been baptized into Christ have put on Christ" (v 27). And this baptism effects an indissoluble oneness of Christ and His members, and therefore of the members among themselves: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (v 28).

You enjoy this oneness when baptized into Christ and abiding in Him, and therefore this sonship also. And you need not be without the perpetual testimony of the sonship, if you only abide in Christ as present with you – truly baptized into you, and you into Him. For when you thus dwell in Him, the Father cannot seal and attest Him without thereby sealing and attesting you. The Father cannot separate between you and Him. This were to disavow His Son's baptism, which instead He sealed by the descent of the Spirit, and accepted as a most fit occasion for testifying His Sonship. You rejoice in that baptism of your living Head. You receive Him as baptized into union with His own body. You are greatly facilitated in your reception of Him by His presentation of Himself to you in this very attitude and transaction of His baptism. Lo, He is with you as on Jordan's banks. And you receive Him and flee into Him and are baptized into Him and abide in Him, and you cannot be rightly dealt with except as in Him. Neither by yourself nor by the Father can you be truly regarded except as in Christ, the living Head.

But listen! The Father testifies of the Son. He speaks of that living Head exactly as the Head, exactly as He has been baptized into indissoluble union with you – a baptism that has greatly prevailed to win you over into union with Him. The Father speaks of Him, now that He is identified with you, bound up with you by baptism, and you with Him, as having one

interest with Him, as having one Spirit with Him, as having one mind with Him, as being one living organism with Him, as having – shall we say? – one ear with Him. And when therefore the Father testifies of Him, now and in these circumstances, is He not testifying of you, and saying in your ear what He said in His? Is He not testifying of you all that He testified of Him; pointing unto you – as He cannot help doing now if He points to the Son, for now you are in Him – and saying therefore truly concerning you: “This is My beloved son, in whom I am well pleased”? Surely this is the ever-living testimony of your sonship, even as it is of His.

Here we recognize the great charter-room of our adoption, the scene also of our own marriage-union in the Spirit to the eternal Son, our living Head. It is here, O fair Queen, that you are first virtually saluted by your lovely and so acceptable title, “The King’s daughter”. And “hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father’s house; so shall the King greatly desire thy beauty: for he is thy Lord, and worship thou Him” (Ps 45:10).

Hearken also, O Church of the living God, how, in this chapel of the baptism, this royal hall of the adoption – your King testifies of the multitudes of your children, and how He tells you: “I will say unto the north, Give up; and to the south, Keep not back; bring My sons from far, and My daughters from the ends of the earth” (Is 43:6). And He will make their gathering to you both swift and safe. “Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee” (Is 49:17). And an animating sight it is to see them come, swift and multitudinous, none daring to hinder or to make them afraid. Contemplate that scene, O daughter, by faith and hope. “Lift up thine eyes round about and behold: all these gather themselves together and come unto thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth” (v 18).

A goodly band – a countless throng – of adopted ones shall join you here, O Queen. “With gladness and rejoicing shall they be brought; they shall enter into the King’s palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth” (Ps 45:15,16), indeed, royal priests unto God. For truly the Father so accepts them, as sons and priests in the High Priest and eternal Son Himself.

And even like Christ, and as being in Christ, none of them glorifies himself to be made a priest, but He who says unto Him, “Thou art My Son, today have I begotten Thee” (Heb 5:5). Does He not say this, in Christ, to every chiefest prodigal among them all when, moved of the Spirit, he arises and comes unto the Father, through the Son – even as no man can come unto



the Father but by Him? Does not the Father own that baptism of the Spirit which has made the prodigal one with His Only-begotten Son? Does He not welcome him with the very love and welcome wherewith He greets that Only-begotten One Himself? Does His sweet paternal voice, continually living by the Spirit of the Lord in this gospel history, not break in upon the now-spiritual ear of such an one in deepest tenderness and love? And may not such an one hear, as the testimony of his own adoption, the blessed oracle: This is My beloved son: in him I am well pleased?

Blessed is the one who has been with the Beloved here. Yet temptation awaits you: "If thou be the son of God".<sup>2</sup>

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## John Kennedy of Dingwall<sup>1</sup>

### 4. The Content of His Preaching

*Rev Neil M Ross*

One may well ask, What exactly was the content of the preaching that had such wonderful effects? We have before us the volume of Dr Kennedy's published sermons, 58 in number, with such titles as, "God Calling the Wicked to Repentance", "The Smitten Shepherd and His Flock", "Redemption and Eternal Inheritance" and "The Humble and Hopeful Worshipper". Those who were familiar with his preaching acknowledged that, while those sermons are excellent, they fail to convey an adequate idea of what his preaching was really like. "Of course," wrote John Macleod, "when they were preached, there was to be taken into account the impact upon his hearers of the preacher's striking personality and style and the reflex impact of his audience upon the preacher. But the written discourses, set down with the deliberate judgement of his fine mind, give us the doctrine, practice and experience that the preacher meant to lay stress upon. The English style has a decided distinction of its own. The inversion of sentences and the epigrams that often occur are marked features of it. The preacher was a special master in the realm of delicate spiritual analysis."<sup>2</sup>

"They were written," says Auld, "in the cool retirement of his study when he was in delicate health, and were often penned on a sick-bed. They

<sup>2</sup>This leads on to the following chapter, on the temptation of Christ.

<sup>1</sup>This is the final part of the Introduction to the recently-published *Dr John Kennedy of Dingwall – Sermon Notes 1859-1856*, and is used by kind permission of the publishers, the James Begg Society. The purpose of this introduction is to examine Kennedy *as a preacher*; Part 3, last month, gave examples of those who benefited from his preaching.

<sup>2</sup>*Scottish Theology*, p 327.

therefore, although exhibiting in the main his way of treating his subject, fall behind what was his wont in the pulpit, especially when fronting a large congregation, and all the powers of his mind raised to fullest activity. His conceptions of truth were on such occasions clear and comprehensive, his grasp of mind sustained and mighty, and his powerful affections, all aglow, poured themselves forth in strains of unstudied eloquence, impossible to be attained in quieter hours”.<sup>3</sup>

It is interesting to compare his written sermon on Psalm 106:4,5, entitled “A Large Prayer”, as published in that volume, with a hearer’s full “Notes of a Sermon” on the same text, which was published in *The Free Presbyterian Magazine*.<sup>4</sup> The notes of the preached sermon, although substantially the same as the written sermon, do indeed have, as one would expect, more spontaneity and warmth. Of course, as Auld has said (and others have concurred with him), “There likewise often accompanied his preaching *that* without which all words of merely man’s wisdom are ineffectual, the unction from on high, the baptism of the Spirit of God, so that many have had to say, ‘The Lord was in this place; this is none other than the house of God; this is the gate of heaven’”.<sup>5</sup>

John Kennedy deplored a presentation of the gospel which ignored or belittled “the sovereignty and power of God in the dispensation of His grace”, and for this reason, among others, he wrote his 31-page pamphlet, *Hyper-Evangelism, “Another Gospel”, Though a Mighty Power*, in which he criticised the type of doctrine preached by D L Moody and the enquiry-room methods of dealing with anxious enquirers during the revival movement of the day. As a result, some charged him with hyper-Calvinism. “This charge was without a foundation,” wrote John Macleod in his *Scottish Theology*, “for no man in his generation made conscience more than he did of proclaiming as the gospel a message that was as full as it was free and as free as it was full.”<sup>6</sup> A P F Sell, in writing about Dr Kennedy in his work, *Defending and Declaring the Faith – Some Scottish Examples*, puts it this way: “Kennedy offered Christ to all comers. He did not encourage undue introspection; he did not suggest that the gospel was only for sensible sinners [that is, only for those conscious of their sins]; and he was no Antinomian. A High Calvinist he was; a Hyper-Calvinist he was not.”<sup>7</sup>

It was his heralding of this full and free message, and his warm and solemn

<sup>3</sup>*Life of John Kennedy, DD*, fifth edition, p 95.

<sup>4</sup>Vol 5, p 203.

<sup>5</sup>*Life*, pp 95,96.

<sup>6</sup>P 328.

<sup>7</sup>Pp 33,34.

pleading with sinners to come to Christ, which endeared him to the hearts of the people, as an eminently-distinguished ambassador of the cross. Take, for example, the conclusion of his above-mentioned sermon on Psalm 106:4,5, especially the prayer, "O visit me with Thy salvation". Here is Dr Kennedy's closing appeal as recorded by a hearer:

"I am to ask you three questions. Have you ever asked Christ to visit you? Not with your tongue merely, but has your soul really ever felt like that of the Psalmist, that you must remain for ever an outcast unless the Lord visit you? If you have, I am sure there was no failing on His part, for He says, 'Ask and it shall be given you'. The Lord is faithful and cannot lie. On the other hand, if you have not asked, you have none to blame but yourself for being an outcast today and through eternity. I think though Christ should only have this to say to you at the last day, 'Never through all the years I was with you in the gospel did you invite Me to come to you with My salvation', you will be left without excuse, not only as regards your inability, but also as regards your choice. Is it not time to cry out, 'Remember me, O Lord, and visit me with Thy salvation?'

"I am willing to come to a point with you tonight. Will you then come to the point now and ask the Lord now to visit you? There is a present opportunity of sending up the cry to God. If you let it pass, there is not one word in all God's Book to warrant the hope of your getting another opportunity. Will you then come to the point now? You never gave one hour to your soul in dealing with God. Won't you give it tonight? Say, 'Remember me, and visit me with Thy salvation'. What hope, friends, can you have if the Lord does not visit you with His salvation? You must be cut off for ever. Dead in the destroyer's grasp and near the gate of hell, if God remembers you not, it is death eternal for you. Will you not call upon Him while He is near and seek Him while He may be found? 'Now is the accepted time; now is the day of salvation.' 'Turn you at My reproof: behold, I will pour out My Spirit unto you.' 'Him that cometh to Me, I will in no wise cast out.'"<sup>8</sup>

John Kennedy also excelled in encouraging the weak of the flock when they were faced with the solemn duty of remembering the death of their Saviour. When inviting communicants to the Lord's table, he could and did descend to the case of the feeblest believer "and led him out of the prison-house by showing that a sincere desire after God was as sure a mark of grace as the strong assurance of the man who could say, 'I know in whom I have believed'".<sup>9</sup> In his *Gleanings of Highland Harvest*, Murdoch Campbell tells how Kennedy, one communion Sabbath, used the following illustration for

<sup>8</sup>*The Free Presbyterian Magazine*, vol 5, pp 210-1.

<sup>9</sup>"Memoir" of Kennedy prefixed to *The Days of the Fathers in Ross-shire*, fifth ed, p cxxxii.

the encouragement of believers who had a wholesome fear of partaking unworthily: "I seem to see an abundant feast spread before the Lord's poor ones. They fear, however, that the good things are not for them. They look longingly at the table, but who is worthy to sit down thereat? But I seem to see a young man in the company who ventures nearer to the table than the rest. He would know what are those letters of gold inscribed on a covering which hides the contents of a dish on the table. And this is what he reads: 'A gift of choice honey from the Elder Brother to the children to be divided among themselves'. With that they all come and receive that which by His death He provides."<sup>10</sup>

When Dr Kennedy died, a close friend and brother minister, Dr Aird of Creich, had this to say to those who gathered to mourn his passing: "Viewed as a minister of the gospel, he ever shone with peculiar lustre. He was called by the Master to the work, and as a proof of this was fitted for it by natural, acquired and gracious gifts. In opening up the treasures of the gospel, it was not his wont to skim over its surface. He searched the Bible for himself, his powerful intellect anointed with the unction from on high; deep and prayerful were his meditations, ever keeping in the foreground the essential doctrines of God's Word. His unusual facility for analysing the thoughts and experience of God's people, and distinguishing the true from the false, secured for him an extraordinary place in their affections, for he spoke to their hearts and feelings. . . . His delight was to proclaim an unfettered gospel to his fellow-men, and the Lord was pleased to acknowledge the labours of His faithful servant in giving him many seals of an accepted ministry."<sup>11</sup>

Some may feel that this sketch is too adulatory in its attempt to present Dr Kennedy's eminence as a preacher of the gospel. Some, for example, regard his type of preaching as tending to inhibit church growth. Dr Ian R MacDonald, in his book *Aberdeen and the Highland Church (1785-1900)*, writes of Kennedy that "the stress which he laid on self-examination, in both his preaching and his writing, conveyed to the Church at large the impression that if many were called, few were chosen. Where this critical attitude on the part of ministers and kirk sessions prevailed, it had the effect of diminishing additions to the communion roll."<sup>12</sup> It was rather the reverse. The teaching and preaching of Dr Kennedy and his like-minded brethren were the cause, under God, not of diminishing but of *increasing* the number of those who professed faith in Christ, and also resulted in *strengthening* the Church north of the Grampians in those days.

<sup>10</sup>P 81.

<sup>11</sup>*In Memoriam: Rev Dr Kennedy*, pp 27-8.

<sup>12</sup>p 269.

We cannot but pray that such days would come again, and that ministers of the spiritual calibre of Dr Kennedy would occupy our pulpits today. To say so will no doubt be regarded by some as a “tendency to magnify the past and denigrate the present” as Principal Donald Macleod put it in the Free Church *Monthly Record* when he wrote about Dr Kennedy on the centenary of his death. Commenting on the wistful rhetorical question, “The fathers, where are they?” posed by Dr Kennedy and echoed by others, he states, “This praising of times past is essentially a ministry of discouragement. Its real interest is not so much to praise God for former days as to denigrate the present. In the last analysis that is the devil’s work and its only effect is to discourage those struggling in the service of the kingdom.”<sup>13</sup>

On the contrary, it is an undeniable fact that innumerable servants of Christ, by considering the records of more prosperous days in the Church of Christ in the past, have not only blessed God for His mighty works, but also have been motivated to seek, and strive for, heaven-sent betterment both for themselves and the Church in their own day. While we must guard against an unwise preoccupation with the past, we ought to imitate the resolve of the psalmist: “I will remember the works of the Lord: surely I will remember Thy wonders of old” (Ps 77:11).

In remembering them we are bound to pray that God would so work again. When Dr Kennedy had cause to mourn over spiritual decline in his own day, much more have we. But like him, we must pray. “O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy” (Hab 3:2). The bare fact that the God of all grace calls us to ask for such a blessing is a tremendous encouragement to us to keep asking. “Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock” (Ezek 36:37).

It is clear that with regard to the truths which have been faithfully passed down to us by John Kennedy and other long-gone ambassadors of Christ, it is our duty to transmit them to future generations. “This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour” (2 Pet 3:1,2). We heartily concur with Rev H M Cartwright, who, when he wrote about Dr Kennedy in another issue of *The Monthly Record*, concluded, “It might be a hopeful sign if the hundredth year since his death were marked by a revived interest in the whole message which he proclaimed in pulpit, on platform, and in the press”.<sup>14</sup>

<sup>13</sup>May 1984, p 98.

<sup>14</sup>October 1983, p 212.

# The Scapegoat<sup>1</sup>

Henry Law

Leviticus 16: 8. *Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat.*

**T**here is great power in words. A written page imprints distinct ideas. But when the pencil adds its skill, then objects stand in bolder shape. Forms seem to live. The canvas almost moves. So too the tongue may ably tell about the wheels and works of a complex machine. But let a moving model play; then intricacies open out; obscurities are clear. The eye stamps every part upon the tablets of the mind.

Transfer these thoughts to gospel truth. Doubtless each statement there is a clear stream; each doctrine is a cloudless sunbeam. The blindness which discerns not is the blindness of the lost. But when types pass in long and varied train, when living resemblances appear, then deep impressions gain a deeper root.

Such is the teaching of God's glorious book. All modes are used to manifest Christ Jesus. To see Him is eternal life – not to see Him is ruin's lowest depths. Hence words state facts; and types are joined to words; and images bring in their help. The Bible is a lesson for every class of mental ability. It is a textbook for each mode of thought. Is proof required? Israel's Atonement Day most graphically gives it. What prophets sang, and what apostles preached, and what the Saviour did, here take a shape and through the eye impress the soul. Faith looks and, at each moment, sees a pictured Saviour. Each sight gives being to some text.

On this day many victims died. The stream of blood flowed deep. Each holy altar and each holy place received the reconciling sign. This visible display attests that death is the dread curse of sin. Each sacrifice proclaims that substituted sufferings avail. Sounding this truth, they are as heralds who precede the Lord. If such is not their teaching, they only puzzle and perplex.

But year by year these shadowy rites recurred. Their note was to predict. They were as morning stars of a far brighter sun. Effectual aid was not in their premonitory show. They now have vanished. The cross has dug their grave. Their need is past. Christ, their full truth, has once laid down His life. That *once* is all-sufficient for all the sins of all His happy flock. That *once* fills to the full the cup of satisfaction. That *once* seats all the ransomed on the high rock of everlasting pardon. Who then are blind as they who now renew the sacrifice – once and for ever passed? A bloodless offering is an

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

awful cheat. It robs the cross of its consummate glory. It feigns to re-act what has been done for ever. Mock repetition nullifies the finished work. Judaic rites are Christ foreshown. The Roman mass is Christ denied.

But in the service of the atoning day one part stands singularly forth, and singularly asks for survey. Two goats are brought for a sin offering. The priest receives them at the tabernacle door. Then lots are cast. Man's mind may not select. Some unseen hand takes one for death, and bids the other live as the scapegoat.

This scene reveals the council of eternal love. Before creation, God's will called Jesus to the saving work. Each portion of the scheme was pre-resolved. Each was consigned to His receiving hands. This truth is precious comfort. To win their trust, they who feel sin need much. They will not grasp a straw. Without credentials, Christ seeks their heart in vain. But when the Father ushers in the Son, when His voice seals the chosen Lamb, then pyramids of doubt sink low. He whom God sends is able for God's work. This rock is raised by God. It is enough. It must stand firm. What sinner can ask more?

The sentenced goat then died. Now mark, my soul, the uses of its blood. With this the high priest ventures within the veil. The mercy seat receives the drops. The holy tent is also strewn throughout. Seven times the golden altar's horns are touched.

How fearful, yet how comforting, this sight! There is a universal need. There is a co-extensive cure. Man cannot move but sin moves with him. Yet man cannot move where reconciliation cannot come. There is wide remedy for the wide malady. But further mark the gospel of this blood-red scene. Blood is our purchase price. Justice has claims. The law has dues. Our debts are countless. Every moment swells the amount. How can we buy our souls from wrath? Our best is only sin. But let all creditors bring forth their books. Christ sprinkles every page. The dreadful writing disappears. Let heaven bring forth its scales. Sin's load is an exceeding weight. But here is blood divine. Therefore it outweighs.

Blood is our peace. Sin seen in its true light, sin felt in its strong power, is misery's misery and anguish more than scorpion's sting. The broken heart is one abode of woe. The wounded conscience writhes and cannot rest. But when the Spirit shows the blood, all dread forebodings cease. It proves that peace is signed in heaven. It waves an olive branch throughout the soul. It places pardon in the happy hand.

The blood has a sin-killing power. Sin is a weed with many roots. They widely spread, and ever strive to rise. But touch them with the blood. Let the heart feel that sin slew Christ and nailed the God-man to the accursed tree.

How can that now be loved which pierced that brow, those hands, those feet, that side? A holy feeling shudders at the thought. It clasps the Saviour, and treads down His foe.

The blood drives Satan back. There is no place impervious to his tread. There is no moment free from his approach. No palace and no hut exclude. He has a key for every chamber, every pew. No busy hours are too full for him; no stillness is too still. Nothing can daunt him but this blood. The messengers of wrath passed not the lintels marked with the paschal lamb. So when this ensign is displayed, temptation flees.

The blood bars hell. Those cells cannot admit a Christ-washed soul. If it be possible, let such approach. The chains refuse to touch. The fires curl back abashed. The gnawing worm can find no prey. The jailor drops his keys. My soul, see to it that this blood is yours. It is a sure safeguard against hell's pains.

The blood removes the hindrances to heaven. Behold the countless multitudes before the throne. All nations, kindreds, people, tongues swell the vast throng. But every robe is white, and every hand uplifts a palm. The question has been put: "Whence came they?" The answer tarried not: "They have washed their robes, and made them white in the blood of the Lamb". My soul, is it not your one desire to join this company and share their joy? See to it that this blood is yours. No other cleansing can remove the heaven-expelling guilt.

The blood fills heaven with songs. The ransomed fall before the Lamb. This is the substance of their mighty song: "Thou wast slain, and hast redeemed us to God by Thy blood". Angels swell the strain: "Worthy is the Lamb that was slain". My soul, is time fast bearing you to raise this chorus higher? It is so if this blood is yours. They cannot sing above who have not washed on earth.

But seek again the ritual scene. It changes. The other goat appears. With anxious eye the multitude intently gaze. It is a moment big with results. The High Priest comes. His outstretched hands are pressed upon its head. This attitude is token of transmitted guilt. He then tells out the fearful catalogue of Israel's sins. In sign the scapegoat receives them all. What a deep feeling would pervade the camp! How many lightened hearts would say, My burden leaves me. The scapegoat takes it, and I am relieved.

The laden victim is then led away. It is borne beyond the camp, beyond all sight, beyond the track of man, to the far borders of a desert wild. Released, it disappears among rocks and thickets of an untrodden waste. Unseen, unknown, forgotten, it departs from mortal view. It is now buried in oblivion's land.



There is no brighter picture of the full pardon of all sin in Christ. Faith knows this scapegoat well. Daily it uses the relief. It hides no sin. It cloaks no guilt. It tells out all upon the head of Christ. Thus have I done. Such is my wretched state. But I cast all on One who waits to bear, and bears it far away. Christ hastes away with the accursed load, and God's all-searching eye can no more find.

O, precious tidings! O, heart-cheering truth! The Spirit wills that this full comfort should most largely flow. And hence, by frequent testimony, He confirms the truth. Is the east distant from the west? Can we move through the intervening space? As we advance, the horizon still recedes. Infinite separation infinitely separates. Thus far our scapegoat bears our guilt away (Ps 103:12).

Can we recover what the ocean buries? No line can reach the unmeasured depths. It has sunk downwards, never to arise. Deep waters hide it, and it must be hid. Such is the grave of sin. Our scapegoat drowns it in a fathomless abyss. The word is sure: "Thou wilt cast all their sins into the depths of the sea" (Mic 7:19).

Can that be seen from which the eye is turned? Are objects visible when placed behind us? Our Scapegoat hides transgression in the distant rear. Is it not said, "Thou hast cast all my sins behind Thy back?" (Is 38:17).

Who has not seen a mass of blackening clouds? They threaten to wrap all the skies in one vast pall of night. But suddenly the rays of sun dart forth. The darkness melts; the black mantle becomes thin – and soon, how soon, the gathered mists are gone, and one clear robe of lucid blue decks the pure arch of heaven! Thus, when Christ shines upon the mountains of our guilt, they vanish, and no sight can more behold. It is so. Hear the Spirit's voice, "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins" (Is 44:22).

The tender Shepherd seeks each straying sheep. He never rests till all be found. But no search finds His people's sins. A land of infinite forgetfulness conceals them. Mark well the word: "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found, for I will pardon them whom I reserve" (Jer 50:20).

The covenant of grace has precious articles. They are all wonder, wisdom, love. The Father draws them up; the blood of Jesus seals them; the Spirit is the witness. This covenant declares: "I will remember their sin no more" (Jer 31:34). The scapegoat ordinance confirms the truth. Heaven is holy work remembered, unholy deeds forgotten.

Believer, you need comfort. Drink deeply of this stream of joy. Live

pondering this ordinance. Lie down in pastures of delight. Your sins, so many, vile and hateful, pass to your scapegoat and so pass away. Faith thus transfers them. Christ thus removes them. God sees you in the glories of His Son and thus sees no defect.

Reader, have your hands touched the scapegoat's head? If not, your loathsome load remains. Christ, and Christ only, can relieve. But Christ neglected is all sin retained. And sin retained is filth and shame. What if death find you so? O learn not the reply in hell.

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## The Fountain of Hope<sup>1</sup>

*W K Tweedie*

Genesis 3:15. *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

**H**ere is the origin at once of anguish and of joy – of anguish because man has rebelled against his God, has believed a creature and made the Creator a liar, has sought happiness in sin and preferred woe and death to God's blessing and to life. Eden is blighted now; all its beauties are faded, while man's heart is more blighted still. He who is love is now disliked; He is fled from and dreaded. The whole head is sick, and the whole heart is faint – in the very being who recently wore the image of the Holy One.

But here also is the origin of new hope and joy to the fallen – joy from the very God from whom man had turned away, or whom man would not believe; joy, in short, from Him who could not but punish sin, and yet would not but pity the sinner. Here is the first hint of the glad tidings of great joy. Here is the keynote of the gospel, heard as soon as it was needed, from the lips of Him whose tender mercies are over all His other works. The blessing and the curse, joy and misery, life and death, are here placed side by side. "The seed of the woman shall bruise thy head" – that is the tempter's doom. "Thou shalt bruise His heel" – that is the first prophecy of the Redeemer's woe, and the first glimpse of hope to fallen man.

My soul, behold here the loving-kindness of the Lord. Have you felt it? Is your heart touched by it? Is this to you the voice of God indeed, or is it still like an unknown tongue, unfelt and disregarded? He who discovered the sources of the mighty Nile tells of his rapture as he gazed upon the fountains. But here is the fountain of that river whose streams make glad the city of our God. Have you rejoiced in it? Are you rejoicing and preparing to rejoice for

<sup>1</sup>Taken, slightly edited, from *Glad Tidings*, "a series of daily meditations for Christian disciples". Tweedie (1803-1863) was minister of the Free Tolbooth Church in Edinburgh.

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ever? O be honest. Be earnest. Is he sane who trifles with his eternity, his soul, and his God, who leaves unanswered and in doubt the great question: Where is your abode for ever to be?

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## Book Reviews<sup>1</sup>

### Pocket Puritans

This new series seems an excellent idea. At just over 3½ x 5 inches, they are small enough to fit in a pocket, or in a handbag; so someone with even a few moments to spare can bring one out and profitably read a page or two. They are published by the Banner of Truth Trust, in paperback, and cost £3.25 each. We look forward to seeing more such titles in the future.

***Living Faith***, by Samuel Ward, 96 pages.

Samuel Ward of Ipswich was a lesser-known Puritan, but a volume of his *Sermons* is in print. Here we have a profitable series of extracts “adapted and paraphrased” from a sermon entitled “The Life of Faith”. The various sections include: “The Just Shall Live by His Faith” and “The Folly of Neglecting Faith”, where he remarks that the believer’s “treasures are out of the devil’s reach, and not only for a number of years, but for ever”. The book concludes with a “memoir” by J C Ryle, who states, “The doctrine of Ward’s sermons is always thoroughly evangelical” and their style “is always eminently simple”.

***Impure Lust***, by John Flavel, 80 pages.

This is the section of *A Caution to Seamen* (available in Flavel’s *Works*, vol 5) which was originally entitled, “The Harlot’s Face in the Scripture Glass”, by the eminent Puritan minister of Dartmouth, in Devon. Now reprinted, without editing, it is a plain warning for an immoral generation, with repeated reference to Scripture, against the sin of uncleanness. In the sixth of ten arguments against this sin, Flavel warns of the danger that “God gives [such sinners] up to impenitency, and will not spend a rod upon them to reclaim them”. There follow seven directions, including: “Beg of God a clean heart, renewed and sanctified by saving grace”; “Walk in the fear of God all the day long, and in the sense of His omniscient eye that is ever upon thee”; and, “Avoid lewd company”. The book closes with an introduction to Flavel and his writings, by Rev Iain Murray.

***Anger Management***, by Richard Baxter, 58 pages.

Baxter has often been appreciated for his practical writings, although his doctrine was somewhat erratic. The teaching in this little book has been

<sup>1</sup>All books reviewed here are obtainable from the Free Presbyterian Bookroom.

“adapted and paraphrased” from his *Christian Directory* and, unhappily, Bible quotations are from modern versions. Here we have 12 “considerations to hinder sinful anger”, such as: “You should shun this anger because it hurts others and is an enemy to love and the good of others”; and, “Consider how much other sin stems from sinful anger”. There follow answers to objections and 16 “practical directions against sinful anger”. Among these directions are: “Be careful to keep a humble soul that does not think too highly of itself”; “Be careful to avoid a worldly and covetous mind”; and, “Keep your minds in lively thoughts of the exemplary meekness and patience of Jesus Christ”. Here is a much-needed corrective to a sin which very easily besets us. Included in the book is an account by J C Ryle of Baxter’s life and times.

***Heaven a World of Love*, by Jonathan Edwards, 125 pages.**

It may be stretching the term *Puritan* to publish Edwards in this series, but he most certainly had the same spirit. This book brings us the final chapter of *Charity and its Fruits*, Edwards’ volume on 1 Corinthians 13. He describes heaven as “a state in which the Holy Spirit shall be more perfectly and abundantly given to the Church than it is now on earth. But the way in which it shall be given, when it is so abundantly poured forth, will be in that great fruit of the Spirit, holy and divine love, in the hearts of all the blessed inhabitants of that world.” Edwards provides an excellent treatment of the subject and his work has been republished without editing. It includes a brief outline of Edwards’ life and writings by Rev Iain Murray.

### Children’s Books

These three booklets are for young children and are attractively produced with a near-A4 page size. They have all been written by Alison Brown, formerly a primary teacher, and are published by the Banner of Truth Trust.

***The Work of His Fingers*, 32 pages, £3.50.**

This is “an illustrated rhyme in praise of creation” in which glory is given to God as the wise Creator. It is attractively written and profusely illustrated.

***A Bible Alphabet*, 31 pages £3.50.**

Described as “introducing little children to well-known Bible stories”, this book goes from “a is for ark” to “z is for Zion”. On each page there is a colour picture – none of Jesus and mostly of things rather than people – and a few simple sentences introducing a Bible story or theme.

***A Bible Alphabet Activity Book*, 59 pages £2.00.**

Here the pictures of the previous booklet are repeated in black and white for children to colour in. One or two sentences are also repeated, with a blank space left for a word to be filled in.

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# Protestant View

## Dead Bodies in Rome

One of the things that strikes the Protestant visitor to Rome is the unseemly pre-occupation of the Roman religion with dead bodies. A typical example is the famous painter Raphael, who contributed to the decoration of the Vatican. After a sadly immoral life, he died in 1520 and was buried in the Pantheon. In 1833, according to a notice in front of his tomb, Pope Gregory XVI ordered a search to be made for his remains, and the skeleton that was then uncovered was re-buried in a magnificent sarcophagus. Occasionally it may be necessary to disinter a dead body, but this particular exhumation, like so many that have happened in Rome, seems entirely needless.

A more recent and glaring example is the display of the body of Pope John XXIII in St Peter's. His corpse was buried at the time of his death in 1963, but following his "beatification" in 2000, it was exhumed and placed in a glass cabinet in a central location in the church. Nuns pray continually, both at the grave (now occupied by the body of John Paul II) and at the glass cabinet, while a queue of curious visitors inspect the wax-like body within.

When Abraham's wife died he purchased a burying-place so that he might bury his dead out of his sight (Gen 23:4), and undoubtedly this is a scriptural principle, as well as a rule of common decency. The error which has led Romanists to depart from this is their unbiblical practice of praying to and for the dead.

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# Notes and Comments

## Anglican Confusion

Deep divisions within the Church of England between "liberals" and "traditionalists" came to public prominence in the debate at the Synod held at York in July, which resulted in the affirmation of the majority view that women be ordained as bishops and that a code of practice be drawn up to make special arrangements "for those who as a matter of theological conviction will not be able to receive the ministry of women as bishops or priests". Women members were aggrieved that any concessions should be made to those unwilling to accept them as bishops. While some Evangelicals were opposed to the admission of women as bishops, the strongest opposition came from Anglo-Catholics, annoyed at a further departure from "the Catholic faith". *Catholic World News* reported that some Anglican bishops had been in Rome

during the week before the Synod investigating “the possibility of leaving the Anglican communion and entering the Roman Catholic Church while preserving their Anglican identity”. Outside of Africa, professed Evangelical Anglicans have different beliefs and practices regarding the ordination of women and many tend to think of it as a secondary matter.

The “Anglican Communion” is much wider than the Church of England, and includes national Churches throughout the world which are independent of control by the English Church, yet connected through a council of bishops occasionally meeting at Lambeth and presided over by the Archbishop of Canterbury. They profess the same basic faith, maintain the same hierarchical church government and practise similar liturgies. Deep divisions within and between these Churches came to a head in prospect of the July 2008 Lambeth Conference. These divisions were demonstrated by the Global Anglican Future Conference (GAFCON) held in Jerusalem in June 2008, with 1148 participants, including 291 bishops. According to the statement of this Conference, the Anglican Communion faces a crisis involving three facts: (1) the acceptance and promotion within Anglicanism of a different “gospel”, contrary to the apostolic gospel, undermining the authority of God’s written Word and the uniqueness of Jesus Christ as the author of salvation from sin, death and judgement; (2) the declaration of provincial bodies in the Global South that they are out of communion with bishops and Churches promoting this false gospel; (3) the manifest failure to exercise discipline in the face of overt heterodoxy.

Describing themselves as a Fellowship of Confessing Anglicans, those subscribing to the Jerusalem Declaration of GAFCON affirm their commitment to Scripture as the Word of God, to the ancient councils and creeds and to the Thirty-nine Articles as stating the doctrine they believe, and to the sacraments, liturgy and ministerial orders of Anglicanism. They reject the authority of those Churches and leaders who have denied the orthodox faith in word or deed; they pray for them and call on them to repent and return to the Lord.

Underlying tensions were brought to a head by attitudes to homosexuality and the ordination of homosexual ministers and bishops. In Vancouver the largest congregation of the Anglican Church of Canada, of which Dr J I Packer is a member, renounced the authority of their bishop and came under the jurisdiction of a more orthodox diocese in South America when their Canadian diocese approved the blessing of same-sex unions. Archbishop Peter Jensen, Sydney, one of the leaders of this movement to unite Evangelical Anglicans worldwide in an ecclesiastical network within Anglicanism, explained at a meeting in All Souls Church, London, that this became the touchstone and trigger, the wakening call. They would not have chosen this

as the ground of their action but they consider that the preservation of the gospel is involved in taking a stand at last.

Scottish Presbyterians honour the memory of Anglicans of Reformation times, such as Bishops Cranmer, Ridley, Latimer and Hooper; of noted ministers and missionaries of later days, such as Whitefield, Newton, Scott, Cecil and Martyn; and of bishops, ministers and scholars who have, throughout the centuries to the present time, contributed to the well-being of the Church at large. But we must recognise, as did John Knox and those early English Reformers who would themselves have wished the Church of England to be brought more into line with other Reformed Churches, that the Church of England was not thoroughly reformed according to the biblical principle of the Scottish Reformation – that nothing should be admitted into the doctrine, worship, discipline and government of the Church but what is *authorised* by the Word of God. This, together with the ejection of the Puritans and the progressive broadening of the Church into the acceptance of liberal, Anglo-Catholic, Reformed and Evangelical parties, has resulted in the present degenerate state of affairs.

We can only wish success to those endeavouring to bring Anglicanism closer to a biblical position – and to go the whole distance in that direction would effectively bring it to the position of the Reformation Church in Scotland. Yet even those adhering to the Jerusalem Declaration recognise all the ministerial orders of bishops, priests and deacons and many of them have no problem with females in these offices. They rejoice in the Anglican sacramental and liturgical heritage. In England they are Erastian in practice. The *Thirty-nine Articles* of the Church of England correspond in many respects with our own doctrinal position but, in spite of the earlier contentions of men like Hooper, they contain the Lutheran principle: that “the Church hath power to decree rites or ceremonies, and authority in controversies of faith: and yet it is not lawful for the Church to ordain *anything that is contrary to God’s Word written*” (Article 20).

It was said of John Knox’s first sermon: “Others sneed the branches of the papistry, but he striketh at the root also, to destroy the whole”. We would commend to Reformed and Evangelical Anglicans, and to Calvinistic Presbyterians also, the principle summarised by William Cunningham, who concludes from the doctrine of the sufficiency and perfection of God’s written Word that “anything which is imposed upon the Church as binding by God’s authority . . . *must be traced to something contained in, or fairly deducible from, Scripture*. Unless Scripture proof be adduced, we are entitled at once to set aside all claim alleged upon our submission” (*Historical Theology*, vol 1, p 65).

## **Victory for Persecuted Registrar**

Lillian Ladele, a registrar with Islington Council in London, refused to carry out same-sex civil partnership ceremonies, on the conscientious grounds of her firmly-held biblical beliefs. As a result, her managers harassed her, discriminated against her, and threatened her with the loss of her post. With financial aid from the Christian Institute she took her case to the Central London Employment Tribunal. One report says that she “wept as she told the tribunal that her bosses ordered her to perform the ceremonies or face dismissal for gross misconduct. She said: ‘I felt harassed and victimised. I was being picked on, on a daily basis.’”

The case was decided in her favour – a very significant victory, not only for her, but also for others in a similar situation. Employment lawyers have commented that, while the case “set no binding legal precedent, it would make councils much more likely to give weight to the religious views of employees”. The tribunal stated that “gay” rights should not be allowed to “trump” the rights of those with religious beliefs, and that the behaviour of her colleagues had “the effect of violating Ms Ladele’s dignity, or creating an intimidating, hostile, degrading, humiliating or offensive environment”. Islington Council, it also said, “placed a greater value on the rights of the lesbian, gay, bisexual and transsexual community than it placed on the rights of Ms Ladele as one holding an orthodox Christian belief”.

Homosexual activists, notorious for their vituperative discrimination against Christians, were said to be “outraged by the decision”. With characteristically-brazen hypocrisy they said that it “sanctions the right of religious people to discriminate”. In fact, the decision is a cause for thankfulness to the Most High as the hearer of prayer. “The triumphing of the wicked is short, and the joy of the hypocrite but for a moment” (Job 20:5). *NMR*

## **Anonymity of Witnesses and the Death Penalty**

The legal system in England and Wales has found itself in difficulty over anonymity of witnesses. A basic principle of law is that a person who is accused should know who his accusers are and the witnesses against him, and should have an opportunity to answer and cross-examine them: “It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him” (Acts 25:16).

The difficulty is that witnesses may be afraid to testify under such conditions, especially where gang crime is involved. In a murder trial in 2004, Iain Davis was convicted of a double murder committed in East London in 2002. Seven of the witnesses in the case were allowed to give their evidence



anonymously, out of fear for their lives. Following an appeal, the Law Lords have recently ruled that defendants have a right to know the identity of the witnesses, and that no conviction is to be “based solely or to a decisive extent upon the statements and testimony of anonymous witnesses”. A re-trial has been ordered for Davis, and under the present legislation he stands to be released if the crucial witnesses are not prepared to disclose their identities in open court. Some 40 other convicted murderers, in London alone, are in a similar situation, and the Crown Prosecution Service has identified a further 540 cases which may be affected by the ruling. The ruling also has implications for terrorist trials involving undercover police and MI5 officers. Emergency legislation is being rushed through Parliament to allow judges to decide when anonymous evidence may be heard.

One of the main factors which contributes to this difficulty is the lack of the death penalty in Britain. In its absence, those who are ready to murder are more powerful and more frightening than the law. The gangsters and terrorists have a more potent threat – death – than anything that the law can bring against them. The witness against a murderer may lose his life, but the murderer will not. Our rulers have brought this unbalanced situation upon us by their abolition of the death penalty, and it is high time that they awoke to the folly and sin of what they have done. God has put the sword of justice into their hands, and it is their duty to draw it against those that are guilty of murder (Rom 13:4). As long as our rulers continue in their stubborn refusal to do this, the problem of witness safety will remain. Even with the best “voice-distortion technology”, some murderers will know perfectly well who is bearing witness against them.

The sobering effect of the death penalty is movingly illustrated in a letter which was recently put up for sale. It was written by one Ralph Morris to his wife on 14 September 1706, the night before his execution in Lancaster. Here is part of it, in the original spelling: “My dear wife and children this with my love to you my dear pray make yourself as easy as you can & don’t fret to make yourself ill & I hope you will find a friend in god who will be a husband to you and a father to my poor children. I trust in heaven that all my sins are forgiven . . . Whatever you do do not turn your back on your children & in a little time I hope they will be of help to you in your old age & my dear Matty and Jenney pray be good to your mother my dear lambs & god will bless you & when you see my two brothers pray tell them to leave of drinking & bad company for it has been my ruin. O my dear I now remember your words in following Harry Knight but it is now too late . . .” There is nothing of Christ in this letter, alas, but otherwise the man is clearly awakened to the reality of what he had done.

A better example still is found in the thief on the cross, who acknowledged that he deserved the death penalty (Luke 23:41), and who found salvation at the time of his execution. Doubtless one purpose of this scriptural example is to show rulers that by executing murderers they are not necessarily consigning their souls to hell. The prospect of execution may itself be the means, under God, of awakening the murderer and causing him to flee to Christ, whose blood “cleanseth from all sin” (1 John 1:7). DWBS

## Church Information

### Free Presbyterian Publications

Volume 10 of *The Free Presbyterian Magazine* (1905-06), edited by Rev J S Sinclair, is now available in hardback, 480 pages, £18.00. It has the usual wide variety of material, some of it of historical interest but, more importantly, much of it is of real spiritual value. Most of the previous volumes are also available.

It is hoped that *A Heart for Africa*, the life of Miss Jean Nicolson, who spent so many useful years on the Church’s Mission in Zimbabwe will be available in September, God willing. It has been written by Miss D MacCuish, has a mass of information and will have many illustrations.

### Student Licensed

The Southern Presbytery, at their meeting in Glasgow on 11 June, 2008, licensed Dr Allan W MacColl to preach the gospel within the bounds of the Presbytery and wherever else his lot may be cast in the course of God’s providence. Dr MacColl is now open to a call. It is the prayer of the Presbytery that guidance may be given as to a sphere of service and that the Lord’s blessing may be known upon the future ministry.

*(Rev) H M Cartwright, Clerk of Presbytery*

### Meetings of Presbytery (DV)

**Skye:** At Portree, on Tuesday, October 21, at 11 am.

**Outer Isles:** At Stornoway, on Tuesday, September 23, at 2 pm.

**Australia & New Zealand:** At Sydney on Friday, September 5, at 2.30 pm.

**Zimbabwe:** At Bulawayo, on Tuesday, October 14, at 11 am.

**Southern:** At Glasgow, on Tuesday, October 14, at 2 pm.

**Western:** At Laide, on Tuesday, October 28, at 2 pm.

The Southern Presbytery will also meet, in hunc efectum, in Santa Fe on Wednesday 20 August, at 7.30 pm, to moderate in a call from the congregation there to Mr Lyle T Smith, Probationer.

### Jewish and Foreign Missions Fund

By appointment of Synod, the second of the year’s two special collections for this fund is due to be taken in congregations during August.

*W Campbell, General Treasurer*

# FREE PRESBYTERIAN PLACES OF WORSHIP

## Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ. Tel: 01224 645250.
- Bracadale:** **Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J R Tallach, Raasay: tel: 01478 660216.
- Breascleite:** Sabbath 12 noon, 6 pm; Thursday 7 pm.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, Dingwall, 10 Achany Rd, IV15 9JB. Tel/Fax: 01349 864351, e-mail: 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 6 pm. Prayer meetings: Thursday 7.30 pm in **Farr**, **Stratherrick** or **Tomatin** as intimated. Contact Rev G G Hutton: tel: 01463 712872.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL. Tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS. Tel: 01445 712247.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD. Tel 0141 954 3759.
- 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. Tel/fax: 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.
- Kinlochervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse: Tel. 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. **Plockton:** 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. 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 9JX. 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.
- Broadstairs:** Sabbath 11 am, 6 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin: tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU. Tel: 0208 309 1623.

## Northern Ireland

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

#### Canada

Chesley, Ontario: 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 Nairn Terrace, Junction Hill 2460 (mail to: PO Box 1171 Grafton, 2460). Tel: 02 6644 6044.

Sydney, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6.30 pm; Tuesday 7.30 pm. 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: Rev J L Goldby, P O Box 68001, Arnona, Jerusalem 91680. Tel: 00972 2 6739058. For details of services 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: amaclean@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.

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