

The Free Presbyterian Magazine

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

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

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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, Shieldaig; **Third:** Lochcarron, Uig; **Fourth:** Gairloch, **Fifth:** Bulawayo, Inverness.

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

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

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

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

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

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

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“Without Faith . . .”

It was a remarkable testimony that God gave of Enoch: “He pleased God” (Heb 11:5). Enoch was a sinner and, if God was to mark iniquity against him, he could not stand. At best, his works were imperfect; they could never satisfy the demands of God’s holy law; so he could not earn a right to heaven. But he was taught not to rely on any of his works; instead he looked to God’s provision for the salvation of helpless sinners. The Holy Spirit worked in Enoch’s heart and made him a new creature, and he walked with God. Here was an unusually holy man, and God was pleased as He looked on the results of His own work in Enoch’s heart and life.

No more could Abel earn his salvation; yet he had this testimony: “The Lord had respect unto Abel and to his offering” (Gen 4:4). God had revealed how sinners are to approach Him, and Abel was willing to come in that way. By faith he knew that he could not earn his way to heaven. It was otherwise with Cain; he had no faith, and “without faith it is impossible to please” God (Heb 11:6). Cain demonstrated his lack of faith by rejecting the testimony of God about how sinners may be accepted – through sacrifice, through the death of a substitute. He expected to be accepted by some means which he could devise himself, but he ignored the fact that “the wages of sin is death”.

Today the way of salvation is far more clear than it was for Abel or Enoch or any of the other Old Testament believers. We have a complete Bible but, more significantly, we can look *back* to Christ and the work He has already completed rather than having to look *forward* to a work which has not yet taken place. Yet, by faith, men and women have found salvation ever since the first promise to sinners was given, in the Garden of Eden, revealing “the Seed of the woman” and His conquest of Satan. But, even after Christ has been proclaimed to them, sinners go on in unbelief. While they do so, they cannot please God. And, in spite of their wonderful privileges, they must be condemned at last, for they are rejecting the way which God has, in infinite wisdom, devised so that sinners may be saved. And when they reject God’s way, they are making themselves wiser than God.

Not only has man’s understanding been corrupted by the Fall; so has his

will. When Adam and Eve fled among the trees of Eden, they were afraid of God's wrath against them as sinners. But more fundamentally, they wished not to be in His presence. Similarly, when God in infinite mercy calls sinners to Himself through Christ the Mediator, they have no will to come. But not only is it "a faithful saying . . . that Christ Jesus came into the world to save sinners", it is also "*worthy* of all acceptance" (1 Tim 1:15). Clearly for a sinner to reject testimony from God – particularly testimony which is described as worthy of all acceptance – must be offensive to Him. Such a sinner cannot begin to please God until he has a change of heart.

Until Lydia's heart was opened by divine power while listening to Paul's preaching, she was an unbeliever; she could not please God. Although she was in a place where people were approaching God in prayer, her heart was shut against the claims of God's law and gospel. But when Paul proclaimed salvation through Jesus Christ – that He "came into the world to save sinners" – the Holy Spirit made her able and willing to receive this truth; she believed. So, when the Lord looked on her from then on, He viewed her as one who had been united to Christ – and He saw the righteousness of Christ rather than Lydia's sins. Her sins had been washed away because of Christ's suffering unto death on behalf of sinners like her, and she was treated as perfectly righteous because Christ's righteousness had been laid to her account. In other words, she had been justified. Thus God was well pleased with her for Christ's sake. She was one of the fruits of Christ's death. So when He looked on her in the midst of His suffering, it was fulfilled: "He shall see of the travail of His soul, and shall be satisfied" (Is 53:11).

When the Holy Spirit opened Lydia's heart, there was a great change in her life. She began to walk with God, to do His will, to obey His commands. She trusted God in the various events of her life; she loved Him, His ways and His people; she valued His Word and the throne of grace; she resisted temptation. And God was pleased with every evidence of spiritual life in her heart, however imperfect; it was all the result of His own work.

So it is with those whose hearts the Holy Spirit opens today. They believe in Christ and are united to Him. He sees them as righteous because Christ's righteousness has been imputed to them. He sees also the effects of His own work in their hearts and lives. That sanctifying work is a developing work, which will be completed when they pass into glory. He is pleased with it all and He will make His pleasure public on the last day, when we must all appear before Him to give in our account of how we lived in this world.

But many, solemnly, will be there who never believed in Christ. They may have attempted to please God – but only by their own efforts; they did not depend on Christ. The Pharisee, who looked so disparagingly on the tax

gatherer at the temple, had a long list of his own good works: he was free from many sins; he fasted twice a week, he gave tithes of everything he possessed. Accordingly he was convinced that God was pleased with him. But no; this man, in contrast with the publican, went home unjustified; he was without faith; he could not please God. He was not the last to try to please God by his religious duties and other good works, as he imagined them to be. But the futility of them all, as a means of pleasing God, is made obvious by Paul's statement: “By the deeds of the law there shall no flesh be justified in His sight” (Rom 3:20). No one can gain acceptance with God by their own efforts to keep God's law; their works are inevitably defective.

Apart from faith, there is nothing in the soul which can please God; there is no holiness, no love to Him and His people, no sincere obedience. All that He can see in such people is sin, and that also will be publicly proved on the Day of Judgement. Their sins were unforgiven in this life; they were never covered by the blood of Christ. And when the books are opened (see Rev 20), all their sins will be made public, and these sinners will be sent away to a lost eternity. In particular, those who had contact with the Word of God, and with the gospel revealed in it, will be condemned for their rejection of Christ. They followed the wisdom of their fallen hearts and refused to receive the salvation the all-wise God had provided. They perhaps promised themselves that, at some point in the uncertain future, they would believe, but they never trusted Him as “a rewarder of them that diligently seek Him” (Heb 11:6). Their unbelief, and all that flowed from it, was offensive to God, and their condemnation will be confirmed on the last day.

Whatever Satan may focus his great powers on, he will pay particular attention to hindering sinners from believing in Christ. His clear testimony, recorded in Scripture under the inspiration of the Holy Spirit, is: “Him that cometh to Me I will in no wise cast out” (John 6:37). But Satan will tempt sinners to think that their past is such that they *will* be cast out; he was a liar from the beginning, and always will be. He is on no account to be believed. In Babylon King Manasseh might have felt justified in thinking that his sins had been too great for him to be accepted by God. But all such thoughts were, and are, forbidden, given the depth of divine mercy. So “in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was intreated of him, and heard his supplication”. In spite of all his past wickedness, Manasseh obtained mercy. He began to walk with God; he began to please Him. He was perfectly safe in his death and will be equally safe on the Day of Judgement. This will likewise be true of all who obey Christ's call: “Come unto Me . . . and I will give you rest”. Only by faith can a sinner begin to please God.

None but Jesus (1)¹

A Sermon by *C H Spurgeon*

John 3:18. *He that believeth on Him is not condemned.*

The way of salvation is stated in Scripture in the very plainest terms, and yet perhaps there is no truth about which more errors have been uttered than concerning the faith which saves the soul. So plain is Scripture that one would have said, "He that runs may read". But so dim is man's eye and so marred is his understanding that he distorts and misrepresents the very simplest truth of Scripture.

I intend, by God's help, to put together sundry thoughts upon faith, each of which has been misunderstood because they have not been put together in their proper consecutive order. I shall speak a little on each of these points: (1) the object of faith, or what it looks to; (2) the reason of faith, or where it comes from; (3) the ground of faith, or what it wears when it comes; (4) the warrant of faith, or why it dares to come to Christ; (5) the result of faith, or how it speeds when it does come to Christ.

1. **The object of faith**, or what faith looks to. I am told in the Word of God to believe. What am I to believe? I am bidden to look. What am I to look at? What is to be the object of my hope, belief and confidence? The reply is simple. The object of faith for a sinner is Christ Jesus. How many make a mistake about this and think that they are to believe on God the Father! Now belief in God is an after-result of faith in Jesus. We come to believe in the eternal love of the Father as the result of trusting the precious blood of the Son. I know your salvation depends on the whole Trinity, yet the first and immediate object of a sinner's justifying faith is neither God the Father nor God the Holy Ghost, but God the Son, incarnate in human flesh and offering atonement for sinners.

Have you the eye of faith? Then, soul, look to Christ as God. If you would be saved, believe Him to be God over all, blessed for ever. Bow before Him, and accept Him as being "very God of very God", for if you do not, you have no part in Him. When you have thus believed, believe in Him as man. Believe the wondrous story of His incarnation; rely upon the testimony of the Evangelists, who declare that the Infinite One was robed in the infant, that the Eternal was concealed within the mortal, that He who was King of heaven became a Servant of servants and the Son of man. Believe and admire the mystery of His incarnation, for unless you believe this, you cannot be saved by it.

But take care that your faith mainly fixes itself upon Christ as dying and

¹The first part of a sermon reprinted, with slight editing, from *The King's Highway*.

as dead. View the Lamb of God as dumb before His shearers; view Him as the Man of Sorrows and acquainted with grief; go with Him to Gethsemane, and behold Him sweating drops of blood. Mark, your faith has nothing to do with anything within yourself; the object of your faith is nothing within yourself, but a something without you. Believe then on Him who on yonder tree with nailed hands and feet pours out His life for sinners. There is the object of your faith for justification – not in yourself, nor in anything which the Holy Spirit has done in you, nor in anything He has promised to do for you; but you are to look to Christ and to Christ Jesus alone. Then let your faith behold Christ as rising from the dead.

See Him – He has borne the curse, and now He receives the justification. He dies to pay the debt; He rises that He may nail the handwriting of that discharged debt to the cross. See Him ascending on high, and behold Him this day pleading before the Father's throne. He is there pleading for His people, offering up today His authoritative petition for all that come to God by Him. And He, as God, as man, as living, as dying, as rising, and as reigning above – He, and He alone – is to be the object of your faith for the pardon of sin.

Christ has suffered once for all, and put away sin for ever by the sacrifice of Himself. Now this is the great object of faith. I pray you, do not make any mistake about this, for a mistake here will be dangerous, if not fatal. View Christ, by faith, as being, in His life and death and sufferings and resurrection, the substitute for all whom His Father gave Him – the vicarious sacrifice for the sins of all those who will trust Him with their souls. Christ then, thus set forth, is the object of justifying faith.

Now let me further remark that some of you, no doubt, are saying: "O, I should believe, and I should be saved if . . ." If what? If Christ had died? "O no, my doubt is nothing about Christ." I thought so. Then what is the doubt? "Why, I should believe if I felt this, or if I had done that." But, I tell you, you cannot believe in Jesus if you felt this, or if you had done that, for then you would believe in yourself and not in Christ. That is the English of it. If you were so-and-so, or so-and-so, then you could have confidence. Confidence in what? Why, confidence in your feelings and confidence in your doings, and that is just the clear contrary to confidence in Christ. Faith is not to infer from something good within me that I shall be saved; it is to say, in the teeth of the fact that I am guilty in the sight of God and deserve His wrath, that I nevertheless believe that the blood of Jesus Christ His Son cleanses me from all sin – and though my present consciousness condemns me, my faith overpowers my consciousness, and I believe that "He is able to save them to the uttermost that come unto God by Him".

To come to Christ as a saint is a very easy work; to trust to a doctor to cure you when you believe you are getting better is very easy. But to trust your physician when you feel as if the sentence of death is in your body, to bear up when the disease is rising into the very skin, and when the ulcer is gathering its venom – to believe even then in the efficacy of the medicine – that is faith. And so, when sin gets the mastery of you, when you feel that the law condemns you, then, even then, as a sinner you trust Christ – this is the most daring feat in all the world. The faith which shook down the walls of Jericho, the faith which raised the dead, the faith which stopped the mouths of lions, was not greater than that of a poor sinner when, in the teeth of all his sins, he dares to trust the blood and righteousness of Jesus Christ. Do this, soul, and then you are saved, whoever you may be. The object of faith then is Christ as the substitute for sinners. You must view God in Christ as the foundation of your hope, but not God apart from Christ, nor any work of the Spirit, but the work of Jesus only.

2. **The reason of faith**, or why anyone believes, and where his faith comes from. “Faith cometh by hearing” (Rom 10:17). Granted, but do not all men hear, and do not many still remain unbelieving? How then does anyone come by his faith? To his own experience, his faith comes as the result of a sense of need. He feels himself needing a Saviour; he finds Christ to be just such a Saviour as he needs. And therefore, because he cannot help himself, he believes in Jesus. Having nothing of his own, he feels he must take Christ or else perish, and therefore he does it because he cannot help doing it. He is driven up into a corner, and there is but this one way of escape – namely, by the righteousness of another. He feels he cannot escape by any good deeds or sufferings of his own, and he comes to Christ and humbles himself because he cannot do without Christ and must perish unless he lays hold of Him.

But to carry the question further back, where does that man get his sense of need? How is it that he, rather than others, feels his need of Christ? It is certain that he has no more necessity for Christ than others. How does he come to know then that he is lost and ruined? How is it that he is driven by the sense of ruin to take hold on Christ the restorer? The reply is, this is the gift of God; this is the work of the Spirit. No man comes to Christ except the Spirit draw him, and the Spirit draws men to Christ by shutting them up under the law to a conviction that if they do not come to Christ they must perish. Then by sheer stress of weather, they tack about and run into this heavenly port. Salvation by Christ is so disagreeable to our carnal mind, so inconsistent with our love of human merit, that we never would take Christ to be our all in all if the Spirit did not convince us that we were nothing at all and did not so compel us to lay hold on Christ.

3. **The ground of faith**, or the ground on which the sinner dares to believe on the Lord Jesus Christ. I have already said that no one will believe in Jesus unless he feels his need of Him. But I do not come to Christ pleading that I feel my need of Him; my reason for believing in Christ is not that I feel my need of Him, but that I *have* a need of Him. The ground on which a man comes to Jesus is not that he is conscious of being a sinner, but that he *is* a sinner, and nothing but a sinner. He will not come unless he is awakened; but when he comes, he does not say, "Lord, I come to Thee because I am an awakened sinner; save me". He says, "Lord, I am a sinner; save me". Not his awakening but his sinnership is the method and plan on which he dares to come. When I come to Jesus, I know I have not come unless I am awakened, but still I do not come *as* an awakened sinner. I do not stand at the foot of the cross to be washed because I have repented; I bring nothing when I come but sin. A sense of need is a good feeling, but when I stand at the foot of the cross, I do not believe in Christ because I have good feelings, but I believe in Him whether I have good feelings or not.

The gate of mercy is opened, and over the door it is written, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim 1:15). Between that word *save* and the next word *sinners* there is no adjective. It does not say, penitent sinners, awakened sinners, conscious sinners, grieving sinners, or alarmed sinners. No, it only says *sinners*, and I know that I come to Christ today because I feel it is as much a necessity of my life to come to the cross of Christ today as it was to come ten years ago. When I come to Him I dare not come as a conscious sinner or an awakened sinner, but I have to come still as a sinner with nothing in my hands.

The ground on which a sinner comes to Christ is that he is black; that he is dead, and not that he knows he is dead; that he is lost, and not that he knows he is lost. I know he will not come unless he does know it, but that is not the *ground* on which he comes. It is the secret reason why, but it is not the public positive ground which he understands.

Here was I, year after year, afraid to come to Christ because I thought I did not feel enough. When I believed in Christ, I thought I did not feel at all. Now when I look back, I find that I had been feeling all the while most acutely and intensely, and most of all because I thought I did not feel. Generally the people who repent the most think they are impenitent, and people feel most their need when they think they do not feel at all, for we are no judges of our feelings. Hence the gospel invitation is not put upon the ground of anything of which we can be a judge; it is put on the ground of our being sinners and nothing but sinners.

“Well,” says someone, “but it says, ‘Come unto Me all ye that are weary and heavy laden, and I will give you rest’ – then we must be weary and heavy laden.” Just so; so it is in that text, but then there is another: “Whosoever will, let him take the water of life freely;” and that does not say anything about “weary and heavy laden”. Besides, while the invitation is given to the weary and heavy laden, you will perceive that the promise is not made to them *as* weary and heavy laden, but it is made to them as coming to Christ. They did not know that they were weary and heavy laden when they came; they thought they were not. They really were, but part of their weariness was that they could not be as weary as they would like to be, and part of their load was that they did not feel their load enough. They came to Christ just as they were, and He saved them, not because there was any merit in their weariness, or any efficacy in their being heavy laden, but as sinners and nothing but sinners, and so they were washed in His blood and made clean.

John Kennedy of Dingwall¹

2. Leading Characteristics as a Preacher

Rev Neil M Ross

The genuine preacher of the Word is one who seeks conscientiously to follow the Scripture injunction: “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim 2:15). While John Kennedy did not write his sermons, he did prepare with pen in hand, as the extant volumes of his sermon notes show.

“There lies before us a manuscript book,” says Auld, “octavo size, filled with skeleton sermons and lectures, which is a marvel in many respects – in the condensation of thought and language – a single page generally sufficing for the materials of a sermon”.² As can be seen from the facsimile copy of a page of his notes inserted in page 74 of his *Life*, these were not hasty jottings that only he could read but lucid summaries written in a clear hand.

“No characteristic of his mind is more marked than his reliance on his own resources in all his mental efforts,” wrote John Fraser. “He seems to place little reliance on books, or on the thoughts and labours of others. He is not a learned man in the broad sense of that term; at least, with his many

¹From the Introduction to *Dr John Kennedy of Dingwall – Sermon Notes 1859-1856*, used by kind permission of the publishers, the James Begg Society. The purpose of this introduction is to examine Kennedy *as a preacher*; Part 1 outlined the years of preparation.

²*Life of John Kennedy, DD*, fifth edition, p 43.

pulpit duties, he had no time to become an extensively-read man, and, we believe, he lays no claim to this distinction. He works out his numerous discourses with little beside his Bible and concordance to aid him. They all bear the impress of his own mind and characteristics, and hence their freshness, depth of experience, and eminently Scriptural character”.³ At the same time he was well versed in the writings of the English Puritans and Scottish divines. From his earliest days he delighted in, for example, the works of John Owen.

In his choice of a text for a sermon he followed one basic principle: that he himself would first benefit from that portion of Scripture. Writing to a friend he said, “I have spent this forenoon in my study, trying to prepare a sermon on Isaiah 61:14,15. If I get food in my text I may get a sermon out of it. But the sermon will be poor indeed if there is nothing in it but what I have tasted myself. On the other hand, displeasing to me is the sermon that comes from a hand that has not carried to the mouth the provision it sets before others.”

If a pastor is to be of spiritual benefit to his flock he must also have first-hand experience of the ways in which the Lord deals with the souls of His people in their pilgrimage. At a very early stage of John Kennedy’s ministry, the godly observed that he had a depth of spiritual knowledge and experience which belied his years. One noted godly woman, Miss Gammon, said of her young pastor: “He already preaches as if his grey hairs were thick upon him, and it will be more tolerable for Sodom and Gomorrah than for us if we profit not by his ministrations”. The more discerning among the godly saw that in their minister was a combination, in wonderful proportion, of a number of gifts which make for an outstanding minister of the gospel.

His biographer puts it this way: “His ministry met and satisfied, as fully as the ministry of mere man could well do, the various grades of character and the various phases of feeling in gospel hearers. In general there may be said to be four of these:

“First, *experienced Christians*, those most advanced in the Divine life. . . . They recognised him to be not only a true believer, but one deeply taught in the things of God, one who fervently desired the glory of God and the advancement of the kingdom of Christ – a man of prayer, and one who realised the importance and solemnity of dealing with immortal souls as did few besides. They approved of his theology, which was Calvinistic. He never wavered in his adherence to the interpretation of the Word of God which goes by that name. . . .

“Second, those *less grounded in the faith*; those who needed special spirit-

³*Disruption Worthies*, p 531.

ual help and guidance in their Christian course, who feared the Lord, yet often ‘walked in darkness and had no light’. A fair proportion of his northern audiences consisted of these. . . . Certainly many a poor burdened one has often hung upon the lips of John Kennedy as a messenger of God to their souls. He, like the good Samaritan, bound up their wounds and poured in the oil and wine of spiritual consolation.

“Third, those who, being stated hearers of the gospel, were *more or less alive to their need of a saving change*. A large share of Mr Kennedy’s ministry was accorded to them. Those who charged him with too high Calvinism in his way of setting forth the eternal purpose of God, never alleged that he restricted the offer of the gospel. He preached Christ with a fulness and power to which few have attained. . . . He had, therefore, no toleration for the attempts of some Churches to pare down the doctrine of particular redemption by means of ‘general references of the atonement’⁴ so as to try and bring it into rational harmony with the offer of salvation to all.

“Fourth, the large audiences who gathered to hear Mr Kennedy embraced – as is too much the case – many who were *quite indifferent to their spiritual interests*. They were not forgotten by him when giving every one his portion of meat in due season. At intervals he would ply the consciences of the careless, showing the emptiness of their excuses for not receiving the Saviour, and the awfulness of their aggravated guilt in rejecting the offers of mercy, urging them to a present acceptance of salvation. . . .”⁵

Every true minister of the gospel seeks to learn from the example of other ministers as well as the great Exemplar, Jesus Christ. Timothy learned from Paul’s example and teaching, and then other faithful men learned from Timothy. John Kennedy likewise, while following primarily in the footsteps of his Master, also had the ministries of noted godly ministers of previous generations as a pattern to follow. In *The Days of the Fathers in Ross-shire*, he gives examples and characteristics of such ministers in the Highlands, and so useful have his remarks been to some that we quote at length from the passage.

“Some were more gifted, some more godly, and some more successful than others,” he wrote, “but among them might surely be found men as like to their Master, and as fitted for their work, as Christ ever gave to the Church since the days of the Apostles.” Kennedy was referring particularly to the few ministers whose names “tower above those of all others, and to whom, by universal consent, the first place would be given”. He adds, “It was

⁴This refers to the erroneous idea of the atonement as having a general reference to all men – that in some sense, Christ died for everyone.

⁵*Life*, pp 93-4.

neither by talents, nor by learning, nor by oratory, nor was it by all these together that a leading place was attained by them . . . but by a profound experience of the power of godliness, a clear view of the doctrines of grace, peculiar nearness to God, a holy life, and a blessed ministry”.⁶

He continues with this description of their preaching: “As preachers, they were all remarkable. There are some who preach *before* their people, like actors on the stage, to display themselves and to please their audience. Not such were the *self-denied* preachers of Ross-shire.

“There are others who preach *over* their people. Studying for the highest, instead of doing so for the lowest, in intelligence, they elaborate learned treatises, which float like mist, when delivered, over the heads of their hearers. Not such were the *earnest* preachers of Ross-shire.

“There are some who preach *past* their people. Directing their praise or their censure to intangible abstractions, they never take aim at the views and the conduct of the individuals before them. They step carefully aside, lest their hearers should be struck by their shafts, and aim them at phantoms beyond them. Not such were the *faithful* preachers of Ross-shire.

“There are others who preach *at* their people, serving out in a sermon the gossip of the week, and seemingly possessed with the idea that the transgressor can be scolded out of the ways of iniquity. Not such were the *wise* preachers of Ross-shire.

“There are some who preach *towards* their people. They aim well, but they are weak. Their eye is along the arrow towards the hearts of their hearers, but their arm is too feeble for sending it on to the mark. Superficial in their experience and in their knowledge, they reach not the cases of God’s people by their doctrine, and they strike with no vigour at the consciences of the ungodly. Not such were the *powerful* preachers of Ross-shire.

“There are others still, who preach *along* their congregation. Instead of standing with their bow in front of the ranks, these archers take them in line, and, reducing their mark to an individual, never change the direction of their aim. Not such were the *discriminating* preachers of Ross-shire.

“But there are a few who preach *to* the people directly and seasonably the mind of God in His Word, with authority, unction, wisdom, fervour and love. Such as these last were the eminent preachers of Ross-shire. . . .

“Their preaching was remarkable for its completeness. It combined carefulness of exposition, fulness and exactness of doctrinal statement, a searching description of experimental godliness, and close application of truth to the conscience. The admixture of these elements, in wisely-adjusted proportions, constitutes the true excellence of preaching. Careful to ascertain the mind

⁶*The Days of the Fathers in Ross-shire*, p 21.

of God in His Word, they were not content merely to prefix a passage of Scripture as a motto to their sermon. They chose to preach from a text rather than to discourse on a subject. They did not try what they themselves could say about it, but to tell what the Lord said through it to their hearers. But, while careful expounders, they were systematic theologians as well. They clearly saw, and they clearly taught, ‘the form of sound doctrine’. No loose statement of doctrine would satisfy them, and yet no men were further than they from being frozen into the stiffness of a cold, lifeless orthodoxy. Their zeal for a sound creed was at least equalled by their desire for a godly experience and a holy life. . . .

“Of all of them, without exception, it may be affirmed that they were scrupulously careful in their preparation for the pulpit. These were not men to offer to the Lord that which cost them nothing. Their aim in studying was not the construction of a finished or a pleasing sermon. Mere sermon-making was not their work. They sought to know what message the Lord was giving them, and to be prepared to deliver it in the manner most accordant with the gifts conferred on themselves, and most suitable to the circumstances and attainments of their hearers. . . .

“All of them were distinguished as men of prayer. Without this, they would not have had their godliness as Christians, nor their success as ministers. . . . Their abounding in prayer made it safe and healthful to abound also in labours. Their public work was to them no wasting bustle, for in communion with the Lord their strength was recruited in the closet. Wrestling for grace with the Lord, and labouring with grace for the Lord, no blight was permitted to rest on their soul or their service. Prevailing with God as they pled for men, they prevailed with men as they pled for God.”⁷

Such, in the opinion and experience of John Kennedy, was the model minister; and this pattern he strove to comply with. It is no exaggeration to say, according to those who knew him well, that he was in the same mould as they were and that his preaching bore the hallmarks of the preaching of the best of them. John Macleod was of the opinion (and he had been personally acquainted with many who had heard and were blessed under Kennedy’s preaching) that “the great Puritans had no more eminent successor in the Scottish ministry in the nineteenth century [than Dr Kennedy]”. Macleod also stated, “Dr Kennedy was a truly great divine. In doctrine he was clear and powerful and at the same time practical. He was tender and judicious in his application of his message and he was an experimental divine in the best sense of the word.”⁸

⁷*The Days of the Fathers in Ross-shire*, pp 24-9.

⁸*Scottish Theology*, p 327.

The Theology of Missions (1)¹

Rev J MacLeod

The sound of the gospel trumpet was first heard in the Garden of Eden when it fell on the ears of our first parents, who by then had lost that communion with God which they had previously enjoyed. With the entrance of sin into the world, they now were to face up to the reality of being under the curse of a broken covenant of works and thus exposed to death and the pains of hell for ever. And the one who sounded that trumpet, albeit in the act of pronouncing Satan's doom, was none other than the Son of God, who would in the fulness of the time become man, and, as the predicted seed of the woman, bruise the head of the serpent.

That first promise may have been wrapped in mystery but, with the benefit of hindsight and of the complete canon of Scripture, it is now clear that the speaker was referring to Himself and the work that had been given Him to do. In fulfilling His engagements under the covenant of grace, He would succeed where the first Adam failed; and, more than that, He would by His sacrificial death make reconciliation for iniquity and bring in an everlasting righteousness. In short, by His obedience unto death He would glorify God on the earth; He would do all that was necessary for Him to do in order that He might give eternal life to as many as the Father had given to Him. What was announced in Eden and couched in such mysterious language is now fully revealed to us in the Scriptures and is the core of that gospel which is to be preached in all the world and to every creature. It is through the reading, but especially the preaching, of the Word that God's provision of redemption is to be made known, and it is He who has determined where and when and by whom this is to be done.

The Apostle Paul was the most outstanding of all Christian missionaries. By the grace of God, He laboured more abundantly than all the other apostles – and with such success that he could rejoice in prospect of the many souls who would be his crown of rejoicing in the presence of the Lord Jesus at His coming. “And all things are of God”, he wrote to the church in Corinth, “who hath reconciled us to Himself by Jesus Christ.” The biblical account makes it evident that Paul's sojourning in Corinth would have been of short duration had not the Lord spoken to him in the night by a vision: “Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city”.

The purpose of preaching the gospel is to bring in an innumerable multitude

¹The first part of a paper given at the Theological Conference in December 2006.

of the human race, of every kindred and tongue and people and nation. Thus Paul's experience in Corinth, and what is left on record in regard to it – having received the stamp of divine approval – encapsulates what we are to understand by evangelism and establishes the pattern that is to be followed in missionary work. Accordingly, all things being of God, it will perhaps be convenient and orderly for us to divide our subject along lines suggested by what Paul has left on record:

1. The institution of the ministry of reconciliation;
2. The provision of the word of reconciliation;
3. The appointment of ambassadors to proclaim reconciliation in God's name;
4. Divine sovereignty and human responsibility in regard to reconciliation.

1. The institution of the ministry of reconciliation. As already noted, it was after the fall of our first parents, now alienated and enemies in their minds, that another covenant was revealed. Veiled in mystery as that revelation was, it was made known that this other covenant made provision for the glorifying of God on the earth and the reconciling of God and man. The existence of the covenant of grace is, according to A A Hodge, virtually implied in the existence of an eternal plan of salvation mutually formed by the three Persons, Father, Son and Holy Ghost, acting in Their respective spheres, and to be executed by Them: “the Father representing the Godhead in its indivisible sovereignty; and, on the other hand, God the Son, as Mediator, representing all His elect people, and as administrator of the covenant, standing their surety for their performance of all those duties which were involved on their part”.

The terms of this covenant of grace were agreed, not only before the fall of man, but before the creation of the world. “In this covenant,” as Jonathan Edwards puts it, “the Father had appointed the Son, and the Son had undertaken the work; and all things to be accomplished in the work were stipulated and agreed. There were things done at the creation of the world, in order to that work; for the world itself seems to have been created in order to it. . . . The creation of heaven was in order to the work of redemption, as a habitation for the redeemed. ‘Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world’ . . . Even the angels were created to be employed in this work. And therefore the Apostle calls them ‘ministering spirits, sent forth to minister for them who shall be heirs of salvation’ . . . As to this lower world, it was doubtless created to be a stage upon which this great and wonderful work of redemption should be transacted.”

Christ, the Son of God, as we now know in the full light of the gospel, undertook to act as the Mediator and Surety of that covenant. And in fulfilling

the obligations which these offices placed Him under, He was to make Himself of no reputation and humble Himself; He “became obedient unto death, even the death of the cross”. Thus was reconciliation effected and Paul would accordingly write to saints in Corinth and elsewhere: “God . . . hath reconciled us to Himself by Jesus Christ and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself”.

The proclamation of this is what was designed by Christ to draw to Himself the “all men” embraced in the covenant – a number which no man can number, “of all nations, and kindreds, and people, and tongues”. It was to that end that He was lifted up and, over the centuries, the attractive power of the cross has been amply demonstrated, as in Corinth and other places where Christ’s heralds were determined to know nothing among men “save Jesus Christ and Him crucified”. Paul then, speaking on behalf of such, could say, “He hath given to us”, in the exercise of His holy sovereignty, “the ministry of reconciliation”. Charles Bridges points out that the sacred ordinance of the ministry is to be traced to the footstool of the eternal throne, and therefore, he continues, “with what prostration of soul should we bind ourselves to its solemn obligations! ‘Mine eyes’, saith the evangelical prophet, ‘have seen the King, the Lord of Hosts.’ ‘Here am I,’ was his answer to the sacred voice, ‘send me.’” It has been well said that “the reconciling of men to God by their laying aside their enmity is the consequence of God laying aside His just enmity against their sin”.

The authority and foundation of all missionary work is the commission given to the Apostles by the great Head of the Church after His resurrection and prior to His ascension: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” In Mark’s Gospel it is: “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

It is clear then that all to whom the ministry of reconciliation is given are to bear in mind that the evangelisation of the world – all the world – is the objective. It was this consideration that motivated Scotland’s missionaries, who, according to Iain H Murray, “displayed unwavering commitment to the belief that all their endeavours were towards the realisation in history of the kingdom of Christ filling the whole earth. This goal would be reached, not in their day, but before the Second Advent, and it was their privilege to draw constant energy and hope from the assurance which possessed them. ‘Never for a moment’, Alexander Duff charged his fellow missionaries, ‘lose sight

of the grand ulterior object for which the Church was originally constituted, and spiritual rights and privileges conferred: namely, the conversion of the world.’” That, of course, applies to all ministers of the gospel whichever part of the field it pleases the Lord of the harvest to assign them as their sphere of labour.

2. The provision of the word of reconciliation. In commissioning His disciples to go into all the world, the Saviour expressly laid down what they were to teach: it was: “all things whatsoever I have commanded you”. From His own example, it is clear that this embraced all that was already on record of the word of reconciliation in Moses and all the prophets or, in other words, the Old Testament Scriptures – as well as what was to be further placed on record after the Saviour’s ascension as the Holy Spirit moved holy men of God to write these books which now constitute the New Testament. Paul could assert in the presence of Agrippa that, from the time of his conversion, having obtained help of God, he had continued to that very day “witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that He should be the first that should rise from the dead, and should show light to the people and to the Gentiles”.

The mention of Moses and the prophets reminds us of the fact that the word of reconciliation was there from the beginning – proclaimed, as already noted, in Eden itself. It was what Abel responded to and it led to the offering up of his acceptable sacrifice. It was what was entrusted to Enoch, who walked with God and fearlessly denounced the ungodliness of his day and foretold the judgement that would overtake such conduct. The Spirit of Christ was present as Noah, a preacher of righteousness, besought ungodly antediluvian sinners to be reconciled to God, no more ashamed of that gospel committed to him than Paul – who was called to that work long after him – and wrote, “I am not ashamed of the gospel of Christ: for it the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek; for therein is the righteousness of God revealed”.

Time would fail us were we to attempt to trace in detail the footsteps of the prophets as they faithfully endeavoured to persuade sinners that God’s thoughts towards them were thoughts of peace and not of evil – as they drew attention to the hand that was stretched out to them, together with the invitation extended to clasp it while the opportunity continued. “The Spirit of Christ which was in them”, we are told, “testified beforehand the sufferings of Christ, and the glory that should follow.” In Isaiah 53 and in Psalm 22 we have wonderful examples of this. In the former, the Spirit reveals that Christ would see His seed and that the pleasure of the Lord would prosper in His

hand; in the latter we have in its opening line the words uttered by Christ on the cross, and if we take the view that the rest of the Psalm reveals His unspoken thoughts in suffering and in conquering, then we have at its close the glorious outcome: “All ends of the earth remember shall, / and turn the Lord unto;/ All kindreds of the nations / to Him shall homage do.”

In every age since then, His truth and righteousness have been declared. From apostolic times to the present it is by the gospel – the word of reconciliation – that the frontiers of Christ’s kingdom have been extended. “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.” The trumpet which the prophets laid down, their day having come to an end, was that which was to be taken up by the Apostles when they began to preach the gospel with the Holy Ghost sent down from heaven.

We are reminded by Iain H Murray that “revivals are the work of the Spirit of truth bringing home to the mind and conscience of large numbers the teaching of the Word of God with efficacious power. . . . For this reason the whole Puritan school of Christianity placed primary importance upon the need of its preachers and ministers to be men thoroughly grounded in the doctrines of Scripture. . . . This needs particular emphasis in connection with missionary endeavour, for the modern tendency has been to suppose that missionaries need little theological preparation and that such preparation might even militate against a zeal for souls.”

In Thomas Scott’s day it would seem that many prospective missionaries applying to the Church Missionary Society, of which he was a prominent member, were “pious men, but superficial theologians”. He deemed them unsuitable. In Scotland, Alexander Duff “deplored the comparatively small instruction often given to missionaries and the allowance of a different standard in them to that of home ministers: ‘If any difference at all were to be tolerated, I have no hesitation in saying that it ought to be in favour of the enhanced standard of attainment indispensable for the foreign missionary’”.

Paul, our model missionary, was able to command the attention of the reputedly wise and learned on Mars’ Hill because he was already aware of what the Stoics and Epicureans stood for. And he utilised that knowledge to lead his audience to consider the true God, who had “made of one blood all nations of men for to dwell on all the face of the earth” and who was now calling on “all men everywhere” to repent. Strange doctrine brought to heathen ears by one whom some of his hearers regarded as a babbler; others, “a setter forth of strange gods”. But, in reality, he was the servant of the most high God showing to men the way of salvation. Such opposition mounted by the kingdom of darkness did not deter Paul from continuing to preach Jesus and

the resurrection. It was thus that he and those associated with him gained the sobriquet of “the men that have turned the world upside down”.

Well did Paul know that it was not he, but the gospel committed to him – and coming to men, not “in word only, but also in power, and in the Holy Ghost, and in much assurance” – that brought about the conversion of multitudes under his preaching. He reminded saints in Corinth that he had delivered to them that which he had also received: “how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again from the dead according to the Scriptures”. It was on that basis that he besought sinners to be reconciled to God.

Christ’s Baptism and Its Testimony¹

2. The Baptism of the Spirit

Hugh Martin

In this instance not only do the angels of God ascend and descend upon the Son of man; “the Spirit of God descended like a dove, and lighted on Him” (v 16). What object or design can we read in this simultaneous baptism of the Spirit? He had been anointed of the Holy Ghost from the first. From the first He had received the Spirit, not by measure. Why then should the Spirit specially descend upon Him now? What does this descent of the Spirit indicate? And what does it accomplish?

Let it be remembered that by His baptism with water at the hands of John, Jesus of Nazareth has now taken up a new position – a position, at least, not professedly and publicly taken up by Him until now. He has formally and explicitly embraced, or accepted, or confessed before men, the position and relations which the covenant of His Father had from everlasting assigned to Him. By objective and external ordinance, He has welcomed and proclaimed, He has signified and sealed, the engrafting into Himself of all whom the Father has given to Him; with His own consequent and voluntary assumption of the place belonging to their public legal Head and representative before the universe, and especially before His Father’s law.

The Spirit was Christ’s already without measure, acting according to the

¹This is a further, slightly-edited, extract from *The Abiding Presence*, which has as its theme Christ’s words at the end of Matthew’s Gospel: “Lo, I am with you alway, even unto the end of the world”. The previous section, last month, dealt with the significance of Christ’s baptism with water: “a sign and seal of His engrafting of the Church unto Himself, and communicating to her the benefits of the new covenant, and His engagement to be hers – her Lord and covenant-Head”.

Father's promise and His own sovereign will on His human nature, and dealing with that nature as it was able to bear, and as varying circumstances and the changing exigencies of Christ's position required. But the Spirit descended now, in symbol, in token and pledge that now and henceforth He would act additionally on the Man Christ Jesus, qualifying and sustaining Him now more directly and especially for all that He, as Head of the body, had been appointed in the everlasting covenant to do and to suffer and to enjoy. And how beautifully is the symbol chosen! The dove brings, as it were, the olive branch of peace and announces peace as the fruit of the Son's headship and mediation – peace, notwithstanding the sin and wrath with which the blessed Son now loads Himself in adopting the persons of sinners into one body with Himself.

Can we doubt then that the specific grace and operation of the Spirit, at this epoch and henceforth, on the Man Christ Jesus, must correspond exactly to the specific design of the sacrament that has just been administered? And so, while baptism is the outward and objective seal, the Spirit is the subjective and inward seal, of that union with Himself into which Jesus has formally announced that He embraces all the objects of His redeeming love.

Acting in this glorious function, as the inward and adequate seal of Christ's oneness with His people, how would the good Spirit enlarge His mind and heart to embrace each and all of that countless band in conscious and special love! Identified with them henceforth in point of law, He is to carry their interests as His own, in virtue of love. The baptism of water has visibly sealed that union as unbreakable in objective law; now the baptism of the Spirit shall inwardly seal and make irrevocable in subjective love, self-sacrificing love, such as many waters shall not quench, and the floods shall not drown. "By one Spirit" Christ also, the Head, is even "baptized into one body" with His members.

This is He that shall be acknowledged as the last Adam, Head of the redeemed of God, Firstborn among many brethren, standing in the room and at the head of all. Whatsoever therefore is now requisite or suitable in Him, the Holy Ghost shall now work gloriously by His grace in the Man that is Jehovah's fellow, and Redeemer of the sons of men. There shall now dwell, in His human intellect, far-reaching wisdom and understanding, and insight into the Father's eternal counsel with Himself, the eternal Son (Is 11:2). Profound sympathy with the Father's electing love shall now beat true and tender in His human heart. Compassion for the countless perishing ones, and adoring desire for His Father's glory in their salvation, shall now qualify Him to preach the gospel to the poor, to heal the broken-hearted (Is 61:1, Luke 4:18).

Unmurmuring patience, perseverance in the face of hell's floods of opposition, mercy in the teeth of men's own malice and rejection of Him, longings for His cross, and straitenings till His baptism of blood be accomplished (Luke 12:50) – all these graces and all others needed in His office, now publicly assumed and entered on, will the Holy Spirit of His baptism unfailingly, and unto the uttermost, operate in Jesus, the Head and Mediator of His Church. For when Jesus is baptized into confessed and legal union with us, as our Head and Mediator, the Spirit descends and rests upon Him, to be unto Him the Spirit of His office and to qualify and uphold His holy humanity for all that the Only-begotten of the Father shall achieve in it. So is He baptized of the Spirit. He is baptized both of water and of the Spirit.

Present Opportunities¹

J C Ryle

We may learn, from these verses, the *duty of using present opportunities*. The Lord Jesus says to us all, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. . . . While ye have light, believe in the light." Let us not think that these things were only spoken for the sake of the Jews. They were written for us also, upon whom the ends of the world are come.

The lesson of the words is generally applicable to the whole professing Church of Christ. Its time for doing good in the world is limited; it is short. The throne of grace will not always be standing; it will be removed one day, and the throne of judgement will be set up in its place. The door of salvation by faith in Christ will not always be open; it will be shut one day for ever, and the number of God's elect will be completed. The fountain for all sin and uncleanness will not always be accessible; the way to it will one day be barred, and there will remain nothing but the lake that burns with fire and brimstone.

These are solemn thoughts, but they are true. They cry aloud to sleeping churchmen and drowsy congregations and ought to arouse great searchings of heart. Can nothing more be done to spread the gospel at home and abroad? Has every means been tried for extending the knowledge of Christ crucified? Can we lay our hands on our hearts and say that the Churches have left nothing undone in the matter of missions? Can we look forward to Christ's second coming with no feelings of humiliation and say that the

¹An extract, slightly edited, from *Expository Thoughts on John*, vol 2. Ryle is here commenting on John 12:34-43.

talents of wealth and influence and opportunities have not been buried in the ground? Such questions may well humble us when we look, on one side, at the state of professing Christendom and, on the other, at the state of the heathen world. We must confess with shame that the Church is not walking worthy of its light.

But the lesson of the words is specially applicable to ourselves as individuals. Our own time for getting good is short and limited; let us take heed that we make a good use of it. Let us walk while we have the light. Have we Bibles? Let us not neglect to read them. Have we the preached gospel? Let us not linger, halting between two opinions, but believe to the saving of our souls. Have we Sabbaths? Let us not waste them in idleness, carelessness and indifference, but throw our whole hearts into their sacred activities and turn them to good account. Light is around us; it is near us on every side. Let us each resolve to walk in the light while we have it, lest we find ourselves at length cast out into outer darkness for ever. It is a true saying of an old divine, that the recollection of lost and mis-spent opportunities will be the very essence of hell.

We may learn, secondly, from these verses, *the desperate hardness of the human heart*. It is written of our Lord's hearers at Jerusalem, that "though He had done so many miracles before them, yet they believed not on Him".

We err greatly if we suppose that seeing wonderful things will ever convert souls. Thousands live and die in this delusion. They fancy that, if they saw some miraculous sight or witnessed some supernatural exercise of divine grace, they would lay aside their doubts and at once become decided Christians. It is a total mistake. Nothing short of a new heart and a new nature implanted in us by the Holy Ghost will ever make us real disciples of Christ. Without this, a miracle might raise within us a little temporary excitement; but, the novelty once gone, we should find ourselves just as cold and unbelieving as the Jews.

The prevalence of unbelief and indifference in the present day ought not to surprise us. It is just one of the evidences of that mighty foundation doctrine, the total corruption and fall of man. Our surprise at human incredulity proves how feebly we grasp and realise that doctrine. We only half believe the heart's deceitfulness. Let us read our Bibles more attentively and search their contents more carefully. Even when Christ wrought miracles and preached sermons, there were numbers of His hearers who remained utterly unmoved. What right have we to wonder if the hearers of modern sermons in countless instances remain unbelieving? "The disciple is not greater than his Master." If even the hearers of Christ did not believe, how much more should we expect to find unbelief among the hearers of His ministers. Let the

truth be spoken and confessed. Man's obstinate unbelief is one among many indirect proofs that the Bible is true. The clearest prophecy in Isaiah begins with the solemn question, "Who hath believed?" (Is 53:1).

We may learn, thirdly, from these verses, *the amazing power which the love of the world has over men*. We read that "among the chief rulers many believed on Christ: but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God."

These unhappy men were evidently convinced that Jesus was the true Messiah. Reason and intellect and mind and conscience obliged them secretly to admit that no one could do the miracles which He did, unless God was with Him, and that the preacher of Nazareth really was the Christ of God. But they did not have the courage to confess it. They dared not face the storm of ridicule, if not of persecution, which confession would have entailed. And so, like cowards, they held their peace and kept their convictions to themselves.

Their case, it may be feared, is a sadly common one. There are thousands of people who know far more in religion than they act up to. They know they ought to come forward as decided Christians. They know that they are not living up to their light. But the fear of man keeps them back. They are afraid of being laughed at, jeered at, and despised by the world. They dread losing the good opinion of society and the favourable judgement of men and women like themselves. And so they go on from year to year, secretly ill at ease and dissatisfied with themselves – knowing too much of religion to be happy in the world, and clinging too much to the world to enjoy any religion.

Faith is the only cure for soul ailments like this. A believing view of an unseen God, an unseen Christ, an unseen heaven and an unseen judgement day – this is the grand secret of overcoming the fear of man. The expulsive power of a new principle is required to heal the disease. "This is the victory that overcometh the world, even our faith" (1 Jn 5:4). Let us pray for faith, if we would conquer those deadly enemies of souls, the fear of man and the love of man's praise. And if we have any faith, let us pray for more. Let our daily cry be, "Lord, increase our faith". We may easily have too much money, or too much worldly prosperity. But we can never have too much faith.

Despair is the mother of many great sins; it occasions hatred of God; it hardens the heart against the counsels of God and men; it increases impenitency and obstinacy of heart; it doth often occasion self-murder. . . . Despair sets the door open to the worst of sins, and therefore the godly should abhor it.

Though men be at their wits' ends, yet Christ is not, for His wisdom has no end.

If there be a spark of holiness in a dunghill of corruption, the Holy One will acknowledge it.

Ralph Robinson

Book Reviews¹

Soul-Depths & Soul-Heights, Sermons on Psalm 130, by Octavius Winslow, published by the Banner of Truth Trust, paperback, 143 pages, £6.50.

In his preface to these sermons on Psalm 130 this popular nineteenth-century writer and preacher tells us that he had not met with “any consecutive exposition of this Psalm” other than John Owen’s. He believed that treatise “left room for a more simple and popular exposition of the great truths which, in so limited a space, this remarkable Christ-unfolding Psalm contains”. This need Winslow “has attempted to supply”.

The first of the nine chapters, entitled “Soul-Depths”, the reviewer found especially helpful. In it the writer, after carefully distinguishing between the depths of temporary adversity and mental distress that the unregenerate experience and the depths of God’s people, focuses on the causes of the depths of the believer: indwelling sin and its outbreaks, mental darkness, despondency and physical factors. He deals also with the unpardonable sin, the doctrine of election, the depths of Satan and the afflictions and trials common to God’s children.

In chapter 2, “Prayer out of Soul-Depths”, Winslow speaks of the believer “hanging upon Deity” and the need to pray to be preserved from “soul-depths”. Chapter 3 is entitled “Contrition and Confession”. The starting point here is the holiness of God and how this is seen in a particular way in the sufferings and death of Christ. He then goes on to speak of contrition and confession and how the gospel is the answer to the question posed in this verse: “If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?”

Chapter 4 deals with “Forgiveness and Fear” and describes in a most helpful way the moral effect of forgiveness, the character and number of the sins forgiven, and the riches of grace. He concludes with the subject of fearing the Lord. “That which gives us”, he writes, “the clearest, deepest and most solemn view and conviction of God’s holiness and love, inspires the most effectually a holy, filial, loving fear to offend Him.”

Chapter 5, “Waiting and Watching”, deals with the Object of David’s waiting, his posture in waiting, and the Bible as the ground of his waiting. Chapter 6 is entitled, “Waiting for the Morning”, and we are directed to several mornings: the Lord’s first Advent, conversion, after affliction, after a night of spiritual and mental darkness, the brightest and best morning (of entering heaven), and the morning of the resurrection.

Chapter 7 deals with “Hoping in the Lord” and speaks most helpfully of the object, character and encouragement of the Christian’s hope and exhorts

¹These publications may be obtained from the Free Presbyterian Bookroom.

us to make sure of our hope and guard against contrary influences. Chapter 8, “Final and Full Redemption”, directs us to Israel’s Redeemer: His appointment by the Father, His fitness to redeem, His love and redemption from the curse, guilt and power of sin, so that “there is no condemnation” for the believer. We are also reminded that full and final redemption is still future.

Chapter 9, “Soul-Heights” is based on Habakkuk 3:19: “The Lord God is my strength, and he will make my feet as hind’s feet . . .”, which the writer sees to be in such close harmony with the teaching of the Psalm as to be a fitting conclusion. Here he speaks of the “high place” of conversion, God’s love, what is found in Christ, communion with God, and of joy even in affliction and sorrow.

Overall the reviewer found this a most helpful book and believes it will be especially so to those who have the nature of Mr Fearing and to those who do “business in deep waters.”

(Rev) WA Weale

Authentic Christianity, Sermons on the of Acts the Apostles, vol 6, Acts 8:1-35, by D Martyn Lloyd-Jones, published by the Banner of Truth Trust, hardback, 320 pages, £15.75.

This is the final volume in the series, as after preaching the last sermon in the book Dr Lloyd-Jones took ill and subsequently retired. Here he continues to apply the teachings of this part of Scripture to the situation of the unconverted. So, for instance, he addresses their conscience, showing them how they should react: “The message comes to me personally. . . . This is telling me the truth about my life, the truth about the fact that I have got to die and I am not ready.”

The increased emphasis in these sermons on the gospel, as compared with some previous volumes, is to be welcomed. But, while there is no doubt that Lloyd-Jones believed in a definite atonement, one is rather surprised to find him telling a mixed congregation that Jesus Christ “has taken your guilt upon Him and received the punishment it deserves. He died for you” (p 103).

At a later stage, the preacher addresses the question why the natural man cannot understand the message of the gospel. He wisely tries to correct those “who say that the whole difficulty is that of understanding the language”, including what he calls the “priceless language” of the Authorised Version and doctrinal words such as justification and sanctification. He also comments on “an epidemic now of addressing God in prayer as ‘You’ instead of ‘Thou’.

But why is it that “natural people cannot understand the gospel? “Its content . . . is such that a human being cannot possibly understand it” unless he is born again (pp 243-6). This is the message that this generation too needs to hear, 40 years after these sermons were first preached.

John E Marshall, *Life and Writings*, published by the Banner of Truth Trust, hardback, 318 pages, £14.50.

Most of the book is taken up with a selection of papers delivered at various conferences. These papers begin with one on John Rogers, the first martyr in England during the time of Queen Mary. It ends with a quotation from John Foxe relating how his wife and ten of his children met him on the way to the stake: “This sorrowful sight of his own flesh and blood could nothing move him, but that he constantly and cheerfully took his death with wonderful patience, in the defence and quarrel of Christ’s gospel” (p 106).

A later paper consists of a thorough analysis of the Puritan Walter Marshall’s excellent book, *The Gospel Mystery of Sanctification*. It includes some discussion of second-blessing teaching, which, says John Marshall, “thrives in a situation of inadequate and grossly deficient preaching of the gospel”. His next sentence is much more widely applicable: “In an age when many hear woefully inadequate gospel preaching, large numbers of people are brought to some kind of decision and some kind of experience which falls far short of true faith and repentance”. But, he continues, “instead of telling such poor creatures that they need to be converted, those who have preached this inadequate gospel say that what these ‘converts’ lack is some further experience which will remedy their present deficiencies” (p 166).

Also included is an interesting paper on “Rabbi” Duncan and assurance; and there is a useful discussion on the Christian and mental illness. The book concludes with two conference sermons which include robust comment on today’s religious situation. John Marshall was minister of a Congregational church in Hemel Hempstead for 45 years till his death in 2003. The book includes an interesting short biography by Rev John J Murray, in which, however, an occasional corrective comment would have been helpful.

A Defence of Calvinism, by C H Spurgeon, published by the Banner of Truth Trust, booklet, 28 pages, £1.50.

In our age, sound scriptural doctrine is little valued in most of the professing Church. So it is useful to have a brief “defence of Calvinism” available in this easily-accessible form. Spurgeon makes plain that “we only use the term *Calvinism* for shortness”; these doctrines came “from the diligent study of the writings of Paul, and Paul received them of the Holy Ghost”.

This booklet is written in Spurgeon’s characteristically lively style and is none the less effective for that. Its spirit is represented by the story of the “good woman who said, in order to prove the doctrine of election, ‘Ah sir, the Lord must have loved me before I was born, or else He would not have seen anything in me to love afterwards’”. Its contents have been taken from

a chapter in *The Early Years*, the first volume of the twentieth-century edition of his autobiography.

Good as it is, this booklet is only, so to speak, a starter course. Those who have profited from it should then go on to feed on stronger meat.

Protestant View

Questions Raised by the Pope's USA Visit

No doubt the Vatican views the Pope's visit in April to the United States of America as a success. However, some political commentators question if he has done enough to woo back those Roman Catholics who have become disaffected by the rottenness they see in their Church – what the Pope himself called the “filth” in it.

Despite the notorious corruption, the official state welcome given to the Pope was quite rapturous. When he arrived at Andrews Air Force Base in Maryland he was greeted not only by President Bush and the First Lady but also by a large party of cheering dignitaries – the first time, says one report, “that an American president has greeted a world dignitary on arrival at Andrews”. Then Mr Bush welcomed the pontiff with a 21-gun salute at the White House before 13 500 invited guests. A press secretary described it as “one of the largest arrival ceremonies ever held” there.

Following the ceremony, Mr Bush and the Pope had 45 minutes of private talks alone in the Oval Office. This is not surprising considering the President's favourable view of Roman Catholicism. Though a nominal Protestant, he has surrounded himself with Roman Catholic advisers.

Rome claims to be the largest Christian denomination in the USA. Roman Catholicism is not, of course, Christian in the biblical sense – but that aside, when Protestants of all denominations are taken together, they make up 51% of the total population the USA while Roman Catholics make up less than 25%. This latter figure has increased significantly in recent decades through immigration, especially from Latin America.

“One topic not mentioned as a subject of discussion [between Mr Bush and the Pope] was the clergy sex-abuse scandal that has devastated the American church since 2002,” reported ABC News. It has been described as “the deepest trauma in the life of the [Roman] Catholic Church in the United States in its more than 200 years of history”, and although addressing it was not a stated purpose of the Pope's visit, it was undoubtedly an important factor. The enormity of the scandal is indicated by a Reuter's Factbox which states that more than 4000 clergy have been accused of molesting young people in

the United States since 1950; a total of 10 667 people, between 1950 and 2002, have accused priests of child sexual abuse; and compensation settlements to victims have exceeded \$1.5 billion.

The Pope publicly apologised for the horrible abuse several times during his visit, and to some seemed a penitent pope, but others rightly questioned this. He did not announce any firm measures for dealing with paedophile priests or culpable bishops. Although he described clerics who sexually abuse children as “gravely immoral”, he shifted the blame for the scandal onto society. Paedophilia, he said “is found not only in your dioceses but in every sector of society”. He reproved Americans for the moral breakdown which he said fuelled the abuse and called “for a determined, collective response”. He also urged the media and the entertainment industry to take part in a “moral renewal”. But such breathtaking audacity is characteristic of Rome. A member of a victims’ support group rightly commented, “The pope continues to stand behind his men – the bishops who conceal clergy sex crimes”.

Despite the manifest pollution and error of the papacy, multitudes are bewitched by it. Even great national leaders bow down to it, dazzled by its power and duped by its seemingly-pious words. The more its power grows, the greater should be the urgency of our prayer, “Thy kingdom come”. As the Shorter Catechism teaches, in this petition “we pray that Satan’s kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and the kingdom of glory may be hastened” (answer 102).

NMR

Notes and Comments

The National Lottery

The National Lottery Commission claims that the National Lottery, launched in November 1994, is played on a regular basis by 70% of adults and that the “crossed fingers” logo is recognised by 95% of the UK population. Since the National Lottery was launched, “lottery players have contributed an amazing £21 billion to good causes and changed the face of the UK for ever”. It contributes to “the arts and heritage, sport, charities, health, education and the environment”. For every pound, 50p is paid to winners in prizes (and over 2000 millionaires have been created), 28p is given to good causes (£21 billion to date), 12p goes to the Government in duty, 5p goes to retailers for tickets sold and 5p is retained by the operator to meet costs and return to shareholders. The National Lottery will contribute up to £2.2 billion towards the costs of the London Olympic and Paralympic Games.

Those enquiring about grants to maintain or repair listed church buildings, or church buildings of special architectural or historical interest, will be aware that much of the finance comes from the Heritage Lottery Fund, which co-operates with Historic Scotland (an Executive Agency of the Scottish Government) in a joint Places of Worship Scheme established in 2002. The Conservative Party propose to “reform” the Lottery so that even more will be spent on “good causes”. The principle seems to be that the end justifies the means. These facts illustrate just how interwoven the Lottery has become for many people with the financing of aspects of everyday life and how difficult the situation is for those with conscientious objections to this manner of funding.

This brings to mind an event recorded in the substantial and interesting book, *The Life and Letters of Benjamin Morgan Palmer*, republished by the Banner of Truth Trust in 1987. While Palmer (1818-1902) was minister in New Orleans (1856-1902) the Louisiana Lottery Company was set up against much public opposition but with the support of influential persons open to bribery and corruption. “Poor wretches became afflicted by the thousands with the ‘lottery craze’. In order to steal as gamblers they stole as thieves” (p 549). Through time, “by the force and glitter of its money power, it had warped the judgement and conscience of many good people, making them first apologists for and then desirous of such riches, even though they were maintained without honour, and in desecration of the dignity of labour and long pedigree of toil” (p 550).

When attempts were made to overthrow Governor Francis Nicholls’ veto of a bill intended to renew the charter of the lottery company in the 1890s, many realised the need to organise their support of the Governor’s veto and their opposition to the lottery. Dr Palmer was credited with having a decisive hand in dooming the lottery, especially by the effect of a speech which he made at a great public meeting in New Orleans in 1891. Points which he made are still relevant. He regarded the lottery company as an immoral institution, “a university for instruction in gambling”. As it was not only a nuisance but a crime, no legislation could make it legitimate. Realising that many regarded the lottery simply as a means of revenue, without considering the inherent viciousness of the system itself, he defended his position by alleging that the law of labour, established by God, is the physical basis for society and government. He saw no difference between benefiting financially from the lottery and stealing. It taught many to live not only by “luck” but also on the misfortune of their neighbours. It is against both tables of God’s Law.

It may be that the Lottery accounts for only a small part of the United Kingdom economy but the adoption of gambling by the Government and

Government agencies, as a means of financing projects, is ungodly and brings reproach upon the nation. No speech in the current moral climate is likely to create or harness widespread revulsion of the practice, as Palmer's did in 1890s New Orleans. But those who believe in God's providence, and in the laws established by Him for human conduct rather than in impersonal chance, will give no countenance to it by participating either in it or in its fruits. It is becoming increasingly more difficult to avoid the latter on account of the number of projects financed in this way. We must beware of coming to terms with the practice. While, as in the case of the use to which the Government may put our taxes, there is a limit to the extent to which we can dissociate ourselves from the consequence of Government action which pervades society, we must avoid any willing or unnecessary acceptance of its fruits. *HMC*

Exclusive Psalmody

The debate on exclusive psalmody goes back at least to the seventeenth century. One of the earliest writers on the side of exclusive psalmody was the Westminster divine, Thomas Ford (1598-1674), who was a minister of the gospel in Exeter. His *Singing of Psalms the Duty of Christians* was first published in 1653, republished in 1659 and again in 2004 by Presbyterian's Armoury Publications in Australia. It is an excellent volume of 102 pages. One of his interesting observations (p 43) is that many of the psalms (for example, Psalms 1, 2, 110) contain little or no praise, consisting instead entirely of doctrine and instruction. We benefit from these by meditating on the doctrine as we sing it, and often the doctrine is deep and "hard to be understood" (2 Pet 3:16). Human hymns, by contrast, consist largely of praise, and what doctrine they contain is often either entirely standard, or else dubious, if not worse. Seldom is there much to be learnt from them.

In recent years there has been an increased interest in exclusive psalmody in England and Wales, with a number of congregations abandoning human hymns. The pastor of one of these, Rev Malcolm Watts, has written a detailed defence of exclusive psalmody entitled *God's Hymnbook for the Christian Church*, published in 2003. The attention paid to exclusive psalmody has added fuel to the controversy, and those who sing human hymns increasingly feel obliged to defend their practice. *The Presbyterian Network* is the organ of the Evangelical Presbyterian Church in England and Wales and the Autumn 2007 issue carries an attack on exclusive psalmody from the pen of the editor, Rev Dr Peter Naylor, who is minister of Llandaff Presbyterian Church. His attack takes the form of a response to arguments put forward by Rev John Keddie, now Free Church Continuing minister in Bracadale, in a book written in 1994. Dr Naylor makes no reference to Rev Malcolm

Watts' book, where we think his own arguments are satisfactorily answered.

Dr Naylor's attack brings out the wide difference of outlook between psalm-singing and hymn-singing. At the end of his article he presents an unfavourable contrast between Psalm 105:29-35 and various hymns: "Psalm 105 praises God. Yet as we sing it, we find ourselves singing at length about the waters turning to blood, and dead fish, abundant frogs, swarms of flies, lice in all their territories, hail for rain, stricken vines, locusts etc. . . . Shall we sing about the plagues in Egypt and not also sing about the Good News?" He illustrates his point with quotations from numerous well-known hymns, and concludes, "This is our confession and this is our song. The Holy Spirit has taught us these things in and through the Scriptures. We rejoice in this. God is glorified." The hymns, it seems, are more appropriate, edifying, and God-glorifying than Psalm 105.

We fear that these remarks betray a defective understanding of the ten plagues, and of their relevance for the people of God in all ages, and of their connection with the death of Christ. Was it not "good news" for Israel when God started to plague the Egyptians? He was now fulfilling His word to Moses: "I will redeem you with a stretched out arm, and with great judgements" (Ex 6:6). In singing the verses, we try to enter into this experience. The redemption from Egypt was a type or "example" of the redemption that Christ has accomplished (1 Cor 10:1,11), and the destruction of Egypt was a type of the destruction of Satan's kingdom: "the Son of God was manifested, that He might destroy the works of the devil" (1 Jn 3:8). The day of vengeance was in His heart, and the year of His redeemed had come (Is 63:4).

God is the same God still, and Satan is the same enemy still. Would we not rejoice now if God were to send "swarms of flies" and "divers kinds of filthy frogs" to destroy Satan's kingdom, whether in its branches of Romanism, atheism, or Islam (Ps 78:45)? The people of God to this day are drawing strength from the deliverance from Egypt. It was hundreds of years after the Exodus that the psalmist wrote: "He turned the sea into dry land: they went through the flood on foot: there did we rejoice in Him" (Ps 66:6).

It seems to the present writer that the advocates of hymn-singing are not looking in the psalms for Christ and the gospel as they should be. The whole approach is too superficial. If they would only get a taste of the "strong meat" of the psalms, surely they would lose their appetite for the "milk" of their human hymns (Heb 5:12-14). "No man also having drunk old wine straightway desireth new: for he saith, The old is better" (Luke 5:39). "It is", says John Owen, "a fond imagination which some have fallen upon, that God is not praised in the Church for the work of redemption unless it be done by words and hymns particularly expressing it. All praying, all preaching, all

administration of ordinances, all our faith, all our obedience, if ordered aright, are nothing but giving glory to God for His love and grace in Christ Jesus in a due and acceptable manner” (*Exposition of Hebrews*, vol 3, p 429). DWBS

Another Attack on Hebridean Sabbath-Keeping

The enemies of the Lord’s Day never seem give up in their efforts to wipe out entirely the observance of the Christian Sabbath from our Scottish Highlands and Islands. Having succeeded in recent years, despite strong opposition, in getting flights to the mainland from Lewis on Sabbaths and also in having several bars and a petrol filling station open seven days a week, they are now bent on having all swimming pools and leisure centres on Lewis and Harris open on Sabbaths for the first time.

They argue that in the neighbouring islands of South Uist and Barra (predominantly Roman Catholic) these facilities are open seven days a week, and that to deny opening to islanders on Lewis and Harris may therefore breach their human rights. They also plead that islanders who are overweight “wish to use the facilities on Sundays” in response to the call of health professionals for the problem to be tackled.

It is high time that they learned that the claims of the Lord of the Sabbath are higher than their so-called human rights, and that their duty is willingly to submit to His command to observe His holy day, not to set the will of the ungodly above His will. They should bear in mind that there are no fewer than six other days in the week when they may use these facilities for exercise. “If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord” (Is 58:13,14). NMR

Church Information

Mrs Grace MacLean

We express our sympathy with Rev Donald MacLean, formerly of Glasgow, on the death of his wife Mrs Grace MacLean on Saturday, March 15. We trust he will continue to be upheld in his loss.

Zimbabwe Mission Administrator

The post of Mission Administrator in Zimbabwe will become vacant when the present administrator retires at the end of this year. It is hoped to appoint a replacement some months in advance in order to allow an adequate period for handover. Applications are invited for the position from suitably qualified and

experienced candidates who wish to be considered for this post. Enquiries in the first instance should be made to the Clerk of the Foreign and Jewish Missions Committee, Rev James R Tallach, F P Manse, Raasay, Kyle, IV40 8PB.

Vacancy for Senior Carer at Ballifeary Residential Care Home

Further to the notice in the April magazine, applications are now invited for either a part-time or a full-time position. Contact the Matron, Ballifeary House, 14 Ness Walk, Inverness, IV3 5SQ; tel: 01463 234679.

College and Library Fund

By appointment of Synod, the first of two special collections for the College and Library Fund is due to be taken in congregations during June.

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

College & Library Fund: Friend, Newcastle, Ps 21, £40; Friend, Newcastle, Ps 25, £40.

Jewish & Foreign Missions Fund: Anon, £450, £550; Anon, for Zimbabwe famine relief, £250; Miss M L Scott, Wales, "for children's needs in Kenya", £50.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Barnoldswick: *Congregational Funds:* Anon, £100. *Sustentation Fund:* Anon, £220.

Edinburgh: *Sustentation Fund:* Anon, £20; Anon, 1 Tim 5:17, £100.

Gairloch: *Congregational Funds:* Dianna & Jessica, Glasgow, £500 per Rev AEW M.

Glasgow: *Bus Fund:* Anon, £30, £20, £10, £20. *Congregational Funds:* EM, for heating repair, £100; Friend, North Uist, £30 per Rev RML; F P Church, North Tolsta, £48; Anon, Barnoldswick, for communion expenses, £20. *Eastern Europe Fund:* Anon, £50, £50, £50, £50, £50, £50, £50, £55, £50, £70, £50, £60. *Jewish & Foreign Missions Fund:* Anon, for African mission, £50, £50; Anon, for African relief, £50; Anon, for Zimbabwe mission, £35. *Sustentation Fund:* D & J MacA, "In appreciation of spiritual care for a dear mother", £2000 per Rev RML. *TBS:* Anon, £700, £100, £20, £35, £10.

Greenock: *Congregational Funds:* Anon, "Where most needed", £20; Anon, Kingussie, £20. *Jewish & Foreign Missions Fund:* Anon, £40; Anon, for Zimbabwe mission, £20. *TBS:* Anon, £40.

Israel: *Jewish & Foreign Missions Fund:* Friend, Glasgow, for the work in Israel, £25, £50 per Rev JLG.

Laide: *Congregational Funds:* Friend, Aultbea, £30; D Bubylyk, £30; Friend, Aultbea, £40; Anon, "In memory of our late parents", £1000; JL, Gairloch, £5; Friend, Lewis, for taped sermons, £10 per Rev DAR. *Door Collection:* Friend, Gairloch, £10 per Rev DAR. *Eastern Europe Fund:* Friend, Skye, £10; Anon, £20; Friend, Aultbea, £20; KG, Gairloch, £30 per CR; Friend, Laide, £50, £32.95; Anon, for printing, £100; Friend, Shieldaig, £25, £25, £100; Anon, Laide, £50; Friend, £1000; Friend, Inverness, £5 per Rev DAR; DM, Inverness, £50 per Rev NMR. *For Bibles:* Isle View Residents, £20, £13, £14, £17; Anon, £40, £50; Friend, Gairloch, £30. *For Odessa Church:* Friend, Gairloch, £40; EM, Glasgow, £100; Friend, Glasgow, £50. *Where Most Needed:* Anon, £60.

North Tolsta: *Congregational Funds:* Anon, £100; Anon, "In memory of beloved parents", £20; Family of late M Finlayson, £100. *Where Most Needed:* Anon, £20.

North Uist: *Congregational Funds:* Friend, for manse repairs, £100 per Rev DMD.

Raasay: *Jewish & Foreign Missions Fund:* Anon, Stornoway, £50 per Rev JRT.

Staffin: *TBS:* Anon, £50. *Where Most Needed:* Anon, £100 per AW.

Stornoway: *Congregational Funds:* Anon, £100; J F & M, £60; W Reid, "In memory of a beloved brother", £200; Anon, £100, £50.

Uig: *Congregational Funds:* Anon, £100; Mrs C MacIver, £500.

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 DPhl, 18 Carlton Place, Aberdeen, AB15 4BQ. Tel: 01224 645250.

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

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

Dingwall & Beaully: Dingwall: Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beaully** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, Dingwall, 10 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 Galley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 4 Rhodes Close, Haslington, Crewe, Cheshire, CW1 5ZF. Tel: 01270 255024. Manse tel: 01282 851782.

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

Northern Ireland

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

Canada

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

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

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

USA

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

Australia

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

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

New Zealand

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

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

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

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

Israel

Jerusalem: Lord's Day: 12 noon, 7 pm. YMCA Chapel, 26 King David Street, Jerusalem. Rev J L Goldby, P O Box 68001, Arnona, Jerusalem 91680. Tel: 00972 2 6739058. For details of weekday meetings please contact Mr Goldby.

Singapore

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

Ukraine

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

Zimbabwe

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

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

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

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

Zenka: Church. Rev M Mloji. 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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