

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

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

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

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

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

Clerks to Presbyteries:

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

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

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

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

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

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

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

Residential Care Homes:

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

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

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

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

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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:** Halkirk, Kyle of Lochalsh; **Fourth:** Barnoldswick; **Fifth:** Ingwenya, North Tolsta.

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

May: First Sabbath: Aberdeen, London; **Second:** Achmore, New Canaan, Donsa, Kinlochbervie; **Third:** Edinburgh; **Fifth:** Auckland, Chiedza.

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

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

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

September: First Sabbath: Breascleite, 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, Mbuma, Uig.

November: First Sabbath: Applecross; **Second:** Glasgow; **Fourth:** Aberdeen; **Fifth:** Chiedza.

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

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Sarah and Her Faithful God

God had promised Abraham that he would have a family; his descendants would constitute “a great nation”. But the years were passing; he and, more particularly, his wife Sarah were now old. It seemed more and more unlikely that they would ever have a son. Yet the promise remained in effect; it never could be revoked, for it was God who had made the promise.

However optimistically a couple once looked forward to having a child, these hopes will have dwindled to nothing by the time old age has caught up with them. But Abraham and Sarah were no ordinary couple; they were children of God. Nor were they ordinary believers; they were strong in faith. And these promises were made, let us remember, not only to Abraham, but to Sarah also. When the time of fulfilment at last drew near, God specifically referred to her, as He promised Abraham: “I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her” (Gen 17:16).

Did she reject these words? No, she believed. Thus in Hebrews 11, after Paul has referred to Abraham’s faith, he adds: “Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised” (v 11). She knew it was God who had spoken; she knew Him as the “God that cannot lie”, as it was later expressed (in Titus 1:2); so she believed. He had always been faithful to His promises in the past; she was convinced that He was still faithful – even in the face of the tremendous obstacles caused by old age, for the years when she could expect to bear a child were now long past.

Humanly speaking, Sarah could now have no realistic hope of having a child; it was completely impossible. But it was to be proved that the things that are impossible with men are possible with God. In the past she had succumbed to the temptation to use illicit human means to bring about the fulfilment of God’s promise; she had encouraged Abraham to have a child by Hagar, her handmaid. But Sarah and Abraham were soon to learn, by hard experience, that God does not fulfil His promises by sinful human expedients. Yet when Paul, in Hebrews, refers to Sarah, he passes over that

unbelieving incident; after all, it had all been forgiven. Nor does he mention what Matthew Henry calls her “laughter of doubting and mistrust”. The Apostle was anxious to emphasise what must have been more characteristic of this godly woman – her strong faith in her faithful God. And how wonderfully her faith was vindicated! “Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable” (Heb 11:12). Abraham, and Sarah, did indeed have a vast number of offspring.

No doubt, in their culture, it was important for a couple to have offspring. But extraordinary importance attached to the child promised to Abraham and Sarah. God’s promise to him included the statement: “In thee shall all families of the earth be blessed” (Gen 12:3), which was later elaborated thus: “*In thy seed* shall all the nations of the earth be blessed” (Gen 22:18). It was now being revealed that the Messiah, “the seed of the woman” (Gen 3:15), first promised in Eden, was to be a descendant of Abraham, and that, through His sufferings, there would be salvation for sinners throughout the nations of the world. Clearly, no believer could entertain the possibility that any promise of the faithful God could fail. But how much more impossible that any promise connected with a coming Saviour could remain unfulfilled!

Sarah obviously had a particularly clear sense of the faithfulness of God. He is the living God, the one true God, exalted far above all that He has made – in contrast with the false gods which the peoples dwelling near Sarah worshipped. There is no flaw in any of the perfections of the true God; in particular, His faithfulness is absolute. When He has spoken, He has done so from perfect knowledge, and that perfect knowledge includes the future. And He will always remain faithful to His intention in making a promise; He cannot change. “He is”, says Paul, “faithful that promised” (Heb 10:23). This is the God whom Sarah trusted; this is the God in whom all His children trust. They judge Him faithful in every one of His promises, particularly in those which relate to salvation.

Prominent in the faith of Old Testament believers was their trust in the promises that the Messiah would indeed come. Simeon was one such believer, though his faith in this direction may have been uniquely strong. “It was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord’s Christ” (Luke 2:25). Judging God, who gave the promise, to be totally faithful to His word, Simeon was “waiting for the consolation of Israel”. So when he saw the fulfilment of God’s promise in the child Jesus, he cried in the spirit of sincere, godly worship: “Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light

to lighten the Gentiles, and the glory of Thy people Israel". This spirit of worship, mixed with thankfulness, is always appropriate when believers recognise the fulfilment of God's promises to them.

God is still a promising God, and He is always faithful to His promises. When He calls individuals out of Satan's kingdom, as He called Abraham out of the city of Ur, He promises them forgiveness, holiness and all the other blessings of salvation which Christ purchased for sinners. Everyone who obeys God's call is beginning to trust that promise, and does so on the ground that God will always be true to the promises which He has revealed in His Word. His is a salvation which will never be reversed. Because He is faithful, we can always be sure that He will continue the work of grace in those whom He has drawn to Himself.

This is why Paul could set before believers in Philippi his confidence "that He which hath begun a good work in you will perform it" – that is, bring it to completion (Phil 1:6). These words of Paul are to be received as the words of the Holy Spirit also, who inspired them; so they are equivalent to a promise from God. His faithfulness is therefore implicated and accordingly they must be fulfilled in the experience of everyone who believes in Jesus – everyone in whom the good work of grace has been begun. All believers, in other words, will yet be made perfectly holy; all their defects will be put right; all their sins will be subdued, including their unbelief; and they will be made fit to become inhabitants of heaven, "not having spot, or wrinkle, or any such thing; but . . . holy and without blemish" (Eph 5:27).

All this has proved true for Sarah. While we do not know when the good work of grace began in her heart, it is obvious that it was completed, for God's faithfulness, which she laid hold of so firmly, could not fail. Thus she was at last made perfectly holy; all her defects were put right; all her sins were subdued, including her unbelief; she was made fit for heaven and was received there without spot or wrinkle or any such thing, but holy and without blemish. And there she will for ever enjoy the perfect blessedness of those who judge rightly of the faithfulness of a promising God.

Believers today are to trust every aspect of God's revelation, in particular His faithfulness to His promises. They are to trust Him to continue His work in them. They have no reason to question either His power or His willingness to do so; rather they have every reason to trust in Him to continue the work to completion, for it is said that "in the Lord Jehovah is everlasting strength" (Is 26:4). Thus no power on earth or in hell can hinder Him in His saving work. And His everlasting strength is allied with His faithfulness to make doubly sure the certainty that His people will reach heaven. How appropriate then the call of this verse: "Trust ye in the Lord for ever"!

“Love One Another”¹

Synod Sermon by Rev W A Weale

John 13:34-35. *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.*

After the account of the Lord washing the feet of the disciples, in the earlier verses of this chapter, we are told of the identification of the traitor, Judas Iscariot. While the disciples did not grasp what the Lord said and what He did here, any more than they did when He washed their feet, one cannot but sense a more relaxed atmosphere in the upper room after Judas left. We are told in verse 30: “He then having received the sop went immediately out: and it was night”. And the whole language of the Lord from that point onwards suggests a more relaxed atmosphere altogether. We see this, for example, in the way that the Lord addressed the disciples in verse 33. He called them “little children”. This term is used elsewhere by Paul, in the Epistle to the Galatians, and by John in his Epistles, but this is the only example we have of the Lord addressing His disciples in this way. Then when we go on through the discourse we see several other examples of the gracious way He continued to address the disciples throughout these chapters. In verse 33 He said, “Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you”.

Notice first the words: “a new commandment”. Much has been written about their meaning. In a sense, of course, to love one another is no new commandment. The sum of the commandments from the very beginning is to love the Lord our God with all our heart and with all our soul and with our all our strength and with all our mind, and our neighbour as ourselves. Why then does the Lord call this commandment *new*? We believe the clue to a right understanding of this is to be found in the words that follow, where He said, “That ye love one another, as I have loved you”. There was now an example going with the precept: an example of love greater than any seen before, and this indeed connects up with what He went on to say: “By this shall all men know that ye are My disciples, if ye have love one to another”.

In trying to bring out what we have here we may notice three things: (1.) *The example of love* – that is, the example of the Lord in what He says here: “As I have loved you”. (2.) *The requirement of love*, and this is where the emphasis is here: “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love another. By this shall all

¹The sermon preached by the retiring Moderator at the opening of the Synod in May 2009.

men know that ye are My disciples, if ye have love one to another.” (3.) *The result of love*, and we have this in these words: “By this shall all men know that ye are My disciples”.

1. The example of love. The Lord Jesus said here: “As I have loved you”. The disciples had a demonstration of this love from the time they first met the Lord, or the Lord first met them. Throughout the three years that they were with the Lord they experienced this love, so there is no doubt that they would have reflected on this for the rest of their lives, after the Lord was taken away from them. They would have reflected first of all on His love in choosing them. The Lord met many people over the years during His travels throughout Galilee, and yet He chose those disciples before all others and afforded them a privilege therefore that was not afforded to anyone else. The Lord reminded them of this when He said later: “Ye have not chosen Me, but I have chosen you” (John 15:16). They would reflect on the fact that they were chosen, whereas others were passed by.

All the followers of the Lord will reflect on the fact that they were chosen. Why has the gospel come to ourselves in these parts? Many parts of the world have never had the gospel. Other parts have had the gospel for a little while and then it has been taken away from them. But the gospel has come to us, although for many centuries there had been no gospel in our land, and it has remained with us for many years. It is a tremendous privilege to have the gospel in our midst, but many who have heard the gospel in our congregations and communities despise it, and many of them never even come out to hear it being proclaimed. Others do come; yet sadly, as far as we can see, they do not respond to the gospel.

Now if we are here tonight as the Lord’s people, it is true of us that He has chosen us; He has drawn us to Himself and enabled us to respond to the gospel. We cannot boast that we were better than others because we responded to the gospel. No, we were given grace to respond or we would be hostile to the gospel and to the Saviour for ever. So, just as those disciples would reflect for the rest of their lives – yes, and throughout all eternity – on the fact that the Lord had chosen them, so also will the Lord’s people everywhere ask this: Why me? Why, when others were passed by? Why did the Lord draw me to Himself? All the reasons are with Him; there is nothing in any one of us that attracts us to Him; it is all of grace.

But these disciples would also reflect on the Lord’s love in bearing with them in all their ignorance, their unbelief, their selfishness and their folly. There were many occasions when the disciples must have been a great grief to the Lord; they were so slow to learn. It was not that they were unintelligent men. That was not the problem; they were intelligent. And they had the very

best of teachers, but they were so slow to learn. Sometimes we are amazed when we read through the Gospels and find that they did not understand what seems to us to be clear enough. Not only were they slow to learn, they were also slow to believe. Indeed when we come near the end of the Lord's discourse in the upper room, just before He went out to Gethsemane, to be arrested and to go to Calvary, He had to ask the disciples: "Do ye now believe?" (John 16:30). As if to say: Is it only now that you believe? You have heard these things time and again over three years; you are so slow to believe. "Do ye now believe?"

And those disciples were often downright selfish. When, for example, we think of the Lord telling them that He was to suffer and to die, all they could talk about was who would be the greatest among them. We have to remember that the Lord knew all these things from the beginning; so He was not overtaken by surprise. Nonetheless He experienced those things and they were a grief to Him.

We are thinking especially just now of when the disciples forsook the Lord at His hour of greatest need; we are told that "they all forsook Him and fled". And not only did Peter forsake Him but he denied Him in a most shameful manner. Yet the Lord bore with all this, and He did not cease to love His disciples despite these things. So it is with all His followers. How often we provoke the Lord with our waywardness! How often we provoke Him with our unbelief and our folly! How often we provoke Him when we have decisions to make and, instead of coming to Him who is the great Teacher and Prophet, we go ahead in our own wisdom and make these decisions. Yet the Lord continues, despite all this, to display love towards us. Well, the disciples would reflect on His love in choosing them and in bearing with them in all these things – in their ignorance, in their unbelief, in their selfishness and in their folly.

The disciples, however, would especially reflect on the Lord's great love in dying for them. In chapter 15 of this Gospel, after repeating the commandment here, "that ye love one another", Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends" (v 13). Whatever else those disciples would forget about the Lord in the days and years ahead, they would never forget His love in laying down His life for them. No wonder John began this chapter as he did. After saying, "Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father", He then went on to say, "Having loved His own which were in the world, He loved them unto the end". No wonder also that Paul, in his Epistle to the Galatians, having referred to his position, "I am crucified with Christ: nevertheless I live", concluded with that wonderful

statement: “Who loved me and gave Himself for me” (2:20). Paul – as one who had been a blasphemer, injurious and a persecutor – could never forget the Lord’s love in giving Himself for him and in drawing him to Himself.

None of those disciples would forget the Lord’s love. And none of the future disciples – including yourself and myself if we are His followers – will ever forget the One “who loved us, and washed us from our sins in His own blood”. This explains why the Lord said here, “A new commandment I give unto you”. It is a new commandment because He gave a whole new meaning to it. The commandment was always there, but the Lord, in His dealings with His people and in His death for His people, gave a whole new meaning to it, and so He said, “A new commandment I give unto you”.

2. The requirement of love. This is where the emphasis is here: “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.” Notice how Christ goes on emphasising this particular requirement of brotherly love.

The first thing we would say here is that our love is not to be restricted to brotherly love; we are to love our neighbour as ourselves. The sum of the commandments is: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself”. You remember the Lord’s reply to the one who asked the question “Who is my neighbour”? We are told that he asked that question in order to justify himself. What did it mean to justify himself? Well, he was a Jew and, as far as the Jews were concerned, their neighbours were just themselves; they could not see outside their own circle. The Gentiles, and especially the Samaritans, were just “Gentile dogs” and not worthy of love. So the answer that this man wanted from the Lord was this: “Your neighbour is your fellow Jew”.

But you remember how the Lord answered the question: by relating the parable of the Good Samaritan – the parable which makes clear that the demand of love extends to everyone, that our neighbour is everyone in the world, everyone we may meet with. It even takes in our enemies. Indeed the Lord said this: “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you” (Matt 5:43,44). It is not easy to love our enemies; it is easy enough to stand in a pulpit and say we have to do so, but it is another matter to love them. How do we love those that are opposed to us and hostile to us?

John Calvin knew what it was to have enemies. He had many enemies,

but the comment in his *Institutes* is interesting: “We must not reflect on the wickedness of men but contemplate the Divine image in them, which concealing and obliterating their faults, by its beauty and dignity, allures us to embrace them in the arms of our love”. Calvin was saying that we must not reflect on the wickedness of our enemies, but we must see them as those who have the Divine image in them.

When we contemplate loving our enemies and those who walk contrary to the truth and have no desire for the things of God, we should, of course, seek their salvation especially. There is no way we can better demonstrate our love to these people than by extending love to their souls. That is the difference between the philanthropist and the Christian: the philanthropist seeks the physical well-being of others; the Christian also desires their physical well-being but does not stop there; his desire extends to their spiritual well-being and to their salvation. In other words, when we see people around us, in these places we are familiar with, still going on in sin, the great burden we should have for them is the salvation of their souls.

We think of the Apostle Paul and his companions going through Asia and the Spirit suffered them not to go in this direction or that direction; they kept going until they came at last to Troas. It is clear that Paul was burdened to take the gospel where it had never gone before, and no doubt his prayer was: Where will I go with the gospel? Then the vision was given: “Come over unto Macedonia and help us” (Acts 16:9). When we go on to the next chapter, we see Paul in Athens waiting for the others to join him and “his spirit was stirred in him, when he saw the city wholly given to idolatry” (Acts 17:16). Everything we are told about the Apostle Paul makes it clear that he had a concern for the souls of those who were perishing.

Do we have anything of that burden? Surely, as preachers of the gospel, we have something of it; we would not surely be preaching at all if we did not have this. We should more and more seek a concern for the lost – the concern that William Chalmers Burns had when, on the streets of Glasgow, he wept as he thought of those multitudes around him going on – for the most part, he feared – to a lost eternity. He was concerned about this, and we ought to be concerned when we see and hear of people going on in darkness. The great example, of course, is the Lord Jesus Himself who wept over impenitent Jerusalem: “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not” (Matt 23:37). Well, our love is not to be restricted to brotherly love; it is to extend to everyone; we are to love our neighbour as ourselves.

Our love is, however, to be towards our brethren *especially*, and that is how it is put here: “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.” In other words, the love that the Lord is speaking about in these verses is love towards others who are within the family of God. There is a bond in a family. Surely there is something far wrong if there is no bond, no special closeness, between brothers and sisters and others of the family. There certainly ought to be a special bond within the family of God. As we see a resemblance to the Elder Brother, we are drawn to those in whom we see this resemblance. While we may see much in them that is unchristlike, we are only too conscious that it is so also with ourselves, and therefore we overlook these things.

Now there is one other thing here that we might notice. This love will be towards *all* the brethren, not just some of them – although inevitably we will be drawn to some more than to others. This is natural in any family. Even among the disciples, some were closer to the Lord than others. There was the inner circle of Peter, James and John; yet the Lord loved all the disciples, and so it must be with ourselves. Wherever we meet those who love the Lord Jesus in sincerity, we are duty-bound to love them; indeed if we are not drawn to them – if we are not conscious of love to them – we ought to ask ourselves: What is wrong with me? Why is it thus? Here then we have the *requirement of love*: our love is not to be restricted to brotherly love but it is to go out especially towards our brethren, and it is to go out towards all the brethren.

3. The result of love. The Lord says here: “By this shall all men know that ye are My disciples, if ye have love one to another,” and these words remind us that the world is far more observant than we give it credit for. After all, the world observed the love of Christ when He was on this earth. Those who were not his followers, who never responded to Him, still observed His love. They could not do otherwise, because the Lord went about doing good to all and sundry. They rejected Him and spurned His love, but they could not deny the reality of it, because it was plain for all to see. And there is a lesson in this: unless a man’s heart is touched by the Holy Spirit of God, his state is such that he will want nothing to do with Christ. Even though he observes this love, and even though he sees it clearly and cannot deny it, he will still want nothing to do with Christ. But the point we want to notice here is this: men saw this love in Him and they see it in His followers.

The disciples were “called Christians first in Antioch”. The word *Christian* was meant as a derogatory term, “little Christs” in effect. But the point is that it was seen that those believers, those Apostles, were a people who resembled Christ, and indeed it seems from secular history that it was the love

of those early Christians that was especially taken notice of. "See", the heathen said, "how those Christians love one another." Yes, the world sees when this love is present, and the world sees this because it is alien to themselves. The world indeed loves its own and the world has its own attachment to others who are like minded, but the kind of love that the believer has is unique. However, the world sees when this love is present, but it sees also when this love is absent – when, instead of this love, there is strife and division and malice. And the Lord Himself sees this and He is grieved by it. "By this shall all men know that ye are My disciples, if ye have love one to another." O how important is this love between the brethren!

When we look at what Scripture tells us, we see that this is the test whereby we can try our lives. Remember, among the many marks of the Lord's people given in the First Epistle of John, we have this clear statement: "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14). It is also the sign of Christian brotherhood. Societies have their own signs or marks, we are told. Well this is the sign, the mark, of Christian brotherhood: love to one another. Also it is an earnest of mutual helpfulness; love leads to practical help and, while Christians should indeed do all they can to help everyone, they have a special obligation to help those of "the household of faith". Remember how the Apostle Paul brings this out: "Let us do good unto all men, especially unto them who are of the household of faith" (Gal 6:10).

We have noticed the example of love, the requirement of love, and the result of love. And as we approach the business of the Synod, let us seek this spirit of love for one another and let us remember John's question: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen" (1 John 4:20).

I want to conclude with some very solemn words of J C Ryle on our text: "Let us note what a heavy condemnation this verse pronounces on sectarianism, bigotry, narrow-mindedness, party spirit, strife, bitterness, needless controversy between Christian and Christian; let us note how far from satisfactory is the state of those who are content with sound doctrinal opinions and orthodox, correct views of the gospel, while in their daily lives they give way to ill temper, ill nature, malice, envy, quarrelling, squabbling, bickering, surliness, passion, snappy language and crossness of word and manner. Such persons, whether they know it or not, are daily proclaiming that they are not Christ's disciples. It is nonsense to talk about justification and regeneration and election and conversion and the uselessness of works, unless people can see in us practical, Christian love."

How these words condemn all of us to some degree or other! Let us ensure,

fathers and brethren, as we come to the business of the Synod, that we have this love. And let us remember that to be indifferent to this is to be indifferent to the great commandment of our Lord: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another". May the Lord grant that we may have something of that love!

Christ's Temptation¹

2. The Identity of the Defence (1)

Hugh Martin

Not the assault only, the *defence* also is the same. And it is not the mere general scope and drift of the defence that is similar or coincident. The instrumentality wielded then and now is identical. So also is the power wielding it. The armour is the same; so also is the source of strength and skill. For the instrumentality or armour is *the Word*. The power or source of skill and strength is *the Spirit*. It is of the essence of Christ's position in this conflict that He has humbled Himself to be dependent wholly on the Word and Spirit of God for His defence in this battle.

Consider again what His position is. He has just completed a very solemn transaction. He has received the administration of a holy sacrament in which He has taken up the position of Surety and Representative and Head of the fallen children whom the Father has given Him. He has become to them a second Adam. He has been baptized into one body with them. And the Spirit has descended as the seal of the union. And the word of the Father proclaims His approbation of it, vindicating the Sonship and righteousness of the Son, as not imperilled by the guilt and alienation of those with whom He is now identified. For the Father has respect to that baptism of blood which will clear all that guilt away, and will admit the guilty into the fellowship of Christ's well-pleasing righteousness, and the aliens into the privilege of His Sonship. Baptized into His new position, Christ is furnished with the Spirit and Word of God – the sealing, strengthening Spirit, the approving, comforting Word.

Immediately His destiny is one of temptation. And by the Spirit and Word of God He meets it. Yes, temptation is immediately His lot. The narra-
¹This is a further slightly-edited extract, aimed particularly at believers, from Martin's *The Abiding Presence*, continued from the June issue. Crucial to this discussion is Martin's view of Christ's baptism as "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". In the previous section, the author demonstrated the correspondence between Satan's *assault* on Christ's Sonship and his assault on the believer's sonship.

tive points out an immediate succession in the circumstances. The third chapter of Matthew closes with the story of the Baptism, and the fourth opens with the record of the temptation in terms that imply no interval between: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil". With Luke, the same connection was clearly in view: "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness" (Luke 4:1). And Mark is more emphatic on this point than any of the other evangelists; having narrated the incident of the Baptism in terms similar to theirs, he adds: "And immediately the Spirit driveth Him into the wilderness" (Mark 1:12).

There is no delay. There can be no reprieve. Immediately when Jesus has signified and sealed His union with those who fell from pristine holiness through temptation, temptation becomes His own personal lot. For His union with them is real – intensely real. It is a union in which He is to master by experience all the circumstances of their lot, personal sin alone excepted. If they fell through temptation, He is to stand – to stand steadfast and victorious – amidst temptation's utmost power. The same tempter also to whom the first Adam succumbed is to fail with the second; all his force and wiles being allowed their utmost scope, in order that they may be baffled and confounded.

Messiah's chosen ones can, in any circumstances, enter heaven only through temptations that shall follow them up to the celestial gates – as if a band of soldiers fought their way, hand to hand, through the narrow streets of a hostile city, exposed to a harassing fire from every roof and loopholed wall on either hand. So the Captain of salvation, in bringing many sons unto glory, Himself takes the lead, presenting His own person to the fiercest part of the enemy's fire. And, although He is Emmanuel, God with us, He is to use no other armour and wield no other strength than the meanest true soldier in His ranks can equally call his own. Unless He subjects Himself to these conditions, He is no true Captain of salvation, "made perfect through suffering", successfully meeting the exigencies of the case, righteously and triumphantly conveying the many sons unto glory. He is Himself to be led of the Spirit, and He is to wield the Word, which is the Spirit's sword. He is to use no other resources.

Nevertheless a subtle illusion concerning either the person or the position of Christ, as the God-man, is apt to creep into the mind, and is fitted to cloud the evidence of the great truth that in all things, in this conflict, He was made like unto His brethren, sin only excepted. We call to mind His Godhead; and we are apt to fancy that, by reason of His Godhead, nothing could be difficult or arduous to His humanity.

This illusion, I believe, takes two forms – a grosser and a more refined.

In the former, it resolves itself into a vague but fundamental misconception of what is implied in the incarnation of the Eternal Word. The idea, if forced into something like definiteness, would be very much this: the omniscience of the Godhead was immediately pouring ceaseless and inevitable streams of light and knowledge into Christ's human mind, and the omnipotence pouring streams of strength into His human frame. This is, of course, to maintain the unity of the Mediator's person at the expense of destroying the distinction of the two natures. But the distinction of the natures is as perfect as the unity of the person. Thus, while the man Christ Jesus is the Eternal Son of God, whatsoever light or power or wisdom or strength or grace or glory from the Godhead (the only source of all good) shall be ministered by the Spirit from moment to moment to the human nature of the second Adam (the Lord from heaven) is as much a matter for the Divine will to determine as in the case of the first Adam or any of his children.

The illusion, however, takes a more refined form, and resolves itself into a misconception, not of the incarnation, but of the humiliation that followed thereon. For that dependence of the humanity on the will of Godhead, of which we have just spoken, is essential. It holds in Christ's estate of glory as well as in His estate of abasement. In His exalted and enthroned humanity, Jesus Christ is glorified now with the glory which He had with the Father before the world was. His humanity, however, is still dependent on Godhead – as every creature of God must be. But He is not now in the form of a servant. God has highly exalted Him and given Him a name that is above every name, that at the name of Jesus every knee should bow.

It was not so in the days of His flesh. Having made Himself of no reputation and taken on Him the form of a servant and being found in fashion as a man, He humbled Himself (Phil 2:7,8). By the consentient will of Father, Son and Holy Spirit, the Son (of course, remaining God) presents Himself in fashion as a man and in the form of a servant. And thereby – so far as His obedience unto death is concerned – He places in abeyance, for a time and by covenant agreement, His right to draw on the resources of His own Godhead, any otherwise than as a man – an obedient servant and a believing son – may do.

Unquestionably herein is the essence of His humiliation. The fundamental idea of His humiliation is not apprehended, unless this is understood. Strength was therefore needed by the human nature of our Lord, as truly as by any mere man, in any circumstances of conflict and temptation. The incarnation of the Eternal Word – the fact that the man Christ Jesus was God – did not render Him as man independent of the will and help of God. So in His humiliation, the actual will of God concerning Him was that His strength

should come to Him only as it comes to His people. He, like them, shall have to say: God is My refuge and My strength, a very present help in every time of trouble. And He, like them, shall receive His supplies from Godhead – His own Godhead – only through the Spirit, to whom the consenting Trinity commit the actual execution of all Their work and will.

In a word, faith in God – that faith which is wrought by the agency of the Spirit and which grasps the truth of the Word – was not dispensed with or unnecessary in Christ’s case, because He Himself was God, the God-man. For although the man Christ Jesus is God – the second Person of the Godhead – it was not in His own person that He trusted. “He trusted in God.” It was turned to His reproach (Matt 27:43). But it was true. And we will glory in it.

It was true. He so thoroughly became our brother as to say, in the first place: “I will declare Thy name unto My brethren, in the midst of the Church will I sing praise unto Thee”. And in the second place: “I will put My trust in Him”. Therefore He is entitled to say, in the third place (clearly placing Himself, in this respect, on the same footing or in the same category, with His children): “Behold I and the children whom Thou hast given Me” (Heb 2:12,13).

Creation¹

1. “Much of the Power and Wisdom of God”

“**I**n the beginning God created the heavens and the earth.” With these words the Bible begins. The doctrine of Creation must therefore have considerable significance in relation to the whole revelation which God has given in the Scriptures. Manifestly, the first two chapters Genesis focus on this fundamental doctrine: that “it pleased God the Father, Son and Holy Ghost, for the manifestation of the glory of His eternal power, wisdom and goodness, in the beginning, to create, or make of nothing, the world, and all things therein whether visible or invisible, in the space of six days; and all very good”.²

As we look around on this world which God created for us, with all its varied beauty – or as we consider its marvellous complexity – we should recognise the power and the wisdom of the Creator. And as we look up at the heavens, we should come to the same conclusion. Thus Thomas Manton

¹The first part of a paper delivered by the Editor at the Theological Conference in 2008. In a year when the two-hundredth anniversary of Charles Darwin’s birth (in 1809) is being commemorated widely and also the publication of his *Origin of Species* 150 years ago, we do well to give renewed attention to the clear testimony in the Bible to divine creation.

²*The Westminster Confession of Faith* 4:1.

points out: “The sun, moon and stars are the natural Apostles; though they cannot preach Christ, yet they preach God.”³

Yet a man like Ebenezer Erskine, who lived consistently under the influence of Scripture, could, so to speak, listen to the stars preaching God to him and then go on to preach Christ to himself. His diary entry for 14 December 1714 includes the following: “Betwixt six and seven at night, I opened my closet window, and it being a clear night, I delighted myself awhile in contemplating the glory of the eternal God in the stars. I saw much of the power and wisdom of God therein, and of His admirable and adorable majesty. O what an infinite and incomprehensible Being is He, glorious in holiness, fearful in praises, doing wonders! From them I was led on to think upon Christ – that this great God should have come in the person of His eternal Son and tabernacled in our nature in the form of a servant, that He should ever have humbled Himself and become obedient unto death, even the death of the cross. My soul was filled with amazement at His love and condescension.”⁴

Manton and Erskine were both no doubt thinking of the words of Romans 1:19,20. Paul has begun to speak about those who are “holding (or *suppressing*) the truth in unrighteousness”, and he goes on to explain: “For that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood *by the things that are made*, even His eternal power and Godhead”. Here David Brown comments: “Two things are thus said to be clearly discovered to the reflecting intelligence by the things which are made – First, That there is an eternal power; and, secondly, That this is neither a blind physical “Force” nor a pantheistic “spirit of nature”, but a living, conscious Divine Person, whose outgoing energy is beheld in the external universe”.

Paul wrote to the Romans close on 2000 years ago; clearly no one in the church in Rome who listened to that Epistle, when it was first read to them, needed modern scientific knowledge to recognise from the world around them, and from the sun, moon and stars above them, that there is a God who created all things. As the Apostle emphasises, those who in their minds suppress such evidence are “without excuse” (Rom 1:20), for they already have sufficient evidence. Thus Charles Hodge comments, “God . . . has never left Himself without a witness. His existence and perfections have ever been so manifested that His rational creatures are bound to acknowledge and worship Him as the true and only God.”⁵

³Thomas Manton, *By Faith*, Banner of Truth, 2000, p 73.

⁴Donald Fraser, *The Life and Diary of the Rev Ebenezer Erskine*, 1831, p 112.

⁵Charles Hodge, *A Commentary on Romans*, Banner of Truth reprint, 1983, p 37.

Yet modern knowledge does provide further evidence, and we may glance at a few fragments of that evidence. Let us note first that the earth is at the right distance from the sun (93 million miles) to make life possible. However, Mercury, just 36 million miles from the sun, has no atmosphere and is subject to huge fluctuations in temperature – going from -180°C at night to 430°C during the day. And Venus, nearly 63 million miles from the sun, has a thick atmosphere with a high proportion of carbon dioxide, which has the effect of maintaining an average surface temperature of 480°C . Mars, on the other hand, is much farther from the sun than the earth (142 million miles), has a thin atmosphere and is permanently cold (-50°C). The Creator clearly has positioned the earth in such a way as to make life possible and has given it a suitable atmosphere, while its nearest neighbours do not have the necessary conditions for life.

Let us note another example of fine tuning. The earth spins on an axis which is about 23° off the perpendicular. This is what causes the seasonal variations which we experience, making harvests possible over much more of the world than would otherwise be the case. Relatively speaking, our moon is the largest in the solar system and exerts a remarkable stabilising effect on the earth. Without it, the varying gravitational pull of the much-larger planet Jupiter would result in the earth's angle of tilt varying wildly – to as much as 90° , when the entire ice cap at the North Pole would melt, with consequent catastrophic flooding of coastal regions everywhere.⁶

Much more could be said along similar lines.⁷ I wish, however, to focus on Scripture and especially to demonstrate that its teaching on Creation is most certainly not confined to the early chapters of Genesis but is integral to the whole revelation of Scripture, which “holy men of God spake as they were moved by the Holy Ghost” (2 Pet 1:21).

Let us, first of all, follow Barnabas and Paul into Lystra as they evangelised in what we might nowadays describe as a district of southern Turkey. Paul healed a man who had been a lifelong cripple, which resulted in the townspeople concluding that the Apostles were, in fact, gods; they decided that Barnabas was Jupiter and Paul was Mercury. How were Paul and Barnabas to disabuse the people's minds of this superstitious notion? They first pointed to themselves as ordinary human beings and then intimated

⁶The data in the last two paragraphs have been taken from Alistair Fothergill, *Planet Earth*, BBC Books, 2006, pp 14-17. The information is presented there in an evolutionary framework, attributing to “simple cosmic luck” the fact that the earth is “at just the right distance [from the sun] for life”!

⁷See, for instance, *Hallmarks of Design, Evidence of design in the natural world*, Stuart Burgess, Day One Publications, 2000.

that the message they had come to proclaim included a call to turn from these false gods to the true God. The apostles described these false gods as “vanities”, a word which conveyed the idea that these gods were worthless.

And they went on to distinguish, in two ways, the false gods worshipped in Lystra from the true God. Their second point was that the true God was the one who in His Providence provided such good things as rain and food, and made happiness possible. But, let us notice particularly, their *first point* was that He was the Creator of all things. They asked: “Why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, *which made heaven, and earth, and the sea, and all things that are therein*” (Acts 14:15). There have been many false gods in the history of the world, and the people of Lystra worshipped several such gods, but what fundamentally distinguished all these deities from the one living and true God was the fact that He was the Creator of all things, while all other gods were “vanities”. They were utterly worthless; they had no real existence; they were purely the product of human imagination.

The people of Athens were clearly afraid that the group of gods whom they worshipped was incomplete. Accordingly Paul found in that city “an altar with this inscription, TO THE UNKNOWN GOD” (Acts 17:23). J A Alexander represents Paul’s thinking thus: “I perceive from one of your neglected altars that you recognise another God (or other gods) besides the many which you worship formally by name, and I announce to you that under this indefinite description falls the very Being whom you ought to serve to the exclusion of all others”.⁸ And Paul identified this Being to them as the Creator; the Apostle described Him as the “God that *made the world and all things therein*”.

Accordingly, Paul went on: “He is Lord of heaven and earth”, implying that it was their duty to acknowledge this God exclusively as *their* God and to worship Him. As Alexander expresses it, if God is the Maker of the universe, then “by necessary consequence” He is its Sovereign. Indeed Paul went on to declare that the true God was commanding “all men everywhere to repent” – and that included Paul’s hearers in Athens – and he did so on the basis that this God was the Creator of everything.

Thus we see that, when Paul and others were evangelising Gentiles who had no knowledge of the revelation which God had given in the Old Testament Scriptures, they began by proclaiming Him as the Creator. Clearly this has implications in a generation which claims to reject belief in the God of the Bible, and particularly reacts against the doctrine of Creation.

⁸A *Commentary on the Acts of the Apostles*, Banner of Truth reprint, 1980, p 149.

The Conversion of James Fraser¹

Being at the University, and being at the age of 17 or 18 years, our minister proposed to celebrate the sacrament of the Lord's Supper, of which he gave warning the Sabbath preceding the celebration thereof. I purposed (I know not upon what ground) to partake thereof. I had always a reverent esteem of that ordinance, and was under deep impressions of eating and drinking my own damnation. I knew I was in an unconverted condition, and that, if between that day and the next Lord's Day, I were not converted, I would draw on myself a very grievous evil; and, eating unworthily, I might give over hopes of ever thereafter being converted.

The Lord did therefore put it in my mind, both by ordinary and extraordinary means, to do my utmost endeavour to win to a converted condition. Nor was I of the judgement that conversion was within the compass of my own power, but I hoped that, doing diligence, the Lord might help. And for this cause I set to work immediately, beseeching God that He would once effectually work upon my spirit, seeing all former means had been used in vain. I went to sermon and I found a better relish in the sermon than I had been wont to find and had an ear to hearken more attentively than at other times. After we were gone from church, I spent the rest of the day in spiritual exercises, and so was continuing very diligent in seeking the Lord, growing daily in the knowledge and love of His ways, seeing a beauty and finding a relish that I never knew before. Books and discourses of practical divinity were only sweet, and so were spiritual exercises. I had now tasted of the wine, but had not bought it.

But on Wednesday, by 6 o'clock at night, finding by marks I had read in books that I was not converted, and not getting that extraordinary thing I expected, and withal fully resolved to partake of the sacrament, I feared that I should eat and drink damnation to my own soul, and then that the remedilessness of my condition would be out of doubt. Sometimes I thought that I would suspend communicating at that time; and if this resolution had prevailed, I would not have troubled myself with religion at that time; for this was the day of my visitation and this made me take pains even to eat and drink worthily.

¹Taken, with slight editing, from *Memoirs of the Rev James Fraser of Brea*, Inverness, 1889. Previous to the time described here he experienced a period of severe conviction of sin. Fraser (1639-98) was ordained by a Covenanter presbytery and ended his days as parish minister of Culross, in Fife. Another extract from his *Memoirs* is reviewed on page 249. The *Memoirs* are available in volume 2 of the set, *Scottish Puritans: Select Biographies*. It may be noted that Fraser expresses a peculiar doctrine of redemption in his *Justifying Faith*, which he wrote while a prisoner on the Bass Rock; this volume, however, may not reflect his more mature views; it was only published after his death.

Therefore, hoping still for some good, I continued in my resolution; but as I said, when I saw all in vain, and that I did not meet with what I expected – though I met with more than ever I did before – discouragements did quite overwhelm me, and fears of drawing on more guilt did load me. And this apprehension lay heavy on me and haunted me like a ghost: that it was in God's mind never to do me good; so that fear, discouragement, vexation and despair, and some horror and grief, did all take hold of me. I resolved to set the next day apart for fasting, and therein to seek God, hoping that these extraordinary means might do something.

Hanging therefore by this small thread, I went to prayer with many sad complaints; and the Lord, while I was, like the prodigal son, yet a great way off, ran to meet me. I addressed myself to speak to the Lord Christ, and then was there a gospel view given me of Him; and some considerations and representations of Christ were brought into my mind, that He was the Mediator, a friend and Saviour to poor sinners, their only helper, the way and the truth and the life, that died for them, and one willing to be reconciled. What shall I say? While I was thus exercised, a marvellous light shined on my understanding, and with the eyes of my mind, not of my body, I saw that Just One in His glory and love and offices and beauty of His person, such a sight as I never did see anything like it, and which did so swallow me up that I turned speechless and only said, What is this? And where am I now? The glory, love, and loveliness of Jesus, revealed to me, did very far exceed all that ever I saw or could see in the world, insomuch that there was no comparison.

I was drawn by this and, after I had recovered, I said, O Lord, Thou hast overcome me! Heart and hand and all that I have is Thine; I am content to live and die with Thee. Begone, poor world and beggarly vanities, and despiteful devil and flesh, I will serve you no longer; I know now of a master and lover to whom henceforth I will dedicate myself. Now are all my doubts loosed, and now I see that I have not sinned the sin against the Holy Ghost. What shall I now do for the Lord? Let heaven and earth, angels and men, praise Him, for He has looked graciously upon me, and that in my low condition. What am I, or my father's house, that Thine eye should be cast on me? There followed upon this such liberty as I thought I could spend the whole night in prayer. Now was I persuaded that I was converted and was come to that pitch which formerly I lacked, and all the clouds vanished which were between the Lord and my soul. This continued in its strength only for a quarter of an hour, and then it abated as to its measure, though not altogether; but something remained.

After I rose from prayer, I went to the fields and there sang songs of triumph. I comforted myself in my new condition, and prophesied much more

to myself, seeing these were but the beginnings. Nor did I think that my happiness could be equalled by any; and now was I fully content to communicate. I longed for some quiet place to pour out my soul unto the Lord, for I thought He would return, but He did not. I bore the first repulse, hoping that at last the Lord would return. All scruples, fears and doubts were banished. I went to bed and, when I had lain down, Now, said I, sleep securely, and so thou mayest, seeing thou art reconciled to God. Never could I do it one night before; but now let heaven and earth go together.

I thought now: No Scriptures for me but such as were directed to saints, and therefore I read some chapters of the Second Epistle of Peter but found little life. This did shake me. I read some of Isaac Ambrose,² and some marks he had of worthy communicants, of faith, love and knowledge, and the evidence of the Spirit shining. I thought I had these marks; yet the withdrawing of my life and glory raised doubts in me until, by prayer, I again saw some of the glory of Christ, which revived me. And I was much affected with reading Isaac Ambrose's *New Birth*, and I thought there was never anything so sweet.

Who Can Save from Sin?¹

J H Thornwell

It would be as unjust for a sinner to be totally destroyed as for him to be taken to heaven. In either case justice would lose its victim. An infinite penalty can only be inflicted upon a finite creature by eternity of torment. Whatever freedom the Supreme Ruler may have to delay, modify or adjust the ingredients of anguish which constitute the cup of trembling administered to the damned, the unchanging principles of rectitude imperatively demand that eternity should be the measure of their woe – that the darkness to which they are consigned should be the blackness of darkness for ever, that the smoke of their torment should ascend for ever and ever.

The severest penances, the most painful privations and the costliest sacrifices cannot remove the sentence or cancel the handwriting of ordinances against them. What proportions can the tortures of the body – the keenest agonies to which it is susceptible, inflicted and endured in this life – bear to the infinite load of wretchedness which is due to the smallest sin? What can haircloth and rags, laceration of the flesh, penury, voluntary exile from home and friends, needless exposure to scorching suns or withering cold – what

²A noted Puritan writer.

¹An extract from an address on “The Necessity of the Atonement”, taken, with editing from Thornwell's *Collected Writings*, vol 2. Thornwell (1812-62) was a leading theologian in the southern states of the USA.

can all the devices of superstition and fear avail when the real doom incurred is the wrath of God, and when the just measure of its severity is His omnipotence? Vain here is the help of man.

To come before the Lord with thousands of rams and ten thousands of rivers of oil, to bring to His altar the fruit of the body for the sin of the soul, to mourn in bitterness and weep tears of blood, would be but poor substitutes for that eternity of horror, that endless night of despair, that hopeless banishment from God, which is the legitimate consequence of sin. The insulted justice of God is terrible beyond the power of human thought or expression. The collision of eternal rectitude with human guilt, the conflict of boundless power with the object of its inextinguishable hate – it belongs to eternity alone to disclose, since eternity alone is the theatre of the strife. But to dream of satisfying, by tears, penances and mortal blood, the awful justice of such an immaculately holy Being as God is to suppose that eternity can be swallowed up in time – the infinite lost in the finite.

Is there then no hope? Must the whole race of man perish beneath the frown of the Almighty? Shall none be found to ransom or to save?

To answer these questions apart from revelation is beyond the compass of created wisdom. The essential rectitude of God precludes the possibility of unconditional pardon; the principles of His government, springing necessarily from the perfections of His nature and His relations to the creature, are fixed, immutable, eternal. The glory of His own great Name is deeply and critically involved in the vindication of His justice, holiness and truth. He can by no means clear the guilty.

The analogy of nature might indeed suggest the possibility of deliverance, as we find in the ordinary dispensations of providence that the consequences of folly may be averted by the agency of others. But where shall a fit mediator be found? It is as certain as God is immutable that no substitute could achieve our redemption who was not competent to bear the load of our guilt, to satisfy the insulted justice of our Ruler, to drain the cup of trembling to its dregs. The doctrine of substitution is unquestionably an ultimate principle in the moral government of God. Mediation pervades the arrangements of providence as well as the economy of grace. But the grand difficulty is to find a representative who, without being entirely destroyed himself, could exhaust the curse of the law.

Whatever glimmering of hope the doctrine of substitution might impart must, it would seem, be instantly extinguished when we call to mind the arduous conditions under which alone it could be made available to sinners. The justice of God is too formidable to be encountered by created strength; it hangs like a dark cloud over the prospects of man and mocks his most

anxious efforts to secure a Redeemer. Whither shall the sinner turn for help? Shall he look to his own brethren, the descendants of Adam's race? As each successive generation comes into being it passes under the curse; every man has iniquities of his own to bear, and none can by any means redeem his brother or give to God a ransom for his soul.

Shall he invoke the assistance of the angels above? The law might fitly turn aside from their proffered substitution, as it was man who had sinned and man who must die. Even if this difficulty were overcome, and an angel should become incarnate, where is his power to contend with the justice of God? What created arm could meet the thunder of insulted holiness and endure the storm of eternal wrath? Who can stand when Omnipotence wields the sword and sin provokes the blow? From the single element of substitution, to work out the problem of human redemption is beyond the skill of angels and archangel, of cherubim and seraphim. We might climb the loftiest heights and explore the utmost bounds of this widespread universe, every creature might be summoned in review before us, and heaven, earth and hell be laid under tribute, and still not a single being could be found able to endure the curse of the law; yet this is the only conceivable condition on which salvation could be given. God cannot absolutely pardon. He can only transfer the punishment. He cannot set aside the sanction of His law but only can give it a different direction.

Who then can save from going down to the pit? It was reserved for the wisdom of the eternal God to answer this solemn question. The sublime idea of the incarnation and death of the Son could only have originated in the mind of Him who is wonderful in counsel and unsearchable in His judgements. In Jesus, the Mediator of the new covenant, we behold a kinsman who, through the eternal Spirit, is able to endure the wrath of God – a Man who can satisfy justice and yet recover from the stroke, a Being who could die and in dying conquer death. Great indeed is the mystery of godliness, but it is no less glorious than great. Through the infinite wisdom of God a suitable substitute is found who takes the place of the guilty, assumes their burden, and bears it away to a land uninhabited. In the scheme of redemption, God visits the transgressions of sinners in the person of the Son, the law is executed in its utmost rigours, and God is just – perfectly and gloriously just – in justifying those who believe. Their sins have been as truly punished as if they themselves had been consigned to the darkness of hell.

The highest working of unbelief is when men judge their misery greater than [God's] mercy; the great work of faith is to get these two to meet fairly; and mercy will surely prevail. His tender mercy is over all His works; much more is His abundant mercy above a sinner's misery.

Robert Traill

Book Reviews¹

The Calvinistic Methodist Fathers of Wales, by John Morgan Jones and William Morgan, translated by John Aaron, published by the Banner of Truth Trust, hardback, 2 vols, 756 and 792 pages, hardback, £40.00 for the set.

These handsome volumes are full of edifying matter relating to the great revival in Wales in the mid-eighteenth century and the subsequent development of Methodism in the Principality. First published in Welsh in 1897, they have recently been translated into English and will hopefully reach those who were previously unable to benefit from them and especially those who, like the present reviewer, had little previous knowledge of Welsh Evangelical history.

Tracing the beginnings of Calvinistic Methodism, the account stresses the low state of religion and morals in Wales in the period before the awakening, in particular the deadness of the established Anglican Church, the persecution by the clergy and gentry, together with the superstition and ignorance of the common people. The writers are at pains to emphasise the separate origins of Welsh Methodism as distinct from its English counterpart led by Whitefield and Wesley. The pioneering labours of Howell Harris and Daniel Rowland in setting the country aflame are comprehensively documented, and one is impressed with the self-denial and spirituality of mind they manifested. The unflinching determination of the first Methodist preachers in the face of severe and often-violent opposition makes for inspiring reading.

One striking fact emerges from the examples of their early preaching: the emphasis they placed on the law and judgement of God. This was blessed in bringing many to a thorough conviction of sin and thus to a thirsting after the righteousness which is through the faith of Christ alone. Much joy was experienced by these early converts, although it is fair to say that there was generally more visible demonstration of emotion in Wales than was common amongst Scottish congregations during similar times of awakening.

The narrative treats at length the other famous names of Welsh Calvinistic Methodism, especially Thomas Charles and John Elias. Charles' gifts as an organiser and leader and Elias' majestic preaching are described in detail. One particularly beneficial aspect of this work is the light it sheds on the less prominent figures in the movement – from the local exhorters and private Christians to some of the preachers whose names have been somewhat overshadowed by their more illustrious colleagues. It is a work which abounds in homely anecdotes about the godly. The authors were, of course, sympathetic to the revival and handled their subjects with spiritual sensitivity although

¹All books reviewed here are obtainable from the Free Presbyterian Bookroom.

they did not ignore the personal frailties of the men they wrote about. The tension between lay preachers and those ordained Methodist clergymen who also held livings in the Anglican Church is a theme which is never far from the surface, and out of it we can trace the emergence of a separate Methodist denomination. The personal clash between Harris and Rowland is also chronicled, although in that case it is gratifying to read of their reconciliation and co-operation in their latter years.

Whilst there are matters of Church order and practice with which we would be in disagreement, most notably the use of uninspired hymns in public worship, one is impressed in reading this account of the great similarities which existed between Calvinistic Methodism in Wales and the Evangelical Presbyterianism which was revived in the Scottish Lowlands and then conquered the Highlands in the late-eighteenth and early-nineteenth century. In both cases we see the rise of education and literacy, the pivotal role of the distribution of the Bible, the creative use of the indigenous language in preaching and a love of spiritual poetry. Taken together with the searching and stripping application of the law, the joyful Christocentric declaration of the gospel, the faithful administration of Church discipline and the spiritually-minded lives of believers, these features all testify to the reality of the wonderful works of God in a previous era and make us long for a similar work in our own day. The addition of an index and more detailed maps would have enhanced the enjoyment of these volumes.

Rev A W MacColl

Trading and Thriving in Godliness: The Piety of George Swinnock, edited by J Stephen Yuille, published by Reformation Heritage Books, in their *Profiles in Reformed Spirituality* series, paperback, 235 pages, £6.95 from the F P Bookroom.

George Swinnock is not a well-known Puritan; indeed little is known about his life, but his writings speak for themselves in distilling the essence of the Puritan concern for practical godliness. In a brief introduction, Yuille notes Swinnock's constant emphasis that the fear of God is central to the right understanding of godliness. Fifty judicious selections from Swinnock's writings have been arranged under seven sections: the foundation of godliness (the character of God), the door to godliness (regeneration), the value of godliness, the pursuit of godliness, the nature of godliness, the means to godliness and the motives to godliness.

In commending the necessity, beauty and primacy of godliness, Swinnock maintains that it is the business of life. It is the Christian's trade and they must be as diligent in it as any tradesman. "Every moment must be devoted to God; and as all seasons, so all actions must be sacred". He shows how "godliness is profitable unto all things" (1 Tim 4:8), that is, in all conditions, relations, duties and in both worlds. He also shows what it means to

“exercise thyself unto godliness” (1 Tim 4:7). His application of these things to the home, the workplace, the conditions of prosperity and adversity are very appropriate and carry a faithful rebuke.

This Puritan has a facility for vivid illustration and is easily read. The book makes an excellent introduction to the Puritans, and we would commend it particularly to the young as an attractive exposition of the truth that “godliness with contentment is great gain” (1 Tim 6:6). “This indeed is the true life, all other but the shadow of living”.

M Vogan

Am I a Christian?, by James Fraser, published by the Banner of Truth Trust, in their *Pocket Puritan* series, paperback, 81 pages, £3.25.

This little book contains valuable teaching on Christian experience, from Fraser of Brea’s *Memoirs* (see also p 242 of this issue). For three years Fraser suffered from serious doubts about his conversion, the result of temptation and imagining “grace to be another thing than indeed it was, and by inconsiderate reading of marks of sanctification given in good books”.

He lists 20 “grounds” for questioning his conversion, to each of which he gives solid scriptural answers – the result of a wise examination of the fruits of grace in his heart and life. “The question”, he says, “is not so much how Christ came in [to the soul] as if He be in.” Almost in conclusion he writes: “Look not to what you have done, but to what Christ has done; you neither share in whole or in part with Christ; good works are mentioned, not to . . . purchase glory by, but to evidence an interest in Christ and sincerity in grace; if there be as much as will evidence sincerity, there is enough”. These answers should be carefully studied as an aid to discriminating between the genuine and the spurious in spiritual experience.

The book closes with a good “brief sketch” of Fraser’s life. Less satisfactory is an appreciation by the erratic Alexander Whyte of Edinburgh, who refers approvingly to John Keble, a pioneer of the Oxford Movement, which promoted Romanising tendencies in the Church of England. There is also a curious reference to Fraser giving out paraphrases in public worship, although paraphrases were not adopted by the Church of Scotland until 1749.

Notes and Comments

Assisted Suicide Proposed Legislation Defeated

In a free vote in the House of Lords in July, Lord Falconer’s proposed amendment to the Coroners and Justice Bill was defeated by 194 votes to 141; it would have decriminalised anyone who assisted someone else to commit suicide. We believe that an answer to prayer was given.

By the 1961 Suicide Act, any person who aids and abets someone else's suicide is liable to be jailed for up to 14 years. At least 115 people have already travelled to the Dignitas suicide clinic in Switzerland to end their lives, but no one has yet been prosecuted for helping any of them. Nevertheless, euthanasia campaigners have been persistently lobbying for exemption from the current law for those who assist others to commit suicide – hence Lord Falconer's amendment. In defence of his amendment he stated that it had safeguards: it required two doctors to confirm that the person in question was terminally ill and deemed competent to make the decision to end their life, and that the person who wanted to die must make a witnessed declaration that it was their own decision to have an assisted death abroad.

These are not safeguards, wrote three peers in a letter to the press: "The amendment does not define terminal illness – it would cover large numbers of disabled people as well as those who are genuinely in the final stages of their lives; it does not require the assessing doctors to have any expertise in the clinical condition in question; and it does not make clear how the capacity of an applicant to make a free declaration is to be assessed".

In another letter to the press, a severely disabled peer, Baroness Campbell of Surbiton, clearly stated the concerns she and other disabled people have: "A law decriminalising assisted suicide would undoubtedly place disabled people under pressure to end their lives early to relieve the burden on relatives, carers or the state. These concerns are not side-issues that only affect disabled people. We are like society's 'canaries in the coalmine', who can often see the dangers of potentially-discriminatory legislation before others, as it impacts on us even before the deed is done. We are scared now; we will be terrified if assisted suicide becomes state-sanctioned. . . . We want help to live – not help to die."

In the debate in the House, Baroness Campbell condemned the amendment for "turning the traffic light from red to green on state-sanctioned assisted dying – albeit in another country". She said she had been told by doctors in 2002 that her life was at an end and that it was "time for me to go on my way". "The last thing I want," she said to the House, "is for you to give up on me, especially when I need you most."

The failure of the amendment will not put an end to campaigning by Dignity in Dying (formerly the Voluntary Euthanasia Society) and the British Humanist Association, whose spokesman described the House of Lord's vote as "deeply disappointing". He added, "A crucial opportunity has now been lost, to make the law governing assisted dying more rational and legitimate and more ethical".

May we be preserved from such legitimacy and such ethics. A retired doctor rightly commented on an internet message board: "If a reason can be

found to kill one human being, reasons will be found to justify the elimination of countless people”. And another contributor stated the mind of many when he said about Lord Falconer’s claimed safeguards: “They sound very like the ‘safeguards’ on abortion. I don’t feel at all reassured. Sounds like the first step towards euthanasia on demand. From there the progress towards euthanasia by state diktat may not be inevitable, but it remains an unpleasant possibility.”

Other comments posted on the internet included the following as arguments for suicide: “My body is my body”, and, “It’s my life and I have a right to do with it what I want”. Our increasingly-barbaric society is urgently in need of returning to the biblical doctrine that God made us, and not we ourselves (Ps 100:3). It is He who has a right over us – a right of which no one can deprive Him. We are therefore to glorify Him both in our living and dying. He is the God of all grace, who gives to His believing people the grace they need for their pilgrimage, and for their departure at last, whatever their circumstances may be in His holy and wise providence. “For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s” (Rom 14:7,8).

NMR

Lawful Oaths and Profane Swearing

The *Westminster Confession of Faith* (Chapter 22) describes a lawful oath as “a part of religious worship, wherein, upon just occasion, the person swearing solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth”. It goes on to assert that “the name of God only is that by which men ought to swear and therein it is to be used with all holy fear and reverence: therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred”. Such a solemn oath is only to be taken “in matters of weight and moment”, in circumstances in keeping with Scripture principles and practice, when required by lawful authority, with consideration of the solemnity of the act, and “without equivocation or mental reservation”. It goes almost without saying that, when a person or society is destitute of the fear of God, the ultimate sanction of God’s judgement loses its weight, and only the fear of prosecution by men for perjury, or concern for their own reputation, may make some hesitate to treat an oath with practical contempt. J H Thornwell comments: “He that has no reverence for the awful name of God has severed the last tie which binds him to truth”.

As the fear of God departs from a society, the frequency and shamelessness of profane swearing increases. God’s name is “taken in vain” in the common sense of that expression and, instead of God’s name being used with reverence, it is used in a thoughtless and blasphemous way. And many other words creep

into speech which originated as substitutes for the name of God, or which indicate no regard for solemn matters related to God, or an indelicacy or rudeness which could not exist where the fear of God is. It does not extenuate the crime that those who mingle blasphemous or impure expressions with their speech are so unaware of their sin that it becomes second nature to them.

Politicians and other public figures, not to speak of persons involved in sport, business and entertainment, too frequently employ expressions of this undesirable kind in interviews in the news media. Reports of more general programmes on radio and television indicate the widespread use of language which even many more respectable, though perhaps not religious, people find offensive on account of its gratuitous profane swearing and vulgarity. It appears that swearing has become increasingly common on BBC channels in recent years, and research shows that even younger people feel that it has gone too far. Some of those in leading positions in the media regard it as “realistic” and “brave” to broadcast programmes of this kind which may cause offence, though it seems that as a concession to complaints the BBC may “bleep out” such language, and programmes at all times of day may carry warnings of potentially offensive content.

There is the danger, as with other sins which shame, if not the fear of God, once kept many from indulging in public, that not only are the minds of others polluted, but familiarity deadens the sense of horror which such language should inspire in those who hear it. In James 5:12 we read: “But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation”. This reflects our Lord’s own words: “Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil” (Matt 5:37). How we need to heed the warnings of Ephesians 4:29,30: “Let no corrupt [putrid, offensive, hurtful, useless] communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption”.

HMC

Luis Palau

The Luis Palau campaign in Inverness and surrounding areas took place as planned in June. Attendances were not quite as good as predicted, but according to the final press release, 20 000 people were reached with the gospel, “750 of whom made decisions for Christ”.

It is difficult to know what to make of this final piece of information. It is certainly a lot of people making a profession of faith in a day of small things, and we acknowledge that God is sovereign in regeneration and that “the wind bloweth where it listeth” (John 3:8). The people of God rejoice with the

angels over “one sinner that repenteth” (Luke 15:7,10). At the same time, we have the gravest doubts about these “decisions for Christ”. A million other people have made such “decisions” during Mr Palau’s career and we wonder how many of them have continued in their profession. Even when the doctrine and methods are scriptural, there are stony-ground hearers and thorny-ground hearers (Matt 13), and Mr Palau’s doctrine and methods are far from scriptural.

The next year or so will show the abiding outward consequences of the campaign, and the Day of Judgement will declare the true spiritual work. “For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is” (1 Cor 3:11-13). DWBS

Induction of Homosexual Minister

Rev Scott Rennie, a professing homosexual, was inducted as minister of the Queen’s Cross Church of Scotland congregation, Aberdeen, on July 3. He is the first openly-homosexual minister to be inducted to a charge in the Church of Scotland. While in Brechin, his previous charge, Mr Rennie was living with his male partner. It will be very difficult for the Church of Scotland now to discipline anyone for sexual immorality. The offence would have to be even worse than Mr Rennie’s.

The Press and Journal, reporting the induction, spoke of Mr Rennie as being at the “centre of a hate campaign”. The homosexual lobby is highly sensitive, and any criticism of its favourite sin is liable to be construed as hatred. The true followers of Christ do not hate Mr Rennie but they hate his sin, which God Himself has declared to be an “abomination” (Lev 18:22). The Hebrew word for *abomination* means that which is to be hated or detested. We pray that Mr Rennie, and others entangled with this sin, will be granted repentance (1Cor 7:9-11), and that the laws of our land will soon be restored to the old and biblical condemnation of homosexual practice. DWBS

Protestant View

Papal Call for New World Order

The Pope has published the third encyclical of his papacy. Entitled *Caritas in Veritate* (*Love in Truth*), it is a lengthy document in which Ratzinger gives, according to one report, “a detailed critique of modern social, economic and environmental problems” and sets forth Rome’s social doctrine.

The most provocative passage, say some, is the one in which Ratzinger calls not only for reform of global institutions but also for the development of what he calls “the family of nations”, that is, a kind of world government with the power to preside over political and economic affairs. His words are: “In the face of the unrelenting growth of global interdependence, there is a strongly-felt need, even in the midst of a global recession, for a reform of the United Nations Organization, and likewise of economic institutions and international finance, so that the concept of the family of nations can acquire real teeth” (para 67).

What is the place of Rome in this new order? That is seen earlier, in paragraph 59, where Ratzinger says, “The Christian faith [which, of course, always means *Roman Catholicism* in Rome-speak], by becoming incarnate in cultures and at the same time transcending them, can help them grow in universal brotherhood and solidarity, for the advancement of global and community development”. He said something similar last January before a gathering of diplomats in Rome: when he propounded the idea that a sound global economy must have a “religious basis” – based, that is, on the religion of Rome.

One Roman Catholic commentator says, “What is proposed here is nothing less than the creation of a UN socio-economic security council to stand alongside the current Security Council. While one is dedicated to peacekeeping, the other will be concerned to enforce the principles of social justice. And enforced they shall be, for what otherwise is the purpose of calling for a world council ‘with real teeth’ if it cannot bite?”

Another noteworthy point is Ratzinger’s claim that “the Church does not . . . interfere in any way in the politics of states” (para 9). The history of Rome shows that the Pope’s statement is patently false. For example, in a speech at Ben Gurion Airport last May, in the presence of Israel’s prime minister, Benjamin Netanyahu, he called for the establishment of a Palestinian state, which would be carved largely out of Israel’s present territory.

Whatever valid points are made in the encyclical about family life and certain moral evils, the statements of doctrine which emanate from Rome are fundamentally defective in being based on tradition mingled with Scripture. To some, it appears that “truth” and “love” permeate the encyclical, especially when both words are so frequently used (a word search shows that “truth” and its equivalents are used at least 116 times and “love” and its equivalents 182 times).

But there is no denying the fact that it is devotion to power and not to “love in truth” which motivates the Papacy. One scripture brands that false system as “the mystery of iniquity” and “that Wicked”, and states that its “coming is after the working of Satan with all power” – then makes this

telling statement: “They received not *the love of the truth*, that they might be saved” (2 Thes 2:7-10).

The increasing power of Rome calls us to vigilance, prayer and a tenacious grasp of the truth, “that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking *the truth in love*, may grow up into Him in all things, which is the head, even Christ” (Eph 4:14,15). NMR

Luis Palau and Rome

Our readers are already aware of Luis Palau’s rank Arminianism, which attributes to man what belongs to God alone as the God of salvation, and deludes sinners into thinking that they have some innate ability to “open their hearts to Jesus”.

It is less well known that the Luis Palau organisation has been enlisting Roman Catholic activists in its campaigns. For example, Ryan Lewis, a Roman Catholic priest in the USA, said a few months ago that he had been approached by the Palau Festival organizers, who clearly communicated their desire for Roman Catholic involvement in an outreach festival at Omaha. In explaining their subsequent involvement, the priest said, “The thinking was that we [Roman Catholic priests and volunteers] really need to be a part of this festival if for no other reason than to make sure that the large number of Hispanic Catholics, who for sure will show up, are brought back to their faith – the Catholic faith. . . . If you’re Catholic, he [Luis Palau] wants you to be an energetic Catholic. If you’re Protestant, he wants you to be energized in your Protestant faith – whatever your denomination is. He’s not out to proselytize people to a particular church. . . . The timing is right for this type of ecumenical festival.”

Palau’s attractive and persuasive communication skills and his use of biblical phraseology and other orthodox statements should not blind anyone to his unbiblical methods and his errors in doctrine. “Beware of false prophets” (Matt 7:15). NMR

Church Information

Meetings of Presbytery (DV)

Northern: At Dingwall, on Tuesday, November 17, at 2 pm.

Southern: At Glasgow, on Tuesday, September 15, at 3 pm.

Western: At Lochcarron, on Tuesday, October 27, at 1 pm.

Outer Isles: At Stornoway, on Tuesday, September 1, at 11 am.

Australia & New Zealand: At Sydney, on Friday, September 4, at 2.30 pm.
Zimbabwe: At Bulawayo, on Tuesday, October 13, at 11 am.

Mission Administrator for Kenya

As part of the work of the gospel at the Mission at Sengera, Kenya, the Jewish and Foreign Mission Committee are seeking a suitably motivated and qualified person to work as an Administrator on the Mission. The work is interesting and challenging and may involve an element of teaching Scripture and Catechism to children in this part of Africa. Further information may be obtained in the first instance from the Clerk of the Committee, Rev J R Tallach, Free Presbyterian Manse, 2 Fleming Place, Stornoway, Isle of Lewis, HS1 2NH, email: jrtallach@btinternet.com.

Staff at Ballifeary Residential Care Home

The Ballifeary Home exists primarily to provide congenial accommodation for elderly dependent people of the Church. The Home requires to recruit care staff up to and including Assistant Matron level for this rewarding and, at times demanding, work.

If you are a qualified nurse and have suitable care qualifications (SVQs in Health and Social Care) – or if you do not have qualifications and wish to make a career in caring for the elderly – please apply to the Matron at Ballifeary Home, 14 Ness Walk, Inverness, IV3 55Q: tel: 01463 234679 you may also contact her if you would like to find out more about the Home.

(Rev) J R Tallach, Committee Convener

Jewish and Foreign Missions Fund

By appointment of Synod, the second of the year's two special collections for the Jewish and Foreign Missions Fund is due to be taken in congregations during August.

W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

College & Library Fund: Friend, Newcastle, Ps 18:1-2, £80; Anon, £50; Mr R Whitney, £30.

Jewish & Foreign Missions Fund: Anon, for Themiso Children's Home, £200; estate of the late Miss M Graham, for assistance to the poor at John Tallach Secondary School, £8816.53 per JG; Mr P Hoskins, for Zimbabwe Mission, £50.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Edinburgh: *Communion Expenses:* DM & AM, £50.

Gairloch: *Congregational Funds:* Anon, £30, £30; Mrs MacKenzie, Gairloch, £20 per Rev AEW M.

Inverness: *Bus Fund:* Anon, £30, £15, £12; CMD, £20; Anon, £20, £50, £20, £40. *Congregational Funds:* Friend, £10; Anon, £40, £25; £25, £25.

Lochbroom: *Congregational Funds:* Friend, Elgin, £20 per MC.

Perth: *College & Library Fund:* Anon, £100. *Congregational Funds:* Anon, £100; Anon, for loop system, £100.

Shieldaig: *Communion Expenses:* Anon, £200, £60, £80, £60; Anon, Kyle, £10 per DMC; AMA, £10 per MML. *Sustentation Fund:* Anon, "In grateful memory of a loving husband and father", £100.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale: Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.
- Breasclote:** Sabbath 12 noon, 6 pm.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, Dingwall, 10 Achary Rd, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev G G Hutton; tel: 01463 712872.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. Rev 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.
- Greenock:** 40 East Hamilton Street, Sabbath 2.30 pm.
- Halkirk:** Sabbath 11.30 am, 5 pm; Thursday 7 pm. Manse tel: 01847 831758. **Wick:** Church; **Thurso:** Church; **Strathlyon:** Church; no F P Church services.
- Harris (North): Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South): Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh, Northton, Sheilebost, Strond** and **Geocrab** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA, 11 Auldcastle Road, IV2 3PZ; tel: 01463 712872.
- Kinlochbervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Sabbath 12 noon. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. 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 McKinnon; 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. Contact Rev W A Weale; tel: 01470 562243.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6 pm. 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:** Matheson Road, 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. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE. Tel: 01854 612449.
- Vatten:** Sabbath 6 pm; Wednesday 7 pm (fortnightly). **Glendale, Waternish:** As intimated. Contact Rev J B Jardine; tel: 01859 502253.

England

- Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Haslington and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 4 Rhodes Close, Haslington, Crewe, Cheshire, CW1 5ZF. Tel: 01270 255024. Manse tel: 01282 851782.
- Broadstairs:** Sabbath 11 am, 6 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peters Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU. Tel: 0208 309 1623.

Northern Ireland

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

Canada

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

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

Vancouver, British Columbia: Contact Mr John MacLeod, 202-815 4th Avenue, New Westminster, V3M 1S8. Tel: 604-516-8648.

USA

Santa Fe, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am. 6.30 pm; Wednesday 7.30 pm. Rev L T Smith. Tel: 409 925 1315; e-mail: lyletsmith@gmail.com.

Australia

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

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

New Zealand

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

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

Tauranga: Girl Guide Hall, 17th Avenue, Sabbath 11 am, 7 pm; Thursday 7 pm. 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

Jaffa: Rev J L Goldby, P O Box 27082, Jaffa, Tel Aviv. Tel: 00972 36597871. For services contact Mr Goldby.

Singapore

Singapore: Sabbath: 9.30am and 5.30pm; Wednesday: 7.45pm. Room: "Tanglin I/II" (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. Postal Address: Ingwenya Mission, Private Bag T5445, Bulawayo. John Tallach School tel: 00263 85343.

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

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

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

Kenya

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

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