

The Free Presbyterian Magazine

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

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

Contents

A Safe Arrival in Heaven	33
Now Darkly – Then Face to Face (1) A Sermon by Hugh Martin	36
The Apostle of the North	41
Robert Bruce on the Lord’s Supper 3. A High Sacramental Theology Rev D Campbell	48
The Moral Law and Believers (1)	51
God’s Care for His People John Flavel	54
Visit to Zimbabwe – October 2008 Rev D A Ross	55
Notes and Comments	59
Protestant View	63
Church Information	64
Acknowledgement of Donations.....	64

February 2009

Vol 114 • No 2

The Free Presbyterian Church of Scotland

Moderator of Synod: Rev W A Weale, F P Manse, Staffin, IV51 9JX. Tel: 01470 562243.

Clerk of Synod: Rev J MacLeod MA, 6 Church Avenue, Sidcup, Kent, DA14 6BU. Tel: 0208 309 1623, e-mail: JMacl265@aol.com.

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

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

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

Clerks to Presbyteries:

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

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

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

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

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

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

Zimbabwe: Rev 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.

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

The Free Presbyterian Magazine

Published by The Free Presbyterian Church of Scotland (Scottish Charity Number SC003545). Subscriptions and changes of address to be sent to the General Treasurer, Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; tel: 0141 332 9283. The subscription year begins in January. Prices are on back cover. One month's notice is required for change of address. Queries about delivery of the magazines should be sent to the General Treasurer, not the printer.

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

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

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

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

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

Communions

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

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

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

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

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

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

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

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

September: First Sabbath: Breascleite, Chesley, Lame, 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: Raasay; **Second:** Glasgow; **Third:** Santa Fe; **Fourth:** Aberdeen; **Fifth:** Chiedza.

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

The Free Presbyterian Magazine

Vol 114

February 2009

No 2

A Safe Arrival in Heaven

God is gathering a people for Himself. He finds them in Satan's kingdom and calls them effectually by the Holy Spirit in His infinite grace. He convinces them of sin and makes them willing and able to believe in Christ and to follow Him along the narrow way which leads to everlasting life.

But will they continue on the way? Will they arrive safely in heaven? Or will they wander back to the broad way and end in everlasting destruction? After all, many seem to begin well; they are full of zeal and very earnest in their new-found religion. But they do not continue; they give up prayer, Bible reading and church attendance; they return to the world and its ways of sin with more enthusiasm than ever. It is no new thing; Peter had probably seen it many a time before he wrote: "It is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Pet 2:22).

Yet the promises of God stand sure and they guarantee that all who have been effectually called – who therefore are among the people, the sheep, of Christ, having believed sincerely in Him – will never fall away. The Scriptures assure us that "the Lord will not cast off His people" (Ps 94:14). They are not only perfectly secure in this life, but they will be absolutely safe throughout eternity. We may notice five reasons why this is so.

1. *God's eternal purpose.* All that happens in this world takes place according to what God has decreed will happen. In particular, He has decreed to call into His kingdom sinners who were wandering along the broad way towards eternal destruction; He has decreed to make them His people. Paul speaks of them (in Rom 8:29) as those whom God "foreknew" – which Charles Hodge explains as God "looking on the fallen mass of men and fixing on some whom He predestines to salvation".

And that is a sure salvation, for Paul continues: "Whom He did foreknow, He also did predestinate to be conformed to the image of his Son . . . More-over whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." Thus God's original choice in predestinating some to salvation will be followed

through in effectual calling – they will all be drawn by the power of the Holy Spirit into the kingdom of God. And those who are thus effectually called will be justified; for Christ’s sake all their sins will be forgiven and God will accept them as righteous.

But, and this is the main point for us at present, those who are effectually called and justified according to God’s eternal purpose – those who are born again and, believing, set out on the narrow way – *will* actually be glorified. They will persevere to the end; they will be brought at last to heaven. For God will not cast them away; He will not forsake them; He will keep them to the end. He has begun, in their effectual calling, to demonstrate His purpose to save them and, the Bible tells them: “He which hath begun a good work in you will perform it until the day of Jesus Christ” (Phil 1:6) – until He will return for them at the end of time.

2. *The effectiveness of Christ’s work.* Each of those who believe is saved because Christ died for them as individuals. Their guilt was imputed to Him, and He bore that guilt “in His own body on the tree”. He paid the price for *their* redemption, and He therefore has a right to them; they are His people. When He sends the Holy Spirit to regenerate them, that work will be effective; they become new creatures in Christ Jesus. And the Holy Spirit continues His work in their hearts, still for the sake of Christ – it is all the result of His redemptive work in this world and the fruit of His continuing, and effective, intercession at the right hand of His Father in heaven. God will never forsake His people; He will never give up his own work; for Christ’s sake He will bring it to a complete conclusion. Thus believers will never perish; they will persevere on the way to heaven.

3. *God’s power.* There are many obstacles in the way of the believer’s progress towards heaven. There is Satan, going about as a roaring lion “seeking whom he may devour”. But Satan, powerful as he is – and let us not underestimate either his power or his subtlety – is limited, while God is unlimited in every way. And He will use His infinite power on behalf of His people, against Satan. He will either protect them from Satan’s temptations or, if He allows Satan to set snares for them, He will use His power to prevent them from becoming entangled in these snares, at least permanently so.

The world also is a source of serious danger, not least in a generation as wicked as ours. But however serious these dangers are, God is able to protect His children, and they are to commit themselves to His care. No one, Christ promised, will “pluck them out of My hand” (John 10:28).

Perhaps most insidious is the danger that comes from their own corrupt hearts – hearts which are but partially sanctified. Yet the “good work” of sanctification has begun, and it will be continued through the infinite

power of the Holy Spirit until God's people are made absolutely perfect.

4. *God's love.* Perhaps the clearest evidence of His love is His adoption of believers into His family; He has made them His children. Every loving father in this world will do his best to care for His children, to protect them from all danger and provide for them until they are able to look after themselves. How much more will God's love for His children lead Him to watch over them! Their Father in heaven can never cast them off. He has loved them with an everlasting love; so that love can never change. And it never will; He will bring them into a better world. As He watches over them in His love, they will continue in the narrow way that leads to everlasting life.

5. *God's honour.* Samuel assured Israel: "The Lord will not forsake His people for His great name's sake" (1 Sam 12:22). He had revealed Himself by mighty signs and wonders when He brought the Children of Israel out of Egypt; He had preserved them through the wilderness and brought them victorious into the promised land. He had entered into covenant with them; so He could not cast them away without dishonouring His name – the revelation He had given of Himself in His Word and providence. Samuel's statement refers particularly to God's dealings with Israel as a nation; how much more closely is His honour associated with spiritual Israel, His own people! He has redeemed them; He has entered into covenant with them; He has begun a work of grace in their hearts; He has adopted them into His family. His honour is therefore bound up, not only with the beginnings of their salvation in the past, but with its completion in the future. So their arrival in heaven is absolutely sure – not least because the honour of God's name is bound up with it.

In the light of these five points, God's people have every reason for confidence as they make their way to the eternal world – confidence in Him, not in themselves. Yet those who believe they are God's children must beware of presumption. They are directed: "Give diligence to make your calling and election sure" (2 Pet 1:10). Nor may even God's true children presume on His power to deliver them if they wander carelessly into sin. Christ directs them: "Watch and pray, that ye enter not into temptation" (Matt 26:41). And Paul, inspired by the Spirit, gives the corresponding direction: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col 3:1). After all, the narrow way which leads to eternal life is "the way of holiness". Walking in that way, God's children may enjoy the confidence of a safe arrival in a better world. Asaph, for instance, could sing in confident faith: "Thou shalt guide me with Thy counsel, and afterward receive me to glory" (Ps 73:24). May we get grace to follow him!

Now Darkly – Then Face to Face (1)¹

A Sermon by *Hugh Martin*

1 Corinthians 13:12. *For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.*

This antithesis – this memorable, pointed contrast – may have a fourfold application. It may be regarded as discriminating between our present and our future knowledge of (1) God, (2) ourselves, (3) a Christian friend, (4) the whole Church of God.

1. Now we see *God* through a glass darkly, but then face to face; now we know Him in part, but we shall then know even as also we are known. There are two drawbacks in our present knowledge of God. It is circuitous and it is partial. An intervening instrumentality is needed, and a partial result merely is attained. We do not see God directly – only “through a glass” and “darkly”. And we do not know God completely; we know only “in part”. We behold “as in a glass” the glory of the Lord: “no man hath seen God at any time”. It is His own solemn utterance: “There shall no man see Me, and live”; “My face shall not be seen”. So it is “now”. But “then” – face to face.

The “glass” in which we see God here is the Word – His verbal revelation of Himself. This is very beautifully shown in that very communion of the Lord with Moses, in which the vision of His “face” is so peremptorily denied. In answer to His servant’s ardent supplication: “I beseech Thee, show me Thy glory”; the Lord said, “I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee; for thou canst not see My face” (Ex 33:18-23, 34:1-7). The arrangements for tempering and shading the bright effulgence of the glory were indeed numerous, and indicated, on Jehovah’s part, the tenderest caution and care on behalf of His servant.

There is first the “clift of the rock” used to shield the holy prophet from being enveloped in the dazzling splendours of Jehovah’s presence: “Behold, there is a place by Me, and thou shalt stand upon a rock; and it shall come to pass, while My glory passeth by, that I will put thee in a clift of the rock”. This, secondly, is not alone sufficient; the wondrous covering of the Lord’s own gentle hand of love is needed: “And I will cover thee with My hand while I pass by”. And then, thirdly, only as the awful vision vanishes and the heavenward-moving glory has its face averted and is retiring, can the awe-struck seer be suffered to gaze after it: “And I will take away My hand, and thou shalt see My back parts: but My face shall not be seen”.

¹Taken, with slight editing, from *The Family Treasury* for 1866. Martin (1821-85) was then minister of Free Greyfriars church in Edinburgh. He is best remembered for his books, including *The Shadow of Calvary* and *Jonah*, available from the Free Presbyterian Bookroom.

The real vision that Moses had of God was in the proclamation, in the name, in the word: “And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious”. This was the true, the abiding vision: faith’s vision. Now “faith cometh by hearing; and hearing, by the word of God”.

Thus the vision is “through a glass darkly”, through the intervention of the Word. And necessarily it is but partial; it is but parts – and these the “back parts” merely – that are seen. So it is “now”. But “then” the Word, the intervening glass, the mirror into which the light of the knowledge of the glory of God is cast to be reflected – into which also it descends often as through a troubled clouded atmosphere and is seen by only partially-anointed eyes, by powers of vision at best but feeble. The “glass” will be withdrawn; the shading rock-cliff will be dispensed with; the covering hand of God will be removed; the glory will not “pass by” but stand revealed in the fulness of the beatific and transforming vision. “I shall see Thy face in righteousness: I shall be satisfied when I awake in Thy likeness”.

A superficial reading of Holy Scripture brings out some apparent contradictions of our text. A brief discussion of these will disperse all semblance of real disharmony, and only aid us in understanding our theme better. Thus God is often said to lift upon His people, even now, “the light of His countenance;” to shine upon them with His reconciled “face”. And we all, says Paul, behold with open face the glory of the Lord. Job exclaims: “I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee”. And even of Moses it is expressly said: “The Lord spake with him face to face, as a man speaketh to his friend”. Now the explanation is that all these statements are comparative, not absolute; and the particular explanation in each case turns on the consideration of what things are being compared, and what is the point of the comparison. Thus:

(1) We may compare the vague, impersonal, abstract knowledge which unaided reason may attain of a supreme Power, with the direct, adoring, acquaintance² which spiritual faith attains with the Father, through the incarnate Son, and by the Word and Spirit. The latter knowledge may then, relatively or comparatively, be called: seeing God, seeing His face. By unaided intellect “no man hath seen God at any time”. Said Jesus to the unbelieving Jews: “Ye have neither heard His voice . . . nor seen His shape”. But Jesus declares the Father. By His Incarnation and by His Cross, the Son makes manifest the sin-avenging justice and the sinner-saving love of the Father; and by His Spirit He shines in the heart and gives the light of the knowledge of the glory of God, in the face of Jesus Christ.

²“Acquaint thyself with Him, and be at peace” (Job 22:21).

(2) If we compare the relatively dark and shadowy disclosures of God given in the Old Testament economy with the fulness of manifestation under the New, the latter may be called a face-to-face revelation. Thus the obscurity of “the law” which “came by Moses”, when viewed in relation to the fulness of “grace and truth” which “came by Jesus Christ”, is illustrated by the veil which Moses put upon his face when he came down from the mount of communion with God. The revelation he was chosen to convey was a veiled and shaded one. The full doctrine of redemption, and of the divine glory in it, was to a great degree shrouded and concealed under typical observances. And it is relative to this that Paul says, We all, under the new economy, behold as in a glass the glory of the Lord with its face unveiled. Comparatively we see God face to face.

(3) Comparing the believer’s dark times, in spiritual experience, with his bright, the latter may be called a seeing of the face of God. Spiritual darkness and desertion are in Scripture frequently called the hiding of the face of God or, rather, the result of that: “Why hidest Thou Thy face from me?” “I will wait for the Lord that hideth His face from the house of Jacob.” When the Lord visits in loving kindness and relieves His waiting people, He is then said to reveal His face, to lift the light of His countenance upon them. He answers their earnest prayer, the thrice-repeated holy refrain: “Turn us again, O Lord God of hosts: cause Thy face to shine: and so we shall be saved” (Ps 80:3, 7,19). *Saved*, for their conscious salvation is in the shining of God’s face.

Thus also in the similarly-threelfold refrain (Pss 42:5,11; 43:5), in which the soul thrice addresses itself thus: “Why art thou cast down, O my soul; and why art thou disquieted in me?” it is face-to-face communion that is longed for and anticipated: “I shall yet praise Him for the help of His countenance” (42:5); first, *His* countenance; and then, the second and the third time: “I shall yet praise Him who is the health of *my* countenance “ (42:11, 43:5); first, *His* face to me in “help”; then *my* face lifted up in “health”; His to me without a cloud or frown, mine to Him without a “spot”³ or fear. Our communion shall be face to face then, as when a man speaks with his friend. O when shall it once be? And how shall I attain to it? “Send forth Thy light and Thy truth”. Then shall I praise Him for the help of His countenance, and for the health of mine.

Here then is a rising scale of contrasts: first, the contrast between nature’s glimmering, profitless knowledge and that contained in revelation; second, the contrast between the scanty dawning light of Mosaic revelation and the full sunshine that came by Jesus Christ; third, the contrast between spiritual depression or desertion and the joyful consciousness of fellowship with a

³“For then shalt thou lift up thy face without spot” (Job 11:15).

reconciled Father. In each of these cases the two sides of the diversity or antithesis may be spoken of in terms which represent the brighter side as a full and face-to-face disclosure.

4. But a far higher rise in the scale still remains. Take the fullest joyfulness of fellowship with God to which the Christian can attain on earth, and compare with it the beatific vision that remains. We must still employ, we can only employ still, our familiar vocabulary of comparison; and casting the highest reach of all spiritual perception possible on earth into the shade, we say with Paul, “Now we see through a glass, darkly; but then face to face: now I know in part ; but then shall I know even as also I am known”.

How could we, by our present means of knowledge, know God otherwise than “darkly” and “in part”? We have to piece together the portions of the Word – bit by bit; we have to think of one attribute, and then another, and another, and another. And as we think of one, the preceding is in danger of fading out of view, even with the faint and partial impression we may have had of it. With what laboured effort – at the very best, and in its highest estate of holy, apprehensive, appreciating action – does the believing mind take in even one memorial, “The Lord, the Lord God”. The very language seems to labour in uttering the idea; how much more our feeble spiritual sense in apprehending it! “The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” Who does not feel that he is but spelling, as a child, the golden letters of this glorious name? Verily this is emphatically but “in part”. By such means truly we can but “know in part”; for this is but “prophesying in part”. “When I was a child, I spake as a child, I understood as a child, I thought as a child”; therefore God prophesied to me as to a child; He spoke to me as I was able to bear it.

Gather out of Holy Scripture all the names and titles of the Lord Jesus, from the beginning of Genesis to the close of Revelation – from *the seed of the woman* to *the bright and morning star* – and by Christ’s names and titles we are taught to know the Father, for, said the great Revealer, “he that hath seen Me hath seen the Father”. And who shall be able to contemplate them all, with intelligence, at once, in all their full-orbed, perfected and mutually-completing glory? Ah, it is but a little of the glory that the “glass” can bring into the serviceable focus of undeceiving vision at a time. But when this means of vision is removed, and the very Saviour Lord Himself is seen; when we shall see Him not merely as spoken of, but as he is; not as the Word – by little and by little, by line upon line, line upon line, here a little and there a little – sets Him forth to us, but in one all-perfect vision as He is; when that which

is perfect is come and that which is in part is done away; then not darkly as in a glass, but face to face shall He stand disclosed, and we shall know even as also we are known.

For it is not merely the down-toning intervention of a medium that now limits our spiritual perceptions of God, but the “glass”, moreover, is darkened from the clouded atmosphere in which it has its place; and our vision blurred, besides, from the sin that dwells in us. But when we shall see Him as He is, we shall be like Him. Our vision shall be purified from the intermingling action of gross sense and from the darkening power of sin. On the one hand, the method of the revelation shall be direct, immediate, finally complete; and, on the other, the powers with which we shall apprehend it shall be heavenly and perfect, as the vision itself is. “I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness.” Yes, the vision perfect, and the perception of it perfect and perfectly transforming! The vision perfect, and the perfect seer conformed to it!

When Ezekiel sees the cherubic throne, and Him that sits upon it, brighter than the dazzling amber and the mysterious self-infolding flame, he will not fall upon his face beside the river of the water of life. His own face shall shine as the sun in the kingdom of his Father, and in glowing gladness shall it bear the glory and radiate back a richer golden sunshine for beholding it. When Isaiah sees the Lord seated on His throne, he shall not exclaim, “Woe is me!” but shall himself speak freely in adoration’s harmony with the seraphim: “Holy, holy, holy, is the Lord of hosts”. Elijah shall not wrap his face in his mantle. Moses shall not bow his head to shade his countenance. John shall not fall at Jesus’ feet as dead, but lean upon His bosom above as he did here below and look into His face of grace and glory. And they shall all walk with Him in white, for they shall be worthy “then”; worthy and able to see Him as He is. “Then, face to face.”

But we close our meditation on this head. And we do so, oppressed with the sense of an utter inability to do justice to it. Yet is not that inevitable, since we can see even this contrast itself only through a glass darkly and understand it only in part? Before we pass from it, however, let us pause to rejoice that, though our knowledge of God is indirect and incomplete, it is nevertheless reliable and true. “For we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ: this is the true God and eternal life” (1 John 5:20). Take two marks of true knowledge: first, obedience: “Hereby we do know that we know Him, if we keep His commandments”; second, love: “He that loveth not knoweth not God, for God is love”. But if we can obey, and obey in love, then in the glass of the Word, in

private study and in public ordinances, let us hope to see God as He may be seen till the shadows flee away. "O God, Thou art my God; early will I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land where no water is; to see Thy power and Thy glory, so as I have seen thee in the sanctuary."

The Apostle of the North¹

In the Highland town of Tain, the minister at the beginning of the nineteenth century was Angus Mackintosh, whose preaching was so attractive that people were drawn to hear him from large distances all around. Of course, when worshippers came under these circumstances to his church, they felt very disappointed when the minister did not himself take the service. To walk 16 miles, and at the end of it hear a sermon from Mackintosh was no hardship, but to travel so far to find a stranger in the pulpit was somewhat difficult to bear.

Such an affliction befell one of the far-away members of the Tain congregation in 1807. He had come into town from his distant home, fully expecting to hear the great preacher, "but almost to his disgust, he saw a smart-looking man" walking, as he thought, too quickly and with too light a step toward the pulpit, and felt at once as if the day was lost. In this spirit he was not prepared to give the preacher a fair hearing. "I expected no good", says he, "and shut up my heart against the young man who came in between me and my wonted Sabbath fare." But by and by this inattentive worshipper was compelled to listen. There was something in the young man which powerfully attracted the most indifferent of his hearers. "As he warmed up with his subject, the preacher became most vehement in his actions, every eye was rivetted on the speaker, and suppressed sounds testified to the effect which his sermon was producing. His second discourse was so awe-inspiring that the audience became powerfully affected. Such was the awful solemnity of the doctrine and the vehemence of the preacher's manner that I expected, ere he was done, every heart would be pierced and that the very roof of the church would be rent."

Who was the stranger that carried so many hearts by storm in this way? The question was eagerly put by numbers of people in Tain the moment the service was over. And the one and only reply that could be given by any was that he was "a young man from Edinburgh of the name of Macdonald".

¹Taken, with some editing, from *The Family Treasury* for 1866, this is an unsigned review of *The Apostle of the North*. Described as "a most interesting and instructive biography", the volume is John Kennedy's account of John Macdonald of Ferintosh (or Urquhart). It has been reprinted by Free Presbyterian Publications in soft cover at £4.50.

The name of the young man from Edinburgh soon ceased to be unfamiliar to Highland ears. A great man with the gift of burning eloquence had been raised up to break in upon the death sleep into which the Highlands had been rocked, and the whole country soon began to ring with reports of his vehement and spirit-stirring oratory. A long and laborious life, expended in this species of work, gained in time for John Macdonald a well-earned title. He was perhaps the greatest Gaelic evangelist that Scotland ever produced and, after a long delay, his *Life* is now given to the world as that of *The Apostle of the North*.

His father seems to have belonged to that remarkable class of persons known in the Highlands as the *men* and, if we may judge from Kennedy's account, the older Macdonald must have been endowed with extraordinary gifts. He was for many years employed as a catechist in the parish in which he lived; accordingly he had to preach to the people and act generally as their religious instructor and spiritual guide. For this office he appears to have been specially qualified, and it must have been a great advantage to the future evangelist to be brought up under the roof of so godly, so wise and so original a man.

"He was," it is said, "a cheerful Christian. Whatever his own state of feeling might be, none saw a frown upon his face. His desire ever was to commend Christ to others and to exhibit the beauty of godliness. Often has he told to some that it was his prayer to heaven to be enabled to keep a cheerful face over a hard heart. Many could testify that, as he asked, so it was given him, and verily this was the means of increasing his usefulness in the vineyard of the Lord." "Well do I remember," says his son, "how he was wont to kneel on hill and vale. The anointing which came on him from above kept his spirit tender and contrite and seasoned his speech. This too gave him spiritual alertness in religious duties and kept him steadfast in the cause of Christ." Once more: "He learned to live by faith, and not to walk by sight or to lean upon experience. Christ as revealed in the truth, and not his own attainments, was the foundation of his faith. To be lively in his feelings he always desired, but he counted it but poor fare to live upon them."

The catechist's son, John, was born on 12 November 1779 in the parish of Reay. The parish was vacant at the time, and his parents were obliged to carry him into a neighbouring parish with a view to his receiving the sacrament of baptism. It is told as an illustration of the religious condition of the Highlands at the time that, when they arrived at the manse of the minister whose services they meant to solicit, they found that he had gone out shooting and would not return till late in the day. Refusing an invitation to remain until he came back, they turned their faces again homeward; but "they had not gone far when the

minister, in his shooting attire, met them, and at once decided to make short work of it by baptizing the infant on the spot. They were standing beside a frozen pool and, after muttering a few words of prayer, the minister broke the ice with the butt of his gun and, fetching water from the opening, sprinkled it on the face of the infant as he repeated the solemn words of consecration.”

Whatever we may think of the clergyman’s conduct on this occasion, we cannot but feel that there was something appropriate in the surroundings of the ceremony to the future work and experience of the child. It was not unsuitable for one of the great field preachers of his day to be thus sealed to God under the open sky, on the bare moor, and with water taken from a frozen pool.

As he grew up to manhood, young Macdonald exhibited many of those traits of character which made him afterwards so much beloved, and which so fully explain to us the extent of his personal influence. “As a boy he was,” says his biographer, “a smart, active, little fellow, with a merry look scarce ever away from his quick, black eyes, and a face which a cheerful smile seldom failed to brighten, dressed in the kilt, barefooted and bareheaded – the active, if not careful, herd of his father’s cows. His ingenuity in inventing games, his musical propensity, and his even temper won for him the place of leader among the boys who met on the herding ground.” “After entering on his teens he became known as the cleverest scholar in the parish school.” At college he was of the first three in all his classes; in the mathematical class he was easily the best.

With the example constantly before him of such a father, it was scarcely possible for an impressionable youth like John Macdonald to escape having his seasons of religious anxiety. And from a very early period he did pass, we are told, through fits of seriousness. But it was not till he had been some years at college that he began in right earnest to ask the question, “What must I do to be saved?” What led to this was the reading of Jonathan Edwards’ works and, in his case, the work of conviction which issued in his conversion to God was a very fiery process.

So agonized indeed was he under a sense of guilt and dread that on one occasion he was on the eve of madly seeking relief in suicide. “Under the pressure of despair and at the suggestion of the tempter, he advanced within the sweep of the great billows that were breaking wildly on the shore. Before the advancing wave had reached him, a ray of gospel light pierced the darkness in which his soul was shrouded. Rushing at once from the dangers which he had rashly provoked, and climbing up into a quiet cave in the rock hard by, he was there and then enabled to commit his soul to Christ. He went to the shore that day in the grasp of the destroyer; he returned from it in the arms of the Saviour.”

John Macdonald was licensed to preach the gospel in 1805 by the Presbytery of Caithness; he was ordained as a missionary minister at Berriedale in September 1806; he was translated to the Gaelic Church in Edinburgh in January 1807; and in 1813 he made his last move, to the parish of Urquhart, where he laboured till his death in April 1849.

At first his preaching was not very popular. His discourses were delivered distinctly but coldly; and although some of his more discerning hearers “found a germ of promise in his earliest sermons, there was in his appearances as a probationer no indication of his future pulpit power”. But a very remarkable change came over him while he was labouring in Edinburgh. He received there a fresh baptism of the Spirit, and so happy and marked were the effects which followed that many were led to assert that he never knew or preached the gospel until then. This, his biographer affirms, was an entire mistake. He preached the gospel in Berriedale as surely as in Edinburgh; but he now advanced markedly in the Christian life and, in consequence, preached with far more unction, discrimination and power.

“Always clear and sound in his statements of objective truth, his preaching now became full of life. It was now searching and fervent, as well as sound and lucid. Knowing the terror of the Lord, as he knew it not before, he warned sinners in Zion with such faithfulness and power as excited the wonder and the awe of his hearers. His statements of gospel truth were now the warm utterances of one who deeply felt its power. The Lord’s people could now testify that he spoke from his own heart to theirs. His manner in the pulpit underwent a corresponding change. His action became most vehement, but it never seemed extravagant to any hearer who could sympathise with the views and feelings of the preacher. His melodious voice, though often very loud, was always under his control and was pleasant in all its tones. His sermons, always fraught with thought, bright with illustration, and teeming with feeling, were fitly delivered with the most unaffected and intense earnestness of manner.”

He was now fully prepared to enter on the particular work to which the chief energies of his life were to be devoted.” The North”, says Kennedy, “needed an evangelist”. And here, in this eloquent preacher, with his lips freshly touched by a live coal from off the altar, was the very evangelist that was required. Happily the condition of his parish of Urquhart was, in 1813, such that it could bear the long and frequent absences of its minister. The Kirk Session was large and composed of men of undoubted piety; there was a numerous band of earnest Christians in the congregation and, with very few exceptions, all the parishioners attended church. Macdonald therefore felt free to give systematic aid towards the reviving of Christ’s cause throughout

the Highlands, and during the summer for many years he was to be found away from home lifting up the standard of the cross, often in regions where the people would have remained, but for him, in utter ignorance of the gospel way to eternal life.

The North needed an Evangelist. "In many parishes in the North there were ministers whose influence, if most powerful, was also most deadly. To all the worldliness, to much of the immorality, and to some of the power of the chieftains of other days, they added as their own the hypocrisy of a profession of Christianity. It is almost impossible to conceive of some of these Highland impersonations of Moderatism. If a few of them were contiguous in a district preserved from the intrusion of enthusiasts, fearing no church censure, and feeling no restraint from the public opinion which their influence had chiefly formed, they lived as do those who care not though all should see the brand of evil on their brow."

Even when this scandalous disregard of appearances did not exist, the amount of ignorance was often almost equally deplorable. On one occasion Macdonald, while yet a probationer, preached for the minister of Glenelg. The minister being one of his hearers, he had to make some remark on what had been said; and this was the remark: "That was a very good sermon, I suppose; but it was quite unsuitable here, for you spoke all day to sinners, and I know only one in all my parish". But while this was the condition of a large proportion of the Highland clergy, there were many bright exceptions to the general rule. Besides, in the parishes even of the most ungodly, there were individuals who knew the truth and were prepared to make sacrifices to secure its triumph. Through these friends of the gospel, the minister of Urquhart found admission into many dark districts which would otherwise have been shut against him.

He was a clergyman of the Established Church, and of course amenable to the laws of that Church. One of these laws secured that each minister of a parish was supreme in his own district. No one belonging to the same communion was at liberty to preach in it without his permission. Under such a regulation, if the Highlands had been wholly unprepared to receive the message which Macdonald believed he had been commissioned to carry through them, he might have been shut up within the narrow limits of his own little corner of the vineyard. But, as we have said, the corruption had happily not affected the entire mass. Open doors were found in places that, from a distance, looked inaccessible; and before the Apostle of the North was called to rest from his labours, there may have been no Highland parish into which the light of the everlasting gospel had not penetrated.

Soon after his settlement in Ross-shire, a religious awakening took place

among his own hearers. And when in January 1816 he was “reckoning up the people” who, he had any reason to think, had been born again under his ministry, he was able to count 58 persons concerning whom, from personal acquaintance, he could entertain a reasonable hope.

Tidings of this good work in Urquhart reached the district of Breadalbane in Perthshire. Prayer meetings were held with some encouraging results, and Macdonald was invited to take part in the services of the following communion season. He accepted the invitation, and on the Sabbath morning preached the action sermon in a tent to an assembly more numerous than had ever met in the same spot before. “The sermon was accompanied with an extraordinary outpouring of the Spirit. Some cried out, others were melted into tears, while many laboured in vain to suppress their feelings. The place was then no other than the house of God and the gate of heaven. Macdonald preached again on Monday, a sermon by which many more were awakened; so that this occasion proved to many in Glenlyon and to some in Breadalbane to be like the month Abib to Israel, the first of all the months.”

He subsequently made many visits to Perthshire and preached in all the parishes around to which he could get access. Some of these, however, were remorselessly shut against him. Among the rest was one whose minister took up the high position that the zealous evangelist, by preaching on weekdays, was breaking the Fourth Commandment! “The command is,” said he, “Six days shalt thou labour”; and that law clearly limits all preaching to the Sabbath.” Others opposed his intrusion into their parishes on grounds which, if less logical than this, were equally satisfying to themselves.

But in certain instances a remedy was found which met the needs of the people, while it left the rights of the ministers untouched. Such a case occurred, for example, in another part of the country. “Having been asked on one occasion by the people of Dornoch, during the incumbency of Dr Bethune, to preach in their parish, he at once agreed to do so if the consent of the parish minister were obtained. When that gentleman was applied to, however, he resolutely refused it. The appointed day arrived, and the expected preacher appeared, but the Doctor was inexorable, and the cathedral was closed. But the neighbouring parish of Creich was not forbidden ground; so the preacher and his congregation set off to a spot in Spinningdale where Creich touches the west boundary of Dornoch. The preacher stood on Creich soil, and the congregation sat within the parish of Dornoch.

“The service of that day was a most memorable one. The power of the Lord was working with the gospel, and many a heart was pierced. There are some still on earth who remember that day with thankfulness, and there are a few in heaven who cannot even forget it there. Such was the fervour of

the preacher's spirit, fired as he was by the love of Christ and by pity for perishing souls, that his animation and eloquence were even to him unusual. He never preached with greater power. Ere the sermon closed, the spot on which he stood was worn down, by the action of his feet, into a pit, the form of which could for many years thereafter be pointed out to visitors."

It is easy to imagine the sensation produced all through the Highlands by one whose gifts as a field preacher seemed actually to equal those of Whitefield himself. Wherever he was expected to be, crowds came pouring through the glens in such numbers that it was no uncommon thing for him to have many thousands hanging at one time upon his lips. The sacramental seasons at Ferintosh in particular were like gatherings of the clans. At the very time that Chalmers was in the heyday of his popularity south of the Grampians, Macdonald was, with an eloquence as irresistible, doing the work of an evangelist among the mountains, and at the present day it would be difficult to find a single parish in Scotland where the gospel is not more or less fully preached. This is due in a great degree, under God, to the wave of that evangelistic movement of which these men may be taken as the leading representatives.

One of the most interesting chapters in Macdonald's busy life describes his three missionary journeys to St Kilda – an island which rises remote and wild out of the waters in the Atlantic Ocean. When he first visited the island, in 1822, it had a population of 1008 and it might have been objected that this was a little flock to expend so much of his time upon, when thousands were waiting to enjoy his ministrations on the mainland. But he was a true evangelist, ready to enter in at any door which providence opened to him. He found the islanders sadly ignorant, and they could not point to one of their number who had the reputation of piety. But they were unpretentious and teachable, and they attended their visitor's services with an assiduity which had the happiest results. On his last visit to them, in 1830, he had the satisfaction of taking along with him a minister who was to settle permanently on the island, and we have the testimony of one who spent some time there very recently that the fruit of Macdonald's labours is still to be found among the people.

"To Dr Macdonald," says his biographer, "preaching was no toil. He was so devoted to it, and became so dependent on his work as an evangelist that the day of which he wearied most was the day on which he did not preach. He shrank from acknowledging on any occasion that he felt fatigued, in case it might be suspected that he was wearied by his work, because sometimes wearied in it. And yet it was he who said, "I never went to the pulpit without fear, and I never left it without shame".

Being so happy in the yoke, he was ever ready to undertake any systematic services by which he hoped to forward the cause of his Master. In this spirit

he made a tour in Ireland, preaching to the Gaelic-speaking inhabitants. At another time, he travelled over the north of Scotland to make collections for Foreign Missions. And as the period of the Disruption of the National Church approached, he visited many parishes to explain to the people the principles of the Free Church, which he himself joined.

Thus abundant in labours he continued to the last. As his end approached – though no abating of strength warned him that the time was near – the themes on which he chiefly dwelt in his sermons were the shortness of time, the glory of heaven and the Father’s love. The prayer of the penitent thief was one of his last texts; his very last was: “Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest”. A minister who visited him on his death bed, was expressing his gratitude for benefits received from him in the days of his strength. Many a weary step had the dying man taken to tell him and his people of Christ. “It was well my part to do so,” said the great evangelist, “for I ever found Him a good and kind Master.”

Robert Bruce on the Lord’s Supper¹

3. A High Sacramental Theology

Rev D Campbell

We come now to look more closely at four important aspects of Bruce’s doctrine of the Lord’s Supper. These mark out his contribution as specially Calvinistic and as what we might describe as a high view of the sacrament. We distinguish this high sacramental theology on the one hand from the contradictory ideas of Lutheranism and on the other hand from mere memorialism. These four areas of importance are: (1) the sacramental union, (2) the relation of word and sacrament, (3) faith and assurance, and (4) preparation and the conscience. We will now look at these in order.

(1.) ***The sacramental union.*** Bruce labours to show that the sign and the thing signified are received only as far as their respective natures will allow. He teaches that the sign being earthly, visible and physical can only be offered and received in accordance with its nature. Likewise the thing signified – Christ Himself – being heavenly, invisible and spiritual can only be offered and received spiritually and with the spiritual mouth. Yet there is a relation between the two in the sacrament, so that both are offered together, and received together at the same time and in the same action. While he warns that we need to beware of confounding the sign and the thing signified,

¹The previous article, last month, introduced us to Bruce’s *Sermons on the Lord’s Supper*.

and we need to preserve both in their integrity without confusion, yet they are mutually related.

As we have already stated, Bruce describes the union as a “relative conjunction”, by which he means that “the sign has a continual respect unto the thing signified and the thing signified to the sign”. He illustrates this by explaining that it is like the relation between the word we hear and the thing signified by that word. For example, the king (who was then in Norway) is immediately brought to mind when the word *king* is uttered. The sacrament is a visible word. The sign and the thing signified must have an analogy to one another – that is, a likeness between the bread and Christ, between the eating and faith, and so on – and both are to be acted together. And the benefit is to be had when both are together.

This is explained in a practical way, when he speaks of how the sign and the thing signified are delivered and received. He says, “You may be quite sure that, if you are faithful, Christ is as busy working inwardly in your soul as the minister is working outwardly in regard to your body. See how busy the minister is in breaking the bread, in pouring out the wine, in giving the bread and wine to you. Christ is just as busy, in breaking His own body to you, and in giving you the juice of His own body in a spiritual and invisible way. Preserve this distinction, then, and you may assure yourself that by faith Christ is as fully occupied with your soul in nourishing it, as the minister is outwardly with your body. Keep this and you have the whole sacrament.”² So the sacramental union is such that, in eating and drinking bread and wine, the body and blood of Christ are received into the soul by faith. It is, Bruce says, no new thing that we get from the sacrament, but we get the same thing better.

This description of the sacramental union may at first appear to resemble the Roman Catholic teaching regarding the virtue of the sacrament being *ex opere operato* – in virtue of the act. But Bruce repudiates that teaching, challenging it directly. He is ever careful to assert the necessity of faith. He also emphasises the hidden and secret nature of the union, and the need for the Holy Spirit to enlighten the soul as to its nature. The reception of the thing signified – Christ Himself – is by faith, and He is the life of the soul, which only they who have the Spirit dwelling in them can receive, understand or appreciate. Diligence is needed if we are to obtain light on the sacramental union and thus receive the full benefit of the sacrament.

(2) ***The word and the sacrament.*** The relation between word and sacrament is fundamental to the Reformed doctrine of the Lord's Supper. Bruce brings this out fully. He speaks of the word in two different aspects. Firstly he refers to the words of institution which, he says, consists of two things – a command,

²*The Mystery of the Lord's Supper*, Christian Focus edition, p 62.

“Take, eat,” and a promise, “This is my body”. The one requires obedience and the other faith. This is the word to which the elements are attached and, as Christ’s institution, it is “that which quickens, which serves as its soul, as it were, and gives life to the whole action” and is “the quickening of the whole action”. Calvin says something very similar of the words of institution: “The chief and almost the whole energy of the sacrament consists in these words, It is broken for you; it is shed for you”.³ Bruce comes back to this view of the word in relation to the sacrament in the third sermon, where he explains his objections to Rome’s teaching. By the word in the sacrament he means “the whole institution of Christ Jesus, whatever He said or did or commanded to be done, without addition or subtraction or alteration of sense.”

This is important with respect to the sanctification of the elements. God alone by His will and appointment makes the elements holy and He does so by the will of Christ declared in the words of institution. The only sense in which they are made holy is that by these words they are separated to a holy use. Bruce insists that the preacher must explain the nature of the ordinance in preaching and that the words of institution must be explained. “He ought to inform their faith as to how they are to receive the body and blood of Christ, signified by the bread and the wine.” To omit this is to run the risk of the sacrament being observed superstitiously.

The other view of the relation between word and sacrament is that which embraces the idea of the sacrament being a seal confirming the Word preached. Bruce is especially useful on this subject. The sacrament is a seal as it confirms the evidence of the word of the gospel. Bruce says it is to seal up and confirm the truth that is in the Word. He argues that a seal is worthless and meaningless without the Word, as this is illustrated in legal documents. A seal appended to evidence is not to assure of any new truth, but to persuade the heart to believe what is in the evidence. So the gospel is the evidence, and the sacrament confirms this evidence. It is by the bodily senses being awakened that the inward mind becomes more persuaded. So the sacrament addressing more of the bodily senses is designed to be more confirming of the truth of the Word. Yet Bruce emphatically and continually stresses that the Holy Spirit is essential if this confirmation is to be effectual. “All the seals in the world will not work unless the Spirit of God concurs and seals the same truth in your heart that the sacrament seals outwardly.”

A practical application of this doctrine is found in the first sermon: “Therefore the whole concern of Christians should be, when they see the sacraments and hear the Word, to find and feel in their hearts and minds that which they hear and see. That is what I call finding Christ alive in your own soul; this

³*Institutes* 4.17.3.

cannot happen unless you sanctify His lodging, for if all the recesses of your soul remain a dunghill, Christ cannot dwell there.”⁴

Calvin also stresses the importance of the sacrament being viewed as a seal. He says that it is designed to “seal and confirm the promise”. He states that Christ and all the blessings in Him become ours by application and that this is done “by means of the gospel, and *more clearly* by the sacred supper”. Again Calvin says that “Christ, having given Himself on the cross, gives Himself daily, (1) when in the word of the gospel He offers Himself to be partaken by us, (2) when He seals the offer by the sacred mystery of the supper, and (3) when He accomplishes inwardly what He externally designates.”⁵

Both these doctrines taught by Bruce concerning the sacramental union and concerning the relation of word and sacrament have an important bearing on the subject of faith and assurance. Here we find the distinctly Calvinistic sacramental theology most clearly expressed.

The Moral Law and Believers (1)¹

The doctrine is thus stated in *The Westminster Confession of Faith*: “The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof; and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it; neither doth Christ, in the gospel, any way dissolve, but much strengthen this obligation.

“Although true believers be not under the law, as a covenant of works, to be thereby justified or condemned; yet is it of great use to them, as well as to others; in that, as a rule of life informing them of the will of God, and their duty, it directs, and binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ, and the perfection of His obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin: and the threatenings of it serve to show what even their sins deserve; and what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner, show them God’s approbation of obedience, and what blessings they may expect upon the performance thereof;

⁴P 65.

⁵*Institutes* 4.17.5 (emphasis added).

¹Another series of excerpts compiled by Peter Best from the writings of eminent Christians.

although not as due to them by the law, as a covenant of works. So as, a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law; and not under grace" (19:5,6).

It is also taught in The Larger Catechism:

"Q. What special use is there of the moral law to the regenerate?

"A. Although they that are regenerate, and believe in Christ, be delivered from the moral law as a covenant of works, so as thereby they are neither justified nor condemned; yet, besides the general uses thereof common to them with all men, it is of special use, to show them how much they are bound to Christ for His fulfilling it, and enduring the curse thereof in their stead, and for their good; and thereby to provoke them to more thankfulness, and to express the same in their greater care to conform themselves thereunto as the rule of their obedience."

In his *Exposition of the Westminster Confession of Faith*, Robert Shaw² writes: "The moral law . . . has no relation to times and places or to one nation more than another; but being founded in the relations of men to their Creator and to one another, it retains its authority under all dispensations. In opposition to the Antinomians, who say that believers are released from the obligation of the moral law, our *Confession* teaches that the law is perpetually binding on justified persons as well as others. Believers are indeed delivered from this law in its covenant form; but they are still under it as a rule of life, in the hand of the Mediator, being 'not without law to God, but under the law to Christ' (1 Cor 9:21). Christ declared in the most solemn and explicit manner that He came not to destroy the law but to fulfil it (Matt 5:17).

"He fulfilled it, as a covenant, by His own perfect obedience, and His most grievous sufferings in the room of His people; and its heavenly precepts He has enforced upon their minds, by the most cogent motives, as a perfect rule of duty. The gospel, instead of weakening the obligation of the law, confirms and strengthens its authority, and enforces obedience to its precepts by the strongest motives: 'Do we make void the law through faith? God forbid; nay, we establish the law' (Rom 3:31). Although the moral law is to believers divested of its covenant form, it remains immutably the same, in regard both to its matter and its authority. And as the law was binding on the first man as a rule of life, antecedent to any covenant transaction between God and him, we may easily understand that the law may be entirely divested of its covenant form, while it continues in full force as a rule of moral conduct.

"The moral law is of use to the regenerate in the following respects: (1.) To render Christ more precious to them and excite their gratitude to Him

²Shaw (1795-1863) was a Scottish minister and professor of theology.

who so loved them as to obey its precepts and suffer its penalty, that He might deliver them from it as a covenant (Gal 3:13; 4:4,5). (2.) To show them the will of God and regulate their conduct (Mic 6:8). (3.) To serve as a standard of self-examination, in order to discover the pollutions of their hearts and lives; to keep them self-abased; to lead them to a constant dependence upon Christ; and to excite them to a progressive advancement in holiness (Phil 3:10-14). (4.) To serve as a test of their sincerity, that they may assure their hearts that they are of the truth, and that they may delight in the law of God after the inward man, notwithstanding their manifold defects in duty (1 Jn 3:19; Rom 7:22,25; 2 Cor 1:12).”

David Dickson³ wrote in his *Truth's Victory over Error*:

“Do not the Antinomians err, who maintain that believers under the gospel are not obliged to the obedience of the moral law?”

“Yes.

“By what reasons are they confuted?”

“1. Because Christ says He came not to destroy the law and the prophets; that is, to alter or disannul the doctrine of the law or of the prophets (Matt 5:17).

“2. Because He says in the following verse: ‘I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled’ (v18).

“3. Because whosoever ‘shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven;’ that is, shall not at all be esteemed there, or shall not enter thereunto (v 19).

“4. Because, after the Apostle Paul has concluded that the justification of believers is free grace, he subjoins: ‘Do we then make void the law through faith? God forbid: yea, we establish the law’ (Rom 3:31).

“5. Because all the precepts of the moral law belong to the law of nature, naturally engraven upon the hearts of men, which cannot be abrogated but oblige all men perpetually and necessarily, from natural reason itself (Rom 2:15).

“6. Because all the precepts of the moral law are repeated in the gospel, and enjoined to all believers by Christ (Matt 19 17-20; Rom 2:13).

“7. Because Paul adjoineth and proposeth to believers under the New Testament both a command and a promise of the Ten Commandments, as properly belonging to them (Eph 6:2,3).

“8. Because the Apostle James setteth forth to believers the moral law as the rule of life which they are obliged to observe, and by breaking of which they are convinced of sins (Jas 2:8-11).

“9. Because whosoever committeth any sin against the moral law shall never enter into the kingdom of God (1 Cor 6:9,10; Gal 5:21).

³Dickson (1583-1662) was a Scottish preacher and professor of divinity in the Puritan era.

“10. Because this tenet of the Antinomians turns the grace of God into wantonness, overturneth the end of Christian liberty and of the coming and death of Christ, and paveth a way leading to all impiety and the indulging of the lusts of the flesh and fostering the dominion of sin, contrary to these scriptures (Jude 4; 1 Jn 2:16; 2 Pet 2:18-20; Rom 6:14-16; Luke 1:74,75; Titus 2:11,12; 1 Tim 6:9; Rom 9:21,23,24).

“11. Because believers ought to study good works (Titus 3:8), to which they are created in Christ, that they should walk in them (Eph 2:10).

“12. Because Christ will render to every man at His last coming, both to the good and to the bad, according to their works (Rev 22:12; Matt 25:34,35,41,42).”

God's Care for His People¹

John Flavel

God's care extends itself to the souls of all that fear Him and to all their souls' concerns; it manifestly reveals itself in all the gracious provision it has made for them. More particularly, it is from this tender, fatherly care:

(1.) That a Saviour was provided to redeem them, when they were ruined and lost by sin (John 3:16, Rom 8:32).

(2.) That spiritual cordials are provided to refresh them in all their sinking sorrows and inward distresses (Ps 94:19).

(3.) That a door of deliverance is opened to them when they are sorely pressed upon by temptations and ready to be overwhelmed (1 Cor 10:13).

(4.) That a strength above their own comes seasonably to support them when they are almost overwhelmed with inward troubles; when great weights are upon them, the everlasting arms are underneath them (Ps 138:3, Is 57:16).

(5.) That their ruin is prevented when they are upon the dangerous and slippery brink of temptations and their feet almost gone (Ps 73:2, Hos 2:6, 2 Cor 12:7).

(6.) That they are recovered again after dangerous falls by sin and not left a prey and a trophy to their enemy (Hos 14:4).

(7.) That they are guided and directed in the right way, when they are at a loss and do not know what course to take (Pss 16:11, 73:24).

(8.) They are established and confirmed in Christ, in the most shaking and overturning times of trouble and persecution, so that neither their hearts turn back nor their steps decline from His ways (Jer 32:40, John 4:14).

(9.) That they are upheld under spiritual desertions, and recovered again out

¹An edited extract from Flavel's *The Righteous Man's Refuge*, in vol 3 of his *Works*.

of that dismal darkness into the cheerful light of God's countenance (Is 57:16).

(10.) That they are at last brought safe to heaven, through the innumerable hazards and dangers all along their way thither (Heb 11:19).

In all these things the care of their God for their souls clearly shows itself.

Visit to Zimbabwe – October 2008

Rev D A Ross

The main purpose of my visit to Zimbabwe, as arranged by the Foreign Mission Committee, was to chair a committee of four who were to appoint a new Mission Administrator. The committee also included Rev Z Mazvabo, Mr S B Mpofu and Mr H Mackenzie, and were to interview candidates for this post, to replace Mr E Zikhali, who retired in December. Knowing the varied and onerous duties involved in the post, we had a deep sense of our responsibility in selecting the most suitable person for this key post. However, the choice had been preceded by much prayer for direction and we trust we made an unbiased and honest assessment based upon the applicants' CVs, their responses in the interview, and the results of background enquiries.

Mr S Ncube was our choice and we trust that he will prove helpful to the work of the gospel in Zimbabwe. When Mr Hugh Mackenzie returns, DV, to the Mission in January 2009 he will be able to assist the new Administrator in the various aspects of the work, a task for which he is well qualified as he has contributed much to the smoother running of the Mission.

I was met at Bulawayo Airport by Rev Z Mazvabo, Rev S Khumalo and Mr E Zikhali. That afternoon I conducted the prayer meeting at Lobengula in Bulawayo, where I spent several years of my ministry. I remained in Bulawayo for that first weekend and had the opportunity of preaching in the three places of worship: Lobengula, Nkulumane and Mgusa, which are under Rev S Khumalo's care. Lobengula church was filled to capacity and Nkulumane church was three-quarters full.

Mgusa must be the poorest of our congregations in Zimbabwe. It is made up mainly of migrating people, very few of whom are Zimbabweans, but some have now settled in the village. Sadly, the same poverty I saw in the village in the seventies still continues, this being largely due to drunkenness, gambling and the local witch doctor. It did surprise me after the service to witness a collection being taken and the people putting in their mites. Of a congregation of 10 adults and 40 children, only one had been there when I returned to Scotland 28 years ago – a very old lady who still remembers me. It was sad to see the once very prosperous farm on which the Mgusa church is built,

now barren land and the farmhouse in ruins, robbed of windows, doors and even bricks, as is the case with many other farms.

I preached also to the children and staff in Thembiso Children's Home. I suppose there must have been about 300 present. The children looked well fed, well clothed and happy. Sister Petra Beukers has made an excellent contribution to the running of the home. The alterations to the home to create individual family units have yet to begin, and a large generator is waiting to be installed.

At Ingwenya Mission I took the morning prayer meeting, the church being packed to its limit. John Tallach Secondary School is as busy as ever. Once it is extended, the church building too will have to be extended, as will the school dining room, but the Headmaster, Mr B Ncube, did say that meal times could be staggered as a temporary measure.

I was shown round some of the school buildings by Mr Ncube and Mr P Mzamo, the Transport and Building Manager. Mr Ncube spoke of the constant problem they have in securing food supplies. He showed me a very large cooler, donated to the Mission by parents, and also the new electricity generator which supplies all of Ingwenya Mission and has to be used more and more as the economy of Zimbabwe deteriorates further.

Miss Norma MacLean was due to return soon after my visit. Miss Rhoda Mackay, who kindly took her place, was looking forward to her arrival, as were the Headmaster and others.

Rev A MacLean, the Ingwenya minister, asked me to take the prayer meetings at Matapa and Inyathi, two small stations which, among several others, are under his care. About 15 people were present at each place. Matapa congregation (which is an hour and a half away by car from Ingwenya, over very rough tracks) was formed when some of our people were moved from the Cameron area by the Government after Independence.

I spent a weekend at Mbuma, and at the morning service the church was full to capacity. I also took the Bible Class, which is normally taken by the catechist with assistance from the elders. In the evening I joined a small group of Europeans and Africans singing the Psalms in English. Rev M Mloyi, Zenka, looks after all the stations in the Mbuma area.

At the Mission Hospital there, Dr A Snoek and the nurses are very efficient and industrious. Under their care, the hospital runs smoothly, despite the trying economic circumstances in which they find themselves. In the week following my visit there, a large load of medicines came from a Dutch charity which provides medicines at reduced prices. The powdered milk which was sent from the UK arrived safely but remained at the Zimbabwe Customs Department for six months before it was released. The Doctor intends to use the milk in a planned programme for mothers and babies. She says medical

supplies can be sent from the UK as on a previous occasion. However, she will need to know beforehand what is in the load; in the last load there were several articles they could not use, but which could have been donated to Jairos Jiri or similar organisations. The present cost of sending a 20 foot-long container is £4000, while, if I remember rightly, the cost of sending the previous container was in the region of £2500.

It was more than upsetting for the hospital staff when, prior to my departure, Dr Snoek was refused a work permit and her passport stamped to that effect. However, the Provincial Medical Officer, who is very helpful, believed that this would be a short-lived problem. Dr Snoek is to apply again for a work permit.

Mr Johan Verhaar was busy settling into his work as Information Systems and Resource Manager, and feels that his first priority is maintenance. He will work in conjunction with the Building Manager, Mr P Mzamo.

I also visited Zenka and preached at the prayer meeting there. The church was packed, mostly with school children. It was a pleasure to meet, as in other places, some of the old elders, members and adherents so well known in the past. Mr Mloyi showed me his new manse, which is well situated within a short walking distance from the church.

A revised programme of religious instruction has been prepared by Mr Roderick Campbell and Mr Hugh Mackenzie for primary schools and should result in a significant improvement in the religious education that the children are receiving. The ministers will be able to oversee the quality of religious education in these schools.

My last weekend in Zimbabwe was spent in Zvishavane with Mr Mazvabo, his wife and family. On the Sabbath I preached in three different stations, Chiedza, Ingezi and New Canaan. Each church was full, some of the other congregations having joined with them. At Ingezi, the local chief was present with some of his attendants who belong to another church. During the service, the Zionists nearby were engaged in their noisy worship. Mr Mazvabo told me that on some Sabbaths, it is highly disturbing to hear the noise of yodelling, singing, dancing and playing on musical instruments. They know virtually nothing of the everlasting gospel; they believe that heaven is attained by keeping certain rules laid down by their leaders. As far as I can judge, there is no minister of the gospel in Zimbabwe who by the grace of God has had such success in church planting and increasing church membership as Mr Mazvabo, and certainly no one in our Church either at home or abroad. He continues to maintain a high biblical standard in doctrine, worship and practice.

It was a privilege to attend meetings of the Field Committee and Field Subcommittee. One important decision taken at the Field Committee, because of

the prevailing hunger among our people, was to give all Church families 50 kg of barley each, to be supplied and distributed by Halstead Suppliers at a total cost of £15 000. It was reckoned that this will be sufficient to supply each family for a month. It was a pleasant surprise, while travelling through the bush in the Matapa area on my way to Inyati, to come suddenly to a fenced-off area under guard, with gates which had to be opened for us to pass through, and then to see a vast expanse of golden barley ready for reaping. This farm belongs to Halstead.

I was privileged also to attend the Presbytery meeting, which was held in the Lobengula Church. Rev P Mzamo was present (as he also is at the Sabbath services in the church), and it was good to see that he looks exceptionally well in his old age. Rev S Khumalo was elected to be the next minister from Zimbabwe, along with one of his elders, to visit the Church in Scotland during its meetings of Synod.

It was good to see the new Ndebele translation of the New Testament in the hands of our people in our schools and congregations, and in some cases these are evidently well used. Mr Teus Benschop and Miss KM Macaulay, along with their translation team, certainly did excellent work, as also did the Trinitarian Bible Society in checking and printing the new translation.

As a Church, we are in possession of a substantial Mission. It has a very large staff, many buildings, new ones under construction, old ones to maintain and 24 vehicles to keep in good order. As we know, were it not for the generous input of our Dutch friends, our Mission would be greatly weakened. We are deeply indebted to them for their support over the years. If the precarious political situation were to result in our schools and hospital grinding to a halt, church buildings falling into disrepair and no cars being available for our ministers, the Church would, I believe, continue. There is in Zimbabwe a good number of God-fearing people who would do their utmost under God to see that the Church would continue among them. May the Lord graciously continue the work of the gospel there and provide the needed support for it to continue in its present form!

As there are none so old as that they should despair of mercy, so there are none so young as that they should presume on mercy.

William Secker

Sin's evil is measured by God's hatred of it and God's wrath against it, and where shall we see that hatred and wrath against sin depicted in all its infinite extent but on Mount Calvary? It was there, on Christ's blessed head, that the full and bitter cup of God's fury against it was poured out, even to the dregs. Its evil is seen in its destroying the bodies – yea, and destroying the souls – of men; but how much more in its marring, more than any man's, the face of Christ, in making His soul sorrowful, even unto death, in crucifying the Lord of glory!

Samuel Miller (Glasgow)

Notes and Comments

Anniversaries

This year sees significant anniversaries of the birth of men whose lives and writings have made a substantial impact on Scotland, one for good and two for ill. John Calvin was born in 1509, Robert Burns in 1759 and Charles Darwin in 1809. Robert Burns' caricatures of Calvinism and Calvinists constitute the sum and substance of the knowledge which most people have of these subjects.

Darwin was by no means the first evolutionist but he seems to be the father of those who endeavour to embrace all the information available to science under the hypothesis of evolution. There is no doubt that the evolutionary spirit abroad in the second half of the nineteenth century made its own contribution to the "progressive" mood which found expression in the desire for change in the theology, worship and practice of the Presbyterian Church in Scotland, and particularly in the slackening of attachment to a Bible which is unerring in every subject with which it deals. We can be sure that the Darwin anniversary will be used by evolutionists to present their views as forcefully and with as high a profile as they can, especially at a time when they are in a rage at the renewed prominence given to creation as the explanation of how all things came, in their essential nature, into existence.

While we do not call Calvin our master, we adhere to the biblical doctrines which he was enabled to systematise in such a masterly way and we trust that his anniversary may be an occasion of giving publicity not only to him but, especially, to the doctrines associated with his name. In his article on *The Present Day Attitude Toward Calvinism*, B B Warfield described Calvinism as Theism come to its rights, religion at the height of its conception, and Evangelicalism in its pure and only stable expression – "the casting of the soul wholly on the free grace of God alone, to whom alone belongs salvation". "Calvinism is only another name for consistent supernaturalism in religion. The central fact of Calvinism is the vision of God. Its determining principle is zeal for the Divine honour. What it sets itself to do is to render to God His rights in every sphere of life-activity".

It is quite promising that Harry Reid, a former editor of *The Herald* whose book on Calvin and the European Reformation is to be published in the summer, is of the mind that "there has been far too much sneering and nothing like enough appreciation of his message and his mission. There is much to be put right." He regards Calvin's Geneva "as a noble experiment in godliness on earth, a sustained attempt at better, selfless living" and suggests that much current criticism is misplaced, especially in view of "the alienation,

marginalisation and sheer despair of so much living today” (*Life and Work*, January 2009).

We long for the reviving among us of the old “Calvinistic” truths and practice of the Bible. This would do more than anything else to prove the caricatures of Burns false and deprive the notions of Darwinism of their power to delude. HMC

“What Will Make Us Happy?”

The Moderator of the last Church of Scotland General Assembly asks this question in an article in *The Scotsman*, hoping in this new year for “more discussion of the values that motivate us and shape how we live, and bring happiness”. “Happiness”, he adds, “is usually a by-product of doing something else which gives satisfaction, helps others or gives a sense of achievement and worth”. Mr Lunan gives common-sense warnings against selfishness and recommends regarding money as a means rather than an end. He expresses his views concerning the reform and regulation of the financial industry, climate change, Iraq and Afghanistan. The one professedly Christian point made is that “God does not want us to live out of fear, but with trust, and love”. He concludes that “we are at our happiest when we make others happy. We all want to leave the world a little better place than we found it. It’s the way we’re made. It’s that combination of a holy restlessness for a fairer world, along with a divine contentment in what we have, that will make for us all a happy new year”.

The pursuit of happiness is natural to human beings, and the gospel does appeal to that desire and promises true blessedness and happiness to those who receive “the gift of God”, which “is eternal life, through Jesus Christ our Lord” (Rom 6: 23). But given that we were created by God for God and that our chief end is to glorify God and enjoy Him, and that we have fallen miserably from the state in which we were created by sinning against God, our pursuit of happiness as our chief aim in life is misplaced, misdirected and unproductive. The pursuit of happiness has replaced the glorifying of God as our chief aim in life and, before there can be any real happiness, we must be brought back to God in repentance by the way of the cross and by way of regeneration.

Our *Larger* and *Shorter Catechisms* and the *Heidelberg Catechism* adopt different methods of setting out the doctrines of the Reformed Faith and no doubt each had somewhat differing functions in view. We believe that, for the purpose which it has in view, the method of the *Shorter Catechism* is preferable, beginning as it does with the affirmation that “man’s chief end is to glorify God, and to enjoy Him for ever”.

The two opening questions and answers of the *Heidelberg Catechism* deal with the question which Mr Lunan raises. “*Q 1*. What is thy only comfort in

life and death? *Answer.* That I with body and soul, both in life and death, am not my own, but belong unto my faithful Saviour Jesus Christ, who with His precious blood hath fully satisfied for all my sins, and redeemed me from all the power of the devil; and so preserves me that, without the will of my Father in heaven, not a hair can fall from my head; yea, that all things must work together to my salvation. Wherefore, by His Holy Spirit, He also assures me of eternal life, and makes me heartily willing and ready, henceforth, to live unto Him. *Q 2.* How many things are necessary for thee to know, that thou, enjoying this comfort, mayest live and die happily? *Answer.* Three: the first, how great my sins and miseries are; the second, how I may be redeemed from all my sins and miseries; the third, how I shall express my gratitude to God for such redemption”.

We long for the day when those religious leaders who have access to the media will point our generation to God in Christ as the One for whose glory we exist and as the only source of true happiness, whether in temporal prosperity or adversity, as did Isaiah in chapter 55 of his prophecy. *HMC*

Using the Bible to Promote Sin

The fury of the homosexual community at California’s prohibition of “same-sex marriage” last year was partly directed at the media for not supporting them sufficiently as they fought against the proposed prohibition. *Newsweek*, one of the most influential news magazines in America and beyond, has taken their criticism to heart. Its cover story for December 15 was “The Religious Case for Gay Marriage”, which fully supports same-sex marriage but in a most horrible manner – by arguing from Scripture and theology. It is written by the magazine’s religion editor and displays both hatred and ignorance of the Bible as the inerrant word of God, and a penchant for the aberrant theology of liberals. Her conclusions are simplistic and prejudiced.

We mention one of her arguments just because it is used by others who try to Christianise this abhorrent lifestyle. “The Bible is bent toward inclusiveness,” she argues, and Christ had “all-encompassing love”, as was shown by His compassionate dealing with the outcasts of society, including such people as the woman at Jacob’s well. What she chooses to ignore is that Christ condemned their sin and called them to repentance.

Of course, she dismisses “Bible literalists” – but the Editor of the magazine goes further. Expecting a backlash to the article, he wrote in the same issue: “No matter what one thinks about gay rights – for, against or somewhere in between – this conservative resort to biblical authority is the worst kind of fundamentalism”. His defiance of God is also betrayed by his comment about expected reactions: “Let the letters and e-mails come. History and

demographics are on the side of those who favor inclusion over exclusion.”

The most serious aspect of this atrocious article is that it promotes a most heinous sin by twisting the Word of God, which, as it solemnly warns, “they that are unlearned and unstable wrest . . . unto their own destruction” (2 Pet 3:16). NMR

Atheist Advertising Campaign

The atheist advertisements mentioned in the October *Young People’s Magazine* are now being displayed on buses and trains in London and in numerous other British cities. After a dismal start, a large sum of money was raised to fund the campaign and several atheist celebrities have become involved. The advertisements read: “There’s probably no God. Now stop worrying and enjoy your life”.

The word “probably” strikes one as rather feeble, and it seems that it was included to stay within advertising guidelines. It calls attention, however, to the fact that atheists of necessity “lack assurance”. Their attempted “proofs” of the non-existence of God depend on assumptions about how God would behave in certain circumstances, and they have no means of knowing that these assumptions are correct. What if God has given them sufficient evidence of His existence to convince any honest mind, and is also such a long-suffering God as to allow sinners to blaspheme His Name for years without immediately destroying them? Can they prove that such a God does not exist? Does not the Bible describe exactly such a God?

The campaign is intended as a response to the Scripture posters which are displayed on the London transport system. A London-based contributor to the *English Churchman* draws attention to the complaints of atheists on the internet that these posters are continually warning them about hell. He makes the point that, in reality, explicit warnings about hell are few and far between. The texts displayed are usually gospel invitations such as, “Believe on the Lord Jesus Christ, and thou shalt be saved”. The interesting thing is that atheists and others are correctly picking up the implication of these texts, which is that they need to be saved from hell. The Christian sees a poster speaking about Christ, but the unbeliever sees a poster warning him about hell, and he rebels against it. Clearly these posters are having more of an impact than one might realise.

Confirmation of the effect of these posters comes from the “moral” which the atheists are drawing, namely, “Stop worrying”. The implication is that people who think that God probably exists are worried by the consequences of that, and hindered from enjoying their lives. Here the atheists are showing a better understanding of God than many so-called Christians, who affirm a belief in God and then live in utter disregard of Him. The atheists realise the

danger that the existence of God poses for them. Meanwhile for the true Christian, the existence of God is not a source of anxiety and unhappiness, but the foundation of his hope and joy. If the atheists were right, and “if Christ be not raised . . . we are of all men most miserable,” says Paul. “But now is Christ risen from the dead, and become the firstfruits of them that slept” (1 Cor 15:19-20). “The fool hath said in his heart, There is no God” (Ps 14:1). *DWBS*

Protestant View

The Pope and Global Economics

A recent pronouncement by the Pope, before a gathering of foreign diplomats accredited to the Vatican, is ominous. He claimed that a sound global economy must be founded on a religious basis. The publication of a papal encyclical on the matter is imminent.

It requires little imagination to realise that Ratzinger’s “religious basis” is the religion of Rome. As the last Pope’s right hand man he produced a 1985 paper, “Market Economy and Ethics”, in which he said that “an economic policy that is ordered . . . to the common good of the family of man demands a maximum of ethical discipline and thus a maximum of religious strength”. What people generally do not realise is that Rome’s “ethical discipline” and “religious strength”, whether in the realm of religion, politics or economics, while reaping benefits for the papacy and its partners, spells ruin for those of “the family of man” who come under its power. *NMR*

The Papal Pursuit of European Power

The BBC reports that “the Vatican City State . . . has decided to divorce itself from Italian law”. Vatican legal experts say that Italian civil and criminal codes frequently conflict with Church principles, and that all Italian laws will be examined one by one before they are adopted. *Christian Today* reports that “the decision also applies to international treaties and follows its recent refusal to approve a UN declaration advocating decriminalization of homosexuality”.

Some may view this as Rome retreating into itself, but we suspect it is part of the Pope’s aim to reshape not only Italian law but also legislation throughout Europe so that it accords with Vatican social doctrine. Ratzinger is in fact advancing his avowed design of making Roman Catholic ideology the religious, moral, legal and socio-economic foundation of Europe. He continues, of course, to pursue his objective of bringing a united Europe under the banner of Rome.

Whether the papacy, “the man of sin”, succeeds in its ambition remains to be seen. The Most High God may permit it again to have pan-European power before bringing about its predicted destruction. “And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. . . . He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints” (Rev 13:7,10).

Church Information

Meetings of Presbytery (DV)

Southern: At Glasgow, on Tuesday, February 10, at 2 pm.

Skye: At Portree, on Tuesday, February 17, at 11 am.

Outer Isles: At Stornoway, on Tuesday, February 24, at 11 am.

Northern: At Dingwall, on Tuesday, March 10, at 2 pm.

Western: At Laide, on Tuesday, March 24, at 2 pm.

Bookroom Fund

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

W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

College & Library Fund: Friend, Newcastle, 1 Tim 1:15-17, £80; James 1:1-6, £80.

Eastern Europe Fund: Anon, £343.

Jewish & Foreign Missions Fund: Miss M Scott, Llandudno, for children in Zimbabwe, £100.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Barnoldswick: *Congregational Funds:* Anon, “for Manchester congregation, to buy a building”, £500.

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

Dingwall: *Eastern Europe Fund:* Friend in New Zealand, £3751 per Rev NMR.

Dornoch: *Eastern Europe Fund:* Anon, £100.

Gairloch: *Congregational Funds:* H & M Rösner, £200; Mrs Matthews, £70 per Rev AMD. *TBS:* Friend, £100.

Larne: *Where Most Needed:* Anon, £40.

Lochcarron: *Eastern Europe Fund (Odessa Building):* MG, £20, £20, £40, £40, £20; Anon, £40; Anon, £100, £1000; Anon, £20; Friends, Inverness, £50, £50; Anon, £20.

London: *Congregational Funds:* Friends, Holland, £50. *Where Most Needed:* Anon, £50.

Portree: *College & Library Fund:* Anon, £100. *Home Mission Fund:* Anon, £50. *Jewish & Foreign Missions Fund:* Anon, £50. *Sustentation Fund:* Anon, £100. *TBS:* Anon, for Bibles, £50.

Stornoway: *Communion Expenses:* Anon, £100; Anon, £5. *Congregational Funds:* Relatives of Miss K A Nicolson, £50. *Sustentation Fund:* Relatives of Miss K A Nicolson, £50.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

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

Bracadale: Struan: Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J R Tallach, Raasay; tel: 01478 660216.

Breasclete: Sabbath 12 noon, 6 pm.

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

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

Greenock: 40 East Hamilton Street, Sabbath 11 am.

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

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

Harris (South): Leverburgh: Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh, Northton, Sheilebost, Strond** and **Geocrab** as intimated. Rev KD 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 MacKinnon; tel: 01786 451386.

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

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

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

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

Stornoway: 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. Manse tel: 01851 702755.

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

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

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

England

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

Broadstairs: Sabbath 11 am, 6 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St 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: lylesmith@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. For information contact: Mr Dick Vermeulen, Tel: 075443677.

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

Israel

Jerusalem: Rev J L Goldby, P O Box 68001, Arona, Jerusalem 91680. Tel: 00972 2 6739058. For services please 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.

Ingenya: Church and Secondary School. Rev A B MacLean. Postal Address: Ingenya Mission, Private Bag T5445, Bulawayo. John Tallach School tel: 00263 85343.

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

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

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

Kenya

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

Free Presbyterian Church Bookroom

133 Woodlands Road, Glasgow, G3 6LE Tel: 0141 332 1760
E-mail: sales@fpbookroom.org Website: www.fpbookroom.org

Book Selection

	RRP	Offer
Scottish Puritans (2 vol) edited by W K Tweedie		
Banner of Truth, 2008, hbk, 1062pp	£32.00	£25.60
Select Works of Robert Rollock (2 vols)		
Reformation Heritage Books, 2008, hbk, 1420pp	£69.95	£55.95
God's Light on Dark Clouds by Theodore L Cuyler		
Banner of Truth, 2008, pbk, 133pp	£5.00	£4.50
The Life of Rowland Hill by Tim Shenton		
Evangelical Press, 2008, hbk, 702pp	£19.99	£16.99
Living the Christian Life , by William Grimshaw		
Evangelical Press, 2008, hbk, 96pp	£7.95	£6.50

(Postage is extra)

Subscription rates, including postage:

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

Combined £28.50