

The Free Presbyterian Magazine

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

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

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Communions

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

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

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

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

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

June: First Sabbath: Farr, Perth; **Second:** Nkayi, Shieldaig; **Third:** Lochcarron, Uig; **Fourth:** Bulawayo, Gairloch, 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: Breasclete, Chesley, Larne, Sydney, Ullapool; **Second:** Halkirk, Mnaka, Portree; **Third:** Tarbert; **Fourth:** Barnoldswick, Ingwenya, North Uist.

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

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

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

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The Substitute Keeping the Law

Consider a sinner making his way through this life. Sooner or later, he must die and enter the eternal world. But can he, at that solemn moment, be accepted into heaven? This implies another question: Has his sin been forgiven? It should be obvious that, if the holy God against whom he has sinned is to accept him into heaven, all his iniquities must have been pardoned. But there is a further question: Has this individual kept God's law? And it is on this second question we will concentrate at present.

It is crucial to recognise that the only acceptable standard of law-keeping is absolute perfection. So no mere human being, no matter how conscientious, can make himself fit for heaven by his own efforts; he cannot possibly claim to have kept God's entire law perfectly. After all, "the commandment is exceeding broad" (Ps 119:96) – which implies, in Matthew Henry's words, that "there is a great deal required and forbidden in every commandment", for "the Word of God reaches to all cases, to all times. The divine law lays a restraint upon the whole man." Paul puts fallen man's tragic condition in stark terms: "There is none righteous, *no, not one*" (Rom 3:10). No matter how hard the sinner may try to make up for the past, he is bound to fail, for he continues to come short in the present. So if this individual is not to be turned away from heaven at last, he must find a mediator, someone who will stand between himself and God. And that person must be someone whom *God* will accept as a substitute – someone who can stand in the sinner's place and keep the law perfectly on his behalf.

Clearly no other human being is capable of taking his place; every such person is in the same position – unable to keep God's law perfectly, and needing a mediator for himself. What a mercy then if the sinner has access to the revelation which God has given in Scripture! There he can find out about the Mediator whom *God* has appointed, and therefore the Mediator whom He will accept. "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim 2:5).

The mediator could not be an angel; no creature could undertake that responsibility; besides, the substitute must keep the law in our nature. The

Son of God, while continuing fully divine, became man, so that in our nature He might work out a full salvation – and that full salvation included keeping the law of God perfectly as the sinner’s substitute. This corresponded to the description of the coming Saviour: “that holy thing”, which was given to Mary His mother. Accordingly we find the man Christ Jesus, fully confident of the absolute spotlessness of His life, confronting the Jews with the question: “Which of you convinceth Me of sin?” (John 8:46). And the sentiment of the question harmonises with the confidence placed in Him by His Father when the voice came from heaven on two occasions: “This is My beloved Son, in whom I am well pleased” (Matt 3:17, 17:5).

If a mere human being were to keep God’s law perfectly, he would have to show consistently-sincere love both to God and his neighbour. That, of course, no fallen human being can do – which is why he needs a substitute. And Christ Jesus, the substitute whom God provided, showed that degree of love to God and to His neighbour throughout His time in this world, the period for which He was “made under the law” (Gal 4:4). Though He as God was the lawgiver, and though He could never, in either His divine or His human nature, depart from a perfect standard of holiness, He submitted to the authority of that law; He condescended to have His every thought and word and deed measured against that law.

First, He showed perfect and constant love *to God*; He never came short in the least degree. He could say to His Father, when coming into the world: “I delight to do Thy will, O My God: yea, Thy law is within My heart” (Ps 40:8; see also Heb 10: 5-7), which was the perfect expression of loving obedience. So, however the Father expressed His will, Christ was pleased to obey. The Father sent Him into the world, and He came. It was the will of the Father that He, who was infinitely holy, should suffer in a sinful world, and He did so. We even read that “He stedfastly set His face to go to Jerusalem” (Luke 9:51) – knowing full well the awfulness of the suffering which was before Him. He would not turn back. He persevered, not only out of love to the numberless multitude whom the Father had given to Him in the everlasting covenant, but out of unchanging love to the Father Himself.

Similarly, Christ showed perfect and constant love *to His neighbour*. He went about doing good on a vast scale: He healed all kinds of diseases and disabilities; He proclaimed spiritual truths from one end of Palestine to the other. Even when His neighbour was a Samaritan woman living in breach of the Seventh Commandment, He patiently answered all her questions before He revealed Himself savingly to her. In the end, though the people of Jerusalem had so often rejected Him as “without form or comeliness”, He showed remarkable love to them; He cried: “O Jerusalem, Jerusalem, thou

that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” (Matt 23:37).

Thus Christ not only magnified the law and made it honourable by suffering its penalty, thus making it possible for God to be just when He forgave the transgression of the ungodly. He also magnified the law and made it honourable by yielding it perfect obedience, and so there is a full salvation for all who believe in Him. They are accepted as righteous in the sight of God, not only because their sins are forgiven for Christ’s sake, but also because His law-keeping is put to their account; they are treated as if they personally had kept that law. Accordingly they are justified.

The teaching of Scripture on this subject is summed up in *The Westminster Confession of Faith*: “Those whom God effectually calleth He also freely justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for anything wrought in them, or done by them, but for Christ’s sake alone: nor by imputing faith itself, the act of believing, or any other evangelical obedience, to them as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on Him and His righteousness, by faith: which faith they have not of themselves; it is the gift of God” (11:1).

One thing, at least, should be obvious: we cannot earn our salvation. Nor do we need to. The whole work of redemption has been completed, and God the Father indicated His clear acceptance of Christ’s whole work as Mediator when He raised Him from the dead. All that had to be done for the salvation of sinners was accomplished, perfectly.

Where does this leave sinners, who are unable to save themselves? It leaves them within reach of this perfect Saviour, who is calling them to receive, absolutely freely, a complete salvation – and to receive it without delay. And where does this leave those who are already believers? It leaves them within reach of the Saviour whom they have already looked to; from Him they are to receive still-greater blessings even in this world – for *in Christ* they have a right to all the benefits of the covenant of grace.

The One who was “made under the law” has redeemed them, and one of their many blessings is to receive “the adoption of sons” (Gal 4:5). The standing of believers is therefore sure; God will never put them out of His family. They *will* be brought to heaven, where they will – endlessly – receive blessings in perfection. And there they will eternally praise Him who came under the law for them so that, not only will they be delivered from the wrath to come, but also brought to eternal glory, just as if they had been able to keep the law perfectly themselves.

Now Darkly – Then Face to Face (2)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.*

2. The comparison – the antithesis – is applicable to our knowledge of *ourselves*. Now we see ourselves only, as it were, through a glass, darkly; then shall we be face to face with our own souls. Now we know ourselves only in part; then shall we know even as also we are known.

The very duty of self-examination proceeds on the fact that we do, and in this life can, know ourselves only in part. Not that it is impossible to know ourselves truly, even so as to make our calling and election sure. God forbid. Says the Apostle John: “We know that we are of God, little children”. Says Paul: “I know whom I have believed”. And Job said, long ages before, “I know that my Redeemer liveth”. Blessed be God, we may understand God’s dealings with us in grace far better than His dealings with us in providence. In providence He asks for an implicit faith in Him; in His grace He gives an intelligible and satisfactory explanation. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him”. True. “But God hath revealed them to us by His Spirit . . . that we may know the things that are freely given us of God.” And “the secret of the Lord is with them that fear Him”.

Still, even of the conscious believer, of him who knows that he is in covenant with God, it is true that he knows himself only in part. “The heart is deceitful above all things and desperately wicked; who can know it?” And it is believers, “holy brethren, partakers of the heavenly calling,” who are warned against “the deceitfulness of sin” (Heb 3:1,13). Hence the prayer: “Search me, O Lord, and try me, and see if there be any wicked way in me, and lead me in the way everlasting”. Hence also the command concerning the celebration of the Lord’s Supper: “Let a man examine himself, and so let him eat”. So it is “now”. But “then” the faithful shall sit down to the marriage supper of the Lamb with no note of mournful caution ringing in their ear, with no preparatory self-searching exercises needed, with unbounded brightness of the full assurance of worthiness, for they shall be surely like Jesus, because they shall see Him as He is.

This is not attainable here. Even Paul not only says, “With me it is a very small thing to be judged of man’s judgement”, he adds, “Yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but

¹Taken, with slight editing from *The Family Treasury* for 1866. The first part, last month, dealt with the contrast between the believer’s knowledge of God now and hereafter.

he that judgeth me is the Lord.” What indeed are all upright appeals to the Omniscient Lord Himself – like that of Peter: “Lord, Thou knowest all things; Thou knowest that I love Thee” – but acknowledgments that our own judgement of ourselves may possibly be wrong, even in the very act of reacting mentally against the idea that it is wrong? They are at least acknowledgments that our judgement of ourselves requires to be countersigned by One who cannot err? Thus “now”. But “then”? Will anyone “then” think of saying, “Lord, Thou knowest all things; Thou knowest that I love Thee?” The very grief with which Peter uttered these words was an admission of the somewhat mournful truth – above which the best cannot rise here – that we know even our own selves but in part.

How could it be otherwise in the Christian warfare? It *is* otherwise in the wars of the world. Laying aside the unwonted circumstance of spies in the camp, the enemy are all in front of the united band of patriots. In the Christian warfare, the enemy is always partly within. The Lord spreads a table for His people even in the presence of enemies within, as well as of enemies without. And commanding deliverances for Jacob – as when all Israel convened to Jerusalem’s peaceful feasts, and no foe dared invade a land which a wall of fire unseen defended – the Lord permits the weary, way-worn, war-worn sufferer to rest a while beneath His shadow with great delight. But still he is a soldier who is enjoying this repose. He is forbidden to ask for tabernacles, as on the mount of Transfiguration. He drinks of the brook in the way, but he must rise and fight again and expect yet again to cry out about his wounds: “O wretched man that I am! Who shall deliver me from the body of this death?”

He can believe in the fulness and finality of his justification by faith; and he can enjoy peace with God and access by faith into the grace wherein he stands, crying, “Who shall lay anything to the charge of God’s elect? It is God that justifieth; who is he that condemneth? It is Christ that died; yea, rather, that is risen again; who is even at the right hand of God; who also maketh intercession for us.” He can believe also in the perseverance – the perseverance because of the preservation – of the saints; and he may be able to take up the other triumph: “Who shall separate us from the love of God which is in Christ Jesus our Lord?” He may thus, by spiritual appropriating faith, enter into the eighth chapter of the Romans. But he may also be able with equal sympathy to read on into the ninth: “I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow of heart”.

But “then” – when he has kept the faith and finished his course and received the crown of righteousness – he shall wholly know himself as wholly

free both from sorrow and from sin. And O the abounding joy of seeing himself wholly as he is and of trusting himself wholly; of knowing that, as all around there is nothing that can enter to defile, so all within there is no root of bitterness to spring up and trouble; that in all this manifold heart there is no fold unrevealed, no tangled knot, no plaited wrinkle, nor any such thing!

Here you often feel, O child of God, that you neither know yourself wholly, nor are wholly known by others. Your *worst* certainly is not known, and that makes you sometimes ashamed to accept the esteem and love of those who in holy charity would seem to take you as if always and entirely at your best. Your *best* possibly is not known; and capabilities of intensely-loving, confidential friendship, that slumber within, give a feeling of deepest pain and weariness and longing wistfulness – a mournful echo as from an aching void – for want of being called forth by others, trusted to, drawn upon, exercised, gratified.

Often also it is only through a process of self-examination and prayer – self-examination most humiliating, and prayer perhaps prevailing by a conflict in which the thigh is out of joint, and some halting follows afterwards even to the grave. Only thus can you reach, in some present crisis of affliction, the assurance that the whole river of God's pleasures is yours for consolation. Only thus can you reach, in some impending great responsibility, the assurance that you can trust yourself to meet it through grace. And when it comes, who that has known it does not know the painfulness and difficulty of keeping the undercurrent of your faith in Christ, in whom you must be trusting, if you are in any right sense to trust yourself – of keeping the undercurrent of your faith in harmony with the upper-current and flow of necessary action!

But "then" I shall know even as also I am known; I shall know myself and can absolutely and wholly trust myself, because grace has become glory. Then I need no more say, "I judge not mine own self", or, if I do judge myself, I can say with Christ, "I know that my judgement is true". Then my bright and undimmed intellect takes in the whole meaning of what my Lord appoints; joyful consent in my will leaps up to acquiesce, and more than acquiesce, in the appointment. Moral sense adoringly owns its rectitude; the finest moral sensitivity appreciates the beauty of its holiness; gratitude responds to the perception of its goodness and blissfulness toward me; and trust in my Father's wisdom anticipates the grand result I know must follow. Then no inward foe disputes the ground and no halting thigh has to be dragged on the heavenly mission; no adder haunts the heavenly path. And then I shall do the will of God as the angels do in heaven, hearkening to the voice of His command and excelling in my strength to do His pleasure.

But it is not so yet. “Now” I see myself only as through a glass, darkly; scarcely face to face with my own soul. I have to summon it, as from a distance, before I can get explanations – as when I have to ask, for instance, Why art thou cast down, O my soul?

Still, while this is partial, it should be progressive too. And there are two great means or instruments of progress – faith and works. First, *faith*; a believing contemplation of the character of God. “We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor 3:18). Second, *works*; the dutiful obedience to the word. “For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed” (Jas 1:23-25).

3. This antithesis is verified in our knowledge of the brethren. Now we see *each other* through a glass, darkly; but then face to face: now we know each other in part; but then shall we know even as also we are known.

I do not speak of the misunderstandings that frequently occur through mutual infirmity and which occasionally become inexplicable and therefore inextricable too. But even in kindest brotherhood, what sensitive mind is not painfully aware of manifold inevitable causes ceaselessly in operation to set limits on our knowledge of each other? Even in the brief and blissful love of David and Jonathan, one can see elements that might have painfully embarrassed their communion had it been much prolonged on earth. Perhaps it was well for its blissfulness that it was brief – that the beautiful bud was broken off to bloom where no chill wind can blight its beauty. Would Jonathan always have understood “David and all his afflictions”? Would he have always stood true, both to righteousness and David, in all David’s sins? “Very pleasant hast thou been to me, my brother Jonathan.”

Yes, but far more pleasant *now* is thy friend, O Sweet Psalmist of Israel. You both have higher thrones than Immanuel’s earthly land conferred on either of you. You both have sweeter harps than the earthly Zion hill re-echoed. And you sway your thrones and sweep your harps while face flashes upon face a mutual knowledge all unbounded, each face shining with the fulness of a love that is purer than the snow and brighter than the sun in its strength.

We know each other “now” only “in part”. And little wonder. For if we know *ourselves* only in part, we can hardly think our knowledge of *each other* could be more complete. We are indeed not to judge others with the

severity and jealousy which we are to apply to ourselves; nor are we to demand in a friend's case the same amount of evidence that we need if we are to be satisfied even tremblingly about our own. Our text occurs amidst the matchless praise of that charity which "beareth all things, believeth all things, hopeth all things, endureth all things". And all these special actings of the love which is born of God are impossible save on the ground that our knowledge of each other is in part. We know each other's disposition, experience, trials, fears, hopes – only in part.

Above all, we know each other's Christian conflict only in part. In the great general features, no doubt, marvellously does your own conflict answer to your Christian brother's, even as face answers to face. But in particulars, how very different may your cases be! And how little may you be able to understand each other's! The principalities of darkness against which you wrestle are legion; their wiles are manifold; and their drift may be exactly to engage you on far distant sides of the field and shut you out from each other's sympathy. May you not have experienced this very device of the enemy? Ah, there doubtless came a blessing, and you were shut up more fully to the sympathy of Jesus as alone unlimited and perfect. But you yearned to see more truly eye to eye – to speak more freely and more frequently "face to face" – with your friend. And yet it might not be. "David arose and departed; and Jonathan went into the city."

Yes, the manifold discipline of providence varies wondrously with different souls, and sometimes it removes Christian friends from each other's full intelligent sympathy. The trial may be so unusual as to carry you, or seem to carry you, outside the range of all experience but your own. The effort to profit may but pain your sensitive spirit sorely. The well-meant proffered comfort may but extort the cry, "Miserable comforters are ye all". And you may be doomed to feel that you neither "know" nor "are known" as you would.

But the conflict ends at last with all the faithful. The toil-worn warriors meet, no longer each engrossed greatly with the single portion of the field assigned to him to keep, or with the special onset of his own foe. No unintelligible aspect of anxiety rests now on any brow among them all, as it often was on earth while every man had his sword on his thigh by reason of fear in the night. The righteous all have dominion in the morning. And the unmingled joy with which they clasp hands tells that they are meeting truly "face to face" now – that they "now" know as they are known.

Meantime, however, let us guard against disparaging the value of Christian brotherhood on earth because of its present imperfection. Let Christian brethren whom providence brings into special fellowship cultivate each other's con-

fidence in all honourable and holy affection. Let “the fear of the Lord” be imperatively demanded in all mutual interchange of spiritual experience. “Come, all ye that fear God, and I will tell you what He hath done for my soul.” Be not unhandsomely inquisitive into the experience of your friend. Abhor talking too much about your own. Err, in these weighty things that are divine, rather by defect than by excess. Remember that the Lord is between you, according to your oath implied if not uttered, and think upon His name which is great and dreadful.

But when observing these simple rules, take the comfort from what was spoken by the prophet: “They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name” (Mal 3:16). Great even “now”, for mutual help and blessing, are the resources of the communion of saints; and often very easy is obedience to the command, “Let each esteem other better than themselves” – partial though their knowledge of each other may be here and “now”. “Jewels” are such friends to one another even “now”. And “then” – in the day when the Lord makes up His jewels – how fully shall you be revealed to one another! Then the weak shall be as David, and David as the angel of the Lord; when every David and his Jonathan shall be locked in an embrace of love glorified by light on their faces from the jasper walls. And very pleasant shall you be to one another, your love to one another wonderful!

4. Now we see *the Church* as through a glass, darkly; but then face to face; now we know the Church of God in part, but then shall we know even as also we are known.

How infinitesimally small is our knowledge of God’s glorious universal Church here and now! We pray indeed for Christ’s kingdom – for all that in every place call on the name of their Lord and ours. But how poor is the ideal that stands before the mind’s eye in doing so! When we pray saying, “Thy kingdom come”, how very much do we pray as in the dark! In your closet, praying for the Church, how “darkly” do you see it “as in a glass”!

O how faintly do we visualise even your own branch of Christ’s Church – your own congregation, with her numerous other assemblies worshipping with you in our own land, and her many gatherings in many lands, some of them indeed small, yet dotted here and there throughout the globe, almost from the rising to the setting sun. This one portion of the Church, which is in our hearts so specially to live and die with her, has her Home Mission labours, her large Colonial fields whitening to the harvest, her families of sons and daughters to the Lord rescued from the horns of the idol’s altar and bound a loving sacrifice with cords to the altar of the cross, her sons of

Israel, her daughters of Jerusalem, brought into captivity to Israel's King.

And when we try to take into our embrace of thought and love all faithful brethren in all communions, our minds, alas, faint within us in the weakness of our apprehension of the glorious vision of the kingdom. But if we yet further try to gather into one view – as at last they shall be gathered into one assembly – all pilgrim-patriarchs, psalmists and prophets; all seers, apostles, martyrs and confessors of olden times; all elders who obtained a good report and the countless hidden ones whose report is only in the remembrance-book of God; all Christians also of the new dispensation hitherto; and the millions in the bright millennial days, numerous as the dew drops from the womb of the morning – all as they shall stand around the throne of Shiloh when to Him shall the gathering of the people be. Ah, we are seeing them but through a glass very darkly!

But all the vast assembly will congregate on Zion Mount above; from their numbers without number the praise of heaven ascends: “Worthy is the Lamb that was slain”, for He was slain for us. Then the whole family will find themselves at home – at home with the Father, and with the Elder Brother, and the Spirit of glory glorifying them all, the oil of gladness gladdening them all. Then the table will be spread in the presence of no foe, now that they dwell in the house of the Lord for ever. Then looking round on the wondrous hierarchy of kings and priests, and with vision large and clear enough to see and know them all, will not each be ready to exclaim, How darkly in yonder dark world did we see what we now see face to face! How small the “part” we knew of what we now fully know even as we ourselves are known!

And is it true that this Church of the living God – this Bride of the Lamb that was slain – will suffer me, a sinner, now to cry, “Entreat me not to leave thee, nor to return from following after thee”? Is it true that I hear her answering me with myriad voices crying, “Come thou with us, and we will do thee good”? Is it true that “the Spirit and *this bride* say, Come”?

What an assemblage of motives to holiness does the gospel present! I am a Christian; what then? I am a redeemed sinner, a pardoned rebel – all through grace, and by the most wonderful means which infinite wisdom could devise. I am a Christian; what then? Why, I am a temple of God, and surely I ought to be holy! I am a Christian; what then? Why, I am a child of God, and ought to be filled with filial love and reverence and joy and gratitude. I am a Christian; what then? Why, I am a disciple of Christ and must imitate Him who was meek and lowly of heart and pleased not Himself. I am a Christian; what then? Why, I am an heir of heaven and hastening on to the abodes of the blessed.

I find satisfaction in looking at nothing that I have done. I have not fought, but Christ has fought for me. I have not run, but Christ has carried me. I have not worked, but Christ has wrought in me. Christ has done all.

Edward Payson

Robert Bruce on the Lord's Supper¹

4. A High Sacramental Theology (2)

Rev D Campbell

(3) *Faith and assurance.* In reading Robert Bruce's *Sermons on the Sacrament*, the following question will arise: How is faith exercised in rightly partaking of the sacrament? Both Bruce and Calvin argue that this exercise of faith is something more than under the preaching of the gospel and that it involves a personal appropriating and application of Christ *as ours* personally. Calvin says, "I maintain that the flesh of Christ is eaten by believing because it is made ours by faith, and that that eating is *the effect and fruit* of faith . . . and . . . it seems to me to be the *consequence* of faith".² Bruce devotes a large part of his fourth and most of his fifth sermon to the importance of having true faith when coming to the Lord's Supper.

For Bruce the sacrament is primarily a nourishing ordinance, designed to strengthen faith. The faith that believers are called to exercise in partaking of the sacrament is an applying of Christ *as theirs* and to their own soul. To quote Bruce, it is "believing that He has shed His blood for me and has purchased remission of sins for me". This is what the eating and drinking by faith consists of. It is an "applying of Christ, an applying of His death and passion to my soul. This is done only by faith; therefore he who lacks faith cannot eat Christ."³ Bruce is even more emphatic in the third sermon: "Spiritual eating consists in this: that I and every one of you believe firmly that He died for me in particular, that His blood was shed on the cross for a full remission and redemption of me and my sins".⁴ This view of the faith exercised by the communicant shows the necessity of the preached Word accompanying the sacrament and of the particular promise of Christ in the words of institution being clearly declared. It also explains the nature of Christ's presence in the sacrament by virtue of the sacramental union – He is present to the believer who apprehends Him.

Bruce makes an interesting point when discussing eating and drinking unworthily and being guilty of the body and blood of the Lord. An unbeliever, he says, cannot receive Christ; only a person who has faith can receive Him and He can only be received worthily. The scripture does not say that any eat and drink "the body and blood of the Lord" unworthily but rather the

¹The previous article, last month, dealt with the first two points in this section: (1) the sacramental union and (2) the word and the sacrament.

²John Calvin, *Institutes of the Christian Religion* 4:17:5 (emphasis added).

³*The Mystery of the Lord's Supper*, Christian Focus edition, p 90.

⁴*The Mystery of the Lord's Supper*, p 98.

bread and wine (1 Cor 11:27). Their doing so makes them, in God's eyes, guilty of Christ's body and blood because they refuse Christ Himself and only partake of the elements. It is the refusal of men to partake of Christ's body and blood by faith that renders their eating and drinking of the elements unworthy. The judgement is pronounced upon those who thus show contempt of Christ by "not discerning the Lord's body".⁵

Bruce is perhaps at his most beautiful in applying this doctrine. It can be clearly seen that he knows from experience the blessing of which he speaks. We get the same Christ in the sacrament as in the Word but, he says, we get the same thing better. "We get a better grip of Christ now, for by the sacrament my faith is nourished, the bounds of my soul are enlarged, and so where I had a little grip of Christ before, as it were between my finger and my thumb, now I get Him in my whole hand, and indeed the more my faith grows, the better grip I get of Jesus Christ."⁶ Speaking of the believer, Bruce says, "Although there is as great a distance between my body and the Body of Christ as there is between heaven and earth, Christ's Body is really given to me . . . it is because the right and title to His Body and Blood is given to me that I am made to possess His Body and Blood."

The Reformed doctrine of assurance is worthy of notice at this point. Principal John Macleod in his *Scottish Theology* draws attention to a change in emphasis among reformed theologians when defining the faith that saves. The early Reformers, he says, spoke of faith in terms which could be a stumbling block to weak believers. Speaking of saving faith, Macleod poses the question, Who is warranted to be persuaded that Christ is theirs – the hearer of the gospel or the one who receives the Christ whom the gospel commends?⁷ It seems clear that only such as have embraced Christ are entitled to have this assurance. It is this persuasion that both Calvin and Bruce insist upon as being the spiritual eating and drinking of the body and blood of Christ in the Lord's Supper. In their view, the Lord's Supper is especially designed to nourish assurance of our title to Christ and our interest in Him. Bruce's ministry coincided with the change in emphasis over the definition of faith. Macleod numbers him among a small group – "Men of the Sub-Reformation age". He is a link between the first and second Reformations in Scotland.

In Bruce's sacramental theology, faith is described, as we have tried to show, in terms coming close to assurance or at least to a faith free from fetters. In his discussion of the faith that is saving, he meets the weakest believer and acknowledges faith to consist in the desire for mercy. One very conspicuous

⁵See Bruce's discussion of this on pages 85-88 of *The Mystery of the Lord's Supper*.

⁶*The Mystery of the Lord's Supper*, p 85.

⁷*Scottish Theology*, pp 28,29.

feature of Bruce's sermons is how low he descends for the encouragement of the doubting and trembling believer. This can be found in his other published sermons also. He speaks for the benefit of weak believers when he says that the weakest faith will be afraid to call God Father, but that it cannot admit the contrary. He dwells on the question of how faith is wrought in the soul and how we may know we have it. This balance is, in our view, one of the excellent features of the Calvinism of our *Westminster Confession*, where the subject is dealt with comprehensively in the chapters on Assurance and the Lord's Supper, in both of which the language of sealing is used.

Before we pass from this subject, we must briefly touch on Bruce's discussion of assurance in the fifth sermon. Bringing his hearers to make personal inquiry of whether they have true faith or not, he identifies faith with a thirst of the heart for reconciliation. This thirst, the Lord will always answer with some measure of the possession of that peace desired. The effect is calmness in the soul and a "taste of mercy" with a resulting joy. Principal Macleod says that the first act of believing has "the germ of conviction that I indeed believe".⁸ This taste, or "feeling of mercy", as Bruce calls it, is a pledge of the confirmation to come and keeps the soul from fainting. The feeling of mercy which the Lord gives in answer to the desire makes the soul dare to say what he did not dare to say before, that mercy belongs to me. Assurance of mercy arises therefore from that feeling of mercy in the heart and conscience of one who has fled *to* God rather than *away* from Him. The feeling and the assurance are directly linked, and so, Bruce argues, assurance rises out of faith and grows stronger with faith. In this application of mercy to himself, Bruce teaches, the believer dares to say, "Who shall separate us from the love of Christ?" It is as if no one had an interest in God's mercy but myself. Faith also purifies and consecrates the whole soul to obedience and denial of self. It rests not only on the faithfulness and power of God, but "especially and chiefly upon the promise of grace and mercy in Christ".⁹

(4) ***Preparation and conscience.*** Bruce descends to the place where the weakest believer may be found, in order to comfort and encourage him. Duly-prepared communicants "taste of the sweetness and of the powers of the life to come"¹⁰ and feel that mercy belongs to them personally. Thus his sacramental theology aims to raise believers up, in the proper use of the sacrament, to possess the heavenly life. Yet Bruce does not spare in dealing directly with the conscience on the duty of preparation.

The fourth and fifth sermons are devoted to the doctrine of preparation

⁸*Scottish Theology*, p 29.

⁹*The Mystery of the Lord's Supper*, p 185.

¹⁰*The Mystery of the Lord's Supper*, p 179.

and contain full instruction on that subject and practical application. Conscience, carefully defined, is shown to have five offices – observer, accuser, witness, judge and executioner. Bruce is most solemn in addressing the hardened conscience and labours to bring the Word to bear on all classes among his hearers. He concentrates on the need to obtain a clean conscience by fleeing to the merits of Christ.

Maintaining a healthy conscience is also one of his chief concerns and it is here that he addresses the question of due preparation for the Lord's Supper. Three particular directions are given. Besides keeping a "steadfast persuasion of the mercy of God in Christ", believers must flee from sin, or "bid good-night to your lusts and renounce the affections of your heart". The third means of preserving a healthy conscience is to "study to do well – to do better and better continually; at least in purpose of heart to do better daily". In other words, by the exercise of evangelical repentance, as that would later be defined in the *Shorter Catechism*, the conscience is maintained in a healthy state.

The chief points of examination of our conscience are two – whether we have peace with God and whether we have love towards our neighbour. Concerning the former, Bruce calls believers to look for a harmony between the heart, the mouth and the hand. This is evidence that the Holy Spirit has wrought faith in the soul and so brought the soul into peace with God. Bruce shows that it is by the outward fruit in the life that we can come to be sure of our salvation. No less is this true with respect to love for our neighbour, which Bruce deals with most faithfully. "Peace and amity" are pressed on all as essential. It may be of interest to note that, in the early Reformed Church, the Lord's Supper was sometimes postponed because of quarrels between communicants and that a special day of reconciliation was appointed in some places to reconcile parties before they sat together round the communion table.¹¹

Bruce recommends frequent receiving of the sacrament. He says that every day would not be too often if properly prepared. He places great stress on the centrality of the desire for mercy and the desire after new obedience in approaching the ordinance. He also says that doubting is never entirely extinct here but that God preserves the gracious soul from despair, even in the darkest of times. He gives three proofs that grace is still in the soul even when greatly clouded by corruption: (1) the smallest sparks of grace are never completely idle in you, (2) conscience is never totally silent but speaks "at least once every 24 hours", and (3) grace forces the soul to cry out against

¹¹See Margo Todd, *The Culture of Protestantism in Early Modern Scotland*, chapter 5 – "Keeping the Peace", especially pages 232-235 and 258-261.

the sin it finds within. Where these are absent, Bruce judges that soul to be spiritually dead.

He gives instructive advice to the gracious soul who feels near to despairing of God's mercy because of the sin he finds. First he calls such to recall their past experience: "Rest your assurance on the fact that as He loved you once, He will love you always and will assuredly restore you to that love before you die". Bruce's second point of advice is to look in their hearts for love to their neighbour and particularly to the members of Christ's body. The practical worth of such possibly surprising advice will be known to those who have passed through the doubt of which Bruce speaks.

Let us now attempt to bring together the four threads which we have identified in Bruce's sacramental theology. These are (1) the sacramental union, (2) word and sacrament, (3) faith and assurance and (4) preparation and conscience.

Christ is spiritually present in the sacrament to faith; His body and blood, the substance and the virtue flowing from Him, to which true believers have a title, is offered and promised by Him in the sacrament. The sacramental union takes place when the believer receives in his soul the thing signified as he considers the elements and outward actions. His eating and drinking consists in a firm belief and persuasion of Christ and His benefits as his own personally. Thus the sacrament seals to the believing soul that which the words of institution declare and the gospel proclaims. The child of God, prepared by evangelical repentance and possessing sanctity of heart and life, grows in faith to an assurance that Christ is indeed his and has his soul enlarged in love, as Christ's dwelling place, by the Spirit. In the sacrament he gets a better grip of Christ than he had before.

It is clear that Bruce's aim in all five sermons is to bring believers to that full assurance of which he speaks so much. He views the sacrament as designed specifically for that purpose. While he does speak very briefly of it as a memorial and as a public witness, these are not the primary ends of the Lord's Supper. It is this emphasis on the sacrament as a nourishing ordinance that we believe places Bruce's contribution among those strongly Calvinistic statements of the doctrine which we ought to cherish.

By faith we believe the promises made to us by God; by hope we expect to receive the good things which God has promised. So that faith has properly for its object the promise, and hope has for its object the things promised and the execution of the promise. Faith regards its object as present, but hope regards it as future. Faith precedes hope and is its foundation. We hope for eternal life, because we believe the promises which God has made respecting it; and if we believe these promises, we must expect their effect.

Robert Haldane

FREE PRESBYTERIAN CHURCH OF SCOTLAND - CONGREGATIONAL CONTRIBUTIONS - 2008

CONGREGATION	MINISTER (Interim Moderator)*	SUSTENTATION FUND		HOME MISSION FUND		COLLEGE & LIBRARY FUND		BOOKROOM FUND		GENERAL BUILDING FUND		OUTREACH FUND		JEWISH & FOREIGN MISSION FUND		DOMINIONS & OVERSEAS FUND		TOTAL
		£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	
NORTHERN PRESBYTERY																		
Aberdeen	Rev D W B Somersset	7,238.52	10.00	448.20	10.00	90.00	10.00	602.69	70.00	8,479.41								
Creich, Dornoch, etc	Rev G G Hutton*	6,000.00	269.20	556.62	101.00	91.00	96.00	881.23	234.20	8,229.25								
Daviot, Tomatin & Stratherrick	Rev G G Hutton*	4,536.26	172.04	3,04.20	160.36	148.70	128.92	486.19	162.54	6,099.21								
Dingwall & Beaully	Rev N M Ross	16,098.05	515.93	1,286.35	374.81	410.96	521.60	2,120.25	551.34	21,879.19								
Halkirk, Strathly, Thurso & Wick	Rev N M Ross*	5,088.20	807.92	533.72	386.93	242.95	134.10	896.67	307.31	8,397.70								
Inverness	Rev G G Hutton	22,866.23	1,381.19	2,561.94	694.07	598.05	1,291.21	5,284.27	818.63	35,497.59								
Kinlochbervie & Scourie	Rev N M Ross*	2,132.31	262.56	277.56	132.69	99.87	130.64	954.86	201.28	4,191.77								
		63,961.57	3,418.64	5,968.59	1,859.86	1,681.53	2,312.47	11,226.16	2,345.30	92,774.12								

SOUTHERN PRESBYTERY

Barnoldswick	Rev J MacLeod*	7,087.68	162.00	199.00	261.92	842.94	192.94	1,998.77	342.00	11,087.25
Broadstairs	Rev J MacLeod*	6,637.95	-	84.62	-	-	-	501.54	-	7,224.11
Chesley	Rev R MacLeod*	-	-	-	-	-	-	1,775.75	-	1,775.75
Dundee, Perth & Stirling	Rev H M Cartwright*	3,059.45	251.53	490.89	178.84	159.61	167.43	510.89	187.43	5,006.07
Edinburgh	Rev H M Cartwright	18,800.41	220.26	1,599.74	375.23	299.72	700.33	2,049.49	339.41	24,384.59
Fort William & Oban	Rev R MacLeod	436.20	10.00	20.00	20.00	10.00	20.00	48.20	10.00	576.40
Glasgow	Rev R MacLeod	23,842.88	2,065.40	2,259.62	1,489.47	1,368.08	962.41	6,146.17	1,602.76	39,736.79
Greenock (Preaching Station)	Rev R MacLeod	1,026.38	277.95	1,755.94	262.43	32.82	42.82	689.75	279.74	4,367.83
Larne	Rev H M Cartwright	7,143.00	250.00	220.00	210.00	150.00	200.00	1,820.00	150.00	10,143.00
London	Rev J MacLeod	22,081.38	761.00	1,597.69	700.00	700.00	700.00	934.33	1,250.00	28,724.40
Santa Fe, Texas	Rev L T Smith	-	-	1,556.62	-	-	-	-	-	1,556.62
		90,117.33	3,998.14	9,784.12	3,497.89	3,563.17	2,985.93	16,474.89	4,161.34	134,582.81

OUTER ISLES PRESBYTERY

Achmore	Rev D Campbell*	2,566.24	336.82	119.97	24.23	92.92	86.51	376.51	111.61	3,714.81
Beaconste (Mission Station)	Rev D Campbell*	546.00	50.00	110.00	70.00	30.00	100.00	180.00	100.00	1,186.00
Ness	Rev A W MacColl	8,532.95	58.46	283.00	15.00	25.00	10.00	153.74	18.00	9,096.15
North Harris	Rev J B Jardine	7,305.59	149.33	339.25	144.51	125.51	114.69	344.25	173.92	8,697.05
North Tolsta	Rev D Campbell	12,973.65	768.46	938.65	313.66	414.16	377.94	1,637.54	723.56	18,147.62
North Uist	Rev D Macdonald	7,849.24	373.84	695.76	296.15	293.33	351.02	707.04	353.84	10,920.22
South Harris	Rev K D Macleod	11,121.23	274.46	1,345.64	242.46	247.92	273.46	1,084.64	275.46	14,865.27
Stornoway	Rev D Campbell*	17,691.85	700.00	1,600.00	700.00	900.00	700.00	2,448.59	1,082.05	28,822.49
Uig	Rev D Campbell*	4,489.00	101.00	185.00	106.00	113.00	-	220.00	103.00	5,317.00
		73,075.75	2,812.37	5,617.27	1,912.01	2,241.84	2,013.62	7,152.31	2,941.44	97,766.61

The Moral Law and Believers (2)¹

Samuel Bolton,² in his *The True Bounds of Christian Freedom*, wrote: “We read in Matthew 5:17-18: ‘Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil; for verily 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’ . . . It is to be noted that in this verse Christ gives a stricter exposition of the law and vindicates it from the corrupt glosses of the Pharisees, which surely speaks of the continuance, not the abrogation, of the law. And agreeable to this is the language of the Apostle in Romans 3:31: ‘Do we then make void the law through faith? God forbid: yea, we establish the law.’ How? Not for justification, for in this respect faith makes it void, but as a rule of obedience, and in this respect faith establishes it.

“Further, the Apostle tells us that the law is ‘holy and just and good’, and that he delighted ‘in the law of God after the inward man’ and also that ‘with the mind I myself serve the law of God’ (Rom 7:12,22,25). With this agrees James 2:8: ‘If ye fulfil the royal law according to the scripture . . . ye do well’. What law this was he shows in the eleventh verse to be the moral law. Likewise: ‘He that saith I know Him, and keepeth not His commandments, is a liar’ (1 Jn 2:4); also: ‘Sin is the transgression of the law’ (1 Jn 3:4).

“Therefore since Christ, who is the best expounder of the law, so largely strengthens and confirms the law . . . since faith does not supplant but strengthens the law, since the Apostle so often presses and urges the duties commanded in the law, since he acknowledges that he served the law of God in his mind and that he was under the law to Christ (1 Cor 9:21), I may rightly conclude that the law, or the substance of it, still remains a rule of life to the people of God.

“But I would add further arguments, beginning with this: if ever the law was a rule of walking, then it is still a rule of walking; this is clear. Either it is still such a rule, or we must show the time when, as such, it was abrogated. But no such time can be showed. If it is said that it was abrogated in the time of the gospel by Christ and His apostles, we reply that no such thing can be proved. It was not so abrogated at that time. If Christ and His apostles commanded the same things which the law required, and forbade and condemned the same things which the law forbade and condemned, then they did not abrogate it but strengthened and confirmed it. And this is what they did: see Matthew 5:19: ‘Whosoever therefore shall break one of these least command-

¹The final part of this series of excerpts, from the writings of eminent Christians, compiled by Peter Best.

²Bolton (1606-1654) was a Puritan preacher, Vice-Chancellor of Cambridge University.

ments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called [not legal preachers, but] great in the kingdom of heaven’.”

J C Ryle,³ commented thus on Matthew 5:17-20: “Let us beware of despising the law of the Ten Commandments. Let us not suppose for a moment that it is set aside by the gospel, or that Christians have nothing to do with it. The coming of Christ did not alter the position of the Ten Commandments one hair’s breadth. If anything, it exalted and raised their authority (Rom 3:31). The law of the Ten Commandments is God’s eternal measure of right and wrong. By it is the knowledge of sin; by it the Spirit shows men their need of Christ and drives them to Him: to it Christ refers His people as their rule and guide for holy living. In its place it is just as important as ‘the glorious gospel’. It cannot save us; we cannot be justified by it; but never, never let us despise it. It is a symptom of an ignorant ministry, and an unhealthy state of religion, when the law is lightly esteemed. The true Christian delights ‘in the law of God’.”

Commenting on Romans 3:31, “Do we then make void the law through faith? God forbid: yea, we establish the law”, Matthew Henry⁴ wrote: “Paul obviates an objection, as if this doctrine (that a man is justified by faith without the deeds of the law (v 28) did nullify the law, which they knew came from God: No, says he, though we do say that the law will not justify us, yet we do not therefore say that it was given in vain, or is of no use to us; no, we establish the right use of the law and secure its standing, by fixing it on the right basis. The law is still of use to convince us of what is past and to direct us for the future; though we cannot be saved by it as a covenant, yet we own it and submit to it as a rule in the hand of the Mediator subordinate to the law of grace, and so we are so far from overthrowing that we establish the law. Let those consider this who deny the obligation of the moral law on believers.”

On the same verse, Robert Haldane⁵ wrote: “That the doctrine of justification, by the imputation of Christ’s righteousness, does not release believers from obedience to the law is a most important truth, which Paul fully establishes in the sixth chapter of this Epistle. On the contrary, it lays them under additional obligations to obey it by furnishing additional motives to the love of God. . . . It is evident that this verse is introduced to obviate an objection which might naturally present itself, namely: If man’s obedience, in order to his justification, be set aside, the law, which requires obedience, is made void. But Paul appeals to his doctrine and, according to his usual manner, strongly

³Ryle (1816-1900) was an Evangelical preacher and first Anglican Bishop of Liverpool.

⁴Henry (1642-1716) was a Presbyterian preacher in England and a Bible commentator.

⁵Haldane (1764-1842) was a Scottish theologian and preacher.

rejects such an inference. . . . ‘Think not’, said our blessed Lord, ‘that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil. For verily 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.’”

Thomas Manton⁶ commented on James 2:12, “So speak ye, and so do, as they that shall be judged by the law of liberty”, as follows:

“1. It is a ‘law’: Christians are ‘under the law to Christ’ (1 Cor 9:21). . . . The acceptable will of God is discovered in the law of ten words, and the moral part of Scripture is but a commentary upon it. And it is also imperative. It is not arbitrary to us whether we will obey or no. Laws are obliging.⁷ The will of the Creator being significant to us in the law, we are under the commanding power of it. Things moral and just are perpetually obliging: ‘The law is holy, and the commandment holy, and just, and good’ (Rom 7:12). It is holy; it shows true strictness. It is . . . good – that is, profitable, or useful, for man. All which things infer a perpetual obligation; and if the law were not obliging, there could be no sin; for where there is no obligation there is no transgression: ‘Whosoever committeth sin transgresseth the law, for sin is the transgression of the law’.

“2. It is a ‘law of liberty’. We are freed from the law as a covenant of works. . . . We ought to aim at exactness of obedience, but not to despair if we cannot reach it. We are so far to eye perfect obedience, as if it were still a matter of our justification, as to be humbled for defects. A gracious heart cannot offend a good God without grief. Sin is still damning in its own nature, still a violation of a righteous law, still an affront to God.

“Nay, there are new arguments of humiliation, as sinning against God’s love and kindness, the forfeiting of our actual fruition of the comforts of the covenant, though not our right in it. As we are to be humbled for our defects, so to be as earnest in our endeavours. You have more reason to be strict, because you have more help. We have more advantages, and therefore we should have more care of duty: I press on, that if ‘by any means I might attain unto the resurrection of the dead’ (Phil 3:11) – that is, the holiness of that state. A Christian’s actions are much below his aims. They have no grace who can be content with a little grace. So that you see we ought to look to the law’s utmost [demands] though we be not judged by the law’s rigour. Failings not allowed are pardoned and weaknesses passed by, the obedience required of us being not that of servants but children: ‘I will spare them, as a man spareth his only son’ (Mal 3:17).”

The following excerpt from Samuel Bolton sums up what should be the

⁶Manton (1620-1677) was an English Puritan who was ejected for non-conformity in 1662.

⁷That is, they lay an obligation on us to obey them.

believer's relationship to the moral law: "Maintain your liberty in Christ by refusing to look any more to the law for justification, and by refusing to fear its words of condemnation. You are to live, in respect of your practice and obedience, as men who can neither be condemned by the law nor justified by it. It is a hard lesson to live above the law and yet to walk according to the law. But this is the lesson a Christian has to learn: to walk in the law in respect of duty, but to live above it in respect of comfort, neither expecting favour from the law in respect of his obedience, nor fearing harsh treatment from the law in respect of his failings. Let the law come in to remind you of sin if you fall into sin, but you are not to suffer it to arrest you and drag you into the court to be tried and judged for your sins. This would be to make void Christ and grace.

"Indeed Christians too much live as though they were to expect life by works and not by grace. We are too big in ourselves when we do well, and too little in Christ in our failings. O that we could learn to be nothing in ourselves in our strength, and to be all in Christ in our weakness! In a word, let us learn to walk in the law as a rule of sanctification, and yet to live upon Christ and the promises in respect of justification."

God's Answers to Prayer¹

John Dick

Prayer is offered up in expectation of an answer. And when it is the prayer of faith, it is not presented in vain: "The eyes of the Lord are over the righteous, and His ears are open unto their prayers" (1 Pet 3:12). Let me request you to notice the following observations on this part of the subject:

(1.) God sometimes returns an immediate answer to the prayers of His people. In proof of this, many instances might be collected from the Scriptures. When the Israelites, in their flight from Egypt, were entangled by the Red Sea in front, the mountains on either hand, and the host of Pharaoh behind them, Moses in distress was pouring out his prayer. The Lord said to him: "Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward" (Ex 14:15). Immediately the waters were divided and opened a passage to the opposite shore. When Elijah entreated God to interpose visibly, in order to determine the controversy between Himself and Baal, fire descended from heaven and consumed not only the sacrifice but also the stones of the altar (1 Ki 18:38).

These are the words of God concerning his people: "They shall not labour

¹An extract, slightly edited, from Dick's *Lectures on Theology*, vol 4.

in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear” (Is 65:23,24). The idea suggested is the promptitude of the answer. While the petitions are yet upon their lips and before that they have had time to express all that they had conceived in their hearts, He will send down from heaven the blessing which they desire.

The apostles prayed that the Lord would grant that they might speak His word with all boldness. No sooner had they done so than “the place was shaken where they were assembled together, and they were all filled with the Holy Ghost” (Acts 4:29,31), who inspired them with heavenly eloquence and undaunted courage. God returns a speedy answer to the prayers of His people when the case is urgent and delay would prove injurious. And while He thus honours the duty of prayer and holds out encouragement to persevere in it, He furnishes a proof, by which all should be convinced, that there is profit in serving the Lord. When an audible answer had been returned from heaven to our Lord, He said, “This voice came not because of Me, but for your sakes” (John 12:30).

(2.) Although God has heard the prayers of His people, He sometimes delays to answer them. Whatever conclusion their impatient minds may draw, their petitions are not rejected when the favour asked is not immediately conferred. David was convinced of this truth, as we see from his exercise recorded in Psalm 130: “Lord, hear my voice; let Thine ears be attentive to the voice of my supplications. . . . I wait for the Lord, my soul doth wait, and in His word do I hope, My soul waiteth for the Lord more than they that watch for the morning (vv 2,5,6), This is the language of expectation. He did not receive an immediate answer; but he did not sink into despondency. He looked for the blessing, as the sick man or the benighted traveller waits for the morning light, and he supported himself by the faithful promises of God, which were the foundation of his hope. Though the vision tarry, says the prophet, “wait for it, because it will surely come, it will not tarry” (Hab 2:3).

While God always grants full liberty to His people to address Him, and promises that all their needs shall be supplied, He does not permit them to dictate to Him the times and seasons of His interposition. His own wisdom, and not their anxiety, is the rule of His procedure. They are incompetent judges, as they know little more than their own feelings and are unable to take a comprehensive view of the relations and consequences of God’s dispensations. It is enough to be assured that God never turns away His ear from the prayer of faith and that nothing truly good will be withheld from those who fear Him.

Perhaps they are not yet in a proper state of mind to receive the blessings they ask for, not duly humbled by a sense of their unworthiness, and consequently not prepared to estimate them according to their value and to feel all that warmth of gratitude which would lead to sincere and fervent thanksgiving. The delay may serve the salutary purpose of awakening their dormant piety, or of increasing its vigour and activity. It will teach them to live by faith, to support themselves by dependence on His promises, to serve Him in hope instead of always being impelled by the actual experience of His goodness. It will lead their thoughts more to God and make their supplications more earnest and importunate. And such is the constitution of human nature that mercies which have been long sought and sometimes despaired of, but at last obtained, acquire in our eyes a double value and are enjoyed with a keener relish.

For these and other reasons, there is sometimes a considerable interval between the prayer and the answer, but none of those who wait upon God shall be ashamed. The prayer was heard when it was presented; it was remembered, although the saint might have been tempted to exclaim, "The Lord hath forgotten me". And when the proper season has arrived, a testimony of God's favour is given to convince them that blessed are they who wait upon the Lord.

(3.) The prayer of faith is heard even when the blessing sought is withheld but another, more expedient, is bestowed. When the disciples, at their last meeting with our Saviour, said to Him: "Lord, wilt Thou, at this time, restore the kingdom to Israel?" He did not return an answer, for a reason which is assigned in the following words: "It is not for you to know the times and the seasons, which the Father hath put in His own power" (Acts 1:6,7). But, although He refused to gratify their curiosity on this subject, He promised them what was of far greater value than the information which they were anxious to obtain: "Ye shall receive power after that the Holy Ghost is come upon you". He would give them the Spirit to teach them all mysteries and all necessary knowledge.

When the apostle Paul thrice entreated the Lord that the messenger of Satan, sent to buffet him, might be removed, he obtained only this answer: "My grace is sufficient for thee; for My strength is made perfect in weakness" (2 Cor 12:9). He was not relieved from his present distress, but he was assured of grace to support him. God reserves to Himself the power of judging what answer He will return to the prayers of His people, and it is a power in which they should cheerfully acquiesce, as it will be always exercised for their best interests. From their imperfect knowledge they may be mistaken about the object of their requests, but their petitions are pleasing to Him as

expressions of their faith and hope and humble desires. He therefore bestows in return a blessing more suitable to their circumstances and conducive to their good, and they afterwards perceive that it is preferable to that which they themselves selected.

(4.) God hears the prayers of His people even when He does not return any direct answer to them. A Christian may pray, as is his duty, for the recovery of a friend who is sick, and yet his friend may die; or he may pray for the conversion of particular persons who may never come to the knowledge of the truth. In such cases a distinction should be made, and we must say that, although the prayers are not heard, so far as this implies the obtaining of an answer, yet they are acceptable to God as proceeding from a holy heart and being conformable to the general rule of Scripture. The exercise of grace may be pleasing to God, although the occasion of its exercise be a mistake.

The love which a saint bears to a hypocrite, whom in charity he supposes to be a saint, is the fulfilment of the law, and receives God's approbation as much as any other duty. The unworthiness of the object does not destroy its value, because his real character is unknown and the saint is acting on the basis of a profession of piety. Notwithstanding the error of those members of the church in Rome who, not considering that the ceremonial law was abolished, observed a distinction of days and meats from a principle of conscience, we are assured by Paul that the Lord received them (Rom 14:3). We may therefore conclude that, although the people of God may, in particular circumstances, present their petitions for favours which His wisdom does not judge it proper to bestow, yet He is pleased with their prayers, because they are founded on the general promises of Scripture. Such prayers ought not to be considered as lost. They are among the works of faith and labours of love which God will not forget.

The prayer of faith is always heard. It brings down, sooner or later, the specific blessing or another of equal value; and although no direct answer should be returned, it is still a sacrifice pleasing to God, through Jesus Christ. "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help us in time of need" (Heb 4:16).

What is death, to the assured believer, but a speedy conveyance to the possession of that glory which divine love has entitled him to from everlasting?

How do you treat the blessed Jesus? Where do you lay Him? In the inn, or in the out-house? I mean thus: do you receive Him into your hearts and affections, or do you take Him only into the out-house of an empty profession? Truly a lifeless, graceless profession of Christ is only a laying Him in the out-house; but a hearty embracing of, and a holy affection to, Christ, this is taking Him into the inn.

Matthew Mead

Book Review

Dr John Kennedy of Dingwall – Sermon Notes 1859-1865, published by The James Begg Society, hardback, 418 pages, £18.00, obtainable from the Free Presbyterian Bookroom.

This is a valuable book. It contains the notes for almost 110 sermons, notes which Kennedy prepared solely for his own use. They have been printed without significant editing and so contain some incomplete statements and the preacher's occasional reminders to himself to bring in, for instance, illustrations at particular points. These, however, are not serious blemishes; nor are the few points where mistakes seem to have been made in copying the sermons from Kennedy's notebooks. The notes vary considerably in length, from about a page to occasionally seven or eight pages.

Kennedy's reputation as an outstanding preacher followed him for several generations, though today the sad fact is that very few, even in Dingwall, know anything of the man of God who once fed believers with the bread of heaven and earnestly warned the unconverted against going on in the ways of sin and called them to come to a glorious Saviour. The fine Introduction, by Rev Neil Ross, describes Kennedy at some length, particularly as a preacher (this piece was printed in this Magazine in 2008, as were two of the more complete sermons).

Here is solid doctrine, often most fully developed in sermons to be delivered before the Lord's Supper. The following sentences, referring to the Saviour, come from Kennedy's notes for a Sabbath before a Dingwall communion season: "The most painful of deaths He dies. A death in which was all the pain which the infinite fire of divine wrath could give. O wonder of wonders! The Lord who is blessed with all the gladness which Jehovah can enjoy, pained with all the affliction which all the fire of God's wrath can cause!" On another such occasion, he began, "The greatest commendation of the gospel is that it presents the fullest and the clearest exhibition of the divine glory. The grandeur of the scheme of redemption revealed in the gospel is that it is formed according to the revelation of the Trinity of Persons in the Godhead."

There is also a practical emphasis, particularly a concern to distinguish believers from others. Thus he said, "Evidence of living as new creatures is the good evidence of your being in Christ Jesus". One final quotation: "How blessed are all who have an interest in Christ. They shall all be saved unto the uttermost." This is what Kennedy had in view in his preaching and, with God's blessing, readers may gain fresh views of such vital matters. They will also welcome a further volume of Kennedy's sermon notes, now available.

Notes and Comments

Inerrant and Infallible

A stir has been created in Evangelical circles by *The Divine Spiration of Scripture: Challenging Evangelical Perspectives*, by A T B McGowan, then principal of Highland Theological College, now minister of Inverness East Church (Church of Scotland), and published in 2007 by IVP. This brief article is not a review of the book, which deals with a variety of somewhat related subjects, such as the relation between Scripture and Confessions and creeds and the character of Reformed preaching of Scripture as exemplified by Calvin. One of its main theses is that Confessions and theologies which begin with Scripture rather than God, as the *Westminster Confession* does, “take the primary focus away from God” (p 28). Dr McGowan seems not to recognise that these fully acknowledge the priority of God, the Author of Scripture, and reflect the fact that Scripture is formative of our knowledge of God as He has revealed Himself and is our authority for all we say about Him.

The major contention of this book is that the common terminology and theology of the Evangelical doctrine of Scripture needs review. Dr McGowan discusses various terms which he thinks could be changed or supplemented; the most significant of several controversial propositions is that the application of the word *inerrant* to Scripture, even as originally written (that is, the autographs), is a modern, rationalistic response to liberalism, without biblical foundation, and unhelpful in defending a high doctrine of Scripture.

While he asserts that he is not saying that there are errors in Scripture, he alleges that “discrepancies” between the Gospels are accounted for by God not overruling the humanity of the writers (p 118) and states that “He did not give us an inerrant autographical text, because He did not intend to do so” (p 124).

He claims that concluding that Scripture as it came from God must be without error of any kind is an unwarranted deduction from the doctrine of Inspiration which “underestimates God and undermines the significance of the human authors of Scripture” (p 114). That God did not overrule their humanity “is not a problem because God, by His Holy Spirit, has ensured that the Scriptures in their final canonical form are as He intended them to be and hence is able to use them to achieve His purpose” (p 118). He argues: “If God can effectively communicate and act savingly through the imperfect human beings who are called to preach His gospel, why is it necessary to argue that the authors of Scripture were supernaturally kept from even the slightest discrepancy?” He says of the Scriptures: “It is surely not necessary

to invest them with divine qualities in order that they should fulfil their God-given purposes. Just as God uses preachers, sacraments and other instruments, so He uses Scriptures” (p 121).

For Dr McGowan, Scripture is infallible “not in the sense of inerrant *autographa* but in the sense that God has given us the Scriptures and they will infallibly achieve God’s purpose in giving them” (p 149). We would not wish to impute to Dr McGowan views he may not hold, but this description of infallibility brings to mind the position of James Denney during a debate on Scripture in the Free Church Assembly in 1891: “The infallibility of the Scriptures was not a mere verbal inerrancy, a historical accuracy, but an infallibility of power to save. . . . This was the only kind of infallibility he believed in. For mere verbal inerrancy he cared not one straw”. Dr McGowan would prefer to speak of the authenticity of Scripture rather than either its inerrancy or infallibility. He thinks that authenticity “focuses much more on the work of the Holy Spirit, who authenticates it to our hearts by His internal testimony” (p 164).

The idea that the inerrancy of the autographs, or original writings of Scripture, is a modern reaction to liberalism is to fly in the face of the fact that it was held by Augustine and Calvin, for example. But, more significantly, it is to ignore the testimony of Scripture to itself. One weakness of Dr McGowan’s book is that he does not engage with Scripture and that his argumentation is largely characterised by the rationalistic approach which he attributes to others. On what basis can he assert that God did not intend to give us an inerrant text? He does not reason from the whole range of what “is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture” (*Westminster Confession* 1:6) but concludes from the confessed humanness of the writers that they could possibly have made errors.

That “holy men of God spake as they were moved by the Holy Ghost” (2 Pet 1:21), that “all scripture is given by inspiration of God” (2 Tim 3:16), that “God is true” (2 Cor 1:18) and “cannot lie” (Titus 1:2) – surely prepares us for the facts that He was to guide His appointed representatives into all truth (John 16:13), that His “word is truth” (John 17:17), and that “the words of the Lord are pure words” (Ps 12:6). As God has magnified His word above all His great name (Ps 138:2), His word will surely faithfully reflect His own character.

The Bible was indeed written by men, not by machines. The circumstances, experiences and characteristics of these men come through in many of their writings. But they, their circumstances, characteristics, experiences and faculties were prepared and controlled by God. God made them what they

were and used them to write the Scriptures. God took men whom He had prepared and carried them along supernaturally so that they wrote exactly what He intended them to write. It was their writing, but it was God's Word that was written.

Dr McGowan considers it a waste of energy to contend for the inerrancy of the original documents of Scripture when they are no longer in existence, suggesting that, were an inerrant text so vital to the life of the Church, God would have preserved it for us (pp 109,113). But, given the nature of inspiration, error in a document produced by divine inspiration would reflect upon the omniscience and integrity of God. Through the copied Hebrew and Greek manuscripts and versions, the Word which God inspired was "by His singular care and providence kept pure in all ages", so that the Scriptures we have are "authentic" representations of the original (*Westminster Confession* 1:8). The matter is far from one of ancient irrelevant history.

It is alarming that Dr McGowan should seem in his arguments to reduce the Word of God contained in Scripture to the level of uninspired preaching when he at the same time believes that it is the function of preaching to communicate faithfully the message of Scripture, which is its authority. In a book which manifests wide reading and aims at promoting a debate which will result in a stronger doctrine of Scripture, there is too much woolly and contradictory writing and unsubstantiated affirmation. The terms used to describe Scripture, to which Dr McGowan objects, are clear and well tried and the ongoing reformation which the churches need is not of the nature suggested by this book but is a renewed grasp of the inerrancy, infallibility and authority of the Scriptures. HMC

President Obama's Inauguration

The occupant of the White House must be the subject of interest and prayer to all who have at heart the well-being of the largest and most influential free nation on earth and who recognise the potential for good in international affairs of this greatest of professedly Christian democracies. The euphoria, razzmatazz and messianic expectation and adulation greeting the election and inauguration of President Obama, which may possibly be dismissed as typical of American politics, are far from the sobriety which one would wish to see characterise the assumption of such a responsible office.

Looking through accounts of the inaugural functions for indications of any recognition of responsibility to God or dependence upon God we find that, alongside dances and concerts and such-like celebrations, some place was found for public prayer. The prayers which drew most public attention were those of Rick Warren and Gene Robinson – Warren a Southern Baptist

Evangelical, founder and senior pastor of a mega-church in California, reputedly opposed to abortion and “gay marriage”; Robinson, the openly-homosexual bishop of New Hampshire whose ordination has caused such dissension throughout the Anglican community.

According to the president of Fuller Seminary, Warren’s prayer was “as ecumenical a prayer as an Evangelical could give”. The prayer began with “the most important prayer in Judaism”: “Hear, O Israel, the Lord is our God. The Lord is One.” The next sentence included words which begin most chapters in the Koran: “You are the compassionate and merciful one”. While the sentiments have a place in Christian thinking, in the context in which they were delivered they were in keeping with the attempt at inclusiveness expressed in the petition that God would help those present “to remember that we are Americans, united not by race or religion or blood but by our commitment to freedom and justice for all”. The prayer concluded with the prayer which Jesus taught His disciples and was offered in the name of Jesus.

Gene Robinson’s inclusion was largely a nod towards the vocal homosexual community, although the attempt to be all things to all seems to have backfired in that the Obama team were condemned for a failure in the amplification system during his prayer and because it came just prior to the televising of the proceedings. Addressing “God of our many understandings”, Robinson made no reference to Christ. Among other things he asked that God would “bless this nation with anger – anger at discrimination, at home and abroad, against refugees and immigrants, women, people of colour, gay, lesbian, bisexual and trans-gender people” and that God would bless them “with compassion and generosity – remembering that every religion’s God judges us by the way we care for the most vulnerable”.

Searching Obama’s inaugural address for indications of his outlook we find recognition of the challenges facing him and his nation and a concern that the USA would be an influence for good in the world at large. There is a passing reference to Scripture, an avowal of “the knowledge that God calls on us to shape an uncertain destiny” as the source of confidence, an intention to pursue objectives “with eyes fixed on the horizon and God’s grace upon us”, and the concluding “God bless the United States of America”. There is also the assertion that “our patchwork heritage is a strength, not a weakness. We are a nation of Christians and Muslims, Jews and Hindus – and non-believers”. It is good that God is acknowledged formally, however defectively, but it is in a way that permits all who hear to read their own view of God into what is being said and with the main emphasis on the resources to be found within the people themselves.

James Thornwell, though, like his fellow American divines, he was an

advocate of the separation of Church and state (as opposed to our view of their co-operation as co-ordinate authorities under God), like them also he recognised the concept of a Christian nation as biblical. He wrote: "Our republic will perish like the pagan republics of Greece and Rome unless we baptize it into the name of Christ" (*Collected Writings*, vol 4, p 555). In the same context he affirmed: "It is not enough for a state which enjoys the light of Divine revelation to acknowledge in general terms the supremacy of God; it must also acknowledge the supremacy of His Son, whom He hath appointed heir of all things, by whom also He made the worlds". Let us pray for the President and people of the USA, as for the leaders and people of the UK, that God might grant a practical recognition of the truth that the way even of political wisdom is to follow the principles of the Word of God rather than to seek accommodation with religious and social views which are hostile to these principles. Rulers are responsible for the well-being of all their citizens but that does not mean adopting their principles or approving their practices.

HMC

The Need for Uprightness in Rulers

One of the errors of the present day is the idea that a man's private life has no bearing on his suitability to be in a position of authority. An official inquiry into the private life of Michael Todd, the former Chief Constable of Greater Manchester, who was found dead in Snowdonia last year, has concluded that his extra-marital affairs "damaged the reputation of the Police Service" but had no adverse effect on "the day to day discharge of his duties as Chief Constable". Scripture teaches us the opposite: "He that ruleth over men must be just, ruling in the fear of God" (2 Sam 23:3). "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness . . . to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens" (Ex 18:21).

DWBS

Crisis in the Church of Scotland

The Church of Scotland has sunk to new depths in her departure from Scripture. An openly-homosexual minister has received a call to the Queen's Cross congregation in Aberdeen, and this call has been sustained by the Aberdeen Presbytery by 64 votes to 20. Rev Scott Rennie, currently minister of Brechin Cathedral, is divorced from his wife and has recently started cohabiting with a man in the manse. An appeal has been taken against the decision of Presbytery, and may come to the next General Assembly.

The imperative need, however, is for the Angus Presbytery, within whose bounds his present congregation lies, to depose Mr Rennie from the ministry for his grievous breach of the Seventh Commandment. If he is not dealt with,

then current discrimination laws will probably make it impossible to deal with any future case of non-criminal uncleanness in the Church of Scotland. We do not believe that Church of Scotland Evangelicals are wise or right to be where they are, but we pray that the Lord will strengthen their hands in this matter, for the good of the whole nation. “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us . . . therefore put away from among yourselves that wicked person” (1 Cor 5:6,13). *DWBS*

Protestant View

The Pope Admits His Mistake!

Many Roman Catholics were shocked by the Pope’s decision to lift the excommunication of a Bishop Richard Williamson (a member of the ultra-traditionalist Society of St Pius X), who claims that the number of Jews murdered in Nazi concentration camps was a small fraction of the six million generally believed to have perished, and denies that any were killed in the gas chambers. Following vociferous criticism from inside and outside the Church of Rome, the Vatican has ordered Williamson to recant his denial of the Holocaust. He has now apologised for causing controversy but has not withdrawn his views.

A senior cardinal at the Vatican has publicly admitted that the Vatican mishandled the issue. David Willey of the BBC, an authority on the workings of Rome, says that “it is almost unheard of for a pope to admit publicly that he has made a mistake. But that is, in effect, the significance of the urgent statement put out by the Vatican.”

In the minds of many people, Roman Catholics and others, the whole issue must surely put a question mark over papal authority. The Pope has not only blundered in re-instating Williamson but has subsequently failed to rein him in. Yet, according to the First Vatican Council, the Pope has “the whole fulness of supreme power, ordinary and immediate, over all and each of the parish priests and the faithful”.

The incident also highlights the preposterous and blasphemous nature of the further claim of Rome, articulated in, for example, an official Roman Catholic catechism that the pope “is the infallible ruler, the founder of dogmas, the author of and the judge of councils; the universal ruler of truth, the arbiter of the world, the supreme judge of heaven and earth, the judge of all, being judged by no one, God himself on earth”.

To the godly it is a wonderfully-encouraging truth that, in the face of such

arrogant and oppressive claims, Christ ever continues to be “the head over all things to the Church” (Eph 1:22). It is their expectation that Christ shall yet exercise His royal prerogative and power (see 2 Th 2:3-10) in destroying the papacy, and in freeing multitudes from its bondage. NMR

Church Information

Meetings of Presbytery (DV)

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

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

Southern: At Glasgow, on Tuesday, March 24, at 2 pm.

Australia & New Zealand: At Sydney, on Friday, September 4, at 2.30 pm.

Committee Meetings

Synod committees will meet, DV, in Inverness Free Presbyterian Church on Tuesday, March 17, as follows:

9.30 - 11.00 Training of the Ministry Committee

11.00 - 11.45 Magazines Committee

12.00 - 1.00 Sabbath Observance Committee

2.00 - 3.00 Outreach Committee

2.00 - 5.00 Finance Committee

3.00 - 5.00 Religion and Morals Committee

6.00 - 7.30 Publications and Bookroom Committee

7.30 - 8.30 Welfare of Youth Committee

8.30 - 9.30 Dominions and Overseas Committee

(Rev) John MacLeod, Clerk of Synod

Jewish and Foreign Missions Fund

By appointment of Synod, the first of the year’s two special collections on behalf of the Jewish and Foreign Missions Fund is due to be taken in congregations during March. W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

College & Library Fund: Friend, Newcastle, 2 Sam 1:26, £80.

Jewish & Foreign Missions Fund: Anon, for Zimbabwe Mission, £1110, £400; Estate of late Miss M Dunbar, Tomatin, £1000.

Legacy Reserve Fund: Anon, for Texas Building Fund, £350.

Sustentation Fund: Estate of late Miss M Dunbar, Tomatin, £7732.79.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Assynt: *Congregational Funds:* Anon, £71.50 per WC.

Portree: *Congregational Funds:* Tunbridge Wells Friend, £50 per FM; Anon, £400. *Sustentation Fund:* Anon, £100.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ. Tel: 01224 645250.
- Bracadale: Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J R Tallach, Raasay; tel: 01478 660216.
- Breascele:** Sabbath 12 noon, 6 pm.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, Dingwall, 10 Achany Rd, IV15 9JB. Tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev G G Hutton; tel: 01463 712872.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. Rev Hugh M Cartwright MA, Napier House, 8 Colinton Road, Edinburgh, EH10 5DS. Tel: 0131 447 1920.
- Farr,** by Daviot: Sabbath 12 noon and 6 pm. Prayer meetings: Thursday 7.30 pm in **Farr, Stratherrick** or **Tomatin** as intimated. Contact Rev G G Hutton; tel: 01463 712872.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL. Tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS. Tel: 01445 712247.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD. Tel 0141 954 3759.
- Glendale:** Sabbath 12 noon (fortnightly). **Vatten:** Sabbath 6 pm; Wednesday 7 pm (fortnightly). **Waternish:** As intimated.
- Greenock:** 40 East Hamilton Street, Sabbath 11 am.
- Halkirk:** Sabbath 11.30 am, 5 pm; Thursday 7 pm. Manse tel: 01847 831758. **Wick:** Church; **Thurso:** Church; **Strathly:** Church; no F P Church services.
- Harris (North): Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7.30 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF. Tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South): Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh, Northton, Sheilebost, Strond** and **Geocrab** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA. Tel: 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.
- Lochcaron:** 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 6 pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744207. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev W A Weale, F P Manse, Staffin, IV51 9UX. 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.
- 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: lyletsmith@gmail.com.

Australia

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

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

New Zealand

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

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

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

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

Israel

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

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

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

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

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

Kenya

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

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