

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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The Free Presbyterian Church of Scotland

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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, Kinlochbernie; **Third:** Edinburgh; **Fifth:** Auckland, Chiedza.

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

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

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

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

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

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

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

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Fit for the Father's House

It was the first day of July 1866. As John Kennedy stood ready to preach on that Sabbath, in the pulpit of his Dingwall church, he gave out as his text: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Phil 1:23). In the course of his sermon he explained his choice of text: "It was beside a bed on which a child of God was dying these words were suggested to my mind. It was in the light of them I was looking on Tuesday night on the approaching death of dear Kitty Ross. Those who knew her best were those who were most assured that she was a true disciple and that her death was the fulfilment of Christ's promise in the text. To me her death has caused a blank which scarcely any other death could cause. I shall ever miss her presence while I stand here. I shall miss her sympathy in every future trial through which I may have to pass.

"Often, as in thought I went over the households of this place, my mind rested on her cottage, knowing that there was one who pled for the cause of Christ and the salvation of souls, one who to strict integrity added remarkable prudence and who to her faithfulness in reproving sin gave the weight and influence of an unblemished life. She was poor and she was not obtrusive, and those who prefer the companionship of those whom the world delights to honour may not have known much about her. But for 70 years she knew the grace of God in truth, and during all that time she was kept fervent and watchful. But the Lord came for her, and she is now with Him. Let her Beloved have the joy of her presence and the glory of her praise in the Father's house, and in her behalf let us joy and give thanks that now at last all tears are wiped from her eyes and that in fellowship with the Lord she is at the living fountains of water in the Father's house."¹

It was in the light of the fruits of grace which were so evident in her life that Kennedy was so sure that Kitty Ross was ready to leave this world for the Father's house, to "be with Christ, which is far better". It was possible for her minister to recognise this because, as Jesus Christ taught in the Sermon on the Mount: "By their fruits ye shall know them" (Matt 7:20).

¹As recorded in *Dr Kennedy of Dingwall: Sermon Notes 1866-1874*, James Begg Society, 2008, pp 94-95.

Here was a woman who showed the fruit of “strict integrity”, who had a gracious respect for God’s commandments. In other words, she feared God. In this life she demonstrated that there was a living principle in her heart; she had been born again and she was resting her soul on Christ alone for salvation. But all these were hidden to every eye but God’s; not so her strict integrity – it was one of the visible fruits which indicated that, out of the sight of every human eye, there really was a root which had been planted by the hand of God Himself. And from that root there grew every spiritual grace, though some – perhaps her strict integrity and her faithfulness in reproving sin – may have been more obvious than others.

Another of those fruits which her pastor highlighted was her prayerfulness – not that Kitty took it to the street corner so that everyone might see a display of her devotions. But it left a savour of genuine spirituality on her whole life and, no doubt, came out unselfconsciously in her conversation.

Kennedy particularly refers to her praying “for the cause of Christ and the salvation of souls”. Such prayer was an indication of her love for Christ, for the Church is His body, and His honour in this world is bound up with its welfare. And because Kitty had begun to love her neighbour, she pled for their salvation, and we can readily believe that she had a concept of “neighbour” which led her to pray for sinners throughout the world – that the means would be provided to make their salvation possible, and that the Holy Spirit would be poured out wherever the gospel was being preached. Her concern for the worldwide Church would also have led her to pray that it would be preserved from declension – whether spiritual, doctrinal or practical. And such a concern would have led her to pray that, where declension had taken place, it would be reversed and that the spiritual condition of every part of the cause of Christ would be made more and more healthy till “the whole earth [is] filled with His glory” (Ps 72:19).

Kennedy was especially conscious that he would miss Kitty’s presence in public worship; it must previously have been an encouragement to him as he expounded the Scriptures to his people that here was one who had a spiritual appreciation of these things – one whose heart would go out to worship the great God of eternity and Jesus Christ the Saviour, whom the preacher so much delighted to exalt. But, now that she was gone, he would particularly miss also the petitions that she would have sent up to heaven even as he preached. Doubtless there were many such prayerful Christians in the Dingwall which Kennedy knew and every one of them would have been precious to him. But, as these experienced Christians were removed to glory, he would have felt distinctly weaker. Christ, of course, was still the same, but the Lord uses praying Christians as a means of strengthening His servants

in the ministry. And when experienced, prayerful believers are removed from this world, the Church of God is undoubtedly the poorer.

Death did not find Kitty unprepared. It was not only that she was born again, that she had believed in Christ and was justified. She was, according to her pastor's testimony, "fervent and watchful"; when others may have adopted as worldly a lifestyle as they dared, she did not. Rather she was concerned to be holy, to "to keep herself unspotted from the world". She was obedient to the Saviour's direction: "Take ye heed, watch and pray: for ye know not when the time is" (Mark 13:33). She knew she could be taken away from world at any moment, and she lived accordingly.

This generation desperately needs many Christians of the calibre of Kitty Ross – prayerful and godly, keeping themselves unspotted from the world. Of course we need ministers to go out with the glad tidings of salvation through a crucified Redeemer. But we also need many "fervent and watchful" believers who, however poor, however unobtrusive they may be, will maintain a strict integrity in their lives and plead earnestly and perseveringly for the cause of Christ and the salvation of souls.

The memory of Kitty Ross no doubt faded from Dingwall's collective consciousness long ago; even when she was alive, worldly people "may not have known much about her". Yet, even now, over 140 years since her death, God may still be answering her prayers, for there is still in the town a remnant according to the election of grace, and the gospel is still preached there. She may be forgotten now, but her name was written in the Lamb's book of life in heaven; it will never fade from His heart. And if we are to join her "at the living fountains of water in the Father's house", we need the same grace as she so clearly showed. We may not have it in the same degree, but we must certainly have the root of the matter – we must, like her, be born again; we must fear God; we must trust in Christ and His finished work.

These are not matters we can afford to treat lightly, as if we could safely live for the world and the things of the world until we see death looming over the horizon. We cannot afford to react like Felix, when he told Paul: "Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25). Felix had trembled while he listened to the Apostle reason "of righteousness, temperance, and judgement to come". But Felix loved his sins too much; he did not see a holy, self-restrained life as attractive, for the carnal mind – which is enmity to God – was in control of his thinking. In an attempt to quieten his conscience, he promised to listen again to Paul at some time in the indefinite future. But it is unlikely he ever did so – except to press his prisoner for a bribe. To stifle convictions is dangerous; they should be nurtured; they may prompt the sinner to seek the Lord – and seeking Him,

to find Him. Then that sinner will have a covenant right to a place “at the living fountains of water in the Father’s house”.

It is dangerous for people whose thinking is somewhat influenced by the Word of God – but who continue to reject Christ – to assume that they will be saved shortly before they die. It is sheer presumption. No one can possibly know that they will have time to prepare at the end; death can come very suddenly, and then the presumptuous soul is swept away without warning into the awfulness of a lost eternity. Such people should also realise that they are dishonouring God by hoping to continue in Satan’s kingdom for, say, 99% of their time in this world – despising God, His blessings, and communion with Him – while they expect to enjoy the even more spiritual blessings of heaven when they must give up their hold on this world.

But let us listen to Kennedy as he concluded his sermon: “To all of us death is coming, but not to all of us is Christ coming to receive us to Himself. How is it then with you?

“Remember that a right to heaven can only be found in Christ. Have you a place in the Father’s house? Not unless you are in Christ. Is it to His finished work you are coming? Are you seeking to be more shut up to it? Are you afflicted by your blindness, self righteousness and unbelief? Are you willing to be led to Him? If so, He is yours. Take your stand on His merit.

“Remember that you cannot reach the Father’s house without holiness, for “without [holiness] no man shall see the Lord” (Heb 12:14). Are you seeking this? Are you conscious of you unholiness? Are you seeking a hold of Christ, and of divine security in Him for your sanctification?

“Remember that those who are heirs of heaven seek communion with Christ. They seek this now. This is their foretaste of heaven on earth, and this [they will have] in perfection in heaven at last.”²

Throughout her believing life, Kitty Ross was fundamentally ready to die, yet not absolutely so. She needed, in particular, that final work of the Holy Spirit in her soul which would complete her sanctification and bring all her graces to a state of perfection – to make her absolutely fit to spend eternity by the living fountains of water. This fitness she no doubt received, according to the covenant assurance that “He which hath begun a good work in you will perform it until the day of Jesus Christ” (Phil 1:6). And it was an indication that Bella, an American slave, was very close to that state of final perfection when she told her master: “If the Lord would come for me this night – this *very* night – I would be freely willing to go, for there is nothing to keep me here any longer. I can leave all in His hands.”³

²*Sermon Notes 1866-1874*, p 95.

³Quoted in Iain H Murray, *Heroes*, Banner of Truth Trust, 2009, p 253.

The Actings of Faith (2)¹

A Sermon by *William Trail*

2 Peter 1:5. *And beside this, giving all diligence, add to your faith virtue . . .*

I have already described faith (1) as a looking to Christ and (2) as a coming to Christ. Now I observe:

3. Faith is receiving, or laying hold, of Christ. The soul must not only see Christ but also possess Him before it can have peace either with God or with itself. It cannot be content till it can say, He is mine, my Lord and my God. May Christ then be mine? Am I permitted to take Him as my own? Yes, the Father offers Him to me, and the Spirit offers Him to me, and Christ Himself repeats Their offer of Him to me.

If I have faith, what then will I do but take Him? What but open my arms, my bosom, my very heart, to receive him? Lord, I take Thee as my Saviour. Thou didst tread the winepress of divine wrath as the surety and substitute of sinners; be my surety and my substitute. Thou didst transact with law and justice in the room of transgressors; transact with them now for me. Thou didst die for the guilty; may Thy death be as my death to sin. Thou didst work out a righteousness for Thine own people; make me one of Thine own by being Thyself mine, so that Thy righteousness may be counted as mine. I would receive Thy person, Thy work, Thy law, Thy gospel – in Thy Godhead and in Thy manhood and in all Thine offices, in what Thou hast done and in what Thou art now doing and in what Thou hast yet to do.

In taking Thee as my own, must I take thee as my only Saviour? Then, Lord, I would thus take Thee. In taking Thee for time, do I take Thee for eternity also? Then, Lord, thus I take Thee. Must Thy blood alone atone for me? Must Thy righteousness alone justify me? Must Thine advocacy alone prevail for me? Must Thy sceptre alone rule me? Must Thy service alone engage me? Then, Lord, with these I would take Thee. If Thou Thyself art to be mine, must Thy cross also be mine, and the affliction of Thy people also be mine, and the reproach which attaches to Thy name in the world also be mine? Still, Lord, with these I would take Thee.

Such is the appeal of a believing soul to Christ; and what is His reply to that soul's appeal? Art thou indeed willing to accept Me? Then, O sinner, still more willing am I to give Myself to thee. In My Godhead with all its infinite perfections and all its boundless resources, and in My manhood with all the tears it ever shed, all the toils it ever bore and all the pains it ever

¹This is the second of two sermons on the actings of faith; it is reprinted, with editing, from Trail's book of sermons: *The Christian Graces*. The first sermon was printed last month; the preacher lists its first two heads in the first paragraph of this sermon.

suffered, I give Myself to thee. I give to thee My obedience, My finished work, My righteousness, My death, My resurrection, My ascension, My heavenly advocacy. I make to thee the promises which the Father has made to Me. I bestow on thee the inheritance which the Father has bestowed on Me. I am willing to share with thee the blessedness which the Father has conferred on Me. All I have and all I am I give to thee.

Art thou indeed willing to accept me? Then, O sinner, not less willing am I to accept thee. Dost thou take Me to be thy surety? Then do I take upon Myself all thy liabilities. Dost thou choose Me to be thy propitiation? Then do I take thy sins, however many or great they may be, and undertake to obtain pardon of them all. Dost thou commit thy soul into My hands? Then do I take it, guilty and polluted as it is, and I pledge that it shall be justified and sanctified and provided for. Dost thou now lay hold of Me with the arms of thy faith? Then do I lay hold of thee with these arms of My love and will keep thee so that none shall ever be able to pluck thee out of My hand.

When the sinner and the Saviour mutually accept each other, it is the day of their espousals. They are married in the Lord. Henceforth and for ever they are one. Nothing can ever separate them – not life or death; not time or eternity. All other ties on earth will be sundered; all other unions will be broken; but this tie will not be sundered when the spirit leaves the body, nor this union broken when the body lies in the tomb.

4. Faith is resting on Christ. To lean upon someone else implies either weakness and weariness or a sense of danger or strong affection. Thus the feeble invalid leans on the arm of the healthy; the galley slave, tired with rowing, rests on his oar. By a natural instinct we lean on the arm of those we love. Now faith rests on Christ for these three reasons: weakness or weariness, danger and love.

(1.) A soul feels weak, having no strength of its own to do anything; it also feels weak and heavy-laden; therefore it leans on Christ for support. Indeed, that soul once fancied itself to be strong; it thought it could work out a righteousness for itself and wipe out its sins by its tears – at least some of them. It also thought that by a timely repentance it could appease offended justice and that by its good works it could earn for itself eternal life.

Now it thinks differently. The sinner who thought that nothing was easier than to repent has been brought to see that nothing can be more difficult. He who imagined that he could appease offended justice by an outward reformation or by shedding a few tears, is now ready to fall into the opposite mistake – that it is impossible for justice to be appeased. The man who thought he could do everything now feels that he can do nothing; that even if tears *could* wash out his sins, he cannot shed them; that if prayer *could*

appease divine justice, he cannot pray; that if a cry for mercy *could* arrest the impending stroke, it is stifled on his lips.

What then, in its weakness and weariness, is this soul to do? See how that weak one, when ready to fall, seizes an extended arm and leans upon it to support himself. Now you see at once what a soul, which feels its weakness and its weariness, will do when Christ is nigh. It casts its burden upon Him and, throwing itself into His arms, it leans, rests, reclines upon Him.

But why does this soul lean on Christ? Why not on some of the supports on which it leaned before? It has found every one of them to be broken reeds. Even when the sinner thought his burden was much less than he now feels it, these frail supports gave way, one after another. He will lean on them no more. He will now venture to lay the burden of his weak and weary soul only on a strength which no weight can break – Omnipotence itself. He leans on Christ, who was able to carry the sins, the griefs, the sufferings of all whom the Father gave Him to redeem. Christ was able to endure the wrath and curse due to countless souls; He had strength single-handedly to cope with all the powers of hell; He had power to break the spear of death and rob the grave of its spoil; He is the blessed and only Potentate, the Strength and the Stay of Israel, the mighty God. Resting, on Him, faith cries: Lord, I can do nothing but lean on Thee; be Thou my strength and my support.

(2.) A soul feels it is in danger and therefore leans on Christ for protection. The alarmed sinner knows he is standing on the very brink of destruction, while divine justice, whose warnings he has so often despised, threatens to force him over into the dread abyss. A sense of terror, a feeling of absolute dismay, a panic of alarm seizes on his mind, while his faltering lips utter the piercing cry, “What must I do to be saved?” Does he exaggerate his danger? No, exaggeration is impossible here; to exaggerate is to make something appear greater than it really is. But can eternity be exaggerated? Can you make it seem longer than it is? Or can the wrath of God be exaggerated? Can you make its curse seem more terrible than it is? Or can hell be exaggerated? Can you paint its fires in colours more awful than they are? No, these things cannot be adequately conceived, far less exaggerated.

What is this trembling sinner to do but fling himself on Christ for safety and cling to Him for protection? And such a clinging! It is with every fibre of his soul that this sinner clings to Christ. Fear clings to Him and hope clings to Him and desire clings to Him; the heart, the will, the conscience all cling to Him. The whole soul clings to Christ, as no ivy ever yet twisted itself round its sheltering tree in the wildest storm; in Him alone is there safety for it now.

Once indeed, that sinner thought himself safe without Christ. He flattered himself that God is merciful, that He is pitying, that He is love – I will flee

within the shelter of His mercy and disarm His justice by my tears; I will appease His anger and arrest His uplifted arm by my cries. But now when he sees his undone condition – now when he knows better what sin deserves and how greatly he has sinned – he would no more dream of trusting to the mercy of God out of Christ than he would imagine that it would save a traveller to clutch at the empty air or seize hold of his own garments when the winds of a hurricane were whirling him towards the edge of an abyss.

This resting on Christ for protection implies the rejection of all other refuges. As long as a sinner depends for salvation upon anything, either in himself or outside himself, except Christ alone, this is not faith. If he plants a foot on any other rock than the Rock of Ages, or clings with one hand to any other branch than the Branch from the stem of Jesse, this is not faith. Unless there is an entire renunciation of all trust in his own righteousness, his own good intentions, his own repentance, his being better than others, or his being not worse than others – unless he flings away his trust in these, there is no faith. But let the sinner look on all these as no better to cover him from the wrath of God than a cobweb would screen him from a devouring fire. Let him cry out, Jesus, Thou refuge for the lost, be Thou my only refuge now; on Thee alone let me rest as my sure shelter from divine wrath; to Thee alone let me cling as my sufficient defence from everlasting misery. Then this is faith.

(3.) The soul, in its weakness leaning on Christ for support, in its danger leaning on Christ for protection, and finding both in Him, does so from love. Thus did John, the beloved disciple, when he lay on the bosom of his Master, and thus did the Spouse in the wilderness, when she came up leaning on her Beloved. Thus too did the Spouse in the banqueting-house, when His banner over her was love and His left hand was under her head. Thus also does a loving soul, trustful and confiding, recline on the bosom of Jesus, leaning upon Him with the utmost affection, though perhaps not able as yet to tell Him how much it loves Him. This is faith. What support this soul now finds upon Christ's bosom, who proved the strength and stedfastness of His love by His dying wounds!

Thus faith rests on Christ for support in the hour of weakness, for protection in the time of danger, and from love, because He is now the chiefest among ten thousand and altogether lovely. Do we then know anything of this faith? When weary, faint and falling, have we leaned on Christ for support? When chased by divine justice and ready to sink into destruction, have we clung to Christ for safety? When supported and protected by Him, have we reclined with grateful, confiding love on His bosom, saying, This is my rest for ever, here will I dwell; for I have desired it?

But are you as yet only *seeking* rest? Then remember the dove of Noah, how she flitted on weary wing from wave to wave, in search of some branch on which to set her feet but found none. Would you not rather be at rest? Then remember how, when she saw nothing but water everywhere, not a solitary treetop yet appearing above the ebbing waves, the dove flew towards the window of the ark at which she had been let out and dropped panting into the hand which was stretched forth to take her in. Lo, a hand is extended to pull you into the ark; haste towards it, weary soul, for if you flit much longer to and fro above the billows, your strength may fail and you will sink into the flood to rise no more.

5. Faith is following Christ. Christ Himself says, “My sheep hear My voice, and follow Me”. Again He says, “If any man serve Me, let him follow Me”. Or yet again, “If any man will come after Me, let him deny himself, and take up his cross, and follow Me”. Now, to follow Christ implies to make common cause with Him, to wait upon Him – as a servant on his master or a scholar on his teacher – and to imitate Him by walking in His steps. This is to follow Christ, and it is thus that faith follows Him.

(1.) Faith makes common cause with Christ. It addresses him as Ruth did Naomi: “Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God”. But in order to try faith, Christ replies, If thou wilt come after Me, thou must deny thyself and take up thy cross and leave thy father’s house and cleave unto Me alone. Art thou prepared to do this? The path I trod was thorny; art thou willing to tread it? My life was one of tears and toil; art thou willing to weep and labour for Me? My name is in ill repute with the world; art thou willing to bear the scorn and the shame? Mine was a baptism of blood and Mine a bitter cup; art thou willing to be baptised with that baptism and to drink of that cup?”

To this faith replies, still clinging to Christ: “Yes, Lord, grace helping me, I am willing. Let Thy righteousness, Thy peace, Thy blessedness, Thy glory be mine, and I will willingly take the shame of Thy cross and the thorns of Thy path and the reproach of Thy name.”

Thus faith is enabled to make its choice, and how wisely it chooses! What lot will compare with Christ’s? What home is like His home? What people like His people, or what God like His God? Trials and temptations there are, scorn and shame, weary toils and wasting labours, soul-sorrows and heart-griefs; but these will soon be over, and after them will come the Sabbath which has no night, the rest which knows no weariness, the land where there is no death, the paradise where there is no forbidden tree or serpent lurking to deceive. And the palms of victory will come, and the harps of gold and

the crown of life, when the eyes that wept shall shed no more tears, and the spirits which hungered shall no more feel need, and the hearts which had many fears shall know only hope, and all shall enjoy the blessedness of God and the Lamb for evermore.

(2.) Faith follows Christ as His disciple – that is, it is at once a scholar and a servant. Wherever Christ is as a teacher, there faith sits, like Mary, at His feet, listening to the gracious words which flow from His lips. Wherever Christ is as a master, here faith says, like Paul: “Lord, what wilt Thou have me to do?” And these two characters – a scholar listening to Christ and a servant obeying Christ – are always found together in the believer. Like a well-matched couple, they are helps meet for each other. It is when we learn of Christ that our hearts are most disposed to obedience; and it is when we obey Christ that we make the greatest progress in saving knowledge. Does a believer complain that Christ’s service is at times a weariness to him? The reason is that he is not learning of Christ, for His yoke is easy and His burden is light to those who learn of Him. Or does a believer complain that he is making slow progress in divine knowledge? The reason is that he does not sufficiently serve Christ; for “if any man will do His will, he shall know of the doctrine, whether it be of God”.

In following Christ, faith is both a contemplative and an operative grace. You may see it as a listener with Mary, and as a worker with Dorcas. While its ear is all attention, its fingers are not idle. She who sat and listened at Jesus’ feet was the same Mary who anointed these feet with costly spikenard and wiped them with her hair. And the same Dorcas, who made coats and garments for the poor, is called a “disciple” – one who doubtless had listened to Christ or to His apostles. Pious meditation does not hinder work, nor does pious work hinder meditation; but each helps the other and faith has its full employment when both are combined.

(3.) Faith follows Christ by walking in His steps or conforming to His example. “Let that mind be in you which was also in Christ Jesus.” “Christ also suffered for us, leaving us an example, that ye should follow His steps.” “Be ye followers of me,” says Paul, “even as I am of Christ.” The high and holy ambition of Christian faith is to be Christlike. Was He meek? It strives to show meekness. Was He forgiving? It tries to practise forgiveness. Was He holy? Its aim is after holiness. Was it His meat and drink to do the will of God? It also would delight in doing His will. Did He pity perishing sinners? It also would be pitiful. Not that faith ever hopes to equal her Lord, for the planet does not shine as strong as the sun. Yet it is the light that comes from the sun which every planet reflects; so the believer, moving round the Sun of Righteousness, seeks to shine, not indeed with an equal lustre, yet with

similar rays – or rather, not merely similar, but the same, because borrowed from that Sun.

Such is faith as a following of Christ. Have we this faith? Have we cast in our lot with Christ? Are we sitting at His feet to learn, or moving near Him to serve? Are we walking in His steps with a holy ambition to be like Him so that, when He shall appear, we may see Him as He is?

I have now answered the question, What is faith? I have spoken of its object² and of its actings. I have spoken of faith in its first beginnings rather than in its after progress. Let me now observe, however, that faith *is* a progressive grace: “first, the blade, then the ear, after that the full corn in the ear”. Its growth is not always either rapid or uniform; like plants in nature, this plant of grace is subject to changing skies and chilling winds. It too has its seasonal changes, but its seasons do not follow each other in orderly succession. Today you may see it in its leafy summer; tomorrow its leaves may be withered by the icy breath of winter.

The regularity of nature’s seasons is due to the fixed position of the earth’s axis throughout its annual orbit. Suppose that this orbit is ever shifting, then a day of winter cold might follow a day of summer heat, or a day of early spring succeed a day of autumn. Now faith is as a planet with a shifting axis; hence the sudden transitions in its seasons. Yet it continues to grow; its root can never die; its leaves may fade but they come again; wintry days may come between its blossoms and its fruit, but the ripe clusters will in time appear. Yes, faith increases, but do not think that this will take place apart from us “giving all diligence”. For these beams of the Sun of Righteousness which feed and foster it must be drawn down by much prayer. Very often the forming petition will struggle on silent lips, when you might read in their troubled, voiceless motion a prayer for faith – stronger faith – a gasping for it from a burdened, tried and tempted soul: Lord, I would believe, help thou mine unbelief.

Suppose then that faith is reaching its fuller dimensions – not now the tiny seed it once was but a branching tree – what is its object? What now are its actings? I reply, Its object and its actings are still the same that they were at the beginning.

First, the *object* of faith continues the same to the last. Just as the sun which lights up the grey morning also kindles the blaze of noonday and floods the evening sky with mellowed rays, so is the same Jesus the object of faith from its commencement to its close. He is the first and the last – its Alpha and its Omega. Its lifelong exercise is to study Him; its lifelong effort is to please Him; its lifelong delight is to enjoy Him; and its lifelong hope is

²The sermon on the object of faith appeared in the July issue.

to be with Him in His Father's house above when life is over. Yes, blessed Jesus, as my faith becomes more active it will be for Thee; as it clings more it will be to Thee; as it loves more it will still love Thee.

Forget Thee, O Jesus, my first and truest friend? Grow weary of Thee, my unchanging benefactor? Seek another than Thee, Thou chosen of my heart? Turn away from Thee, who didst not turn from me when I came to Thee as a poor, miserable sinner? Deny Thee, who didst not disown me when I was in misery and wretchedness? Cease to devote my whole life to Thee, who hast given Thy life for me? No, exclaims faith, never can I forget Thee, never grow weary of Thee, never turn from Thee or deny Thee or cease to live for Thee. When storms of affliction come, let me hear Thy voice and know that Thou art near me; when my sky is bright, be Thou its sun; when I enter the sanctuary, do Thou greet me with peace; when I kneel at the footstool, may Thy name be upon my lips; when I break the bread and drink the wine of the sacrament, be present to me in these Thy symbols; while I live, be my life; when I die, be my resurrection; when I enter heaven, be the first to welcome me; and while through endless years I touch the golden harp, be my theme, my first and my last, my only Saviour!

Second, the *actings* of faith continue the same to the last. What a believing soul does at the time of its conversion, it continues to do through the whole progress of its sanctification. Its faith is a continual looking to Christ, a continual coming to Christ, a continual receiving, resting on and following of Christ. Not only when a soul is born again does it look to Christ, but it ever after looks to Him, the object of its first fond gaze, with just as loving an eye. Not only its first quickened desire, but also all its after-longings, go forth to Him. Not only does it follow Him when, for the first time, it takes up its cross, but it does so till death ends its earthly pilgrimage. Not merely does it lean upon Him when it first feels its weakness and perceives its danger; but in every duty, trial and strait.

A neglected heart is so confused and dark that the little grace which is in it is not ordinarily discernable. The most laborious . . . Christians, who take most pains and spend most time about their hearts, do yet find it most difficult to discover the pure and genuine workings of the Spirit there. How then shall the Christian who is (comparatively) negligent and remiss about heart work be ever able to discover it? Sincerity, which is the thing sought for, lies in the heart like a small piece of gold in the bottom of a river; he that will find it must stay till the water is clear and settled, and then he shall see it sparkling at the bottom. And that the heart may be clear and settled, how much pains and watching, care and diligence, will it cost!

Furnish your hearts richly with the Word of God, which is the best preservation against sin.

John Flavel

Calling the Sabbath a Delight¹

1. How We Should View the Sabbath

Rev H M Cartwright

It is good for us constantly to recall the truths with which we are familiar – both to promote self-examination as to how these truths are being implemented in our lives, and to stir us up to seek more grace, to be more conformed to them. Paul himself said: “To write the same things to you, to me indeed is not grievous, but for you it is safe” (Phil 3:1).

The words of our title are taken from Isaiah 58:13 and come in a context in which the Lord is calling His professing people to repentance – and encouraging them to repent with promises of blessing. There was a form of godliness, and the Lord was not calling them to abandon the true form but to seek the reality which should find expression in the form. For example, they had their fast days, but even on these days they were not abstaining from the sin which came between them and God – although abstaining from sin and devoting oneself to God and holiness was the real essence and significance of fasting. Similarly they professed to keep the Sabbath and, like the Pharisees of later days, they were proud of their Sabbath keeping, but they were using the Sabbath for their own purposes and had no pleasure in it as a day devoted to the purposes for which God had set it apart. We certainly bemoan the disregard for the Sabbath which characterises society in general today, but what is particularly grievous is the lack of delight in the Sabbath as God has ordained it which is to be found, as in Isaiah’s day, among those who profess to be the Lord’s people.

Another point to be made with regard to the context in which the words of our title are found is that its promises find their fullest accomplishment in the days of the gospel, the Messianic age. Though the truths are put in the language of Old Testament times, understandable by Jews in the eighth century before Christ, the truths themselves are of universal and permanent relevance. “And He said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath” (Mark 2:27,28) – not Lord of something done away but of something that continues to exist. That principle was established by the Lord when He was defending the truth that the dead live on in another world: “But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living” (Matt 22:31,32).

¹The substance of an address given in Portree in November 2008.

Professor John Murray, in an address given in Golspie in 1953,² said that “what the Lord is affirming” in Mark 2:27,28 “is that the Sabbath has its place within the sphere of His messianic Lordship and that He exercises lordship over the Sabbath because the Sabbath was made for man. Since He is Lord of the Sabbath, it is His to guard it against those distortions and perversions with which pharisaism had surrounded it and by which its truly beneficent purpose had been defeated. But He is also its Lord to guard and vindicate its permanent place within that messianic Lordship which He exercises over all things – He is Lord of the Sabbath too. And He is Lord of it, not for the purpose of depriving men of that inestimable benefit which the Sabbath bestows, but for the purpose of bringing to the fullest realisation on behalf of men that beneficent design for which the Sabbath was instituted.”

Taking “call the Sabbath a delight” as our keynote we shall try to consider: (1.) How we should view the Sabbath; (2.) How we should keep the Sabbath; (3.) What we should expect from Sabbath keeping.

1. How we should view the Sabbath. There were various *sabbaths*, or holy days, under the ceremonial law, and these were certainly done away, with the ceremonial law to which they belonged. This is referred to in Colossians 2: 16,17: “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come: but the body is of Christ”. But *the Sabbath* refers to that one day in every seven which was set apart by God from the creation to remind mankind to take God as their pattern and to help them in their endeavour to do so by giving them time to devote to cultivating fellowship with Him.

It was known by the people of God between Adam and Moses. This is illustrated by the words of Moses in the wilderness when exhorting the people to gather and prepare as much manna and quails on the sixth day as would do them for two days: “This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord” (Ex 16:23).

It was incorporated in that summary of the moral law known as the Ten Commandments: “Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the Sabbath day: wherefore the Lord blessed the Sabbath day, and hallowed it” (Ex 20:9-11).

It was frequently urged upon the people by the most evangelical of the prophets and by other godly leaders such as Nehemiah.

²Published under the title *The Sabbath Institution*.

As we have already noted, it was acknowledged by the Lord Jesus as made for man and as having a place under His Lordship as the Messiah.

It was perpetuated in New Testament times and observed on the first day of the week as the Lord's Day. No doubt the terms "Lord's Day" or "the first day of the week" are commonly used in the New Testament to distinguish it from the seventh-day Sabbath which, in that period of transition, was still being observed by the Jews. The term "Lord's Day" does not distinguish the religious observance of the first day of the week from the Sabbath of Creation and the Moral Law, but identifies it with that Sabbath. The Lord Himself, even in the verse from which our title is taken, claims the Sabbath as "My holy day" (Is 58:13). The Sabbath always was the day which the Lord reserved in a special way for Himself. The other six days are given to us to attend to our earthly concerns, though we are not our own, and on these days, even in the most temporal of activities, we are to do all things for God's glory and with regard to His authority over us. But He has reserved this day to Himself so that in it divine and spiritual things will have the priority and we will devote ourselves as far as possible to seeking to worship Him and have communion with Him. The Sabbath always was the Lord's day, and the Lord's Day is the Christian Sabbath.

The ceremonial law has been done away and with it any particularly-ceremonial aspects of the Sabbath, but the essential, original, spiritual and moral aspects of the day remain. Undoubtedly the change of day is to reflect the fact that, in addition, it now commemorates something more wonderful even than the creation of all things out of nothing by the word of God's power and something more wonderful than the redemption of Israel from Egypt. It commemorates the resurrection of Christ from among the dead, having accomplished His decease, His exodus, His leading of His people out of their state of sin and misery, on Calvary. The Sabbath existed before the Ten Commandments were given to Israel. The Ten Commandments are of perpetual obligation. The principle of the Fourth Commandment finds expression in the observance of the Lord's Day.

It was on this day that the Lord appeared to His disciples after He rose from the dead. It was on this day that the Spirit was poured out on their assemblies. It was on this day they met for worship.

When the Bible speaks of how we should view the Sabbath it is speaking of the Sabbath as God has ordained it and means it to be kept. This means that it is not to be regarded just as a different day or even a special day for reasons of our own but as "the holy of the Lord, honourable". We are to view the Sabbath as holy, set apart by God for Himself, fenced off for Himself and for His worship. "The Lord blessed the Sabbath day, and hallowed it"

(Ex 20:11). Or as we have it in Genesis 1:3: “And God blessed the seventh day, and sanctified it”. To quote again from Professor Murray’s address: “It needs to be underlined that Sabbath observance soon becomes obsolete if it does not spring from the sense of sanctity generated and nourished in us by the recognition that God has *set apart* one day in seven”.

We are to view it as honourable. The word literally means “heavy” and can be used in a bad or a good sense: burdensome, severe or dull; or rich and honourable. Viewed in its spiritual aspect, it is regarded by many as burdensome and dull, but we are to view it as the best day of the week, “the Queen of days”, to be valued and highly esteemed and given priority over all other days. It was honoured to be the day on which the Lord rose from the grave in testimony of the fact that He had finished the work which the Father gave Him to do and had secured eternal redemption for His people. It is honoured with being the day which the Lord has made a special means of bringing us nearer to Himself—giving us opportunity to seek and worship Him. On other days we have to fit in the things that matter most along with our daily responsibilities and routine, but on this day these temporal things have to be fitted in as far as necessary with the things that matter most.

The extent to which we give this day its proper place will largely determine how much place the things of God will have in our lives on the other days. The idea that every day should be the Lord’s day, when used to justify treating the Lord’s Day like any other day, is a delusion and very detrimental to religion and morals. Even in the state of innocence, when Adam and Eve were living as those should who were made in the image and after the likeness of God, the Lord was pleased sovereignly to require and graciously to provide that one day of the seven should be devoted in a unique way to Himself.

Creation¹

4. “God Has Given Me All Things”

We have been considering some of the many passages throughout the Bible where, although the doctrine of creation may not be developed to any great extent, it is clearly assumed to be true and is made the foundation of some further thoughts. It should thus be clear that Scripture as a whole, not merely the opening chapters of Genesis, bears authoritative testimony to God as Creator. However, many feel that they can embrace evolutionary philosophy and yet hang on to belief in the Bible. Accordingly they all too lightly

¹This is the final part of a paper delivered at the Theological Conference in 2008. Last month’s article detailed some of the testimony to Creation to be found throughout Scripture.

assume that they may interpret these opening chapters of Genesis in some non-literal fashion and regard them as consistent with some form of theistic evolution – the idea that God used evolution as His means of creation.

But Edward J Young points out that, for instance, “you cannot hold to the evolution of the body of woman and hold to the Bible at the same time, for the simple reason that the Bible shows us how Eve was created. God caused a deep sleep to fall upon Adam, and he slept, and God took one of his ribs, and from that rib He built the woman. He brought her to the man to see what he would call her, and the man immediately recognised that she stood in a unique relationship to himself, as was not true of any of the animals.”²

In any case, the fact of God creating Adam and Eve directly and separately is clear in several later scriptures, including 1 Corinthians 11:8,9: “The man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man.” Theistic evolution is a serious concession to secular thinking. As we have seen repeatedly in God’s revelation in Scripture, He uses the fact of creation – His direct activity in making all things out of nothing – to demonstrate His power. And, as R L Dabney states, if we “admit in good faith the facts of an actual creation, anywhere in the past . . . it will appear just as reasonable that God should have created the whole finished result as a part” of it.³

Although the Sabbath has been changed in New Testament times to the first day of the week to commemorate Christ’s resurrection from the dead, the pattern of six days of work and one of rest makes every week a perpetual reminder of the creation week. The Fourth Commandment states: “Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work . . . for in six days the Lord *made heaven and earth, the sea, and all that in them is*, and rested the seventh day.” We surely cannot read this without being impressed by the fact that these days of the creation week were ordinary days; they were no different from those of any subsequent week.

Dabney goes to the core of the matter when he writes: “When Moses seems to say that God brought our world out of nothing into an organised state, about 6000 years ago and in the space of six days, are his words to be classed along with those passages which denote physical occurrences according to the popular appearances and which are to be interpreted, as we do the popular language about them, in obedience to the discoveries of natural science?⁴ Or does this class of passages belong to a different category? We

²*In the Beginning*, Banner of Truth, 1976, pp 53,54.

³Robert L Dabney, *Discussions*, vol 3, Banner of Truth reprint, 1982, p 148.

⁴Dabney is no doubt referring to such matters as the sun “rising”.

are compelled to take the latter answer In the first place, the reference to physical facts in the record of creation is not merely subsidiary to the narrative or [the] statement of some theological truth, but it is introduced for its own sake. For creation is not only a visible fact; it is a theological doctrine. The statement of it is fundamental to the unfolding of the whole doctrine of the creature's relation to his Creator."⁵

We have a responsibility to hold fast to every doctrine God has seen fit to reveal to us in Scripture; in particular, we are under obligation to receive *by faith* the doctrine of Creation. And, as we have noticed in considering various Scripture references to the doctrine, we should *apply* this teaching in a number of directions. Indeed Thomas Manton counsels us not to leave off *any* meditation until we are conscious of having obtained some profit.

He made this remark in a sermon on Hebrews 11:3, and the following are some of his points as he encouraged his hearers to meditate on the doctrine of Creation: "(1) There will be a greater disposition and aptness to praise the Lord. If you have meditated aright, the heart will be more affected with the lustre of His glory shining forth in the creature⁶ (2) The soul will be raised into some wonder and admiration of the goodness and wisdom of God (3) If you meditate aright, the heart will be more drawn off the creature to God. . . . We are apt to stay in the creature, and forget the Creator; this is quite contrary to the end of God; they are to show us how good and how sweet the Lord is. This was the reason why God made the world and filled it with inhabitants (4) If you have rightly meditated upon the works of creation . . . more fear . . . of God . . . will arise from the consideration of His majesty and power impressed upon the creature. . . . (5) There will be more love to God for all His kindness and for all those effusions and communications of His goodness to the creature. . . . (6) Another fruit of meditating upon the works of God will be obedience. . . . (7) The chief thing in meditation on the creation is that you should come away with a greater trust"⁷

Martin Luther was totally practical in his approach to the doctrine of Creation: "I believe that God has made me and all creatures. *He* has given me my body and soul."⁸ Manton too was practical; he tells each of us to reason thus: "I have a bounteous Creator; God has given me all things, for my use and comfort, and . . . only that I should serve His glory. O let me not rob Him of that; let me enjoy the creature, but give God the glory; let me

⁵*Discussions*, vol 3, p 133.

⁶That is, any part of the creation.

⁷Thomas Manton, *By Faith*, Banner of Truth, 2000, pp 84-87.

⁸Quoted by Cameron A MacKenzie, "The Evangelical Character of Martin Luther's Faith" in Michael A G Haykin and Kenneth J Stewart, *The Emergence of Evangelicalism*, Apollos, 2008, p 194.

not pervert the end of my creation; all should be to His praise.”⁹ For, as Manton also writes, “the ends of the creation were many, chiefly these three: man’s good, the Creator’s praise, the glory of Jesus Christ”.¹⁰

These men were not only, in a theoretical way, recognising the existence of the Creator; they were identifying the implications of that doctrine for themselves. Admittedly, the idea of a divine Creator was part of the cultures in which Luther and Manton were brought up, but they did not rest in a formal acknowledgement of God as Creator; they became willingly obedient to the demands of His law. Luther, in particular, was made willing to cast away all his attempts at self-righteousness and to become totally dependent on the righteousness of Christ, the Son of God, of whom it is said, “All things were made by Him; and without Him was not any thing made that was made” (John 1:3). Unless we possess true, experimental religion, any outward knowledge of a particular doctrine, however vital it may be, will not avail us when we meet our Creator.

Christ's Temptation¹

3. The Identity of the Victory

Hugh Martin

The victory, with its reward and its refreshings, is the same – its ultimate reward and its immediate refreshings. The identity of the reward is clearly shown: “Ye are they that have continued with Me in my temptations; and I appoint unto you a kingdom as My Father hath appointed unto Me”. And how specific and exact is the reversal of the picture, when you contrast the conflict and the prize! Take the first and the last stages of the battle, and the first and last portions of the conqueror’s reward – as these are ranged, for instance, in the series of promises to “him that overcometh” set forth in the seven epistles to the Churches – and notice the beautiful antithesis between the first of each, and between the last of each.

First you have, not as Adam, a plenteous, peaceful Eden, but the wilderness

⁹*By Faith*, p 83.

¹⁰*By Faith*, p 82.

¹This is a final, slightly-edited extract, in this series aimed specially at believers, from *The Abiding Presence*, continued from the September issue. Crucial to this discussion is Martin’s view of Christ’s baptism as “a sign and seal of His engrafting of the Church unto Himself and communicating to her the benefits of the new covenant and His engagement to be hers”. In previous articles in the series, the author has demonstrated the correspondence (1) between Satan’s assault on Christ’s Sonship and his assault on the believer’s sonship and (2) between Christ’s defence against this assault and the believer’s defence.

and dire necessity there. Such is the opening scene in the temptation. Mark its exact reversal in the beginning of the triumph. “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (Rev 2:7). And as to the closing scene, you have an offer from Satan of royal gifts (kingdoms and glory) to be held in allegiance to him. Such is his final effort to destroy you. Mark the exact adaptation of the closing promise of reward. “To him that overcometh will I grant to sit with Me on My throne, even as I also overcame, and am set down with My Father on His throne” (Rev 3:21).

But who shall speak of the glory to be revealed? Rather let us consider the refreshings that may be obtained in the meantime. These are twofold: an increase of comfort and an increase of usefulness. And they may be seen identically both in Christ and in His people.

Firstly, the successful conflict is followed by an increase of comfort. “The devil leaveth Him, and, behold, angels came and ministered unto Him” (Matt 4:11) – a double consolation.

(1) The devil leaves Him. A breathing time is graciously granted Him. The strain of the hot encounter is relaxed for a time. It is only for a season indeed; the prince of this world will come again. Still, even as an interval – as a respite or reprieve – it is valuable. The weary soldier has time to breathe freely; time to refresh his weary spirit; time to re-arrange his garment and his armour, not being ignorant of the fray. This is the experience of the Captain of salvation and of His soldiers too – especially the more tried and intelligent of their number; I mean, spiritually and experimentally intelligent in the Christian warfare. They know that special times of hot conflict are assigned them, when Satan seems inflated with desire and expectation to destroy them, as if he said, “God hath forsaken him: persecute and take him: for there is none to deliver him” (Ps 71:11) – times when they cannot but exclaim with David, “Lord, how are they increased that trouble me”; the enemy hath “thrust sore at me, that I might fall” (Ps 3:1, 118:13).

But let them retreat into the camp of the King – into the fellowship and company of their Captain – who is their shield and their glory and the lifter up of their head, who also is their strength and their song and their salvation (Ps 3:3, 118:14). Let them, by His Word and Spirit, stand forth in Him, strong in the Lord and in the power of His might. They know that after such fierce trials – identified, by faith, with Christ’s temptations, continued in and faithfully fought in Christ’s fellowship – a time of special, manifest relief is given them. The devil is compelled to leave them for a season. The Lord commands a calm. The Lord gives His beloved sleep.

(2) But it is not merely a negative relief. A positive refreshing is provided.

“Angels came and ministered unto Him.” Such was the privilege of the First-born among many brethren. The brethren are joint-heirs with Christ in all things. And are not all the angels “ministering spirits, sent forth to minister to them who shall be heirs of salvation”? (Heb 1:14).

Ah, who knows how greatly the blessed calm and the sweet refreshings that succeed a time of sore trial – well and bravely met in the Word and Spirit of the Lord – may be due to the ministry of angels? May not they be commissioned of the Father to spread a table for you in the presence of your baffled enemies, to anoint your head with oil – to fill your cup to overflowing – and, indeed, to keep your foot from being dashed against a stone (while you do not for that reason tempt the Lord your God)? You would not think your Father’s hand to be less truly or less sweetly in the consolation, because He wielded in it the instrumentality of angels. Jesus doubtless did not think so when the angels strengthened Him. Nor will you. Neither will you put your trust in angels, but in the Lord alone. “The angel of the Lord encampeth round about them that fear Him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in Him” (Ps 34:7,8).

Such is the increase of comfort. Evil angels retire. And the blessed principalities of light hover round – as if to congratulate and to cheer you. Assuredly they come to strengthen you.

Secondly, there is also an increase of *usefulness*. This is very strikingly illustrated: “And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about. And He taught in their synagogues, being glorified of all” (Luke 4:14,15).

Again it is in the Spirit that Jesus is strong – “in the power of the Spirit”. And clearly the Spirit rests upon Him, not more abundantly (for the Father from the first did not give the Spirit to Him by measure) but as operating, according to His good pleasure, with additional rewarding power and approbation on the Man that had foiled the foe. And so, in the power of the Spirit, it is clearly with the tramp of a conqueror’s footfall that Jesus returns from the wilderness to Galilee. Nor is the tone of His teaching destitute of traces of His victory. He is glorified of all in their synagogues. Nor can the people comprehend what firm voice of power and wisdom is this. And His fame goes forth throughout the land.

What a prospect this holds out to those who have communion with their Lord in the office of instructing others! To such, successfully-endured temptation will prove the occasion of fresh acquisitions of power, imparting a tone of superhuman independence to the ministry which they have received of the Lord to fulfil it (Col 4:17). But whatever your ministry or service or appointed labours may be, you cannot in any conflict abide in your living

Head and come off a conqueror without being warranted most fully to expect, in your experience, even as in His, an increase of strength and usefulness. For your confidence in the Word and Spirit will be increased. You will live by the Word (Matt 4:4) a life of greater energy. You will depend on the Spirit for larger measures of strength. The Word will dwell in you more richly. And the power of the Spirit will rest on you more abundantly.

Therefore, if after a well-fought battle, the devil, for a time, leaves you; and if angels, as it were (or rather, as it really is, for so has the Father said) come and minister to you, if the Lord grants a breathing time and a banquetting time too, do not dwell too long upon it. Do not drain your well-filled cup. Up again, refreshed for duty! Up to your ministry once more, whatever that ministry may be. Come out from your wilderness-temptations, from your secret chamber of grief, from your secret banquet-room of joy – back into Galilee again, back again to the scene of your labours. And come “in the power of the Spirit”.

It will be so. You will thus return – if you have shared the assault, the defence, the victory and the refreshings, of your Lord’s very conflict; if you have experienced His presence in the battle, as here in the Gospel history. For then He returns with you from the field – still as in this Gospel history – just as He returned into Galilee. Yes, He returns with you. For, lo, He is present with you still. Lo, He is with you always. His presence shall go with you, and He will give you rest” (Ex 33:14).

Mbumba Zending Meeting – 2009

Rev Donald A Ross

It is well known to our Church people that each year there is a Mission meeting in Holland for the support of our mission work in Zimbabwe and Kenya. This year the mission meeting was held on 30 April 2009 in Utrecht, where approximately 4500 people gathered to hear addresses from the Word of God. The meeting began at 10.30 am and six men spoke, in the following order: Ds Tj de Jong, Rev D A Ross, Ds A van Voorten, Ds T Klok, Mr A B den Breejen, who addressed the young people, and finally Ds A Rijken. The day’s proceedings came to an end shortly after 4 pm.

An interest in our missions in Africa brought this large gathering of people from different parts of Holland, which included many young people and children. The number attending was not as large as it used to be; however this did not bring about a decrease in financial contributions – which at this meeting amounted to approximately £40 000.

The usual large truck was parked near the entrance of the meeting place; it was being filled with good quality clothing for the needy in Africa. The work of sorting and transporting the clothing to Africa is undertaken mainly by Mr Willem Barth along with a number of industrious helpers. Mr Barth is continuing the work which his late father and mother did for many years. Some of the active supporters of Mbuma Zending whom we once knew so well have now gone to the great eternity; others are no longer able to be active in the work but continue to pray earnestly for the work. One such is Ds Mallan, and it was a pleasure to meet him again. For many years he was Chairman of the Mbuma Zending Committee but has now retired. When we lived in Bulawayo, Ds Mallan visited us and was a great encouragement to us in the work of the gospel there. After so many years it is a great wonder that friends in Holland are as enthusiastic as ever to support the Free Presbyterian Mission in Africa; it is the Lord who opens the heart.

A shadow was cast over the Mission Meeting as a result of an attempt made in the city of Apeldoorn, not far from Utrecht, by an unemployed recluse, to harm Queen Beatrice while she was there. This tragically resulted in the death of seven people and many others were seriously injured. It was a solemn reminder how in providence there is a thin line between us and eternity, even for kings and queens. We need to be ready to depart this world in the way appointed, through Christ who said, "I am the way, the truth and the life, no man cometh to the Father but by Me".

During our stay in Holland we were most grateful for the kindness shown by so many friends, not least by Mr Jan Voortman and his wife Anne, who gave us the use of their forest home, where we benefited from a period of rest. The following is an edited version of the address I gave at the meeting in Holland; it was interpreted by Ds Tj de Jong.

Address: At the outset I would like heartily to thank the Mbuma Zending Committee for graciously inviting me and my wife to your meeting once again; as we heard from Ds de Jong, I have been invited as a representative of the Foreign Mission Committee. I give our sincere thanks to Ds de Jong, the Chairman, and the Committee for the greetings given to us and to the Free Presbyterian Church of Scotland. I return our greetings to your Committee and to all who support the work of the gospel in Africa.

As most people here today know, the extensive mission work of the Free Presbyterian Church of Scotland in Africa could not exist apart from you. As a small Church, our contributions are inadequate for our large mission in Africa and I remind you that it is your support in the providence of God that has largely caused our work in Africa to be maintained and to be extended.

I recall Ds Tj de Jong in Bulawayo, who with support from Holland was

responsible for the Thembiso Children's Home in Bulawayo; he and others from Holland proposed to bring Thembiso Children's Home under the wing of the Free Presbyterian Church of Scotland. We could not have fallen in with this proposal unless you as a people had supported this new arrangement with your money. So, while we have to praise God for His rich provision, we have to thank you as instruments in the hand God for supporting mission work in Africa. While our people in Africa are indeed hearing the gospel preached and other means are used to bring sinners into contact with the gospel, it is necessary to plead with the Lord in prayer for an outpouring of the Holy Spirit on our African congregations as well as giving material support. Without the Spirit, those dead in trespasses and sin will not be quickened to newness of life.

We will now consider Genesis 4:3-5. "And in the process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell."

We suppose this large gathering here today is set on spreading the Christian religion. There are many religions in the world, and in the portion of Scripture read we go back to the beginning of time, and what do we find? Religion. Religion implies worship, for the end of religion is to worship some object. From the beginning of time, religion had in view the worship of one object, and that one object was God. That is what Adam was called to do, to worship God. But through the subtlety of Satan Adam failed and thereby brought upon himself and all mankind eternal damnation. However, God in great pity did not leave Adam to perish; He revealed to him the plan of salvation through the seed of the woman, Christ Jesus. True religion therefore – and there is but one – is Christ-centred.

It is evident that Adam must have taught his children Cain and Abel to approach God in worship, with an offering. These two men offered a sacrifice to God; one offered the fruits of the field, the other brought offerings from his flock. There is here an important matter. If at some point in our lives we wish to approach God, how do we do so? How did Cain approach God? He approached Him with the fruits of the field, which pointed to his good works. But how did Abel approach God? Abel approached Him with a lamb, and that lamb pointed to Christ. That makes an enormous difference between Cain and Abel. Abel was on his way to heaven while Cain was still on his way to hell.

The truth is: we will lose our souls if it is only our good works we present to God as something with merit. But if we come to God pleading the merits

of Christ, pleading the blood of Jesus Christ, this puts us on the way to glory. What offering are *we* coming to God with? After all, we are here today giving money for the spread of the gospel, and that is most proper. But if any one of us regards this as a good work which will obtain heaven for us, we are missing the one offering, Christ. The blood of Jesus Christ alone has power to cleanse from sin and bring us to heaven at last. The Word of God says, "Christ Jesus came into the world to save sinners". This is a question for you and me: What is our hope for eternity? We go to Africa to preach Christ and there is plenty religion in Africa; they worship the ancestors, and there are numerous cults there. But all these religions will bring a poor soul to hell. There is only one offering we have authority to bring, and that is Christ and Him crucified. That is what I need; that is what we all need.

We also see that this first family was divided; there were two religions in the family and so it is in every Christian church. There are those who flee for salvation from the wrath to come to the blood of Christ; there are others who flee to their good works. We may learn from this part of the Word of God that Abel was a man of true saving faith. His faith said of God's provision: No one can save me but God; nothing can save but God's provision. "Behold the Lamb of God, which taketh away the sin of the world," "the Lamb slain from the foundation of the world". These are quotations from the Word of God. Now that is the faith we need: saving faith that will take hold of Christ, "the Lamb of God, which taketh away the sin of the world".

Yes, Cain had faith too, but it was counterfeit faith; he was trusting in an arm of flesh – trusting in himself for salvation. May our trust be in the blessed Saviour. You should cry out: "Lord, enable me to believe in Christ, to trust in Christ alone for the salvation of my poor soul, for without Christ I will die in my sins". Truly, friend, it is Christ we need.

As in this portion of Scripture we have true religion on one side and false religion on the other; there have always fundamentally been only two religions in the world: the false religion practised by Cain and the true religion practised by Abel. Cain's religion spread and developed into many different varieties, including Islam, Hinduism, the cults and all false religions in the world to the present. Cain's religion has spread extensively throughout the whole world, and many Christians in Britain are afraid that our country will yet be swallowed up by Islam. On the other hand, the true religion has travelled through this world from the time of Abel and his father and mother – and, wonderfully, Christ is still preached, for true religion, as we said, is Christ-centred.

When Cain slew his brother, he tried to slay true religion. Indeed the aim of all false religions in the world is to slay true religion, to cast out Christ. But it has not succeeded, and it never will. Here we are today endeavouring

to spread this true religion. You do so with your financial contributions, and the Mbumba Zending Committee successfully organises that. This is something to wonder at and we should thank God for it. Despite all its onslaughts, false religion has not prevailed against true religion, which was given by God. In His gracious providence, He has preserved it through the ages, and we believe it will continue to the end of time, for God has a people to gather to Himself – as many as have been given to Christ in the covenant of grace. God is at the helm.

God gave true religion to Adam, who transmitted it to his children, including Seth, who was born after the murder of his godly brother Abel. God worked in Seth's heart, and he began to call upon the name of the Lord. And so true religion has continued, for Christ must see of the travail of His soul. A people are to be brought to Christ in Holland, Britain, Africa and all over the world. Who can tell the multitudes that have been brought to Christ and are yet to be brought to Him, like the sand of the seashore innumerable?

Now I believe it is good to know these things and hear about them, but what must concern you and me most is to have a proper interest in true religion. Blessed be the name of Christ that He says to the likes of us: "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Is 45:22). You appreciate, I suppose, what Peter's response would be to a truth of this sort: "To whom shall we go? Thou hast the words of eternal life"; and that ought to be our response. Cain was accountable for what he did, and God called him seriously to repent and to consider Abel's hope. That is how we should be exercised. May we not have enmity to the people of God, but seek to be exercised as God would have us to be exercised – desiring to be accepted by Him, through Christ alone. May we pray the prayer of the Publican: "God be merciful to me a sinner".

The Free Presbyterian Church of Scotland is endeavouring to bring true religion to Africa, and again I sincerely thank you for your every support. Remember the giving which the Saviour praised more than any other was the poor widow's few coins. There were very rich people who dropped some of their riches into the treasury, but the poor widow gave her little mite. Well, the Free Presbyterian Church of Scotland is thankful to the Lord and to the people in Holland for the large amounts and the small amounts given for the sake of the gospel and for the glory of Christ.

He that walks in vain company is made vainer than he was before; and he that walks in spiritual, heavenly company will be ordinarily more serious than he was before. But nothing so transforms the spirit of a man as communion with God doth. Those are most like unto God that converse most frequently with Him. *John Flavel*

Book Review

The Gospel As Taught by Calvin, by R C Reed, published by the Banner of Truth Trust, paperback, 148 pages, £5.50, obtainable from the F P Bookroom.

This is an attempt to defend the teachings of John Calvin, and the author does so because “Calvin taught the same system of truth which was taught by those who wrote ‘as they were moved by the Holy Ghost’”. Throughout this short book, Reed contrasts the truths of Calvinism with the errors of Arminianism. He concludes that “Calvinism cannot die. . . . It must struggle against mighty opposition in a world that is so largely dominated by ‘the father of lies’; but God is the guarantee of its perpetuity and final triumph.”

Reed was a professor in a South Carolina seminary from 1898 till his death in 1925. One has reservations about his discussion of “the love of God . . . for the lost”; it would be more satisfactory to refer to God’s goodness. And when he, rightly, opposes Arminianism strongly, it is strange that he should welcome Arminian preachers to Calvinistic pulpits. However, this is a helpful, accessible introduction to an important subject. Everyone should be aware of the scriptural case against Arminianism, and this book would be a good place to start.

Protestant View

The Queen and the Pope

“When Pope Benedict visits this country next year, he is expected to stay at Buckingham Palace as a guest of the Queen.” So says *The Daily Telegraph*. More significantly it reports that she has “grown increasingly sympathetic” to the Roman Catholic Church, being “appalled” at the increasing liberalism in the Church of England. The newspaper is sure of its information, saying it came from “senior sources at the Vatican”, via *The Catholic Herald*.

We cannot say if there has been information manipulation, but we can well believe that the Queen is dissatisfied at the gross liberalism of England’s national Church. However, if she is also increasingly sympathetic to the Roman Church, it will appal those of her many Protestant subjects who prize the United Kingdom’s “Protestant Reformed religion established by law”, which, before her people, she solemnly vowed to maintain.

We are sure that the objective of the Pope’s state visit is not so much pastoral or ecumenical as political. Joseph Ratzinger will be coming to Britain in September (if God does not prevent it) primarily in his capacity as head of state, of the Vatican City. No previous pope has stepped on our soil specifically and officially as a head of state.

Although Ratzinger chose not to be crowned when he became pope, he has

not renounced the arrogant claim of successive popes to be “Father of princes and kings, Ruler of the world, Vicar of our Saviour Jesus Christ” – a claim that is symbolised by the papal triple crown. “The Pope,” wrote Thomas Aquinas, one of Rome’s principal theologians, “is top of both powers [spiritual and temporal]; so that, when any one [ruler] is excommunicated for apostasy, his subjects are, *ipso facto*, freed from his dominion, and from their oath of allegiance.”

Thomas M’Crie is right when he says “that this pretension to temporal authority is necessarily involved in the assumption by the Pope of the character of the Vicar-general of Christ on earth. There can be no doubt that all power is given to Christ in heaven and earth, and every Pope who claims to be His representative, in this high character must, in spite of himself, lay claim to that extravagant authority which the Hildebrands and Bonifaces of past times had the boldness to avow. This is the very blasphemy of the Man of Sin, that he claims to be the representative of Christ, not in His mercy, but in His majesty – not in His humanity, but in His deity. He calls himself, in so many words, ‘the vicar of God’, and by this fearful assumption, verifies to the letter what is written of him in the language of prophecy, ‘that he as God sitteth in the temple of God, showing himself that he is God’.”

May the eyes of the people of Britain be opened to see that the papacy is both the Antichrist and a totalitarian power. It is unremittently resolved to enforce its claimed worldwide rule, not only throughout Europe but to the ends of the earth. It will deem it a major boost to its renewed ascendancy if it recovers what it regards as “Mary’s dowry” – this nominally-Protestant land of ours. The situation demands that we seek earnestly that Christ would come in the power of His Spirit to exercise His royal power in a manifest way and bring Britain and other nations to submit penitently to His merciful, liberating and glorious rule. “Thy kingdom come, Thy will be done on earth.” *NMR*

Notes and Comments

Assisted Suicide

Advocates of assisted suicide are encouraged by sympathy expressed for their position by Lord Phillips of Worth Matravers, recently appointed first President of the Supreme Court. While in the House of Lords he was the most senior of five judges who instructed the Director of Public Prosecutions (DPP) in England to clarify circumstances in which someone implicated in assisting a suicide would be prosecuted. This was in response to the legal challenge of Debbie Purdy, a multiple-sclerosis sufferer who wanted to ensure that her husband would not be prosecuted should he help her to die in a Swiss clinic. Lord Phillips acknowledges that for various reasons a change in the law producing

“a more satisfactory answer than the present one” to the situation might be hard to achieve; he prefers to rely on a “very sensible” DPP to provide indemnity against prosecution to those who help, in good faith, their loved ones to die. In making these comments Lord Phillips has expressed his personal “enormous sympathy” with anyone who faces a “hideous” death at the end of a “horrible” disease and wishes to terminate life more swiftly.

The Christian Legal Centre contends that Lord Phillips allowed his personal views to colour his judgement in the Purdy case and calls for the Purdy Case to be reviewed by the Supreme Court, threatening to take it to the European Court of Human Rights. To a legal layman it is alarming when law lords seem prepared to judge by an assessment of motivation rather than objective law in matters of life and death where that law is wilfully broken.

The Westminster Justice Secretary, Jack Straw, has indicated his opposition to changes in the law. The Scottish Lord Advocate has indicated that the English guidelines will not be adopted in Scotland as cases of alleged assisted suicide potentially come under the law of homicide. But in Scotland and elsewhere in the United Kingdom, organisations and individuals continue their mission to have assisted suicide legalised. Prominent among campaigners are Lord Falconer and Margo MacDonald, an independent MSP. Margo MacDonald, who suffers from Parkinson’s disease, aims at securing in the Scottish Parliament the legalisation of physician-assisted dying.

Much current enthusiasm for, acceptance of or indifference to, this subject springs from rejection of the sovereign law and all-embracing providence of God and the reality of eternity. While few advocates of assisted suicide might adopt the puerile and mocking tone of Richard Dawkins, many share his basic philosophy, that when one is dying anyway it is no different from having an appendix removed, and being dead is no different from being unborn. A society which has largely lost the sense of God and the meaning of life can only assume that life is not worth living when the perceived “quality of life” has deteriorated to such an extent that life is a burden to oneself and others.

We welcome comments of the Scottish Council on Human Bioethics (“an independent, non-partisan, non-religious council composed of physicians, lawyers, ethicists and other professionals from disciplines associated with medical ethics”) that “euthanasia and assisted suicide were both unnecessary and dangerous for Scottish society”; that “assisted dying is unnecessary” because suffering can be alleviated or addressed; that it “would change the manner in which society viewed both death and disability”; and that some would come to be regarded as burdens on society, second class citizens whose lives have lost all value or meaning and should be ended.

We sympathise deeply with those who suffer, or watch over sufferers, from distressing terminal illness. We long for them to come to know the truth

concerning God and man, human sin and misery, time and eternity and the salvation provided in Christ Jesus which gives grace to bear present burdens and the hope of life lived in the full enjoying of God to all eternity.

In this matter of assisted suicide our primary concern must be with God's law, which is ever "holy, and just, and good". The commandment, "Thou shalt not kill", requires "all careful studies, and lawful endeavours, to preserve the life of ourselves and others" and forbids "all taking away the life of ourselves, or of others, except in case of public justice, lawful war, or necessary defence; the neglecting or withdrawing the lawful and necessary means of preservation of life". Statements in *The Larger Catechism* (135,136) proceed to demonstrate many spiritual and practical implications of the commandment, but it is the departure from the public aspects of God's law that is bringing our nation ever more deeply into the moral morass and under the displeasure of the Judge of all the earth, who ever does right. HMC

Roman Polanski

The film director Roman Polanski is famous in entertainment circles. In 1977, however, at the age of 44, he was convicted in the US of unlawful intercourse with a 13-year-old girl. He pled guilty to this in order to avoid facing even more serious charges, and then skipped bail and fled the country before he could be sentenced. Since then he has lived in France and Poland, where he holds dual citizenship, and has avoided countries, such as Britain, which might extradite him to the US. On September 26, however, he was arrested at Zurich Airport, at the request of the US, while trying to enter Switzerland. His arrest has led to an outcry in the entertainment world.

The case is complicated by extradition sensitivities, by the passage of time, and by the desire of the victim that the case should be dropped; and Mr Polanski's friends make full use of such arguments. At the bottom of their complaints, however, lies the aversion in the fallen human heart to punitive justice. If a sin was committed long ago, the heart argues, and if its natural consequences have long since run their course, then can it not be buried and forgotten?

But it is exactly the reviving of such long-forgotten sins that is going to occur at the Day of Judgement. "I will reprove thee, and set them in order before thine eyes" (Ps 50:21). All unrepented sins will then be brought out and laid to the charge of those responsible. Sins are evil, not only because of their natural consequences, but because they are against the law of God. And, similarly, Mr Polanski's vile crime of 1977 was not only against his victim and a few other family members but was against the law of the US. If at this late stage, a lighter sentence were deemed appropriate, the God-given order is for the lawful authorities in the US to make that decision, not Mr Polanski and his friends. DWBS

Church Information

Theological Conference

This year's Theological Conference will be held, God willing, in St Jude's Free Presbyterian Church, Glasgow, on Tuesday and Wednesday, December 1 and 2. It is expected that the following papers will be read, with those in the evenings in public. Rev Roderick MacLeod is to act as chairman.

Sermon Preparation

Rev J R Tallach Tuesday 2.30 pm

The Covenant of Works

Rev D W B Somerset Tuesday 7.00 pm

The Inerrancy of Scripture

Rev H M Cartwright Wednesday 10.00 am

Justification by Faith

Rev K D Macleod Wednesday 2.30 pm

John Calvin: "Theologian of the Holy Spirit"

Rev D Campbell Wednesday 7.00 pm

(Rev) J R Tallach, Convener, Training of the Ministry Committee

Southern Presbytery Protest

The Southern Presbytery of the Free Presbyterian Church of Scotland met at Glasgow, on Tuesday, 15 September 2009, desire to register their emphatic protest against the proposed staging in the Tron Theatre of the play entitled "Jesus, Queen of Heaven". The Presbytery are aware that Culture and Sport Glasgow are immediately responsible for organising this blasphemous event, but since this company was set up by Glasgow City Council – who retain ownership of its buildings and collections and are responsible for public money being used to fund such productions – it is to the City Council that the Presbytery address their protest.

The City Council, in our view, are guilty of adding insult to injury when, in spite of the city's motto, which reads in full, "Lord, let Glasgow flourish through the preaching of Thy Word and the praising of Thy name", they permit public money to be used to facilitate this production, which, according to printed publicity material, blasphemes the Name referred to. Scotland and Glasgow occupy an honoured place in ecclesiastical history and it is especially repugnant that this play should be staged when the 450th anniversary of the Reformation is approaching.

We would respectfully point out that the Council are under the obligation of doing all within their power to support the Christian religion and not to undermine it by condoning and supporting the actions of those who are promoting the unnatural and vile sin of homosexuality. It is particularly a source of grief and outrage to us that the name of our holy, undefiled Lord

Jesus, the King and Head of saints and nations should be associated in any way with this production.

We call on the Council to withdraw their support and to dissociate the Council from this God-dishonouring event.

“But now the Lord saith, Be it far from Me; for them that honour Me I will honour, and they that despise Me shall be lightly esteemed” (1 Samuel 2:30).

Day of Humiliation and Prayer

The Synod has appointed “that Wednesday, 9 December 2009, be observed as a Day of Humiliation and Prayer in all our congregations, in view of the fact that the moral and spiritual state of the British nation is like that of Israel long ago: ‘The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it’ (Is 1:5,6); and in order that we would penitently plead with the Lord to heal us. ‘If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land’ (2 Chr 7:14)”.

Meetings of Presbytery (DV)

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

Southern: At Glasgow, Tuesday, November 24, at 2 pm.

Outer Isles: At Tarbert, on Tuesday, December 15, at 11 am.

Outreach Fund

By appointment of Synod, the special collection for the Outreach Fund is to be taken in congregations during November. *W Campbell*, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

College & Library Fund: Anon, £50; Friend, Newcastle, Ex 34:6,7,17, £80; Rom 3:24-31, £80.

Eastern Europe Fund: Anon, for building work in Odessa, £500.

Jewish & Foreign Missions Fund: Anon, USA, \$200; Anon, Lewis, £100; N Pearce, for work in Israel, Rev 7:12, £125; M Scott, £100.

Magazines Fund: Friend, for Gaelic Supplement, £25 per Rev JM; Anon, £100.

Sustentation Fund: SMK, £1050.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Duirinish: *Communion Expenses (Vatten):* Anon, £50.

Laide: *Congregational Funds:* Anon, £50. *Door Collection:* Anon, £50; Friend, Gairloch, £60 per CR. *Eastern Europe Fund:* Anon, Gairloch, £30; Anon, £50, £10; Friend, Aultbea, £1000, £10; Anon, £50; Anon, Edinburgh, £25; Anon, Edinburgh, £20 per CR; Isle View Residents, £16, £21.20, £15, £14; Anon, Inverness, £15; Friend, Shieldaig, £40, £50; Anon, £20 per Rev DAR. For Bibles: Friend, Isle View Home, £106.98, £87.55; Friend, Isle View Home, £115.64 per Rev DAR; Friend, Isle View Home, £121 per CR. For Printing: Friend, Aultbea, £40; Anon, £100, £20; Anon, £60 per Rev DAR. *Jewish & Foreign Missions Fund:* Friend, Inverness, for work in Bulawayo, £1000. *Where Most Needed:* Anon, £30; Friend, Gairloch, £60 per CR.

Larne: *Where Most Needed:* Anon, £300.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale: Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.
- Breasclote:** Sabbath 12 noon, 6 pm.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, Dingwall, 10 Achary Rd, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev G G Hutton; tel: 01463 712872.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. Rev Hugh M Cartwright MA, Napier House, 8 Colinton Road, Edinburgh, EH10 5DS; tel: 0131 447 1920.
- Farr,** by Daviot: Sabbath 12 noon and 6 pm. Prayer meetings: Thursday 7.30 pm in **Farr, Stratherrick** or **Tomatin** as intimated. Contact Rev G G Hutton; tel: 01463 712872.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.
- Greenock:** 40 East Hamilton Street, Sabbath 2.30 pm.
- Halkirk:** Sabbath 11.30 am, 5 pm; Thursday 7 pm. Manse tel: 01847 831758. **Wick:** Church; **Thurso:** Church; **Strathlyon:** Church; no F P Church services.
- Harris (North): Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South): Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh, Northton, Sheilebost, Strond** and **Geocrab** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA, 11 Auldcastle Road, IV2 3PZ; tel: 01463 712872.
- Kinlochbervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Sabbath 12 noon. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Rev D Campbell MA, F P Manse, North Tolsta, HS2 0NH; tel: 01851 890286.
- North Uist: Bayhead:** Sabbath 12 noon, 6 pm; Wednesday 7.30 pm (fortnightly). **Sollas:** Wednesday 7.30 pm (fortnightly). Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS; tel: 01876 510233.
- Oban:** Church and Manse. No F P services at present.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse tel: 01738 442992. Contact Mr J N McKinnon; tel: 01786 451386.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Raasay:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6 pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744207. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev W A Weale, F P Manse, Staffin, IV51 9JX; tel: 01470 562243.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE. Tel: 01854 612449.
- Vatten:** Sabbath 6 pm; Wednesday 7 pm (fortnightly). **Glendale, Waternish:** As intimated. Contact Rev J B Jardine; tel: 01859 502253.

England

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

Northern Ireland

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

Canada

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

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

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

USA

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

Australia

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

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

New Zealand

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

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

Tauranga: Girl Guide Hall, 17th Avenue, Sabbath 11 am, 7 pm; Thursday 7 pm. Contact: Mr Dick Vermeulen. Tel: 075443677.

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

Israel

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

Singapore

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

Ukraine

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

Zimbabwe

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

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

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

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

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

Kenya

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

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