

# The Free Presbyterian Magazine

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

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

## Contents

|  |     |
|--|-----|
| Submission or Resistance .....                               | 257 |
| <b>Christ Given for a Covenant</b>                           |     |
| A Sermon by John Kennedy .....                               | 260 |
| <b>Creation</b>  |     |
| 2. “Through Faith We Understand . . .” .....                 | 266 |
| <b>Christ’s Temptation</b>                                   |     |
| 2. The Identity of the Defence (2)                           |     |
| Hugh Martin.....   | 268 |
| <b>Lift up the Hands Which Hang Down</b>                     |     |
| Rev D W B Somerset.....                                      | 272 |
| <b>Peter MacBride</b>  |     |
| Robert Elder .....   | 274 |
| <b>Christ’s Life and the Believer’s Life</b>                 |     |
| J C Ryle.....  | 281 |
| <b>Book Reviews</b>  |     |
| <i>The Soul of Life: The Piety of John Calvin</i> .....      | 282 |
| <i>The Gospel Ministry</i> by Thomas Foxcroft.....           | 282 |
| <i>God’s Light on Dark Clouds</i> by Theodore L Cuyler ..... | 283 |
| <b>Notes and Comments</b> .....                              | 284 |
| <b>Church Information</b> .....                              | 288 |
| <b>Acknowledgement of Donations</b> .....                    | 288 |

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

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

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

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

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

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

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

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

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## Submission or Resistance

God is infinite; He therefore has supreme authority over all His creatures, and it is their duty to submit absolutely to Him in everything He requires. Adam and Eve showed this degree of respect for God immediately after the Creation; they submitted completely to Him in all their thinking, in their entire motivation, and in everything they said and did.

But that all changed completely. When Satan came into the Garden of Eden, the issue Adam and Eve had to face was: would they continue to submit to their Creator's perfect wisdom or would they submit instead to what the tempter deviously presented to them as his superior wisdom? The outcome was the greatest catastrophe the world has ever experienced: Eve, and then Adam, accepted Satan's lie; they submitted to the fallen being who had come, with murderous intent, into this world in the form of a serpent. That first foray into the world was, in his terms, entirely successful: Adam and Eve were now spiritually dead; they would yet experience separation of body and soul; and they were – apart from a divine work which must then have seemed impossible – doomed to eternal death with the devil and his angels. And all because they had refused to continue in submission to their Creator and had instead yielded submission to another *creature*.

The right of God to mankind's absolute submission remained, however, entirely unchanged. But man, now in a fallen condition, was no longer able to yield Him the least degree of submission. It needs supernatural power to make any human being willing to submit to the authority of God. Left to himself, man will always go on in rebellion against Him – which implies submission to the will of Satan. Yet that submission may be unconscious, for Satan has a way of keeping himself well hidden – as he cloaked his real self by coming into the Garden of Eden in the form of a serpent.

We read of men like Enoch and Noah who “walked with God”, which implies that they had submitted to God by yielding obedience to His commandments and, more fundamentally, entering the way of salvation which He had revealed. By nature they were no more willing than others to submit to God's revelation of salvation through “the seed of the woman” or to offer

up sacrifice as a God-given ordinance which showed that forgiveness comes by the suffering, unto death, of a substitute. These men were liable to the same temptations as others – to resist God and His grace, to neglect religious duties, or to carry them through in a merely-formal way. Instead, by God’s grace, they believed and they resisted Satan and his temptations.

Submitting to God is always directly related to resisting Satan. In one verse the two ideas are placed side by side: “Submit yourselves . . . to God. Resist the devil” (Jas 4:7). We know nothing about the experience of either Enoch or Noah when they were called by grace, but we do read about “the Lord of glory” calling Abraham to leave Ur and set out for some unknown destination – which doubtless was bound up with his experience of leaving Satan’s kingdom and entering into the service of the true God.

It is easy to imagine the devil attempting to discourage Abraham with the apparent absurdity of leaving his own environment for one about which he knew nothing, one which might be full of danger and discomfort – and how could he be sure that the call to some distant inheritance was anything more than the product of an overwrought imagination? But by faith Abraham resisted the devil and went out. The Holy Spirit had come to subdue his mind and heart and he submitted to a wisdom and a knowledge which were far more extensive than his own – infinitely so.

So when a sinner is called by the Word of God to leave the ways of sin and follow Christ, the devil may come with many temptations. He may represent the sinner’s present position as attractive and his prospects as even more so. He may use the darkest possible colours to depict a religious future – especially a future characterised by true Christianity. However, the sinner should recognise that the devil was a liar from the beginning and that the God of absolute truth has painted a very different picture in the Bible. While that accurate picture makes clear there will be more or less of tribulation in this life, it shows also that “our light affliction . . . is but for a moment, [and] worketh for us a far more exceeding and eternal weight of glory” (2 Cor 4:17) in a better world, a world of eternal and unchanging blessedness.

The question is: will the sinner resist the devil and his lies and submit to God and the perfectly-dependable message of hope which He makes known through the Scriptures and the preaching of the truth? In particular, when the Saviour’s gracious call, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Matt 11:28), comes to him, will the sinner submit and come to Christ trusting in Him and His work of redemption? Or will he resist the call and continue in his sins, submitting instead to the devil and his temptations? To resist the devil and submit to the Saviour and His call is to set out on the narrow way that leads to eternal blessedness. On the

other hand, to resist the Saviour is to continue on the broad way that leads to everlasting destruction.

Ours must not merely be an outward submission – resisting when the devil tempts us to *outward* transgressions of God’s commands – it must involve the heart. Abraham must not only leave the city of Ur and give up its religion; he must not only make the long trek to Canaan and pitch his tent there, build an altar and sacrifice to Jehovah; he must *trust* in Him who is the Creator of all things, who could take him safely, not only to the promised land on earth, but every step of the way to heaven. And Abraham did trust, though – imperfectly sanctified as he was – there were lapses.

But how altogether remarkable was his submission to the will of God when he was willing to offer up his son Isaac, who was born after so long and difficult a period of waiting for the fulfilment of the promise. It was a submission born of faith – faith in the God who was sure to fulfill His promises, whose power and faithfulness were so great that He would certainly restore to Abraham his beloved Isaac. Whatever temptations the devil might use against him, Abraham was enabled to resist and to trust in God.

His was an exceptional act of submission to God’s will. But all believers – all the spiritual children of Abraham – are learning to submit to God’s will for them in providence. They may hesitate to speak as strongly as Paul: “I have learned, in whatsoever state I am, therewith to be content” (Phil 4:11), but they *are* learning contentment. They are being taught that their God is dealing with them graciously, for their good – even when their circumstances are difficult and when He is chastising them. Plainly “no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby” (Heb 12:11). God’s children may be tempted to fret and they may for a time submit to that temptation; after all, such is the tendency of their still-imperfectly-sanctified nature. But, as the Holy Spirit applies the Word to them, they may be brought to say, “It is good for me that I have been afflicted” (Ps 119:71).

Commenting on this verse, Charles Bridges quotes Luther: “I never knew the meaning of God’s Word until I came into affliction. I have always found it one of my best schoolmasters.”<sup>1</sup> Bridges goes on: “This teaching distinguishes the sanctified from the unsanctified cross, explaining many a hard text and sealing many a precious promise – the rod expounding the Word and the divine teacher effectually applying both”. But Christ is the supreme example: He consistently resisted the devil’s temptations and He submitted completely to His Father, saying, “I delight to do thy will” (Ps 40:8).

<sup>1</sup>Bridges, *Exposition of Psalm 119*, Banner of Truth reprint, 1977.

# Christ Given for a Covenant<sup>1</sup>

A Sermon by John Kennedy

Isaiah 42:6. *I the Lord have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of the people, for a light of the Gentiles.*

There can be no doubt as to the Person to whom God here speaks. It is to Christ He says, "I will give Thee for a covenant of the people". It is the same Person of whom He speaks in the opening verses of this chapter; and the character which is ascribed to the Person there referred to is expressly applied to Christ in the gospel history (Matt 12:17-21). It is evident that it is the same Person who is here addressed as is described in the previous verses. The calling here referred to indicates the Person called "My Servant" in the first verse; the words, "I will hold Thine hand", correspond with the words, "whom I uphold"; and the work here assigned to Christ corresponds with that which is often ascribed to Christ in other passages. He who is here addressed is called to be "a light of the Gentiles", and surely He is Jesus the Messiah, who is declared to be "a light to lighten the Gentiles" (Luke 2:32). And as to the rest of the description of His work, it corresponds exactly with the beginning of the sixty-first chapter of this prophecy, which is applied in the New Testament by Jesus Christ to Himself (Luke 4:17-21). It is therefore absolutely certain that it is Christ to whom Jehovah says in the text: "I will give Thee for a covenant of the people".

Before entering into the meaning of the text we must consider who the speaker is, and what He says regarding Christ, before declaring that He gives Him for a covenant of the people.

*The speaker is God.* He introduces Himself in His glorious greatness, authority, power and sovereignty to us in the fifth verse. We must not shut our eyes to His glory or our ears to His voice. If the light of this manifestation of Himself shines into our minds, how vile and guilty shall we appear to ourselves! This will shut us up to His grace, and in the same light we shall then see how good the warrant of hope is which is furnished to us in His word of grace.

(1.) "I, God," especially the Father, representing the Godhead and acting with the authority of the Godhead. I, with whom all have to do, by whose will all must be regulated, and from whose fulness comes all good.

(2.) "I, Jehovah," the infinite, eternal and unchangeable. I vow to make

<sup>1</sup>Preached in his own pulpit on 4 February 1866 and taken, with slight editing, from *Dr John Kennedy of Dingwall – Sermon Notes 1866-74*, recently published by the James Begg Society (hardback, 332 pp, £15.00, available from the Free Presbyterian Bookroom). These are Kennedy's own notes and are printed here by kind permission of the Society.

Myself known as the “I Am”, and on My Jehovahship as its foundation, I am to exercise My sovereignty in the gift of My Son. Who dare challenge what is done by Him? Jehovah must be God and King, and as such may do according to His pleasure.

(3.) The Great Creator who has proved His almightiness. But glorious as was the display of His power in creating the heaven and laying the foundation of the earth, here is a still-more-glorious display of His omnipotence. To Him there can be nothing too hard.

(4.) He upholds all men upon the earth. They are in His power. He can dispose of them as it pleases Him. They are creatures and they are sinners. It is thus He is to exercise His sovereignty over them.

*What He says regarding Christ:*

(1.) “I have called Thee in righteousness.” I have chosen, designated, anointed and sent Thee to do My will in order to the execution of My purpose of grace. I have done so in a rightful exercise of My sovereignty, and I have done so in order to secure the interests of My righteousness – in order to the honour of My law and the satisfaction of My justice.

(2.) And when Thou shalt have come in the flesh to do the work to which I called, “I will hold Thine hand”, upholding Thee. For as Thy work is Mine as the representative of the Godhead, Thou as My Servant wilt do it at the expense of the Godhead – denying Thyself the independent exercise of Thine own divine power, and living by the Father who hath sent Thee.

(3.) And when the work is finished, “I will keep Thee”. I will treasure Thee. I will raise Thee to the very midst of the throne. A purchased possession and a purchased redemption shall be treasured up in Thee at the right hand of God.

(4.) And then “I will give Thee for a covenant of the people”. This undoubtedly refers to the exhibition and offer of Christ in the gospel, and the declared design of that exhibition of Christ. By “people” here are not meant the Jews as distinguished from the Gentiles. Sometimes *the people* and *the Gentiles* are distinguished. Here however it is not so. An examination of the original makes this evident. By the people here are just meant the children of men as they are in any nation visited by the gospel. Then He is given as a light to the Gentiles, as He was to send the gospel unto them also as those who were sitting in darkness. And then among Jews and Gentiles this was to be the work of Christ, “to open the blind eyes . . .”.

The form of expression here is peculiar. How can it be said that Christ is given for a covenant? It is also said that He is given for a light. This may seem less strange, because *light* represents the source as well as its emanation. But “covenant” represents a compact between two parties, and it is not at first sight clear how one can be said to be a covenant. But if we follow the

analogy of the other expression, we will reach the force of this. The effect of the everlasting covenant is Christ incarnate, crucified, exalted; and by the arrangement of the covenant, the people can obtain – in Him and by Him as the Head – an interest in all the blessings of the covenant of grace. It is in order to this He is given. All the provision of the covenant is in Him, and in and by Him the people can attain an interest in it. If He is given as a covenant unto the people, then He is so given that the whole provision of that covenant is given, and He can secure an interest in it. In order to apprehend this, let us consider what the giving of Christ involves:

**1. He is given as Emmanuel, the covenant Head.** The divine Person is given in His two distinct natures. As such He is all that personally the covenant Head requires to be. In order to be a suitable Mediator, He is required to have two distinct natures in one divine Person.

He must be God in order to apprehend the counsels of God, in order to be sufficiently zealous for the interests of God, and in order to have such love as Jehovah alone can have for the people who were to be saved. To a divine mind alone could Jehovah communicate all His counsels; under the care of divine zeal and resources alone could He entrust the honour of His name and government; and only to such love as His own would He entrust His elect.

He must have human nature so that He may be the Kinsman of His people. They must recognise as a Brother Him who is the Mediator between them and God. They could not otherwise venture near to the covenant God. The divine majesty would otherwise overwhelm them. He must have human nature in order to act for them as Surety. He can act as Surety only if He is a Kinsman. He must take their place under the law, and it is in their nature alone He can do so. He must have human nature in order that He may acquire in it, through suffering, a power of sympathy with them. He must have a power of fellow feeling as well as a relation of brotherhood.

And that human nature must submit in His divine Person. No otherwise could it be sustained under the sufferings through which it must pass. No otherwise could there be merit in His obedience of suffering, for all the obedience and suffering must be that of a divine Person. And no otherwise could that human nature have a place in the midst of the throne of God; for it is as subsisting in the Person of the Son of God, and as partaking of His Sonship alone that it could find a place on the throne of God. No otherwise could the throne of God be also the throne of the Lamb. And it must have been so in order that the sympathy of Christ might avail. It is when the sympathising human nature is seen subsisting in the Person of Jehovah the Son that I see it associated with power which avails to make such a throb of sympathy in the heart of Jesus pulse its succour to the tempted on the earth. Through the



divine omnipresence of the sympathising Person, each throb of sympathy with His suffering people can be conveyed in succour to them in every trial.

No wonder it is written: "His name shall be called Wonderful" (Is 9:6). How wonderful a combination in one Person! How mysterious the union of the two natures! How mysterious the subsistence of human nature in the Person of the eternal Son of God! How complete His personal fitness for purchasing redemption and for dispensing the blessings of the sealed covenant! How perfect His adaptation for the place and part of a Daysman between God and His people! He and only He can lay His hand on both.

This is the Person whom "God the Lord" called, designated and sealed as covenant Head, with whom He transacted and who transacted with Him.

**2. He is given with the merit of His finished work.** In the finishing of that work He fulfilled all the conditions of the everlasting covenant. That covenant is sealed by His blood; and in and with Himself all the merit of that blood is given by God unto the people.

All the conditions on which the blessings of the covenant would be bestowed on His people were undertaken and were fulfilled by Christ. He was alone in this undertaking. This work was all *His* cross. Of the people there was none with Him. And He finished the work given Him to do.

This finished work He has presented unto God the Lord, and He has accepted it. The blood by which the covenant was sealed was to Him a sacrifice of a sweet smelling savour. For He sees in it not merely a completed fulfilment of His will as presented to the covenant Head, but an expression of the perfect willingness of Him who presents His blood before Him. He sees with His omniscient eye a perfect satisfaction to His justice for all the sins of all His people. His eye rests on the deep sufferings and on the high majesty of His Son at once, and has infinite delight in the blood of God His Son Jehovah, in His infinite love of righteousness. He sees His law magnified, and to His zeal for the honour of His law this is infinitely delightful. He sees reflected from that finished work the glory of all His moral attributes. This is the most delightful sight to God apart from Himself. He sees no sight like this but when He looks within upon Himself.

On the ground of this finished work it is that God bestows the blessings of the covenant. Here He rests in His love to His people. Here He delights in the manifestation of His own glory. Here He waits to be gracious unto sinners. It would be well to understand that there is no unfulfilled condition of the covenant of grace. Christ did all alone. The people are called to come to Christ, to find in Him the only and the all-sufficient ground of acceptance. Taking Himself, they may come in as sinners on the ground of His merit and claim, in His right, all the blessings of His purchase.

**3. He is given with the fulness of covenant provision dwelling in Him.** All that the Father had in His provision for His people, Christ has as the Head (John 16:14,15). In Him it pleased the Father that all fulness should dwell (Col 1:19). Look in the light of all the exceeding great and precious promises to the grace pertaining to God's people – to what He has provided – and the fulness, the stock of all, is in Christ. There is an infinite fulness to meet each need, and it is all grace.

(1.) There is an infinite fulness of justifying grace in Christ given unto the people. It must be infinite, for the merit is divine which is the ground, and the love is infinite which bestows. There is therefore enough for each, enough for all. There is no straitening here. There is room for the chief of sinners here.

(2.) There is an infinite fulness of adopting grace here. There is no straitening of infinite love here. There is an opportunity for its acting according to its own infiniteness. In such a Head as Christ, to what height of dignity and to what intimacy of relation may love not bring the sinner? This grace is nigh in Christ. "Ye are all the children of God by faith in Christ Jesus" (Gal 3:26). "As many as received Him, to them He gave power to become the sons of God" (John 1:12, cf Jer 3:4).

(3.) There is an infinite fulness of sanctifying grace in Christ, and given with Him. In cleansing His people, God expresses His love and holiness. It is due to Christ that this should be done. The Holy Ghost is the agent in this work. The love of the Triune God in Christ is engaged to sanctify. O come, you vile ones. Infinite, sanctifying grace dwells in Christ.

(4.) There is a fulness of training grace. All Thy children shall be taught. By the Spirit, all covenant people are taught. In this teaching, infinite love is expressed and infinite power employed. He uses the rod as well as the Word; there must be discipline as well as instruction.

(5.) There is a fulness of preserving grace. Their life is preserved (John 10:29) from deceit and violence, so that all shall work for their good. They are preserved in death, so it shall be a passage for the soul to glory. They are preserved from the grave, so that it cannot be a prison but a bed – so that they shall be raised incorruptible out of it. They are preserved unto the kingdom, so that they shall be glorified there for ever.

**4. In Him, God gives Himself as the God of the Covenant.** There are two aspects in which the covenant God is to be viewed.

(1.) He is to be viewed as the God who provides all covenant blessings. As such He is the God of all grace. All is from Him. "All things are of God who hath reconciled us to Himself by Jesus Christ" (2 Cor 5:18). He is the God of grace, of peace, of consolation to His people. In short, He is all to them that is required to prepare them for the enjoyment of Himself.

(2.) He is to be viewed as the Portion to be eternally enjoyed by them. As such He is the destined source of all their blessedness, and the sole object of all their worship for ever. Here on earth, in a state of grace, they shall have foretastes of this enjoyment in communion with Him.

Their right to this portion is on the ground of Christ's righteousness. They have opportunity of enjoyment in their state as sons, in their nearness in fellowship with Christ here and hereafter. They shall have perfect ability to enjoy Him in the attainment of that perfect holiness.

**5. Christ is given in all His ability to introduce sinners within the bounds of the covenant**, and to dispense efficiently and suitably the blessings of the covenant.

(1.) He, as alive for evermore, has power with God to secure the bestowal of new-covenant blessings. Not that this exercise of power is required to induce God the Father to bestow, but it is a divine arrangement that all is given on the intercession of Christ.

(2.) He has an acknowledged right as King to do all that is required in order to His being satisfied with the fruit of the travail of His soul.

(3.) He has "the seven spirits of God" – the One Spirit in all His fulness in order to the conversion of the redeemed and to the application to His people of all the blessings of the Covenant.

(4.) He has a power of sympathy. Joseph knew the disposition and trials of his brethren when they came to him for the corn in Egypt.

[1.] He is a light to the Gentiles. Thus He has reached us with the light of the glorious gospel.

[2.] He can open the blind eyes. Prejudice, delusion and death blind them, but He can open them.

[3.] He can bring the prisoners from the prison. He can come in His own merit to do so with consent of law and justice.

[4.] He can bring them that sit in darkness out of the prison house – who sit easy or hopeless in the darkness of death and hopelessness.

[5.] He can accomplish all His pleasure.

**Application:** (1.) How much you are to the Lord, who have laid hold of His Covenant! Think of the glorious provision; think of the free offer; think of the free grace of His Spirit's work.

(2.) How precious the gift here presented! This is the unspeakable gift. O who will accept of it this night?

(3.) Consider how excuseless the rejection of this gift is. No blindness, no bondage can excuse it. Do not think that it is necessary to conceal anything of the sinner's state in order to preach to him a word of hope. Not so did Christ in John 3, or in John 6. And Christ can meet all.

# Creation<sup>1</sup>

## 2. “Through Faith We Understand . . .”

There can be no doubt that the theory of evolution functions as a strong bulwark for the kingdom of Satan today. Most people in Britain and elsewhere stand firmly in opposition to the claims of the God of heaven, and they are strengthened in doing so by the confidence with which the idea of evolution is promoted, particularly by those who have scientific credentials. And evolution is usually promoted in such a way as to imply that there is no need for a Creator. It is not a large step to a belief that God does not exist.

It is no accident that scorn is poured on anyone known to believe in what is usually described in a derogatory way as Creationism – and this is especially so if they have an academic position in the world of science. No doubt Satan is extremely active in tempting men and women to oppose the truth about creation and to promote evolution – a theory which, very likely, would long since have been totally discredited were it not that the only viable alternative is to believe that the God of the Bible created the whole universe. And the Bible indeed calls everyone to this belief in the true God; it demands: “Know ye that the Lord he is God: it is He that hath made us, and not we ourselves” (Ps 100:3). Everyone ought to receive this as a statement of the obvious; yet how unwilling people generally are to submit to this fact! Scientists seem to be more or less conscious that if they accept the existence of God, their consciences will then tell them that they ought to turn to Him in repentance – a thought which is no more welcome to most people in twenty-first-century Britain than it was in first-century Athens.

There can be no doubt that the widespread acceptance of the theory of evolution and the corresponding rejection of the scriptural doctrine of Creation are major factors in contemporary resistance to the gospel. We may note that, in spite of the superficiality of so much American religion, there is widespread acceptance in that country of the fact that God created all things; yet within the scientific community there is the same militant opposition to the doctrine of Creation. For instance, the American organisation, the National Academy of Sciences [NAS], insists vehemently that science is a totally-naturalistic activity, claiming “that reliance upon naturalistic explanations is the most basic characteristic of science”.<sup>2</sup> In other words, to introduce into

<sup>1</sup>The first part of this Theological Conference paper appeared in the last issue. It showed, on the basis of Scripture, how Creation points to the power and wisdom of God.

<sup>2</sup>As reported by Phillip E Johnson in *Darwin on Trial*, Monarch Publications, 1994, p 14. It should be noted that, while Professor Johnson deals with Darwinism in a highly-effective fashion, he does not accept that the Scripture account of creation should be read literally.

the study of nature any idea with religious implications – particularly, the idea of God as creator – is unacceptable in science.

In a 1981 resolution, the Academy stated: “Religion and science are separate and mutually exclusive realms of human thought whose presentation in the same context leads to misunderstanding of both scientific theory and religious belief”.<sup>3</sup> Phillip Johnson comments: “If the NAS were to declare explicitly that science favours atheism over theism, the pretence that science and religion are separate subjects would have to be abandoned. It would follow that creationists should have a fair opportunity to argue that the naturalistic conclusions presented to the public in the name of science are philosophical assumptions rather than empirical findings and that there is nothing in the nature of science that requires legitimate empirical research to be based on a dogmatic adherence to metaphysical naturalism”<sup>4</sup> – in other words, adherence to a philosophical belief that nothing exists beyond what in some way can impinge on our senses, that nothing exists beyond what we can see and hear and handle. Such a view demands that there is no supernatural, and especially that there is no God.

Johnson argues elsewhere: “Understanding the crucial role of philosophy in Darwinism is the key to understanding why the theory is so controversial and why scientists want so badly to dodge the hard questions. Biologists have authority over questions of biology, but they have no authority to impose a philosophy on society. Once the public understands what they are doing, the biologists will lose their power to exclude dissent. That is why it is so important for them to insist that ‘evolution is a *fact*’. Change that to ‘evolution is a philosophy’, and the game is over.”<sup>5</sup>

We should not be too easily disturbed about possible conflicts between science and the Bible. The physical evidence is what it is, though much more may be gathered in the future; the basis for the conflict lies in the *interpretation* of the evidence, which is liable to change from one age to the next. The Epistle to the Hebrews teaches us that it is “*through faith* we understand that the worlds were framed by the word of God” (11:3). In Scripture we have clear testimony that the earth and all the heavenly bodies were created by God’s direct command, and we are to receive that testimony by faith. There is no alternative; scientists may theorise but it is only by a form of faith that they can accept these theories – of “the big bang”, for example – as true.

In the end, the difference between one form of faith and another resolves itself into a question of authority: that of God or of the scientific community.

<sup>3</sup>Quoted in *Darwin on Trial*, p 123.

<sup>4</sup>Phillip E Johnson, *Reason in the Balance*, IVP USA, 1995, p 190.

<sup>5</sup>Phillip E Johnson, *Testing Darwinism*, IVP USA, 1997, pp 56,57.

We ought to have no difficulty in believing God rather than man. W S Plumer quotes an earlier writer: “That the worlds *exist* we know by our senses; that they were originally *made* is obvious to our reason; but that they were made *by the word of God*, and that out of nothing, could be known only by revelation and understood by faith”. And Plumer himself goes on to make a statement which is no less true today: “Unbelief in our day . . . is very offensive to God. . . . For if the ancient worthies [of Old Testament times], who had but a few revelations, yet believed God, embraced all the promises they had and acted accordingly, how criminal must we be, who live in the full blaze of gospel light, and yet faithlessly turn away from the holy commandment, and by unbelief show that we have no confidence in God.” A few sentences later he quotes from Scripture verses which are highly significant in this context: “If we receive the witness of men, the witness of God is greater . . . . He that believeth not God hath made Him a liar” (1 Jn 5:9,10).<sup>6</sup>

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## Christ’s Temptation<sup>1</sup>

### 2. The Identity of the Defence (2)

*Hugh Martin*

Thus putting His trust in God, the man Christ Jesus – the second person of the Godhead humbling Himself in human flesh – did not draw directly on His own Divine resources: He who was rich became poor for our sakes. But suffering His humanity to feel all its own insufficiency as a weak, dependent creature, He drew all His strength from God, through the Spirit, by faith in the Word of promise – as every believing soul must do. Thus He tasted intensely all our sinless infirmities. He passed through all our sinless experience of frailty, insufficiency, anxiety, arduous exertion and vigilance – watching unto prayer, being in an agony. He did not act contrary to His covenanted humiliation even unto death and retreat into His prerogatives as God, to shield Him from the full brunt and pain of all that fell to His lot as the second Man. So His experience of our actual woes was not merely apparent, but most deep and real and true.

No, examine again, in this very light, these depths of Satan’s devices. For, <sup>6</sup>*Commentary on Hebrews*, Baker reprint, 1980, pp 453-4.

<sup>1</sup>This is a further slightly-edited extract, aimed particularly at believers, from Martin’s *The Abiding Presence*, continued from last month. Crucial to this discussion is the author’s view of Christ’s baptism as “a sign and seal of His engrafting of the Church unto Himself”. In the previous section, the author argues that, in Christ’s humiliation, His strength was to come to Him only as it comes to His people – through “that faith which is wrought by the agency of the Spirit and which grasps the truth of the Word”.

consistently with the views already given of these assaults, this also is evident concerning them: in the first, the enemy tempts our Lord to leave this position; and, in the last, he taunts Him with keeping it.

Satan first of all tempts Him to do what would violate the law of His humiliation, to cease acting simply as man, to give up that quiet trust in God which man should evermore cherish when God's living Word has spoken. He tries to seduce Him outside the limits of His probation as God's righteous servant. He would provoke Him to retreat into the privileges or prerogatives of Godhead: "Command these stones that they be made bread."

How forcible – how infinitely well-aimed, in this light – is the very first word of the reply: "*Man* shall not live by bread alone, but by every word that proceedeth out of the mouth of God". Jesus remains in the position suitable to Him as man. Whatever man is bound to do, when God has commanded, that Jesus will do most humbly. Whatever man is entitled to expect, when God has promised, that Jesus will expect with confidence. As man – claiming, here at least, no higher prerogative, for He is in all things like unto the brethren – as man simply, He will fear the Lord and hope in His Word. For it is the law of man's duty and the charter of man's hope that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God".

And His remaining in His believing duty as man was at once His safety and His victory. Exactly by refusing to transgress the laws and limits of His humiliation He triumphed. By exalting Himself – be it said with profoundest reverence – He would have been abased. By remaining in His humiliation He conquered. "He that humbleth himself shall be exalted." It is verified unto the uttermost in Jesus.

Viewed, also, in the same light, Satan's closing effort acquires a deeper significance. Failing to draw Christ away from His position as man, he taunts Him with keeping it; and points out to Him what he would insinuate as a necessary issue. Thou dost refuse to act as the Son of God – according to Thine absolute prerogatives and powers, as such. Thou dost cling to Thine ostensible position as the Son of man. Man's estate, at all hazards, Thou art resolved to avow and abide by. Thou wilt not be induced to abandon it. Then be it so. But think what man's position is. He is a worshipper of me. He yields allegiance to me. Ever since I gained dominion over him, he has yielded allegiance to me as his lord, his superior. Thou seekest the kingdoms of the world. As man, Thou dost so. I will give them to Thee; man as Thou art and art determined to remain. Only, man's acknowledgment of my sovereignty Thou must render: "All these will I give unto Thee, if Thou wilt fall down and worship me". "Get thee hence, Satan; it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Yes, He would remain in man's position: partaker of man's nature, standing in man's place, but in nothing partaker of his depravity. In all things made like unto His brethren, sin only excepted. Tempted in all points like as we are, yet without sin.

Whatever (on the one hand) His assumption of man's nature as a creature and of man's place as a sinner may bring upon Him, He will not in cowardice, unbelief and breach of covenant retreat into His powers as God to shield Him from it. But (on the other hand) when the taunt or hint is thrown out that, if He is to make man's position His, He must make it wholly His and yield to the sovereignty of man's successful tempter, as naturally all men do, this He rejects with a holiness worthy of God. He is standing in the room of sinners, yet holy, harmless, undefiled and separate from sinners; a sin-bearer, holy as His Father in heaven is holy, "made sin for us" yet remaining righteous; more than that, "made sin for us", and thereby "the Lord our Righteousness".

It appears, then, that there is an exact identity between those powers and privileges for defence in this conflict to which the Eternal Son of God restricted Himself, and those which are assigned to the sons of the adoption. And this very identity the enemy, with profoundest subtlety, directed his efforts to subvert. But he was unsuccessful.

Let this be most carefully observed. Our living Head and Captain of salvation confined Himself, in His conflict with Satan, to the Word and Spirit of the Lord. Omniscient, He did not betake Himself to the depths of His omniscience to find the adequate thought or truth divine wherewith to foil the serpent's subtlety. He found it in the written Word. The depths of His omniscience are inaccessible to you; the written "Word is nigh thee". Omnipotent, in like manner He did not draw on the stores of His omnipotence for power to foil the great dragon's strength. He found it in the might of the promised Spirit. And while He has not promised to make you omnipotent, He has said, in reference to His Spirit that dwells in you: "My grace is sufficient for thee; for My strength is made perfect in weakness". It is a blessed truth that in Christ's conflict, exactly as it must be in yours, the Word was His only sword, and by the Spirit's strength only did He wield it.

Armed with the Word and animated by the Spirit, the Son of God went forward to His temptations – as man. His purpose was not to show what absolute Godhead – omnipotence and omniscience – could achieve, but what the Spirit and Word of God could do for man. Thus He accepted the conflict in which the probation of His Messiahship was to open. To destroy the works of the devil (beginning, as they did, with the successful temptation of the "first man") "the second man" began by enduring all that temptation could inflict.



Such is the parallel. Is it necessary to point out the circumstances, so favourable to the first Adam, who nevertheless fell; and the altered circumstances, so altogether adverse, amidst which the last Adam nevertheless triumphed? Surrounded by the overflowing sufficiency of Eden, the head of the covenant of works fell – tempted with the fruit he so little needed. Surrounded by the horrors of the wilderness, without food for 40 days and now an hungered, the Head of the covenant of grace refused to grasp in unbelief – though it was immediately at His disposal as God – the food which as man He needed so deeply.

The newly-created animals were around Adam in placid peace, each obedient to his gentle sway; himself, under God, was the lord of them all, absolute disposer of them by divine right; he was alike able and entitled, therefore, to slay with instant death any serpent beneath whose glittering form or deceitful tongue, treason to heaven's high King might lurk – yet the first man fell. The second Man was “in the wilderness forty days, tempted of Satan, and was with the wild beasts”. Surely He very nobly redressed the evil of Adam (“figure of Him that was to come”) and He took from Satan all his boast. The second Man, as man, resigned all resources in the conflict but those which are now open to man; He resigned all advantages which the first man abundantly enjoyed; He was hampered, moreover, and loaded with the disadvantages which the first man's fall entailed. But, trusting to the Word and Spirit of God, He passed through an ordeal in which the terms and conditions could not have been more hazardous to Himself, nor more favourable to His foe. And He passed through that ordeal with triumph.

Is He not with us now – in our wilderness ordeal – as in the Gospel history, carrying on the defence still? And the resources He wields in it – and you wield in it, in Him, your Head – are the same. Abide in Him, and He in you. He wields the Spirit's sword, and He wields it in the Spirit's strength. Still the two-edged sword goes out of His mouth: “It is written”; “It is written”. And still it goes forth with the mighty power of the Spirit, until again the ever-living triumph crowns the ever-living and unchanged defence, and “the devil leaveth” both you and your Lord.

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The doctrines of salvation are matters which lie beyond the range of the human understanding and therefore must be matters of divine revelation and testimony. How strong soever the temptation, he who yields sins. No man can be forced to sin, even by the power of Satan. Hence all excuses are vain. Indeed the very thing that makes the temptation strong is often the sinfulness of the tempted person. What is an irresistible temptation to a thief is no temptation to an honest man. The only safety for the tempted is to keep God and His Word in view; let them fill the heart, and there will be no room for Satan.

*T E Peck*

## Lift up the Hands Which Hang Down

*Rev D W B Somerset*

A “day of small things” is liable to have two harmful effects on the people of God. One is that their standards of morality and godliness are likely to be eroded. They become used, for instance, to almost universal Sabbath-breaking, to widespread uncleanness of every sort in the world, and to the insistence of a “secular society” that they say nothing against these things. They cease to be appalled at sins which would have shocked even unconverted people in a former generation. They no longer “sigh and cry” over these abominations (Ezek 9:4). They learn, all too much, to keep their Christianity hidden and to fall in with the requirements of the world. Like Issachar, “they become as “a strong ass couching down between two burdens”; they bow their “shoulder to bear”, and become “a servant unto tribute” (Gen 49:14-15).

The second harmful effect is that they are likely to become demoralised so that they make little effort to advance the cause of Christ. They become accustomed to failure and defeat. Their efforts to oppose the destruction of Christianity in their nation seem to be in vain, and the preaching of the gospel seems to have lost its power. One evil law follows another in Parliament; communion seasons come and go with no new professions of faith; and church attendance is declining on every side. Their hearts fail them and they are ready to say with Jeremiah, “I will not make mention of Him, nor speak any more in His name” (Jer 20:9). “If the foundations be destroyed, what can the righteous do?” (Ps 11:3).

The great remedy which God has provided for the first of these harmful effects is the Sabbath. Even in the state of innocence in the Garden of Eden, man needed the Sabbath for his spiritual well-being. He needs it all the more now. The Sabbath, rightly used, is a most effectual means for reviving true religion in the soul and for restoring correct views of good and evil. The Christian may wake up on Sabbath morning in a spiritually-deadened state, particularly if he has been negligent in his preparations for the Sabbath the night before. But he finds that Christ is ready to bless every effort that he makes to sanctify the Sabbath. “Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways” (Is 64:5).

The Sabbath particularly is a day when the Lord “may be found” and when “He is near” (Is 55:6). How often the people of God find on the Sabbath that “times of refreshing” come unexpectedly “from the presence of the Lord” (Acts 3:19). “Or ever I was aware,” they can say, “my soul made me like the chariots of Amminadib” (Song 6:12). They seek the Lord through prayer, through meditation, through the reading of the Word, through family

and public worship, through Christian conference, and through attempts to instruct their families and to direct worldly conversation towards spiritual things. In return, their faith is strengthened; they are granted clearer views of Christ and of the Father, of heaven and of hell, of sin and of holiness; and Christ restores unto them the joy of His salvation (Ps 51:12). They know, once again, that they “are of God, and the whole world lieth in wickedness” (1 John 5:19).

The great remedy which God has provided for the second of these harmful effects – that they become demoralised and spiritually listless – is the frequent assurance in His Word that their “labour is not in vain in the Lord” (1 Cor 15:58). “Cast thy bread upon the waters: for thou shalt find it after many days” (Ecc 11:1). “Let us not be weary in well doing: for in due season we shall reap if we faint not” (Gal 6:9). Their efforts, though seemingly feeble, are neither pointless nor useless. It may be that, like Jeremiah, they will see little fruit for their labours in this life. Nevertheless, they will have their full reward in heaven: “ye have need of patience, that, after ye have done the will of God, ye might receive the promise” (Heb 10:36).

But we think that the people of God are too ready to conclude that their efforts have been fruitless, and to no purpose. They do not realise the full extent of the influence that they are having. They see no effect, and they are ready to give up. But Satan can see the effect, and he is doing all that he can to persuade them to give up. He knows both the potential danger to his kingdom, and the present damage being done, even by a single Christian. There are two particular effects we want to mention.

(1) The lives of Christians are placing a restraint on evil. Christians are “the salt of the earth” (Matt 5:13). They may be surrounded by sin, but there would be far more sin if they were not there. Satan, in his plans for evil, continually encounters the problem that he cannot persuade Christians to conform to sin in the way that others will. In Christ, they are too strong for him. He can neither deceive them nor move them. They continue, for instance, to believe that fornication and sodomy are evil, and their disapproval of these things has a restraining effect on others. Even those who have utterly cast off the fear of God are checked, to some extent, by the knowledge that their conduct will be criticised by Christians. They feel a need to keep up some appearance of integrity and respectability, and this holds them back from perhaps many of their worst evils. This is a strong reason for continuing to write to MPs and others, even those who are known to be entirely opposed to Christian principles.

(2) The lives of Christians are causing others to think about Christianity. Christians are “the light of the world” (Matt 5:14). It is easy to ignore or

dismiss something at a distance, but less easy to do so when it is near at hand. The life of a Christian confronts the unbeliever with the fact that here is someone who is sober and honest and yet who professes to have communion with the risen Christ – with “one Jesus, which was dead, whom Paul affirmed to be alive” (Acts 25:19). Furthermore the Christian’s life provides evidence that what he claims may be true: “Now when they saw the boldness of Peter and John . . . they took knowledge of them, that they had been with Jesus” (Acts 4:13).

The very existence, therefore, of a professing Christian poses a threat to Satan’s kingdom because it is continually inviting the question whether Christianity is true – the last question that Satan wants anyone to be asking. The consideration of this should greatly encourage a bolder witness in the people of God. The more public they are in their profession, the more they will lead people to think, and to ask questions, about Christianity and about Christ. And the more they maintain a spiritual frame in their hearts, the bolder they will be in their witness, and the readier they will be to answer the questions which then arise: “but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pet 3:15).

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## Peter MacBride<sup>1</sup>

*Robert Elder*

On 9 April 1797, Peter MacBride was born of pious parents at North Knapdale, Argyllshire. His father, a native of the Isle of Arran, was parish schoolmaster in North Knapdale. He was universally respected as an excellent teacher and a man of high character. Peter received the first part of his education at his father’s school, but he spent most of his early youth with his uncle, Neil MacBride, then minister of the parish of Kilmory, Arran. During his time there, in 1812 and 1813, a great awakening occurred under his uncle’s ministry, and many souls seemed to be quickened by the power of divine grace and brought to believe in Christ. The eminent John Love of Glasgow, Kenneth Bayne of Greenock and other ministers of that time, who were distinguished by their piety and zeal for the truth, used to visit Kilmory during the season of revival. By their faithful preaching and wise counsel, they materially helped, under God’s blessing, to promote and consolidate the work.

Peter MacBride was always reticent about his own spiritual experience, but his surviving friends generally believed that about this time, probably

<sup>1</sup>Taken, with some editing, from *Disruption Worthies of the Highlands*.

when he was 15 or 16, he received his first serious religious impressions. One of these friends, who knew him in his early life and later became a respected minister of the Free Church, writes: "If the revival of 1812-13 does not mark the time of his new birth, it certainly marks an important formative epoch in his spiritual life – a time when the Lord came near to him and dealt very graciously and bountifully with his soul". There seems good reason to reckon him one of the many precious fruits of that remarkable Arran awakening.

About this period he began his university studies in Glasgow, where he enjoyed the privilege of John Love's ministry and friendly counsel. He seems to have distinguished himself as a student there, especially in Greek, but he took his theological course in Edinburgh. During his time at University, the proprietor urged him to accept the parish school of North Knapdale, which was vacant after the death of his father. In addition to his duties as school-master, he had acted as factor for the proprietor and had enjoyed his confidence and friendship. MacBride declined the offer, in spite of the earnest pleas of his father's friend; he stated that he was determined at all hazards to go on with his preparation for the ministry.

After finishing his divinity course, he was for about two years a tutor to an Argyllshire family and was licensed by the Presbytery of Kintyre early in 1825. On June 15 of the same year, he was ordained as minister of the chapel of ease<sup>2</sup> (afterwards the new parish) of Rothesay; he had been unanimously elected by the congregation, after the removal of the former minister, Alexander Stewart, to the parish of Cromarty. In this charge he continued till the end of his ministry; his people, with very few exceptions, cordially adhered to him when he cast in his lot with the Free Church at the Disruption.

He appears from the first to have secured the respect and affection of his flock by the strength and consistency of his character, and by his zeal and devotedness to his work as a pastor. His preaching was of a high order, indicating great mental power, extensive theological knowledge, and mature Christian experience. While always rich in doctrine, it was also eminently practical, full of rousing appeals to the conscience and of urgent dealing with sinners to close with the offers of the gospel. He showed a deep interest in the young and was always faithful in his private ministrations, proving himself a generous and self-denying friend of his people, seeking not theirs but them. He was a great admirer of John Love and took an active part in selecting and publishing some of his sermons and letters. He wrote an excellent preface to

<sup>2</sup>An additional church in a parish, which did not have the status of a normal congregation. For instance, it did not have a kirk session of its own, nor was its minister a member of the local presbytery.

a volume of these which was published in 1838. He also wrote a preface to *Reasons for Accepting a Call to India as a Missionary* by John Macdonald. But with the exception of these papers and some sermons of his own, he seems to have left no printed remains. He never married, and his whole life seems to have been devoted to the work of the ministry.

Although MacBride had always been diligent and faithful, there can be no doubt that for some years before his death he was greatly stirred up; his zeal and earnestness in seeking to win souls to Christ became more and more manifest as the end drew near. This was felt, not only by his own people, but by many others throughout the West Highlands and elsewhere who were privileged to hear him during occasional visits, even before the commencement of his great evangelistic work.

Although he never took much part in the business of the Church courts, he was intensely interested in the important questions which were under discussion for some years before the Disruption. Anticipating the coming crisis, he heartily devoted his energies to the exposition and defence of the great scriptural principles which were at stake. With this object he frequently visited several districts of the West Highlands and Islands, in the company of one or other of his brethren, and powerfully helped to enlighten the people as to the true character of the movement which resulted in the formation of the Free Church.

On one of these occasions, in the spring of 1843, he visited the Presbytery of Mull, along with Finlay MacPherson, minister of Kilbrandon, and engaged in a public disputation on the principles of non-intrusion and spiritual independence with, among others, the most influential minister of the district, in presence of a large crowd of people. Someone, now a minister, who was present writes: "I remember well how the people sympathised with Mr MacBride's statements, which they showed by coming forward at the close of the meeting and giving in their adherence to the principles of the party which now forms the Free Church". One man went to the meeting resolved to throw stones at Mr MacBride, but, when urged at the close, refused, and declared aloud that he would "throw stones on anyone who touched MacBride."

One other man, at least, is said to have come under concern of soul at the meeting, and ever after to have followed the Evangelical ministers; he is reported by a thoroughly-credible witness as "still living a life of faith and is consistently following Christ amidst all his trials". The following sentence, however, quoted from a minute of his own kirk-session of the West Free Church, drawn up shortly after his death, presents the main character and end of the labours then undertaken: "Much, however, as he valued all pertaining to the defence and wholesome government of the Church, as worthy

of every sacrifice for the preservation of its integrity, he followed the highest example in giving prominence to the work of preaching the gospel for accomplishing the grand end of the ministry, the conversion and salvation of perishing sinners”.

But it was at and after the Disruption that he acted as an evangelist; he was truly “a burning and a shining light”. There were many districts of the Western Highlands and Islands where large sections of the people adhered to the Free Church and sought its ministrations, while the parish ministers remained within the Established Church. It was found necessary to send some of the most gifted Gaelic-speaking ministers to itinerate for lengthy periods throughout these widely-scattered districts in order to supply them in some measure with the means of grace. There can be no doubt also that, in connection with the Disruption movement, there was awakened in many quarters a great desire to hear the preaching of the gospel which was new to multitudes in the West Highlands. The Free Church ministers, no longer restrained by parish boundaries, felt at perfect liberty to carry the message of salvation wherever there were sinners ready to hear it. MacBride was one of those commissioned by the Church for this most important work, and the following extract from the record already quoted justly describes what he was, and what he did, in fulfilling this arduous task:

“The work was congenial to him and called forth his energies, which the steady discipline and experience of the past served to sustain and direct. But more than all, the Spirit of God came to inflame and invigorate his soul in a very remarkable measure, and kindled in him such a zeal for the glory of Christ and the salvation of sinners, that he could not rest without being at the work. In this extending of his labours to the dark and destitute districts of Mull, Morven, Knapdale and Jura and the more favoured, though still destitute, islands of Islay and Skye, but more especially in his native parish of North Knapdale, the Lord came to countenance him, and his soul was gladdened by the sight of sinners awakened by the power of God, through the truth, to a sense of their lost condition. . . . The compassion of his still-enlarging heart carried his desires after perishing sinners everywhere. He extended his labours where he could, nothing damped in his ardour by toil, discomforts, privations, difficulties, and left no parish between Bute and Barra unvisited. One would have supposed it impossible for his bodily frame to endure, without supernatural strengthening, the exhausting labours of the last three years of his life.”

His native parish of North Knapdale seems from the first to have occupied a chief place in his thoughts and to have filled him with deep anxiety. He had visited it frequently before the Disruption but had expressed himself as

grieved at the want of fruit. Returning on one occasion from a preaching tour in the Hebrides, he spent a Sabbath in Knapdale. But under the painful impression that no good was being done, he seemed disinclined to attempt any meetings during the week. Being pressed, however, he remained and preached again on Monday, when many were awakened to deep concern. From that day the work rapidly increased, and the interest soon became so general that the church used to be crowded to the door; no one wanted to remain at home. MacBride himself gave a short statement to the General Assembly about this work in Knapdale of 1845, from which the following is extracted:

“In the latter place there has been a most remarkable and unexpected awakening; and on my return home to my own parish, I obtained the consent of my congregation, when they heard what had taken place, to repeat my visits to that district, which I have done almost every week since, up till now. I am happy to say that the impression which was produced at the beginning has continued up to the present time. I believe I have not paid a single visit without knowing that one or more individuals have been awakened during that time. Some who scoffed at the beginning were themselves, before long, made subjects of the work, and are so at this moment. The number altogether who have been brought under serious impressions might be between 200 and 300, and some of these have been brought to peace and comfort in believing in the Lord Jesus Christ. . . . I am happy to state also that, since the change, the characters of many of them are emerging beautifully. There is a humility, a self-abasement, a sense of personal worthlessness, a love of the Saviour, and a devotedness to the glory of God, which it is delightful to witness. . . .

“The means I used in this work was that of openly preaching the gospel; I used no special means whatever. I never called the people out from the rest, and seldom spoke with them in private, or took any notice of the particular circumstances of the work at all. In my addresses I certainly did my best to warn them that it was not enough that they were awakened to a sense of their danger, and that besides being awakened, it was necessary that they should be born again, that they should undergo a change not less than that of a new creation into the image of God, that so they might be brought by the saving influence of the Spirit of God to adopt Christ as freely offered to them in the gospel. . . . What might be the result of this work I cannot say; it is in the hand of God, to whom the whole glory is due.”

MacBride was notably cautious, some might think over-scrupulous, in judging of spiritual results. It is therefore all the more interesting to find him in the following year, a few months before his death, writing thus to one of his elders during one of his visits to Knapdale: “Things go on here well as yet. I do rejoice to think that sinners have been turned to the Lord, and that yet the



work does not appear to be finished. The people are as eager to hear as ever. They, as readily as at the first, stop their work on the weekdays to hear sermon, and even little children cannot be kept at home. May the Lord bless His own word unto them for their conversion.” It is also eminently satisfactory that the present<sup>3</sup> Free Church minister of North Knapdale can, after so long an interval of time, state that a few still survived “who through his instrumentality were awakened first to their danger and to anxiety for their souls. Having found refuge in Christ, as I believe, they are still holding fast the beginning of their confidence firm unto the end.”

In the districts of Mull and Morven also his labours seem to have been very abundant, and remarkably blessed. In those parts, after the spring of 1843, he enjoyed the cordial and powerful co-operation of Peter MacLean, later of Stornoway, who about that time returned from America. After labouring for some time with wonderful zeal, energy and success in Mull, MacLean was settled there in the autumn of 1843 as Free Church minister of Tobermory. They were of kindred spirit, both full of earnestness and power in the Master’s service. On the many evangelistic tours they made throughout the wide adjacent districts, and in the Outer Hebrides as far as Lewis, gracious tokens of the Lord’s presence and of the mighty working of His Spirit seem to have been vouchsafed to them. One man, now a minister, who was himself at that period brought under the power of divine grace through MacBride’s instrumentality, gives the following graphic account of the character and effect of his preaching:

“It is a misrepresentation of his preaching to say that he dwelt always on the dark side of the cloud. He was a wrestler in prayer, by which his own hands were strengthened, his mind enlightened and his heart comforted. Being thus influenced and fitted anew for his work, his preaching was always powerful and refreshing, unfolding the glorious doctrine of the gospel in a most faithful and lovely manner, as if he would make all his hearers flee from the wrath to come and draw them with himself to heaven, whither it was evident to all that he was himself travelling. . . .

“In inviting sinners to Christ, and when his hearers, under power, were sobbing and crying, how pressingly he called them to come, saying, ‘The Saviour is here ready to receive all who will come. O come, come to Him!’ Then, imagining the sinner saying, ‘O minister, I am such a great sinner. I am afraid Christ will not receive me.’ He would reply, ‘Let the little sinners stand aside in the meantime and let the greatest sinners come first. Here is an infinitely great Saviour ready to receive you.’ Imagining another saying, ‘I would come, but am not able’. He would answer, ‘I am glad to hear you

<sup>3</sup>Written possibly in 1876.

have come to see and feel that you cannot come. That is just what Christ wants, to put the work wholly in His own hands, and now be sure to have the true Christ.’ He would then go on to describe the suitability, fulness and all-sufficiency of Christ as a Saviour.”

Another, a native of Mull, who seems also to have partaken of the blessing, writes: “The awful solemnity, the unction and tenderness of his labours during the communion services at Tobermory, a few days before his death, will never be effaced from the memory of many who were privileged to be there”.

The circumstances connected with his death deserve particular notice. He had been preaching with his wonted energy in Knapdale on 16 September 1846 and on the same afternoon he set sail in an open boat for the island of Easdale, about 25 or 30 miles away, where a sister of his resided. A dense fog set in and, as they were becalmed, they were carried hither and thither by the strong currents which prevail on that coast, so that they lost their way and did not reach their destination till about 2 o’clock the next afternoon. After being exposed during a whole night at sea, he caught a cold. Feeling ill, he went immediately to bed on arriving at Easdale. About 6 o’clock, he was told that many had assembled in the schoolroom expecting him to preach. He rose from his bed, preached with great power and returned about 8 o’clock to bed, never again to rise.

Fever set in with great violence, and his sufferings were intense till it pleased the Lord to release him. He was perfectly conscious throughout all his illness and was aware that death was approaching. All that he could utter was expressive of peace and hope in Christ. When he was asked by some of his sorrowing office-bearers if he had any message for his congregation, he answered, “Tell them to cleave to Christ and to one another, and it will be all well, for ‘because I live, ye shall live also’”. When he felt the end drawing very near, he asked the friends present to read and sing Psalm 23. At the beginning he joined in the worship with a strong and clear voice, but before the last verse was sung he had passed from the scene of his toil and suffering to the rest which remaineth for the people of God. Thus was finished, on 2 October 1846, the earthly course of one of the most devoted, powerful and honoured ministers of the Free Church of Scotland, in the fiftieth year of his age, and the twenty-second of his ministry.

John Duncan, who was always MacBride’s warm friend and who had spent part of the summer of 1846 in Rothesay, wrote a most touching letter of sympathy to his sorrowing flock, from which the following lines are extracted: “We share in a common calamity. You have lost a most endeared pastor and the Church at large a most able minister; I a most beloved friend. . . . How can I forget that it was ever my privilege to hold familiar converse

with one whose mind, naturally of noblest mould, carefully stored with the best and solidest learning, divine and human – deeply subdued in days long past to the obedience of the gospel, and richly filled with the Word of God dwelling in it in all wisdom and spiritual understanding – was ever pouring forth without straining, and as it were without effort, streams of wholesome doctrine, hallowed affection, and glowing aspirations after the glory of God and the salvation and universal good of his fellow-men?”

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## Christ's Life and the Believer's Life<sup>1</sup>

*J C Ryle*

We learn that Christ's life secures the life of His believing people. He says, “Because I live ye shall live also”. There is a mysterious and indissoluble union between Christ and every true Christian. The man who is once joined to Him by faith is as closely united as a member of the body is united to the head. So long as Christ, his Head, lives, so long will he live. He cannot die unless Christ can be plucked from heaven and Christ's life destroyed. But since Christ is very God, this is totally impossible! “Christ being raised from the dead dieth no more: death hath no more dominion over Him” (Rom 6:9). In the very nature of things, that which is divine cannot die.

Christ's life secures the continuance of spiritual life to His people. They shall not fall away. They shall persevere unto the end. The divine nature of which they are partakers shall not perish. The incorruptible seed within them shall not be destroyed by the devil and the world. Weak as they are in themselves, they are closely knit to an immortal Head, and not one member of His mystical body shall ever perish.

Christ's life secures the resurrection life of His people. Just as – because death could not hold Him one moment beyond the appointed time – He rose again from the grave, so shall all His believing members rise again in the day when He calls them from the tomb. The victory that Jesus won when He rolled the stone away and came forth from the tomb was a victory not only for Himself, but for His people. If the Head rose, much more shall the members.

Truths like these ought to be often pondered by true Christians. The careless world knows little of a believer's privileges. It sees little but the outside of him. It does not understand the secret of his present strength and of his strong hope of good things to come. And what is that secret? Invisible union with an invisible Saviour in heaven! Each child of God is invisibly linked to the throne of the Rock of Ages. When that throne can be shaken – and not till then – we may despair. But Christ lives, and we shall live also.

<sup>1</sup>A comment on John 14:18-20 from Ryle's *Expository Thoughts on John*, vol 3.

## Book Reviews

*The Soul of Life: The Piety of John Calvin*, edited and introduced by Joel R Beeke, published by Reformation Heritage Books in their *Profiles in Reformed Spirituality* series, paperback, 220 pages, £6.95 from the F P Bookroom.

In John Calvin's five-hundredth anniversary year, there is no shortage of books being published about his life and work. This book is undoubtedly among the most edifying of them. It provides a useful outline of Calvin's life and then the aspects of the biblical piety that he emphasised. Calvin defined piety as "that reverence joined with love of God which the knowledge of His benefits induces". Dr Beeke explains the theological dimensions of Calvin's piety: (1) Its root: mystical union, (2) Its double bond: the Spirit and faith, and (3) Its double cleansing: justification and sanctification. He then refers to the practical exercise of this piety in the means of grace, including the Word, sacraments, prayer and psalm-singing. Other practical dimensions include repentance, cross-bearing, obedience and heavenly-mindedness.

The bulk of the book consists of 45 short selections from Calvin's writings which are arranged under the headings mentioned above. Calvin writes warmly, clearly and attractively and this volume provides a very helpful introduction to his works. These selections are brief enough to read one per day and one might well choose to follow the example of the Puritan John Cotton who said, "I love to sweeten my mouth with a piece of Calvin before I go to sleep". It is a well-illustrated pocket-size book, in what is becoming an interesting and helpful series.

The Christian needs every such help in his "faint, yet pursuing" endeavours after godliness. "We ought to apply ourselves altogether to piety alone, because when we have once attained it, God asks nothing more from us." "It is this, indeed, that through the whole course of life we seek and follow. But we shall attain it only when we have cast off the weakness of the body and are received into full fellowship with Him." *M Vogan*

*The Gospel Ministry*, by Thomas Foxcroft, published by Reformation Heritage Books, hardback, 104 pages, £11.95 from the F P Bookroom.

This little book consists of a sermon on Colossians 1:28,29: "Whom we preach, warning every man, and teaching every man . . .". He preached it, rather surprisingly, as a mere 20-year-old at his own ordination, in 1717, in the New England town of Boston. He showed, however, a degree of maturity and he was put under strong pressure to have his discourse published.

In what must have been a very long sermon, Foxcroft (1697-1769) dealt with such points as: "Christ is the grand subject which the ministers of the

gospel should mainly insist on in their preaching” and “In all their ministerial labours, pastors should make the conversion and edification of men in Christ their . . . aim”. Throughout he is sensible, practical and scriptural.

A brother pastor, Benjamin Wadsworth, contributed a preface, in which he pointed out that Foxcroft’s main purpose was not so much to instruct other ministers as to impress his own mind with a sense of his duty. Wadsworth went on to express the wish that “others may benefit from it as much as I did”. May today’s ministers profit by it also!

***God’s Light on Dark Clouds***, by Theodore L Cuyler, published by the Banner of Truth Trust, paperback, 134 pages, £5.00, obtainable from the F P Bookroom.

This work was first published in 1882 by Dr Cuyler (1822-1909), who studied at Princeton Seminary during its “golden age” in the 1840s when Archibald Alexander, Samuel Miller, Charles Hodge, and J A Alexander were professors (see *Princeton Seminary*, David B Calhoun). Graduating in 1846 he entered in 1860 on his last and longest charge as a Presbyterian minister in Brooklyn, New York. Cuyler was only four when his father died, and he and his wife lost two infant children. This book was written by the heavy-hearted father a few months after the death of a daughter at 21 years of age. Its dedication reads: “To the desponding and bereaved these words of sympathy and cheer are lovingly inscribed”. It could have been inscribed with the words of Paul in 2 Corinthians 1:3,4: “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God”.

Cuyler draws on the experience of himself and others of God’s sufficient grace and upon the streams of consolation running through the Scriptures to enforce in 22 short and beautifully-simple chapters such basic but needful lessons as: “Faith carries present loads and meets present assaults and feeds on present promises, and commits the future to a faithful God” (p 20); “One great purpose in all afflictions is to bring us down to the everlasting arms” (pp 53,86); faith “is simply the linking of our utter weakness to the omnipotence of Christ” (p 85); and “God often strikes away our props to bring us down upon His mighty arms” (p 86).

An occasional expression, reference to “Easter Sabbaths” and “Christmas bells”, allusion to Finney (whose theology and methods Hodge opposed though he respected the man), and the knowledge of his intimate friendship with D L Moody (which he shared with Spurgeon and many of the leading Free Church men of the time), make us wonder if Cuyler had lost some of the early Princeton influence, but not having read any of his many other works

we cannot make a fair assessment. Certainly this book can be commended as a very helpful contribution to the accomplishment of its aim and will make a suitable gift for anyone who, for any reason, is passing through a time of trial or sadness. It is a book which someone who cannot settle to read something lengthy and more dense can take up and read from time to time. It has the great merit of having something to say and the ability to say it in a way which is none the less profound for being stated simply, sympathetically and with a measure of helpful repetitiveness. *(Rev) H M Cartwright*

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## Notes and Comments

### Fellowship of Confessing Churches Speaks out

Following the decision of the Church of Scotland General Assembly to allow the induction of a homosexual minister in Aberdeen, the Fellowship of Confessing Churches (an Evangelical group of congregations and ministers within the Church of Scotland) has made clear that “it will not accept gay ordination under any circumstances”. While the same General Assembly at a later session decided to prohibit its ministers and people from issuing public comments “in relation to contentious matters of human sexuality”, that did not deter the Fellowship from voicing its concern and determination.

It did so by publishing its “Confessing Churches Covenant” and displaying it prominently in its churches. The eighth of the Covenant’s 10 sections states, “We recognize God’s creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family. We acknowledge the great harm that has come from our failures to maintain this standard, and we repent and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married.”

The Fellowship believes, says a press report, “that by adhering to a ‘covenant’ . . . they can stay within the auspices of the Kirk while standing firm against accepting gay ordination”. They also insist, “We are not a breakaway group, but are alarmed at the determination of some within our denomination to force heterodox teaching and practice into the churches. We therefore believe it is necessary at this time to publicly mark the boundary between orthodox Christianity and spurious forms that claim the same name, and make clear and public our rejection of new teachings and practices which depart from the historic Christian faith, turn away from the orthodox gospel of repentance and faith, and publicly sanctify what the Bible proclaims as sin.”

It remains to be seen what action Church courts will take against them for

breaking the silence imposed by the Assembly on making public statements. Should they have to leave their Church or be ejected from it, where will they find a home? Although they reject “new teachings and practices which depart from the historic Christian faith”, and have covenanted to uphold “*The Westminster Confession of Faith* as agreeing with Scripture and expressing the true doctrine of our Church, as its subordinate standard”, it is not yet known what their collective view is of, for example, women office-bearers in the Church or of using unscriptural methods of worship such as uninspired hymns and instrumental music.

In any case, may their present resolute and commendable action have some salutary effect and even be a beginning of better days in Scotland’s national Church. It truly is in dire need of returning to the Word of God and to God Himself, and none but God Himself can bring it back. Our prayer must ever be, “Thy kingdom come, Thy will be done on earth.” NMR

### **Codex Sinaiticus**

Those interested in studying early manuscript copies of the Bible or interested in the earliest examples of ancient texts on parchment in book (codex) form, rather than in scrolls, have been recently excited by the appearance on the internet of a digitised copy of the whole Codex Sinaiticus. This codex, dating it is believed from the fourth century, consists of a substantial part of the Old Testament in the Greek Septuagint translation and the whole Greek New Testament, together with some Apocryphal writings. Parts were discovered in St Catherine’s Monastery at Sinai (some in a wastepaper basket) during visits by the German scholar and textual critic Constantin von Tischendorf in 1844, 1853 and 1859, and some leaves as recently as 1975. Each page consists of four columns of 48 lines, all the letters being capitals. Pages of the codex are lodged in the British Library, the National Library of Russia, Leipzig University Library and the Monastery of St Catherine in Egypt, but now all are photographed and brought together on-line.

The original copies of the Holy Scriptures obviously do not now survive, but the fragments of thousands of copies, some dating from as early as the second century, exist in various forms. In and through these we have access to the authentic original Scriptures, which were “immediately inspired by God, and by his singular care and providence kept pure in all ages” (*Westminster Confession*, chapter 1). The copies differ among themselves, differences being accounted for either by unintentional mistakes or intentional alterations. Scholars have been able in the providence of God to determine the original text by comparing these copies with each other and applying

certain tests, such as a large number of copies from early centuries evidencing by their agreement that they came from a much earlier common source although they are independent of each other and belong to different geographical areas. Are they attested by a variety of ancient writers and translations? Are they not only consistent with one another at some points but internally consistent – that is, not full of variations?

The Reformation Text of the New Testament has been described as Syrian or Byzantine; it is the text to which the vast majority of Greek manuscripts and early Fathers and translations testify, and from which our Authorised Version is translated – basically what we know as the Received Text. Having been the text acknowledged in Antioch, which was the early centre of orthodox Christianity, it became the text of the Church throughout the period of the empire centred on Byzantium or Constantinople, which was a centre of Greek scholarship. It was the text of the first printed copies of the Greek New Testament in the early sixteenth century and that from which the Reformation-period translations of the Bible were made.

Another type of text, represented in comparatively few manuscripts, has been described as Alexandrian, from the fact that it is associated with Alexandria in Egypt, a university centre of the ancient world, noted for the place occupied in its schools and churches by men of heretical views. The Codex Sinaiticus and the Codex Vaticanus are sometimes regarded as the chief representatives of this kind of text, which Westcott (1825-1901) and Hort (1828-1892) described as *Neutral*.

They not only differ from the Received Text but differ from each other in many places. Someone has commented that, as they disagree over 3000 times in the Gospels alone, they share 3000 mistakes between them! It is assumed that these were so well preserved in the Vatican and at Sinai because they were not much esteemed or used. Even if Codex Sinaiticus was originally copied in the fourth century from an inferior type of text, a large number of omissions, alterations and interpolations made in it by about 10 “correctors” or editors over the centuries removed it even further from the Byzantine text and reduced its reliability.

Most modern English versions of the Bible translate a text which critics have put together conjecturally from a variety of sources as seems best to them on subjective grounds, preferring the kind of text represented by these Codices. This is basically the text of Westcott and Hort, though subsequent modernist scholars have continued their emendations and questioned whether the original text can ever be recovered. These humanistic and sceptical Anglican clergymen, motivated by the idea that the Bible should be treated like any other book and greatly disliking the Received Text and the Authorised



Version and encouraged by the discovery of the Codex Sinaiticus, produced a Greek text of the New Testament in 1881.

Codex Sinaiticus has been described as probably one of the worst of the manuscripts of the New Testament. While its availability is a matter of great interest, we must conclude that its use has only contributed to the uncertainties regarding the reliability of the Bible which so much modern scholarship has fostered. Those wishing to pursue this subject further might begin with the accessible introductions provided by *The Lord Gave the Word*, Malcolm H Watts (Trinitarian Bible Society), and *Three Modern Versions*, Alan J Macgregor (The Bible League). HMC

### **Sabbath Ferry Sailings to Lewis**

With only three days notice, the first scheduled ferry sailing on a Sabbath between Stornoway and the Scottish mainland took place in July. It is a sad reflection of the decline in true religion – and, in particular, the decline in Sabbath-keeping – on the Isle of Lewis that such a sailing was possible.

To the rest of the country, it must have seemed strange, even bizarre, that there were no regular Sabbath sailings till now. Yet while even a degree of outward respect for the one day in seven which God claims for Himself is good, that outward respect has long been slipping away. And there is a serious danger that, unless the Lord will pour out His Spirit, Sabbath-keeping will continue to decline seriously – and, with it, other outward aspects of religious observance. Lewis has long been subject to the same secularising influences as everywhere else, notably television, especially when it is watched seven days a week. The drift no doubt began by profaning the day through idleness, followed by overt acts of Sabbath-breaking in the home, and it is now leading on to further Sabbath-breaking of a public nature.

Of course, the conduct of the ferry company, Caledonian MacBrayne, is highly objectionable. They used the Equality Act to claim that it would be illegal for them to refuse, on religious grounds, to operate this service on Sabbaths after being requested to do so. Not surprisingly an advocate has described this claim as “spurious”. However, what gives rise to even greater concern is the spiritual climate which makes such sailings possible.

Almost 160 years ago R M M‘Cheyne, wrote objecting to a decision to run trains between Glasgow and Edinburgh on a Sabbath. He pointed out “the preciousness of an unbroken Sabbath day”, adding, “Never in all my experience did I meet with a child of God who did not prize, above all other earthly things, the privilege of devoting to his God *the seventh part of his time*”. To prize the Sabbath is the result of the Spirit’s work and, solemnly, “if any man have not the Spirit of Christ, he is none of His” (Rom 8:9).

## 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:

#### Sermon Preparation

*Rev J R Tallach*

#### The Covenant of Works

*Rev D W B Somerset*

#### The Inerrancy of Scripture

*Rev H M Cartwright*

#### Justification by Faith

*Rev K D Macleod*

#### John Calvin: "Theologian of the Holy Spirit"

*Rev D Campbell*

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

### Committee Meetings

Synod committees will meet, DV, in Inverness Free Presbyterian Church on Tuesday, October 6, as follows:

9.30 - 11.00 Training of the Ministry Committee

11.00 - 12.00 Magazines Committee

12.00 - 1.00 Sabbath Observance Committee

2.00 - 3.00 Outreach Committee

2.00 - 5.00 Finance Committee

3.00 - 5.00 Religion and Morals Committee

6.00 - 7.30 Publications and Bookroom Committee

7.30 - 8.30 Welfare of Youth Committee

8.30 - 9.30 Dominions and Overseas Committee

*(Rev) John MacLeod*, Clerk of Synod

### Dominions and Overseas Fund

By appointment of Synod, the special collection on behalf of the Dominions and Overseas Fund, is due to be taken in congregations during September.

*W Campbell*, General Treasurer

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## Acknowledgement of Donations

*The General Treasurer* acknowledges with sincere thanks the following donations:

*College & Library Fund:* A Friend, Newcastle, Proverbs 3, £80.

*Eastern Europe Fund:* Anon, for work in Odessa, £299.92.

*Jewish & Foreign Missions Fund:* Anon, CHF 20 000 (Feb 09), CHF 20 000 (July 09); Anon, for work of the gospel in Kenya, Ps 46:1, £200; Anon, for John Tallach Secondary School, £200.

*Congregational Treasurers* acknowledge with sincere thanks the following donations:

**Bracadale:** *Communion Expenses:* Anon, £100; DM & AM, £60 per JC.

**Gairloch:** *Congregational Funds:* Mr C Gillies, £20 per Rev AEW.M.

**South Harris:** Brown family, Greenock, £150; Friend of the Brown family, £50, per Rev KDM.

# FREE PRESBYTERIAN PLACES OF WORSHIP

## Scotland

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

## England

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

## Northern Ireland

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

#### Canada

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

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

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

#### USA

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

#### Australia

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

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

#### New Zealand

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

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

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

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

#### Israel

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

#### Singapore

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

#### Ukraine

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

#### Zimbabwe

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

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

**Mbuma**: Church and Hospital: Postal Address: Mbuma 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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