

The Free Presbyterian Magazine

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

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

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Communions

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

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

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

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

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

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

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

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

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

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

November: First Sabbath: Applecross; **Second:** Glasgow; **Third:** Wellington; **Fourth:** Aberdeen, Chiedza.

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

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“Great is the Lord”

There is a God and it is possible for us to know Him. But He may be known only because He has revealed Himself. He has done so in creation. As we look at the world around us and the heavens above us, we should conclude that it was impossible for any part of the universe to be brought into existence except by supernatural power – indeed by divine power. Yet this is a fact that contemporary man generally refuses to believe, preferring to accept the myth of evolution. Suffering as he does from a fallen nature, man has no desire to learn about God. And we ought to see the work of Satan behind all this, as he blinds the human understanding.

But the most we may learn about God from His creation is extremely limited; it cannot possibly provide us with any knowledge about salvation from our sinful condition. Yet, in mercy, God has given a much more comprehensive revelation of Himself in the Scriptures, which do indeed provide sufficient knowledge about salvation from sin and a lost eternity. These Scriptures, from beginning to end, were written under the inspiration of the Holy Spirit and are therefore totally trustworthy; they are without error of any kind, even in what seem to be the most trivial of details. Here again we may note man’s blindness – even to the pure light of God’s Word – and the efforts of Satan to blind the eyes of sinners to its truths. He is particularly desperate to blind “the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them” (2 Cor 4:4).

God has ordained His Word as a means of giving true knowledge of Himself to mankind, but only through the work of the Holy Spirit can this knowledge be profitable to the souls of those who hear and read it. And it is the *preaching* of the Word that God has particularly ordained as a means of doing spiritual good to the souls of sinners. Many have already entered into eternal life as a result of coming thus to know “the only true God, and Jesus Christ, whom [He has] sent” (John 17:3).

Yet God is infinite and, accordingly, the knowledge that we can have of Him is limited. So Zophar asked Job: “Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?” (Job 11:7). Everything

about God is infinitely greater than we can possibly know or understand. Yet it is accurate knowledge of God that the Scriptures provide. He has revealed Himself in a way that suits our limited human understandings, but unless the Holy Spirit puts new life in our souls, we will never make a believing response to this knowledge.

It was Paul's desire for the Ephesians "to know the *love* of Christ, which passeth knowledge" (3:19); he wished sinners not only to know about Christ's love to a lost world but also to experience it for themselves. While, for any mere human being, that knowledge is limited, the love of Christ is – as Paul realised – far greater and more wonderful than anyone can comprehend. Yet it helps us to understand something of the love that passes knowledge if we think of the height of glory from which the Saviour came, and the sufferings which He endured in this world, even to the cursed death of the cross. So Paul could say, "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor 8:9). The believing Corinthians had a real knowledge of the love and kindness of Christ, although they could not fathom its depths or measure its height.

And they could understand further the love of Christ when they looked at its fruits: particularly the forgiveness of their sins, the gift of the Holy Spirit and His sanctifying work, the supply of all their needs in this life, and a place at last in heaven above. Every instance of Christ's gracious provision should increase the believer's sense of how great was the eternal love from which the provision flowed, although that sense comes so far short of the infinite fullness of divine love to unworthy sinners. Yet while the saints in glory know much more now than it was possible for them to absorb in time, everything about God remains infinitely greater than they can know or understand.

God's *justice* likewise is infinite; we may know of it because it has been revealed to us, but its perfection is beyond our understanding. God always deals justly with His creatures, but His justice will become specially obvious on the day of judgement, and in eternity that justice will be apparent, as He pours down His wrath upon the ungodly and, *for Christ's sake*, blesses His children. But God gave a unique display of His justice when He laid the guilt of all these children on His Son, as their substitute. And infinite mercy met with infinite justice in a way which comes within the sphere of our knowledge, through revelation, but rises far beyond our comprehension.

The infinite *wisdom* of God is demonstrated in creation; science may have discovered much during recent centuries in all kinds of areas, each of them displaying the capacity of the Most High to design what is not only extremely practical but even beautiful – although man in his blindness so often refuses

to recognise the Designer. Yet how much more does the plan of salvation display the infinite nature of God’s wisdom! He has taught us that sin deserves His wrath and curse for ever, but no creature could have worked out how, consistently with justice, anyone could have escaped His eternal wrath and curse. It is divine wisdom that devised the way whereby God could be just when He made provision for the salvation of sinners.

Infinite wisdom is also displayed in God’s providence. Not only does He know everything that is happening, He knows everything that will happen and that might have happened, and out of all that myriad of possibilities He has chosen, in His wisdom, what will be most for His glory. No wonder Psalm 147 says, “His understanding is infinite”! God has wisely ordered His providence to fulfill His special purpose to gather in all His elect from their ungodly ways and lead them on safely to a better world. There they will all see – though they will never fully search out the wisdom behind God’s wise dealings with them – that “He led them forth *by the right way*” (Ps 107:7).

The final attribute we will note is the *power* of God. It too is infinite; it too is beyond the capacity of the human mind to understand completely. We may see it in the creation but, as we can only in a limited way understand the vastness and the complexities of the universe, we can only feebly understand the power that was necessary to bring it all into being, and likewise maintain it in existence. But we should recognise that God’s infinite power is displayed in a still more wonderful way in the Holy Spirit’s work of regenerating spiritually-dead sinners and in continuing His subduing and sanctifying work until they are made perfect, and therefore fit for heaven.

Satan’s power is great, as is the power of those who do his wicked work; we only need to glance at the media to get a sense of the prevalence of wickedness, of false religion and of sheer unbelief today. But the power of Satan and of the ungodly, who submit to his temptations, is finite; it is limited. However great it may be, it is as nothing when opposed to God’s unlimited power. So we need never despair in any situation, provided we are dependent on God. And we need never despair for His Church, for He will carry out all His purposes and – by His unlimited wisdom, grace and power – bring all the vast multitude of His chosen ones safely to heaven at last.

God, we have seen, has revealed Himself in creation, but much more fully in the Bible. Since He is infinitely great and glorious, in all His attributes, it is our manifest duty, as His creatures, to receive His revelation and submit to Him with all our heart – and so to trust in Christ, who is at the centre of the whole revelation in Scripture. It is equally our duty to praise and worship Him, even in this life, which will be a preparation for endless praise and worship in heaven above. “Great is the Lord, and greatly to be praised” (Ps 48:1).

“I May Tell All My Bones” (2)¹

A Sermon by Rev Alexander McPherson

Psalm 22:17,18. *I may tell all My bones, they look and stare upon Me, they part My garments among them and cast lots upon My vesture.*

2. **How this affected sinners.** In two verses at the beginning of his Gospel, John tells us of the reaction of men generally, and of Christ’s people in particular: “He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not.” Not known, not recognised, not received. And in our text we see the same attitudes as He was leaving the world at the end of His redeeming work.

Take His own people, the Jews, first of all; they primarily were those who were referred to as “His people”: “He came unto His own, and His own received Him not”. The measure of their ill reception is that they looked and stared upon Him. Now I think we can take it from what is written in the Gospels that at this point – the ninth hour when the darkness that had covered the earth for three hours was lifted – the taunts and the derision and the mockery and all the noises made by men were now past. These were fiendishly-minded men who like animals had bellowed and roared and barked when venting their hatred upon this Person. And we can be almost certain that during the hours of darkness there was more or less a silence because the darkness was awesome. This total darkness at noon and for three hours following was something utterly supernatural. It must have subdued the spectators during that period, when the Father’s wrath was falling upon His dear Son in our nature.

But now at the ninth hour, when the darkness was giving way to the light again, they stare rather than speak. And it is the heartless, insolent stare of men well pleased with their work. They see that their prey is barely alive, that the shrunken body is well on its way to becoming dust. They stare and they feast their eyes on what they have achieved. Now we are seeing what you might say is the very depth of human iniquity. We tend to suppose that we could not do such a thing as this, even the worst of us here – and there are various degrees of moral character here. I am just saying that the worst of us here would not believe that he or she was capable of such conduct as this: staring soullessly, staring happily upon the crucifying of the Prince of glory.

Well, we have the wrong idea; we are forgetting about restraining grace, forgetting that it is in this way that people are relatively well behaved, that people can live together, that this world holds together, that its inhabitants

¹The first part of this sermon, preached on the Sabbath morning of the Dingwall communion season in February 1996, dealt with Christ’s emaciated condition.

are not at one another's throats. Now violence was one of the marks of the days before the flood, when restraining grace was comparatively slight. There was a danger of these sinners exterminating one another because of their deep wickedness and malice and hatred. We may think that this is true of other people, that Hitler was like this, and Stalin and a host of others – the bad characters of history – but surely not ourselves; surely we cannot be compared to these Jews who looked upon the Saviour at this point and stared at Him.

We could, if the Lord would remove His restraining grace. And what reason we have to praise and thank Him that there is such a measure of it, that we are kept, you might say, so much under control, not doing what we otherwise would! Whether we like it or not, we are associated naturally with these Jews who looked upon Him and stared at Him at this time. When there is respect for a person among civilised people, care is taken not to embarrass that person when his or her body is exposed, or blemished by injury or disease. Hospital beds have screens around them, and right-thinking people do not stare at other people's abnormalities. But the men that we read about here looked and stared upon Him; there was no respect and no love for Him in their hearts. It is clear in all that went before that they hated Jesus without a cause and it was with the greatest pleasure that they took Him with wicked hands and crucified and slew Him. And now they were calmly viewing what they had done. He is in this state: “I may tell all My bones, they look and stare upon Me”.

Now I ask those who are Christ's, in the sense that they belong to the Church but lay no claim to faith: What, dear friend, are your feelings towards this Person? Is it the case – now I am putting this most seriously to the unconverted in this congregation at this moment – that on previous occasions, and perhaps on many previous occasions, when you were present at the celebration of the Lord's Supper, you watched and you heard but you were not in the least moved? There was not a spark of pity in your heart as you heard the Word read and listened to the action sermon and saw the symbols of the death of Christ, of His body and His blood, eaten and drunk by His people?

Here is the Lord of glory, the Son of God, who loved the souls of a multitude that no man can number, and here is the cost to Him of that love and of the salvation that He purposed – He must at last have His clothing taken from Him and be nailed to that awful cross. Then there are all the other details of that horrible execution, and you have read this and heard this again and again, and nothing has stirred within you. Now I know that this is what happens in those who are in a state of nature.

If I may just put in this personal remark: there was a time before I, in the

mercy of God, was brought to faith in Jesus Christ. I can remember communion Sabbaths in Glasgow and I know that one can read and hear of these matters and not feel a spark of pity for Him who died in this awful way. So, if you have no real sympathy with what was happening here, no real sympathy with Him who suffered in this way, you are in a serious condition indeed. Here is a prime mark of spiritual death: no love to the Saviour. "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha." You probably have groaned inwardly and shuddered on reading or hearing of dreadful things that happened to some other person, a mere man or woman like yourself. You have been affected, and perhaps wept at the thought, but when it comes to Christ's sufferings, there is no reaction, and it must be because you have not received Him, any more than these Jews who crucified Him. Your heart is enmity against God and, unless it is changed, what is to become of you? Seek repentance and faith without delay.

Now take those others present, who parted His garments among them and cast lots upon His vesture. Take the men outside the Church, represented here for us by the soldiers; they were the agents used by the murderers. They had no personal interest in this matter; they were really obeying others. The world knew Him not – not only His people but the world – and the Saviour acknowledged this in His words on the cross: "Father forgive them, for they know not what they do". They did not know who they were crucifying, but would they have been any better disposed if they had known? What if He had said to them what John the Baptist said: "Do violence to no man, neither accuse any falsely; and be content with your wages". What would their reaction have been if these words had been addressed to them from the cross? It would have speedily appeared, not only that they were doing their duty, but that they were doing their duty with the greatest willingness and doing it as cruelly as it was possible for them to do.

The ignorant world is the same at heart as the unbelieving section of the Church. As these soldiers saw no value in the Saviour Himself, but some value in His garments that they could attain for themselves, so the lost greedily grasp what the world can give and spare no more than a passing thought for this Person who is still generally regarded as the Saviour. This is another aspect of the deceitfulness of the human heart. You may be here and have no hesitation in thinking of this Person as the Saviour, but there is no connection between you and Him; there is no love in your heart to Him; there is no horror in your heart as you think of what was done to Him. Here we have sin; here we have sinners; here we have clear evidence of the fact that the heart of man "is deceitful above all things, and desperately wicked; who can know it?"

3. Some observations. (1.) The thought of Christ’s emaciated body, which we have seen was a result of His zeal in discharging His redemptive work, should spur those who have been redeemed to strive after a similar God-glorifying spirit. It was to the glory of God that His dear Son in our nature did all that He did and suffered all that He suffered. And in His high-priestly prayer on the night in which He was betrayed, He said, “I have glorified Thee on the earth”. That whole life of glorifying God came, of course, to its climax on the next day, when He was crucified, when He willingly laid down His life for the sinners He loved.

Those who fear God, who appreciate in some way the sufferings of Christ and base their hope for eternity upon these sufferings, should be striving after a God-glorifying spirit. “Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s”. The love of Christ constrains us to live no longer unto ourselves but unto Him that died for us and rose again. This is the proper attitude of the Lord’s people, those who fear Him and hope in his mercy.

And with the example of the Saviour before us – who was brought in love to His people and in love to His Father to this: “I may tell all my bones” – shall we pamper our bodies and neglect our souls? Shall we avoid cross-bearing, reproach, labour, self-denial? These things form the lot, or part of the lot, of Christ’s faithful followers. Shall our devotions then be more superficial than real or shall we instead willingly and resolutely, by God’s help, take the pilgrim’s desert road of holiness, with whatever it may bring of hardship. Of course, the end of that road is glory itself; “the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads”. And whatever they may suffer in a small way as a result of following Christ, it is something that will have a wonderful end: they shall “come to Zion with songs and everlasting joy upon their heads”.

(2.) If we – speaking of the Lord’s people – go to Zion, and the proud, antagonistic world looks coldly or rudely or contemptuously upon us, making it clear even by their looks that they are unfavourable to us, let us remember these staring spectators at Calvary. Then let us rejoice that, to this extent at any rate, we know the fellowship of His sufferings, being made conformable unto His image. The Saviour said, “All these things will they do unto you for My name’s sake, because they know not Him that sent Me.

(3.) Let us abhor covetousness, and in the present day we have every reason to think about this matter. It was vice which attached more importance to Christ’s clothing than Himself and made one of His garments the object of gambling. And we know how the Government itself is pushing forward the National Lottery, something that people indulge in who would not think of

going to a bookie to bet on a horse or a dog or anything of that sort. Here is something that, in supermarkets and various other places, is open to everyone from 17 years of age upwards. It all manifests clearly that sinners are living for the things of time and sense, and the more they have of money the better they think they will be able to enjoy life in this world. And covetousness is idolatry; that is the description that the Word of God gives of it. Gambling denies the fact of divine providence; it puts chance in the place of God. What unholy things these are, which every Christian should avoid with his whole heart and mind, and he should pray that these things may come to a speedy end.

(4.) We see here the love of God and the evil of men's hearts. Here you have the Saviour and the love He had to vile, guilty sinners. Many who have been effectually called have not been dealt with in what we may call a drastic way – they have not been brought almost to despair on account of their sins and their inability to believe on Christ. But when we think of what we are by nature: guilty, defiled, hell-deserving, lost and ruined, haters of God, haters of the Father, Son and Holy Ghost – this is the character we have in the sight of God. And here is the One who came in God's great name to save, who died the death that was due to sinners but was due to Him as the God-man Mediator.

Here is this Person in His glory, in His kindness, in His love to poor sinners, dying instead of these creatures who would need to be effectually called in order to recognise His love and to benefit from His love. He was dying for sinners who, when they would hear of the death of Christ, would have no interest in it; they would have no pity for the One who died. They sit in the house of God Sabbath after Sabbath, year after year, and are not in the least interested about salvation for sinners. Christ died in the knowledge that even His dying love, when it would come to the knowledge of sinners, would be rejected – that sinners would despise and reject Him although He loved as He did. He was dying with this knowledge of the hatefulness of human hearts – full of hatred, full of evil, full of animosity towards Himself – but He was nevertheless taking their place and dying for them, the just in the room of the unjust.

Is it not the wisdom of anyone in the sinner's place, anyone in the unforgiven sinners place, to come directly to Him who died in this way, in manifestation of divine love – love that has no end and love that has no limit. The duty of the unforgiven sinner is to come without delay to this Person. We are sure that God receives such people; Christ is able to save to the uttermost all that come unto God by Him. This is the sinner's duty. And this is the saved sinner's duty: to seek, more than he or she has ever done, to love this Person who died in love to these poor, poor souls. It was God's love, and

here we are faced with mystery again. Who among us can imagine what the love of God is? But it is brought before us, and not least powerfully in the Person and work and death of Christ. There we have the fact that “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life”.

Justification¹

2. Reformation Teaching

As time went on, the Reformers may have expressed more clearly their understanding of justification, but they taught the substance of it from the beginning. They were clear that justification describes a change in the sinner’s legal state, not in his moral character – yet they were equally clear that a change of moral character must inevitably *accompany* his justification. When sinners are justified, their guilt has been removed; they are no longer under condemnation; they have been forgiven; they have been accepted before God as if they had always kept His law perfectly. And sinners are justified, not because of anything they have done to deserve it, but only by God’s grace, for the sake of the righteousness of Christ – which has been imputed to them and received by faith alone.

Yet while regeneration and sanctification form no part of justification, every justified sinner is regenerate; his sanctification has begun and it will continue. Thus Calvin corrected Cardinal Sadoletto: “You touch on justification by faith. But this doctrine, which stands supreme in our religion, has been effaced by you from the memory of men. You allege that we take no account of good works. If you look into my catechism, at the first word you will be silent. We deny, it is true, that they are of any avail in man’s justification, not even so much as a hair, for the Scripture gives us no hope except in the goodness of God alone. But we attribute worth to works in the life of the just, for Christ came to create a people zealous of good works.”²

The Roman Catholic response came ultimately from the Council of Trent, which gathered for three periods between 1545 and 1563 in what is now a northern Italian town but was then within the Holy Roman Empire. On the subject of justification, the Council produced 16 chapters and 33 canons which, says Cunningham, are “characterised by vagueness and verbiage,

¹The previous part of this paper dealt with thinking on this subject from time of the Church Fathers to the Reformation.

²Quoted in J H Merle d’Aubigné, *History of the Reformation in the Time of Calvin*, vol 6, p 584.

confusion, obscurity and unfairness". Indeed he adds, "It is not very easy on several points to make out clearly and distinctly what were the precise doctrines which they wished to maintain and condemn".³ But it is important to note that, despite Vatican II, Rome has not rejected the Canons of the Council of Trent; they are still central to her teaching. Pope John Paul II described Trent's declarations on justification as "one of the most valuable achievements for the formulation of Catholic doctrine", adding significantly that "the Council intended to safeguard the role assigned by Christ to the Church and her sacraments in the process of sinful man's justification".⁴

The Council was adamant that justification not only includes the forgiveness of sins but also sanctification, a renovation of man's moral nature.⁵ The critical point here, of course, is how the term *justification* is used in Scripture. In various contexts, it is used as the opposite of *condemnation*; for instance: the judges in Israel were to "justify the righteous and condemn the wicked" (Deut 25:1); and in a context that is more directly relevant to our present concerns, Paul encourages believers with the words: "It is God that justifieth. Who is he that condemneth? (Rom 8:33). In each case, *to justify* and *to condemn* are clearly legal terms; *to justify* is the opposite of *to condemn* and means to *declare* righteous; *justification* is not a term which can be used to describe the infusion of righteousness into anyone – any more than *condemnation* can be used to describe making that person's moral character worse.

We may note one further piece of evidence: David's plea in Psalm 143:2: "Enter not into judgement with Thy servant: for in Thy sight shall no man living be justified". Here justification is again placed in the context of an act of *judgement*. In the particular context of a sinner entering the kingdom of God, his justification does not refer to him being *made* righteous; it refers to him being *accounted* righteous; it is a statement of how God, as judge, views him. For the sake of Christ, the justified sinner is viewed as free from guilt and as having always kept the law of God perfectly.

Yet in somewhat different contexts, we have what Buchanan⁶ refers to as the *declarative* sense of justification – for example, Luke 7:29, where we are told that "all the people . . . justified God". In other words, the people declared, or acknowledged, that God was righteous. Similarly when James asks, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? (2:21), he intends us to understand that Abraham's

³*Historical Theology*, vol 2, p 12.

⁴Quoted in Fesko, *Justification*, p 363.

⁵The official *Catechism of the Catholic Church* (Geoffrey Chapman, 1994, para 1989) quotes approvingly from the Canons of the Council of Trent: "Justification is not only the remission of sins, but also the sanctification and renewal of the interior man".

⁶*Justification*, p 249.

works *declared* the genuineness of his spiritual state. James is not discussing how Abraham entered the kingdom of God. He did so by faith; but where there is faith, good works will follow. Here James is referring to Abraham's good work of offering his son Isaac on the altar. Good works declare that the faith in the justified person's heart is genuine.

But not all that seems to be faith is actually genuine. This is what James has in mind when he says, "Even so faith, if it hath not works, is dead, being alone" (v 17). This is why James can ask, "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" (v 14). The question is: Can the dead faith, the faith from which good works do not flow, save anyone? And the answer must be, No, for it is not genuine, living faith – which is clear because there are no works to evidence spiritual life, neither before God or before other human beings. Those individuals whose works justify them, in the sense in which James uses the word, *have already been justified by faith without works*; and that is now to use the word in a somewhat different sense to how James used it and, more importantly, in a rather different context – that of entering the kingdom of God. In this context it is of unspeakable importance to understand that no works of ours can in the least degree contribute to our acceptance with God.

Trent thundered its anathema against anyone who would deny the need for divine grace in justification – which for the Council included sanctification. But, in the Christian Church, the number of outright Pelagians must always have been minimal (Pelagians claim that human beings are able to make themselves acceptable to God by what they can do, without help from above). The vast majority of professing Christians would allow some place for grace; by far the commoner error is to attempt to divide up the basis for salvation between divine grace and human works – which is semi-Pelagianism, its best-known branch being Arminianism.

But Trent thundered a further anathema against "anyone [who] says that the sinner is justified by faith alone, meaning that nothing else is required to co-operate in order to obtain the grace of justification".⁷ This was the main error confronting the Reformers: not a doctrine, at least in theory, of works alone – but semi-Pelagianism, the doctrine of works plus grace. Cunningham comments that, when we view Trent's scheme as a whole and "in connection with the natural tendencies of the human heart", it is "so constructed as to be fitted to foster presumption and self-confidence, to throw obstacles in the way of men's submitting themselves to the divine method of justification, and to frustrate the great end which the gospel scheme of salvation was, in all

⁷Quoted from Mark A Noll, ed, *Confessions and Catechisms of the Reformation*, 1991, Apollon, p 185.

its parts, expressly designed and intended to accomplish”.⁸ And he expresses that divine purpose in the words of the *Westminster Confession*: “that both the exact justice and rich grace of God might be glorified in the justification of sinners” (11:3).

We need not go beyond the Epistles of Paul to understand that our works can form no part of the basis for our salvation. Works rule out grace; “to him that worketh”, Paul stresses, “is the reward *not reckoned of grace*, but of debt”. But, on the other hand, “to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness” (Rom 4: 4,5); it is the *ungodly* who are justified. “No place is left”, says Owen emphatically, “for any works to make the least approach towards our justification before God”.⁹

We may note, at slightly greater length, the views of the English Reformers, as expressed in their Homily on Salvation: “The true understanding of this doctrine – we be justified freely by faith, without works; or that we be justified by faith in Christ only – is not that this our own act to believe in Christ, or this our faith in Christ, which is within us, doth justify us and deserve (or merit) our justification . . . but the true understanding and meaning thereof is that although we hear God’s Word and believe it; although we have faith, hope, charity, repentance, dread and fear of God within us, and do never so many works thereunto, yet we must renounce the merit of all our said virtues . . . which we either have done, shall do, or can do, as things that be far too weak and insufficient and imperfect to deserve remission of sins and our justification. And therefore we must trust only in God’s mercy and that sacrifice which our High Priest and Saviour Jesus Christ, the Son of God, once offered.”¹⁰

It cannot be too strongly stated that the one basis for the forgiveness of sinners and for accepting them as righteous before God – that is, for their justification – is the work of Christ in this world as the substitute of sinners. That basis is the righteousness of Christ imputed to them and received by faith alone. So John Calvin states: “The power of justifying which belongs to faith consists not in its worth as a work. Our justification depends entirely on the mercy of God and the merits of Christ; when faith apprehends these, it is said to justify. . . . We say that faith justifies, not because it merits justification for us by its own worth, but because it is an instrument by which we freely obtain the righteousness of Christ.”¹¹ Again in the words of the

⁸*Historical Theology*, vol 2, p 9.

⁹*The Works of John Owen*, vol 5, p 317.

¹⁰Quoted in Buchanan, *Justification*, p 485.

¹¹*Institutes of the Christian Religion* (Beveridge translation), 3:18:8.

Westminster Confession, God justifies, “nor by imputing faith itself, the act of believing, or any other evangelical obedience, to [sinners] as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on Him and His righteousness, by faith: which faith they have not of themselves; it is the gift of God” (11:1).

And this issue remains one of the great dividing lines between true, scriptural Christianity and the errors of Rome. For instance, Karl Keating, described as “a Roman Catholic apologist”, wrote in 1988, “The Bible is quite clear that we are saved by faith. The Reformers were quite right in saying this, and to this extent they merely repeated the constant teaching of the Church. Where they erred was in saying that we are saved by faith *alone*.”¹² The error, of course, lies on Keating’s side of the argument but, as we will notice again later, any omission of that significant word *alone* in this context is downright dangerous.

While justification is by faith alone, faith is not the only activity in the regenerated soul. When God implants new life in the soul – the new life which makes faith possible – He also implants every other grace. Otherwise it would be, to hark back to James’ expression, a dead faith. *The Westminster Confession* expresses the matter with characteristic conciseness: “Faith, thus receiving and resting on Christ and His righteousness, is the alone instrument of justification; yet is it not alone in the person justified, but is ever accompanied with all other saving graces” (11:2). We may also note that saving faith is not, as Roman Catholics and others are encouraged to believe, only assent – a mere intellectual acceptance that particular teachings are true.¹³ Faith includes assent, of course, but it is more than assent; it includes trust. In the exercise of the faith that justifies, the sinner receives and rests upon Jesus Christ “as He is offered to us in the gospel”.¹⁴

When sinners believe, they are justified. In other words, the righteousness of Christ is imputed to them. Just as the sin of the human being – his guilt – is put to the account of Christ, so the righteousness of Christ is put to the account of the sinner when he believes, and he is accounted righteous. Charles Hodge explains the righteousness of Christ to mean: “all He became, did and suffered to satisfy the demands of divine justice, and merit for His people the

¹²Quoted in Fesko, *Justification*, p 360, emphasis added.

¹³The Council of Trent’s demand for assent goes so far as to declare in the last of its canons on justification: “If anyone says that the Catholic doctrine of justification, as set forth by the holy Council in the present decree, derogates *in some respect* from the glory of God or the merits of our Lord Jesus Christ, and does not rather illustrate the truth of our faith and no less the glory of God and of Christ Jesus, let him be anathema” (quoted from Mark A Noll, ed, *Confessions and Catechisms of the Reformation*, p 188, emphasis added).

¹⁴*The Shorter Catechism*, Ans 86.

forgiveness of sins and the gift of eternal life”.¹⁵ Christ was in the world as the substitute of His people. In His sufferings, He was bearing the punishment due to those who would believe on Him; in His law-keeping, He was also acting as their substitute. What Christ did as the substitute of sinners is imputed to them – that is, it is put to their account.

Hodge remarks that “Philemon had no doubt what Paul meant when he told him to impute to him the debt of Onesimus”.¹⁶ Believers are treated, in a legal sense, as if they had brought about these blessings themselves. Because Christ suffered in their place, they are forgiven; because Christ kept the law in their place, they are treated as if they had kept the law perfectly themselves and so they have a right, in Christ Jesus, to eternal life.

Justification is not merely forgiveness. In W G T Shedd’s words: “The law is not completely fulfilled by the endurance of penalty only. It must also be obeyed. Christ both endured the penalty due to man for disobedience and perfectly obeyed the law for him; so that He was a vicarious substitute in reference to both the precept and the penalty of the law.”¹⁷ This was the understanding of the Reformers but was denied by Rome and by the followers of Arminius.

The Arminians believed that God treated faith as if it was complete obedience to the law – on the grounds that the believer’s faith “is counted [or reckoned, or imputed] for righteousness” (Rom 4:5). Their idea is that God accepts the sinner on the basis of his faith and of the perfect obedience which flows from it, and thus faith becomes the ground of justification. But this is to treat faith as a work, in spite of the fact that this verse refers to the one who is justified as “him that worketh not”. Commenting on this verse, Hodge states: “It must express the idea that it was by means of faith that Abraham came to be treated as righteous, and not that faith was taken in lieu of perfect obedience”. And Matthew Poole notes that faith is “not considered in itself as a work, but in relation to Christ, the object of it, and as an act of receiving and applying Him”; so that the sinner by faith lays hold of the righteousness of Christ, which is imputed to him. Thus Calvin comments: “Faith adorns us with the righteousness of another, which it begs from God”. Faith has no merit whatever in itself; it is just the instrument which lays hold of the glorious provision which God has made in Christ for needy sinners.

To see what is imputed to the sinner in justification we must note the teaching of 2 Corinthians 5:21. There Paul says in the name of all believers: “He [God] hath made Him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in Him”.

¹⁵*Systematic Theology*, Eerdmans reprint, 1977, vol 3, p 142.

¹⁶*Systematic Theology*, vol 3, p 144.

¹⁷*History of Christian Doctrine*, Klock and Klock reprint, 1978, vol 2, p 341.

Charles Hodge comments as follows: “There is probably no passage in the Scriptures in which the doctrine of justification is more concisely and clearly stated than in this. Our sins were imputed to Christ, and His righteousness is imputed to us. He bore our sins; we are clothed in His righteousness. Imputation conveys neither pollution nor holiness. Christ bearing our sins did not make Him morally a sinner, any more than the victim was morally defiled which bore the sins of the people [of Israel]; nor does Christ’s righteousness become subjectively ours; it is not the moral quality of our souls. That is what is not meant. What is meant it is equally plain. Our sins were the judicial ground of the sufferings of Christ, so that they were a satisfaction of justice; and His righteousness is the judicial ground of our acceptance with God, so that our pardon is an act of justice. It is a justification; or a declaration that justice is satisfied . . . it is not mere pardon, but justification alone, that gives us peace with God.”

The Early Scottish Reformation¹

10. The Scriptures in the Common Tongue

J H Merle d’Aubigné

Cardinal Beaton and the bishops had given themselves up without restraint to their passion for dominion; now they were going to take advantage of James’ death to bring the people into subjection. To maintain order in the country, there was a Queen just eight days old. The next heir to the crown after her, the Earl of Arran, was not fitted by his virtues, his intelligence or his courage to rule the people. Many destructive agencies were at work in Scotland. Only one thing could save the country – the gospel.

It appeared to Beaton that the public troubles offered him a favourable opportunity to become master, to secure the triumph of the French party, to abolish the Reformation and establish the supremacy of the clergy. Since Scotland was abased, he was to be exalted. It was necessary to act quickly. The nobles who had recently been made prisoners, and those who had for a long time lived in exile in England, were about to return. The Cardinal knew well that they detested his ambition, arrogance and subservience to the Pope, and he had no doubt that they would vigorously oppose him.

But he assumed that the Earl of Arran lacked ambition and energy, and that his only wish was to have nothing to do. Besides, Arran was his near

¹Abridged from *The History of the Reformation in the Time of Calvin*, vol 6. Last month’s chapter gave an account of a period during which the Reformation made slow progress. Then, in December 1542, James V died.

relation. The King had scarcely breathed his last when the Cardinal went boldly to the Queen Mother at Linlithgow, fortified with the document on which he would found his pretensions. It nominated a regency composed of the Cardinal and the Earls of Argyle, Huntly and Murray, the first of these to be President of the Council and guardian of the royal infant. This document was generally considered to have been extorted from the dying King. Many Scots were indignant, and said openly that both the regency and the guardianship of the infant Mary belonged to Arran. The general hatred of the Cardinal, and the horror of living under the government of a priest, impelled a large number of people to support Arran's cause.

It was at last decided to call together the nobility of the realm to decide who should govern during the minority. The Cardinal and his partisans resisted with all their might the proposal to appoint Arran. But all cried out that, unless the fear of God and His righteousness were trampled under foot, Arran's claim could not be rejected. He was therefore proclaimed governor of Scotland, in spite of Beaton.

One of Arran's first acts was to appoint, as his chaplains, two ministers who preached the pure gospel. A former Dominican, Thomas Guillaume, had been eminent in his order but had thrown off his cowl after being converted by the Word of God. He was called to preach at Edinburgh. The soundness of his judgment, the purity of his doctrine, the force of his eloquence, and the clarity of his exposition of Scripture, together with a certain moderation in controversy, attracted crowds to his preaching. The Regent associated with him another evangelical minister, John Rough. He had entered a convent at 17 and had twice visited Rome. Having been painfully shocked by what he had seen there, he embraced the Reformation. Less of a scholar than Guillaume, he was more ardent against superstition and the authority of the Pope. Arran, urged on by his evangelical friends, sent his faithful ministers into various parts of the kingdom. Among their numerous hearers was Knox; it was while listening to Guillaume that the great Reformer first became acquainted with the beauty of evangelical truth.

But while those whose hearts had been opened to the truth received with joy the words of the two chaplains, the monks, the priests and all the friends of the papacy attacked them vehemently. "Heresy! heresy!" cried a Franciscan named Scot, "Guillaume and Rough will carry the governor unto the devil." And all the monks took up the cry, "Heresy!" A man named Watson, of the household of the Bishop of Dunkeld, composed a satirical ballad against the chaplains and the Regent which had a great vogue. The Cardinal badgered Arran to silence the two preachers. "All these men," says Knox, "roupit [croaked] as they had been ravens; yea, rather they yelled and roared as devils

in hell.” For the moment, these cries were futile. The divine Word prevailed.

James’ death had startled Henry VIII, and his first thought had been that the succession must fall to him. He would unite the two kingdoms, and it would be an immense advantage to Great Britain to be all under one government – his own. To this end a marriage should be concluded between his son Edward, aged five years, and the young Queen of Scotland, aged a few days. He lost no time in sending for the most notable of the Scots whom he was holding captive. Agreement was made that Queen Mary should marry prince Edward when she was 10. After this conference, the noble prisoners set out for Scotland on 29 December 1542 to secure the success of their scheme.

The Earl of Arran and the great majority of the Council appeared favourable, as the proposal was debated; but the Cardinal, supported by the Queen Mother, strenuously opposed it. In their judgement nothing was more dangerous for Scotland; nothing could be more offensive to France and to Rome. Beaton constantly interrupted the debate and made a vote impossible. At last he was excluded from the assembly and imprisoned in Dalkeith. The vote was in favour of the marriage and of the union with England; it only remained for Parliament to confirm it.

As soon as they heard of it, the bishops and the priests were beside themselves. All the clergy at once acted as if Scotland had been laid under an interdict by the Pope. The churches were closed, religious services were suspended, and the priests refused to discharge any of their functions. The Romish clergy accused those who laid hands on the Cardinal not only of injustice but of sacrilege. On 1 February 1543, Lord Lisle wrote to London: “Since the Cardinal was seized, no one in Scotland can get a priest to sing masse, to christen or bury”.

When the Scottish Parliament approached, there were, so to speak, two parliaments. The party of the opposition – a very great number of nobles, knights, bishops and abbots – met at Perth a week before the convocation. They drew up certain articles and sent them to the Regent and Council. Let the Cardinal, they said, be set at liberty; let the New Testament be interdicted; let the Regent confer with us on all affairs of the realm, and let other ambassadors be sent to the King of England, charged with a quite different mission from that which has been decided. The Regent by the advice of his Council declined to accede to “demands so unreasonable”. Parliament opened on March 12. Its first resolution approved the marriage of Edward and Mary. The second resolution confirmed the Earl of Arran as Regent.

Lord Maxwell was generally known as “a man of good intentions with respect to the Word of God”. As long as the Cardinal possessed supreme power Maxwell did not openly profess evangelical doctrine, but his sojourn

in England, though short, had induced him to take a more decisive course. Maxwell rose and introduced a bill providing “that all the subjects of the kingdom might read the Holy Scriptures in their mother tongue”.

The debate began immediately. Archbishop Dunbar of Glasgow, who had become Chancellor of the realm since the imprisonment of the Cardinal, declared that he would oppose the motion in his own name and in the name of all the prelates, at least until a provincial council of all the Scottish clergy had decided the question. “Wherefore”, answered the friends of the Scriptures, “should it not be as lawful to men that understood no Latin to use this word of their salvation, in the tongue they understand, as it was for Latin men to have it in Latin, and Greeks and Hebrews to have it in their tongues?” “The kirk,” replied their priests, “had forbidden all kind of tongues but these three.” “When was that inhibition given?” retorted the friends of the gospel; “Christ has commanded His Word to be preached to all nations. Now if it ought to be preached to all nations, it must be preached in the tongue they understand. Now if it be lawful to preach it in all tongues, why shall it not be lawful to read it and to hear it read in all tongues, to the end that the people may try the spirits according to the commandment of the Apostle?”

The prelates, finding themselves beaten, admitted that Holy Scripture might indeed be read in the common tongue, provided the translation were accurate. Some members of the assembly then handed the priests copies of the Holy Scriptures, which they drew from their pockets, and begged them to point out any faults they could find. The prelates, in great embarrassment, began to search; they turned over the leaves of the book; they opened it at the beginning, at the end and everywhere, taking infinite pains to find some mistake. But nothing could be found. At last one of them said, “Here is a passage to be criticised: *love* is put in the place of *charity*”. “What difference is there,” it was replied, “between the one and the other? It seems you do not understand the Greek term *agape*. Before the Greek word the priests stood dumb.

The deputies of the burgesses and some of the nobles then required that the reading asked for should be permitted, as well as the reading of Christian treatises, until such time as the clergy should give a better translation of the Bible. The prelates still held out, but at length they were reduced to silence and they submitted. It was enacted by Act of Parliament that “all men and women should be free to read the Holy Scriptures in their own tongue or in the English tongue, and that all acts passed to the contrary should be abolished”. This Bill was passed on March 15 and sent into all parts of the kingdom by order of the Regent. The priests immediately began to cry out with one voice against him as the promoter of heresy.

This was the first public Act passed in Scotland in favour of religious

liberty. The victory, says Knox, which Christ Jesus then won over the enemies of His truth was of no little importance. The trumpet of the gospel gave at once a certain sound, from south to north. No small comfort was given to families who till then did not dare read the Lord's Prayer or the Ten Commandments in English through fear of being accused of heresy. The Bible, which had lain hidden in some corner, was now openly placed on the tables of pious and well-informed men. The New Testament had indeed been widely circulated already, but many of those who possessed it had shown themselves unworthy of it, never having read ten sentences in it through fear of men. Now they brought out their New Testaments.

Others, on the contrary, exclaimed with joy: "Often have I been in danger for this book! How secretly have I stolen away from my wife at midnight to read it in that silent hour!" Some, who were minded to turn everything to account, made a great parade of their joy, on purpose to pay court to the Regent, who was then esteemed the most fervent Protestant in all Europe. "But in general," add the historians, "the knowledge of God was wonderfully increased by the perusal of the sacred writings, and the Holy Spirit was given in great abundance to simple men." Many works were also published at the same time in Scotland which were intended to disclose the abuses of the Romish Church, and others of the same character were brought from England. That important Act of the Scottish Parliament was never repealed.

While these wholesome measures were being adopted, friendship with England appeared to be growing stronger; and even if a pure evangelical reformation was not to be looked for, the ties which bound Scotland to Rome must certainly be broken. An alliance between the two countries was concluded at Greenwich on July 1. This treaty was approved by the Regent and the nobles on August 25 in Holyrood Abbey and, to confirm the alliance, a consecrated wafer was, according to a Romish usage, broken between the Regent and the English envoy. Each of them ate half of it as a pledge of their fidelity – a strange method of cementing an alliance which had for its end the destruction of Romish superstitions.

If God be thine, all that is contained in the covenant, and all the comforts of the Bible, are thine. If God be thine, all that is in Christ is thine. His intercession is thine; His Spirit is thine. All God's attributes are thine: His mercy is thine to pardon all thy offences; His goodness is thine to supply all thy wants and necessities; His wisdom is thine to direct and counsel thee in all doubtful and difficult cases; His power is thine to secure thee from dangers and to preserve thee to salvation; His love is thine to bestow on thee both grace and glory; His justice is thine to fulfill all His promises to thee. To the godly, death is an advantage; it is a going from the place of their pilgrimage towards their Father's house.

Andrew Gray

The Sabbath Has Permanent Authority¹

Charles Hodge

The Sabbath was instituted from the beginning of the world and all generations are obliged to keep it.

1. This may be inferred from the nature and the design of the institution. It is a generally-recognised principle that those commands of the Old Testament which were addressed to the Jews as Jews, and were founded on their special circumstances and relations, passed away when the Mosaic economy was abolished; but those founded on the unchangeable nature of God, or on the permanent relationships between men, are of permanent obligation. There are many such commands which bind men as men: fathers as fathers, children as children, and neighbours as neighbours.

It is perfectly apparent that the Fourth Commandment belongs to the latter class. It is important for all men to know that God created the world, and therefore is a transcendent personal being, infinite in all His perfections. All men need to be arrested in their worldly career and to be called upon to pause and turn their thoughts Godward. It is incalculably important that men should have time and opportunity for religious instruction and worship. It is necessary for all men, and even servile animals, to have time to rest and recover their strength. The rest of each night is not sufficient for that purpose, as physiologists assure us and as experience has demonstrated. Such is obviously the judgement of God.

It therefore appears, from the nature of this commandment as moral, and not positive² or ceremonial, that it is original and universal in its obligation. No one assumes that the commands, "Thou shalt not kill", and, "Thou shalt not steal", were first announced by Moses and that they ceased to be obligatory when the old economy passed away.

A moral law is one that binds from its own nature. It expresses an obligation arising either out of our relations to God or out of our permanent relations to our fellowmen. It binds whether formally enacted or not. There are no doubt positive elements in the Fourth Commandment as it stands in the Bible. It is positive that a seventh, and not a sixth or an eighth part of our time should be consecrated to the public service of God. It is positive that the seventh day of the week under the Old Testament and the first under the New should be thus set apart, rather than any other. But it is moral that there should be a day of rest and a cessation from worldly duties. It is of moral obligation that God and His great works should be remembered at stated

¹An edited extract from Hodge's *Systematic Theology*, vol 3.

²A *positive* command is not binding by its nature, but purely by the will of God, Ed.

times. It is a moral duty that the people should assemble for religious instruction and for the united worship of God. All this was obligatory before the time of Moses, and would have been binding if he had never existed. All that the Fourth Commandment did was to put this natural and universal obligation into a definite form.

2. The original and universal obligation of the law of the Sabbath may be inferred from its having found a place in the decalogue. As all the other commandments in that fundamental revelation of the duties of men, to God and to their neighbour, are moral and permanent in their obligation, it would be incongruous and unnatural if the Fourth should be a solitary exception. This argument is surely not met by the answer given to it by the advocates of the opposite doctrine. The continued obligation of the Sabbath, they say, is valid only on the assumption "that the Mosaic law, because of its divine origin, is of universal and permanent authority". May it not be as well said that, if the command, "Thou shalt not steal", is still in force, the whole code of the Mosaic law must be binding? The Fourth Commandment is read in Christian churches whenever the decalogue is read, and the people are taught to say, Lord, have mercy upon us, and incline our hearts to keep this law.

3. Another argument is derived from the penalty attached to the violation of this commandment. "Ye shall keep the Sabbath therefore, for it is holy unto you: everyone that defileth it shall surely be put to death" (Ex 31:14). This penalty did not follow the violation of any law which was merely ceremonial or positive. Even the neglect of circumcision, although it involved the rejection of both the Abrahamic and the Mosaic covenant and necessarily resulted in the forfeiture of all the benefits of the theocracy, was not made a capital offence. By being thus distinguished, the law of the Sabbath was raised far above the level of mere positive enactments. A character was given to it, not only of primary importance, but also of special sanctity.

4. We accordingly find that in the Prophets, as well as in the Pentateuch and the historical books of the Old Testament, the Sabbath is not only spoken of as "a delight", but also its faithful observance is predicted as one of the characteristics of the Messianic period. Thus Isaiah says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it" (Is 58:13,14).

The prophets predicted that, under the Messiah, the true religion was to be extended to the ends of the earth. But the public worship of God was by

the Jewish law tied to Jerusalem. That law was neither designed nor adapted for a universal religion. To those, therefore, who believe that the Sabbath was a temporary Mosaic institution, to pass away when the old economy was abolished, it is altogether incongruous that a prophet should represent the faithful observance of the Sabbath as one of the chief blessings and glories of the Messiah's reign.

These considerations, apart from historical evidence or the direct assertion of the Scriptures, are enough to create a strong presumption that the Sabbath was instituted from the beginning, and was designed to be of universal and permanent obligation. Whatever law had a temporary ground or reason for its enactment was temporary in its obligation. Where the reason for the law is permanent the law itself is permanent.

The Almighty Advocate¹

W K Tweedie

Hebrews 7:25. *Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.*

Will He save a sinner such as I am – a sinner against reason, against conscience, against providences, against experience, against the Word, against God, a sinner from my youth, a sinner in spite of the most solemn vows and the most binding obligations? Is it possible that there can be hope for me? Even in the Godhead, is there mercy to meet a case like mine?

Such are the questions sometimes asked by the earnest soul, when it is awakened from the delusions of sin but has not yet discovered how God is glorified in pardoning. That soul can no longer make a mock at sin; the arrows of the Almighty stick fast in the conscience and no human hand can either extract them or heal the wound. When the Spirit arises in His might to “convince of sin, and of righteousness, and of judgement,” the sinner is laid in the dust, and the evil heart of unbelief often suggests the question: Is there pardon for me – for one so vile, so blinded and perverse?”

The answer is: The High Priest in heaven can save to the uttermost all that come to God by Him. That means we must surpass the uttermost, which means we must accomplish an impossibility, before we can be beyond the reach of pardon, while we continue here below. The God and Father of our Lord Jesus Christ foreknew how suspicious and distrustful the awakened soul would be. Pledge upon pledge is therefore given, and all that can either

¹Taken, slightly edited, from Tweedie's volume, *Glad Tidings*.

encourage the downcast or rebuke the doubting is recorded in the Word. Heaven is opened to our faith, as it was to Stephen's vision.

We are permitted to behold the ever-living Intercessor there, pleading the sinner's cause and making his peace secure. On the basis of His work finished on earth, Christ is prosecuting His high enterprise in heaven. The earnest soul is thus given an interest in the intercession of One whom "the Father heareth always". And when the God of truth announces that fact, should not every heart be faith and every tongue be praise? He can save unto the uttermost. "Who is a God like unto Thee, that . . . passeth by the transgression of the remnant of His heritage?"

Book Reviews¹

Wise Counsel, John Newton's Letters to John Ryland Jr, published by the Banner of Truth Trust, hardback, 429 pages, £16.50.

Anyone familiar with the writings of John Newton (1725-1803) will welcome this collection of his letters to John Ryland Jr, Baptist pastor in Northampton and Bristol. Most of the letters were either previously unpublished or had appeared only in rare nineteenth-century periodicals. The 83 letters span the period from 1771 to 1803, by which time Newton was nearly blind.

The letters have been collected and carefully and lovingly annotated by Dr Grant Gordon from Canada, who has spent many years on the work. Historical footnotes, and connecting notes between the letters, identify the people and incidents referred to, and point towards relevant passages in the various biographies of Newton. The book is a mine of information on Newton and on Ryland and his circle, but it is a pity that there is no bibliography. There is, however, a good index. The only historical point on which the reviewer felt slightly dissatisfied regarded Mrs Newton's sister and brother-in-law, the Cunninghams, who moved to Scotland. Some information about their religious connection in Scotland would have been welcome.

A number of the earlier letters refer to items in the *Gospel Magazine*, to which both Newton and Ryland were contributors. This Magazine commenced in 1766 and still appears. Most of the early issues have recently been made available on the *Gospel Magazine* website. The footnote on pages 78-79 about the *Gospel Magazine* is not quite accurate. As far as the reviewer can determine, it appeared from 1766 to 1784 (with a slight change of title in 1774) and was in abeyance from 1785 to 1795. It resumed in 1796 and has continued without a break since then. The 1784 crisis was connected with

¹All books reviewed here may be obtained from the Free Presbyterian Bookroom.

bitter disputes arising from John Wesley's *Arminian Magazine*, which had been started in 1778 in direct opposition to the Calvinistic *Gospel Magazine*.

Interesting as the letters are historically, their main value, however, lies in their spiritual content, and it is here that John Newton excels. They are full of the sanctified common sense for which he is so renowned. Every letter has something useful and edifying to say. One piece of advice which struck the reviewer is to have two heaps, one of "unintelligibles" and another of "incurables" (p 154).

Newton is here borrowing from Cotton Mather and a helpful footnote gives Mather's counsel in full: "It may not be amiss for you to have two heaps: a heap of *Unintelligibles* and a heap of *Incurables*. Every now and then you will meet with something or other that may pretty much distress your thoughts, but the shortest way with vexations will be to throw them into the heap they belong to, and be no more distressed about them. You will meet with some unaccountable and incomprehensible things, particularly in the conduct of many people. Throw them into your heap of *Unintelligibles*; leave them there. Trouble your mind no further; hope the best or think no more about them. You will meet with some unpersuadable people; no counsel, no reason will do anything upon the obstinates. Throw them into the heap of *Incurables*. Leave them there. And go on to do, as well as you can, what you have to do. Let not the crooked things that cannot be made straight encumber you."

Later Newton amends his advice slightly: "As to your trials, I will not, with Dr Mather, advise you to cast them on the heap of *Incurables*, rather cast them upon the Lord. He can make the crooked straight. When we have done what else we can, submission is our part" (pp 181-2).

The one area in which Newton's advice is less profitable is ecclesiastical matters. He confesses to a "latitudinarian spirit": "I profess myself to be of no party, and to love all of every party who love the Lord our saviour in sincerity. If they preach the truth in love, live as they preach, and are wise and watchful to win souls, and to feed the flock, I care not much whether they are called Presbyterians, Congregationalists, Churchmen, Kirkmen, or Methodists. I desire to rejoice in their success, on every side. I believe the zealots of all parties pity or blame me for my latitudinarian spirit, but the moderate and peaceable of all parties show me kindness" (p 371). The Covenanters were martyred for just the sort of things that Newton disregards, but we think that it was they who had the more biblical understanding. The wisdom that is from above is "first pure" and then "peaceable" (Jas 3:17). Christ's servants are to teach men to "observe all things whatsoever" that Christ has commanded (Mt 28:20).

The book is beautifully produced to the usual Banner of Truth standard and

it would make a good present. The only blemish is the excess of footnotes. Historical information is one thing, but definitions of common, or uncommon but obvious words, and identification of well-known texts is another. Page 139, for a typical example, has footnotes defining “counters” as “toy money used in games”; “inquietude” as “restlessness or uneasiness”; and identifying “vanity of vanities” as Ecclesiastes 1:2. In a world of dictionaries, concordances and the internet, this is unnecessary. This trifle aside, we commend Dr Gordon and Banner of Truth and pray the Lord’s blessing on the work.

(Rev) D W B Somerset

Selections from Wise Counsel, John Newton’s Letters to John Ryland Jr, published by the Banner of Truth Trust, paperback, 110 pages, £3.25.

This book contains most of the introductory material in the book recommended above and three of its letters. These letters provide a sample of the content of the larger volume and illustrate the godly wisdom for which their writer was so well known. The selection is produced in the same format as the publishers’ Pocket Puritans series and can therefore be carried around easily in one’s pocket or handbag.

The Duties of Parents, by Jacobus Koelman, published by Reformation Heritage Books, paperback, 173 pages, £9.99 from the F P Bookroom.

Koelman (1632-1695) was a noted minister of his time in the Netherlands, but it may seem that a book, now more than 300 years old, on such a subject has little to teach parents today. In fact, it has much to tell modern parents, because it is firmly based on Scripture and on common sense. For instance, he says that when children do wrong and parents “rebuke their sins”, they are to “point to a number of texts from Holy Scripture and show them how clearly that sin is forbidden”. And, Koelman counsels wisely, “do not let them have their way by screaming, for then they will do it again and again”.

On occasion parents will have to use a degree of discretion in applying Koelman’s directions, and he does frequently give a large amount of detail. But it is interesting to note his warnings against celebrating “days on which unbelief and superstition are being catered to”, including Christmas and Easter: “Reformed people must keep their children away from these so-called holy days”. One final quotation goes to the heart of parents’ responsibilities in bringing up their children: “In all your conduct, be an example in word and deed, both indoors and outdoors, so that from your example your children can learn the sanctity and irreproachability of speech and action that you hope they too will learn in practice. Examples yield more instruction than commandments.” Bringing up children is a tremendous responsibility, especially in a godless age such as this. Those who use Koelman’s book prayerfully

and wisely should find it a real help in raising their children in the nurture and admonition of the Lord.

This book is one of a series of present-day translations of Dutch writings from the seventeenth and eighteenth centuries. Other titles in the series available from the Bookroom are: *Essential Truths in the Heart of a Christian* by Wilhelmus Schortinghuis, *The Path of True Godliness* by Willem Teellinck, *The Marks of God's Children* by Jean Taffin.

Dealing with Dawkins, by John Blanchard, published by EP Books, paperback, 95 pages, £2.50.

Richard Dawkins, a retired Oxford professor, has achieved prominence for his energetic promotion of evolution and the militant atheism which he has vehemently and articulately expressed in his best-selling book, *The God Delusion*. Dr Blanchard has written this little paperback to help those who may be in any degree influenced by Dawkins' confident assertions, such as: "Religion is no longer a serious candidate in the field of explanation. It is completely superseded by science." Such bluster is undermined by the admission he makes in another of his writings: "Science has no way to disprove the existence of a supreme being".

Professor Dawkins has made some outrageous statements about the Bible, but Dr Blanchard quotes another writer who comments accurately that Dawkins and others like him "invariably come up with vulgar caricatures of religious faith that would make a first-year theology student wince". Professor Dawkins' writings have no doubt achieved their popularity because their extreme unbelief is welcomed by an age when the enmity of the carnal mind against God has been allowed great scope; they say what people want to hear. Dr Blanchard here provides only a brief answer, but it is a sufficient antidote to writings which have the potential to do much damage to vulnerable souls, as no doubt they have done already (though one would wish that the AV had been used for Scripture quotations).

True Faith, by J van Amstel, translated from Dutch and published in English by Dick Vermeulen, booklet, 93 pages, £5.00 from the F P Bookroom.

As the author, a minister in the Netherlands, notes, everyone believes in something. But he is concerned about "true faith", the faith through which sinners are accounted righteous before God. This he distinguishes from a temporary, or historical, faith, which is not saving. He does so on the basis of answers from the *Heidelberg Catechism*, beginning with answer 20. In answer to the question, "Are all men then, as they perished in Adam, saved by Christ?" the *Catechism* states: "No: only those who are engrafted into Him, and receive all His benefits, by a true faith".

Having emphasised that the sinner is under obligation to believe, Mr van Amstel goes on to state that the focus of the Christian's faith is on the promises of God; the whole life of faith depends on them. And it is "the Holy Ghost alone [that] can work this faith in us. We are completely dependent upon the Holy Ghost."

Sentences often retain a Dutch flavour, but the booklet has a very useful message in an age when, far too often, religious faith is nothing more than an intellectual acceptance of the truth of the Bible. May it be used to encourage those who have true faith and to open the eyes of those who are not truly trusting in the one name "given among men whereby we must be saved"!

Notes and Comments

Commemorating the Scottish Reformation

We are glad to note that during September and October 2010 the National Library of Scotland, Edinburgh, is marking the four-hundred-and-fiftieth anniversary of the Scottish Reformation with a display, accessible free of charge, of books and manuscripts associated with the Reformation. It includes *The Confession of the Faith and Doctrine Believed and Professed by the Protestants of Scotland*, the work of "six Johns" led by John Knox, and adopted in 1560 by the then Estates or Parliament of Scotland as expressive of the biblical faith to be henceforth upheld in the nation. Other interesting exhibits include the Bassendyne Bible, a Scottish 1579 reprint of the Geneva Bible, the first complete Bible published in Scotland. There is also a copy of Knox's *First Blast against the Monstrous Regiment of Women* (condemned by many and read by few), in which his view of what he regarded as the normally unnatural sovereignty of women was no doubt coloured by the four persecuting Roman Catholic female monarchs then most prominent in Britain and Europe. Also highlighted is a copy of the pre-Reformation *Gude and Godlie Ballatis*, poems in vernacular Scots which popularised basic Protestant doctrines.

Dr Anette Hagan, senior curator of rare book collections at the Library acknowledges the Reformation to be "one of the most important events" in Scottish history, specifying that "it marked a switch in international alliances away from Catholic France and towards Protestant England, enabling the Union of the Crowns in 1603". Dr Hagan adds that it "established Calvinism as one of the dominant influences of Scottish life, leading to centuries of hellfire sermons – but also to a society with a strong sense of social responsibility and the highest rate of literacy in Europe". Dr Hagan falls from her

doubtless high academic standards when she makes the popular but fallacious identification of Calvinism with hell-fire preaching.

“Hell-fire preaching” – in the crude sense of the term, to frighten people into financial contributions – characterised the greedy monks, friars and priests of the Church from which the Reformation delivered Scotland. By the confession of its own sixteenth-century hierarchy, its product was certainly not a “strong sense of social responsibility” nor “the highest rate of literacy in Europe”, even among the clergy. Calvinism promoted these and many other benefits in addition to the fundamental benefit of bringing multitudes into the spiritual and moral liberty wherewith Christ makes His people free, and into a life whose “chief end is to glorify God, and to enjoy Him for ever”. This was done by preaching and teaching which included the solemn and biblically-proportionate declaration, much needed today, of the reality of hell as the end to which every Christless and ungodly life leads, and it included much more.

Calvinism, as those who read the still-currently-available *Confession of 1560*, rather than merely admire it in a showcase, will be aware, embraces the whole range of Biblical teaching and has as one of its fundamental principles the absolute supremacy of Scripture for doctrine, worship and practice. The Preface to the *Confession* requests “that if any man will note in our Confession any chapter or sentence contrary to God’s Holy Word, that it would please him of his gentleness and for Christian charity’s sake to inform us of it in writing; and we, upon our honour, do promise him that by God’s grace we shall give him satisfaction from the mouth of God, that is, from Holy Scripture, or else we shall alter whatever he can prove to be wrong”. Calvinism is the product of that approach.

B B Warfield makes the bold but justifiable claim that “he who believes in God without reserve, and is determined that God shall be God to him in all his thinking, feeling, willing – in the entire compass of his life activities, intellectual, moral, spiritual, throughout all his individual, social, religious relations – is, by force of that strictest of all logic which presides over the outworking of principles into thought and life, by the very necessity of the case, a Calvinist”.

This was the Calvinism of the *Scots Confession*, the Calvinism established in Scotland by the Reformation and which made our nation what it was. It is sadly obvious where departure from biblical Calvinism and its religious, moral and social implications has brought our nation. It is indicative of our low state that the four-hundred-and-fiftieth anniversary of the Scottish Reformation should be marked, and marred, by the State in the welcome proposed (at the time of writing) to be given to the head and embodiment of

the system from which the Reformation delivered our land – a visit which, incidentally, is at much expense to the taxpayer and inconvenience to the citizen.

It says much for the ignorance, arrogance and insensitivity of the Roman hierarchy, who often complain about how their feelings are hurt by such matters as the Protestant Succession, that they have arranged a welcome party for the Pope consisting of actors representing significant figures in Scotland's religious history, including John Knox. Sadly they are encouraged in their delusion by the representatives of the prevailing party in the national Church who are involved in a day conference on November 3 under the auspices of the Joint Commission on Doctrine (Church of Scotland and Roman Catholic), which will have speakers from both bodies and will be followed by a service in St Giles'. The title of the Conference is *The Scottish Reformation – Marking the Legacy, Imagining the Future*. Appropriately it is to be held in the Storytelling Centre, Edinburgh.

Thomas Manton (1620-1677) warned his hearers in words which are as relevant today: "When you come to discern the difference between the blessed yoke of Christ and the iron yoke of Antichrist, it will be too late for a remedy to repent of your error".

HMC

Complaints Against Abortion Advertisement Rejected

In May a television advertisement, by the abortion service provider Marie Stopes International (MSI), offered women advice if they thought they were pregnant and were "not sure what to do". Only six adverts have ever attracted more complaints; the Advertising Standards Authority (ASA) received 1054 official complaints, 3300 signed petition postcards and 327 telephone calls. Most of them complained that the advertisement was misleading, offensive and promoted abortion.

Nevertheless, the ASA recently rejected the complaints and pronounced that the advert could not be deemed offensive because it did not advocate abortion or even mention it, or point viewers in that direction. They also stated that "they did not feel that the ad was likely to cause serious or widespread offence against generally-accepted moral, social or cultural standards".

The reality, as the ASA is no doubt aware, is that abortion is MSI's core service, and that MSI is the leading abortion provider not just in the UK, but worldwide. It charges up to £1750 for an abortion (female employees of MSI are offered free abortions as an employment benefit). Last year it terminated more than 60 000 of the nation's unwanted pregnancies and had an income of almost £100 million.

Pro-abortionists may be happy that the influence of Christianity has waned and that abortion rates have increased. But let them note carefully that

social abortion continues to be horrific wickedness which contravenes God's Commandment, "Thou shalt not kill".

NMR

Increase in STIs

The Health Protection Agency reports that in 2009 new diagnoses of STIs (sexually transmitted infections) in the UK totalled 482 696. This is 12 000 more new cases than in 2008. The figure is astonishingly high, given the population of Britain, and it shows how immoral and reckless our nation has become. Information about the dangers of STIs is widely available, and so too is the means of preventing these infections, even for those who wish to persist in immorality. Yet the number of infected people continues to rise; a testimony to the power of sin and to the folly in the human heart.

Unwilling to recognise this truth, our rulers have nothing to suggest but "improved sex education". But it is evident that so-called "sex education" is making the problem worse, not better. Children are being taught certain physical facts, some of which they would learn from the Bible if they were reading it, but instead of being instructed in the rights and wrongs of relations between the sexes, they are increasingly encouraged to behave immorally, provided they proceed "safely". The result is that they do behave immorally, at an ever younger age and ever more promiscuously. This downward spiral is not likely to end until our rulers are prepared to affirm that fornication, adultery and sodomy are wrong. Meanwhile the victims of these diseases have something worse to fear than infertility, and that is that God will punish them in hell. "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb 13:4).

DWBS

Inappropriate Dress

At the end of the last school session Robert Kelly, rector of Berwickshire High School, called the girls together to warn them against dressing "provocatively". He told them that, by wearing short skirts to school, some of them were encouraging boys to have "inappropriate thoughts". Amazingly his plain words have led to some parents calling for his resignation. But, thankfully, both the Scottish Borders Council and their Director of Education have supported Mr Kelly's efforts to enforce the school dress code and about 80 pupils have signed a petition backing his stance.

A columnist in *The Herald*, commenting on the subject, quotes a retired teacher who lays some of the blame on staff. "I saw young teachers", she states, "wearing low tops, leaning across children's desks. With that example, what can you expect?" It is good that some attempt is being made to promote standards of decency in schools. It is, of course, a much wider problem. But women, not least those within the Church, do have a responsibility to ensure

that their necklines are high enough and their hemlines low enough to avoid encouraging men to think inappropriate thoughts.

Protestant View

Rome's Claims of Sovereignty Undermined

The Vatican claims that it is a sovereign state and therefore not subject to the laws of other sovereign states. This cherished claim received a blow recently when the US Supreme Court allowed a lawsuit to proceed, which accused the Vatican of concealing alleged sexual abuse by a Roman Catholic priest. The decision allows the case to return to the US District Court of Oregon.

It is reported that “the Irish government is studying the landmark decision by the US Supreme Court, which could have major implications for Ireland’s relations with the Vatican in the cover-up of paedophile clerics. Previous attempts to make the Papal Nuncio in Dublin appear in the High Court to answer charges of collusion with paedophile clerics . . . were declared inadmissible. This special status caused uproar last year when the Murphy Report into the cover-ups in Dublin complained that neither the Congregation for the Doctrine of the Faith, nor the Papal Nuncio in Dublin, answered its queries.”

That the Roman Catholic Church should be subject to the laws of another country was also stated recently by the Belgian Foreign Minister, Steven Vanackere, when he stressed the Belgian judiciary’s independence from the Church and its freedom to investigate alleged criminality by priests. He was reacting to the Vatican’s protests against the Belgian Government for allowing police to raid a bishops’ meeting in Mechelen near Brussels in connection with a flood of new allegations of child abuse by Roman Catholic clergy in Belgium. Investigators confiscated mobile phones, computers and also seized the computer files of a former cardinal. Mr Vanackere added, “There are very elementary principles of having a separation of powers [of church and state] and accepting that the judiciary has to do its work. That’s crucial for every democratic state.”

However much the Vatican hides its crimes under its cloak of sovereign statehood, there is a sovereign God who reveals secrets (Dan 2:28). In His providence He is unveiling the papacy even now. May He hasten the day when there will be no hiding place whatever for Rome’s hideous crimes. *NMR*

The Claudy Bombing

Claudy, a village in Co Londonderry, was the scene of a deadly bomb attack in July 1972. Three car bombs were planted; there were nine fatalities and

30 other people were injured. The prime suspect was James Chesney, a Roman Catholic priest in a nearby area.

Last August, the Northern Ireland Police Ombudsman presented an official report on how the matter was handled. He states that detectives believed that this priest was the IRA's local director of operations at the time. Yet police at the highest level in the province refused to have the man arrested, fearful of the consequences in the Roman Catholic community. An Assistant Chief Constable wrote to the Northern Ireland Office in November 1972 saying that he had been considering "what action, if any, could be taken to render harmless a dangerous priest, Father Chesney". He suggested: "Our masters may find it possible to bring the subject into any conversations they may be having with the cardinal or bishops at some future date". One of these masters, William Whitelaw, the then Secretary of State for Northern Ireland, accordingly colluded with Cardinal Conway, who was head of the Roman Church in Ireland, to have Chesney moved to a parish across the border, in Co Donegal. This is, of course, a favourite Roman ploy when priests are in trouble.

The following two comments from Protestant members of the Northern Ireland Assembly are entirely appropriate. First from Mr Ian McCrea: "The role of the Catholic Church in the IRA campaign has long been questioned with suspicion by many in Northern Ireland. This report goes a long way in heightening these suspicions and raises many questions over the role of the Church and what it knew about the involvement of its priests and other clergy in the facilitation and running of the IRA campaign". The second is from Mr Jim Allister: "For all its piety and protestations that 'murder is murder', it is now clear the Catholic Church, in order to protect an IRA priest, was complicit in covering up mass murder in Claudy." The British Government has apologised; Cardinal Sean Brady, the present senior Roman cleric in Ireland, has made excuses. A BBC report concluded: "For most people in Claudy, Fr Chesney will be for ever remembered as the priest who got away with murder".

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

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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.
- Breasclate:** no services meantime.
- 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**, **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 MacKinnon; tel: 01786 451386.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Raasay:** Sabbath 12 noon, 6 pm; Saturday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6 pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744207. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev W A Weale, F P Manse, Staffin, IV51 9JX; tel: 01470 562243.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE. Tel: 01854 612449.
- Vatten:** Sabbath 6 pm; Wednesday 7 pm (fortnightly). **Glendale, Waternish:** As intimated. Contact Rev J B Jardine; tel: 01859 502253.

England

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

Northern Ireland

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

Canada

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

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

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

USA

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

Australia

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

Sydney, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6.30 pm; Tuesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765. Tel. 02 9627 3408; e-mail: sydneyfpchurch@aapt.net.au.

New Zealand

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

Gisborne: 463a Childers Road. Sabbath 11 am, 6pm; 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; 3rd Wednesday of the month (not secondary school holidays) 7.30 pm. Contact: Mr Hank Opland, P O Box 150, Carterton, 5743. Tel: 02 7432 5625

Israel

Jerusalem / Tel Aviv: Rev J L Goldby MA, P O Box 10578, Jerusalem 91105. Tel: 00972 2 6738181. Sabbath: 11 am in Jerusalem YMCA, 7 pm in Tel Aviv; for further details 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: F P Mission Station, 3 Pestelya Street, 65031. Contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua; or Mr D Levytskiyy; tel:00 38 048 785 19 24.; e-mail: dlevytsky@gmail.com.

Zimbabwe

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

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

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

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

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

Kenya

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

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