

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

May: First Sabbath: Aberdeen, Grafton, London; **Second:** Achmore, Donsa, Kinlochbervie, New Canaan; **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: Beaulay; **Second:** Bonar Bridge, Staffin; **Fourth:** Struan; **Fifth:** Cameron.

August: First Sabbath: Dingwall; **Second:** Leverburgh, New Canaan, Somakantana; **Third:** Laide; **Fourth:** Stornoway, Vatten, 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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God Reigns

Jeremiah's was a very difficult situation. He had watched the spiritual situation in his country deteriorate further and further. As a prophet of the Lord, he had to declare what was revealed to him about future judgement against his people. No wonder he wished "that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jer 9:1).

Most people might disregard what they saw as Jeremiah's overly-dismal view of the future. No doubt they told themselves that it could not be as bad as he said. But Jeremiah was not giving out his own ideas; he was speaking on behalf of God. And God's word can never be broken. So, when the appointed time came, the Chaldeans waged a successful campaign against Judah and Jerusalem. Most disturbing of all for Jeremiah was the burning of the temple, so that public worship was no longer possible. So he mourned: "How doth the city sit solitary, that was full of people!" (Lam 1:1).

God had threatened punishment, but the people had gone on in their sins, notably their idolatry and Sabbath breaking. And events had come about just as God had warned the people through Moses: "If ye will not hearken unto Me, and will not do all these commandments . . . I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation . . . I will scatter you among the heathen" (Lev 26:14,31-33). This was fulfilled to the letter: the land was left desolate; the people were sent into captivity; the temple was destroyed; sacrifices were no longer offered.

We too live in a time of spiritual desolation. Like Israel, Britain had a rich religious heritage. Most communities heard, in one age or another, the pure preaching of the gospel. The nation recognised the authority of true religion; the people generally accepted the existence of God and their duty to obey His commandments. Now much has changed. In many areas, famine is raging; however, it is "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11). People are unlikely to lack food and water; they are relatively prosperous – at least compared with previous gener-

ations – but the pure gospel is not proclaimed within easy reach of where they live. There may be plenty churches in such an area, even in these days when so many have closed down; but whatever church they might turn into, there is no prospect of them being warned to flee from the wrath to come or to lay hold of eternal life.

Christianity remains the national religion, but its exclusive claims are no longer respected. Multi-faith worship is the order of the day on any national occasion. No one seems concerned if Christianity is mocked, yet great care is expected to avoid followers of a false religion, or those with no religion, having their feelings hurt by hearing biblical truth. All this is symptomatic of a spurious doctrine of equality. One religion is held to be as valid – or invalid – as another, for this generation has largely lost sight of the ideas of truth and falsity in religion, just as they have lost sight of the idea that God has revealed Himself clearly and without error in the Bible.

Because it has lost sight of the authority of God speaking in Scripture, the nation no longer submits to the authority of the Ten Commandments. Though the Christian Sabbath is *the Lord's Day*, very few feel any responsibility to keep it. The Seventh Commandment seems to be almost as much forgotten as the Fourth; when there is no sense of God's authority, adultery is not viewed as a sin. And such is the influence of the homosexual lobby that every effort is made to prevent the suggestion being heard that this unnatural practice is sinful before God. Here is another example of spurious equality, promoted by government and the education system.

A particularly serious feature of our situation is the relative absence of the Holy Spirit. Even where the Word of God is proclaimed, little fruit follows; few sinners are being gathered into the kingdom of God. That, above all, is what should concern the people of God today.

Yet, in his desperately-sad situation, Jeremiah did not despair. In spite of the desolations which had befallen Jerusalem, he could encourage himself with the thought: "Thou, O Lord, remainest for ever, Thy throne from generation to generation" (Lam 5:19). In spite of all that had happened, God still reigned. Remaining the same for ever, He would always be in control of events, however disturbing they might be to those who, like Jeremiah, were utterly loyal to the true God.

We may not be able to understand God's purposes in leaving His Church in its present weak state, and allowing false religion, secularism and unbelief to become as strong as they are, but we may take refuge in the fact that all God's acts are rooted in infinite wisdom. We may also look back on the history of the past and conclude that God is visiting us in judgement because of the unbelief and spiritual rebellion of several generations. Both Church

and people have, in various ways, thrown off God's authority and followed their own ideas, and this generation is even more anxious to think their own thoughts without reference to God and His revelation. And the fact that God is leaving this generation to its unbelief is further evidence that we are under God's judgement; He is leaving us to go even further along the broad way that leads to everlasting destruction.

Yet the fact that God remains on the throne – that He still rules – should encourage us to cry to Him to work among us as a nation, and throughout the whole world, to gather multitudes into His kingdom, for Christ's sake. After Isaiah had declared how the Messiah was to suffer as a substitute for sinners, he went on to point to the reward which would be His: "He shall divide the spoil with the strong" (Is 53:12). He would emerge as conqueror; the spoils of battle must be His, no matter how strong the enemy. "A great general," says Matthew Henry, "when he has driven the enemy out of the field, takes the plunder of it for himself and his army." So "Christ comes at His glory by conquest. He has set upon the strong man armed, dispossessed him and divided the spoil. He has vanquished principalities and powers, sin and Satan, death and hell, the world and the flesh; these are the strong that He has disarmed and taken the spoil of."

As we survey the spiritual desolation of our time, we must remember that Christ, the exalted King, sits on the throne of glory. In God's inscrutable providence, He is allowing His enemies, with Satan at their head, to have considerable success. But when the last will come to the last, when we will look back on the whole course of history at the end of time, we will be in no doubt that Christ's victory was absolutely clear-cut.

Even today, when King Jesus acts, according to the divine purpose, to bring a particular sinner to Himself, neither Satan or any human power can effectively resist. The attempt may be made; the sinner may be strongly tempted to go back and follow the world or false religion or sheer unbelief. But Christ's authority is such that no sinner can continue to resist when He works savingly, by the Holy Spirit, in that soul. Whenever it will be God's purpose to gather large numbers of people into His kingdom, Satan will be powerless to resist. Then there will be a biblical equality in Britain and elsewhere; there will be proper respect for all the Commandments, including the Fourth and the Seventh; pure speech and chaste behaviour will be widespread.

Jeremiah prayed: "Remember, O Lord, what is come upon us" (Lam 5:1), and God heard him. May we "give Him no rest, till He establish, and till He make Jerusalem a praise in the earth" (Is 62:7) – until He draws multitudes into His kingdom and establishes it throughout the world. Then God will be obviously glorified; it will be clear He is on His throne and always has been.

Christ's Priesthood in Heaven (2)¹

A Sermon by *Hugh Martin*

Hebrews 8:1. *We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens.*

3 It is a continuation of this line of thought to remark that Christ's priesthood in heaven illustrates also the **perfection** of that priesthood. The first covenant was not "faultless", which was illustrated by the fact that it had but "a worldly sanctuary" (Heb 9:1). Its priesthood was imperfect; it could not possibly be otherwise, seeing its only scene was this world. Perfection, it is strongly asserted, was not by the Levitical priesthood (Heb 7:11). "The law made nothing perfect" (Heb 7:19).

Meats and drinks, and divers washings, and carnal ordinances – being all merely the beggarly elements of the world – could only keep men in certain bondage, never lifting them above that realm. These were but a "shadow of good things to come" – not even rising to the character of "the very image of them" (Heb 10:1). They were "weak" and "unprofitable". They did not "profit", for they did not "perfect" them that were exercised in them. They "could not make the comers thereunto perfect" (Heb 10:1). They "could not make him that did the service perfect as pertaining to the conscience (Heb 9:9). For the conscience asserts man's relation to higher interests than those of earth, and binds him to a government of larger sweep and longer duration than any special government that God established among the seed of Abraham after the flesh. It testifies his relation to the universal moral government of the God of heaven, and no earthly priesthood can so minister or mediate as to satisfy it perfectly.

But the eternal Son of God is a Priest from heaven – from the bosom of the Father – and the heir of all things. Perfection is largely and variously affirmed of His priesthood. He was "made perfect through suffering" (Heb 2:10); and "being made perfect, He became the author of eternal salvation" (Heb 5:9). "The law made nothing perfect, but the bringing in of a better hope did; by the which [hope] we draw near unto God" (Heb 7:19), now that our Priest has entered as the forerunner within the veil (Heb 6:19,20), even "to the right hand of the throne of the Majesty in the heavens". He reached this

¹Martin has asserted that "the particular doctrine concerning Christ's priesthood which the Apostle asserts in [the text] is: the locality of that priesthood is heaven". And this doctrine "throws a very powerful light on various attributes . . . of Christ's priesthood. We select the following: (1) its reality. (2) its effectiveness. (3) its perfection. (4) its permanence. (5) its exceeding glory." Martin dealt with the first two points in the part printed last month; the others appear here. The sermon is taken with editing from *The Family Treasury* for 1870.

perfection in the triumph of His holy sacrifice; and it is proved by His inauguration on His Father's throne. "Behold, I do cures today, and tomorrow, and the third day I shall be perfected." And everyone shall be perfected as well as his Master. For by His one offering He hath for ever perfected them that are sanctified, seeing that this man, when He had offered one sacrifice for sin, sat down on the right hand of God for ever.

The priesthood of Levi was effective in its own sphere; its sacrifices "sanctified to the purifying of the flesh". But it did not rise beyond the sphere of earth – it acted by "the law of a carnal commandment". It could not penetrate with its virtue and efficiency and powers, to "an endless life". It could not bring its services and functions to bear on man's deepest relation to God, and man's position as a subject of His eternal moral government. There was a great sphere of influence, interest and relation from which it was necessarily excluded. On man's prospect and position in that sphere, it had no bearing whatsoever.

That priesthood might dimly shadow forth great truths belonging to the sphere of God's moral government, but it could not rise to its elevation; it could exert no influence on its interests. It could keep the Israelitish kingdom from falling to pieces; it could accomplish the service and fulfill the conditions on which the continued residence of the divine Shechinah among Israel depended; and it might restore to the lapsed and unclean worshipper the privilege of returning into Israel's camp and, with acceptance, re-engaging in Israel's ceremonial worship. But it could not satisfy the demands of the moral law; it could not obliterate the guilt of sin as the transgression of that law; it could not glorify God as a moral ruler, nor pacify the conscience of man as a moral agent, concerning the forgiveness of sins; it could not re-admit apostate man to the family of heaven. It could admit him no further than into a sanctuary made with hands, which was but the figure of the true (Heb 9:24).

But Christ's is a perfect priesthood. It does not appertain to any limited sphere, or any temporary interests, or any arbitrary and local kingdom. It appertains to the universal government of God. It deals with sin. It magnifies the moral and eternal law. It pacifies and purifies the conscience of man, not as an Israelite, but as man – as a moral agent, or subject of the one all-embracing government ranging over heaven and earth. It grasps every moral being by "the law", not of "a carnal commandment", but in "the power of an endless life". It has left no demand of universal and eternal justice unsatisfied; it has not passed over unnoticed, or injured, any requirement of God's eternal kingdom that rules over all. It has left no attribute of God's nature unglorified, no elements of man's nature unrectified, no element of man's ruin unretrieved. It has knit with eternal firmness the bond whose breaking resulted

in man being set adrift from heaven, as an alien and an outcast from God. It has poured the splendours of “glory in the highest” around God’s character and it has established, by the power of things immutable, the purity of man’s character, the peace of his conscience and his heart, and the blessedness and joy of his destiny.

Its virtues reach unto the highest heavens; they even prevail to save, from going down unto the pit, those who are worthy of the lowest hell. It sweeps sin away “as far as the east is from the west;” and “as the heavens are higher than the earth”, so far does it remove our iniquities from us. Its sweet savour fills the souls of believing men on earth with tranquillity and the soul of God in heaven with rest. To Jehovah it is “a savour of rest”, and to those who believe it gives admission into the rest of God. It is perfect. It is absolutely final and conclusive. It makes certain a fearful looking for of vengeance and fiery indignation for those who reject its love and ministrations, shutting with the key of David the hell of the unbelieving, and no man can open it; and it seals and perfects into a hope most sure and steadfast those that humbly trust to its mediation, opening heaven for them by a new and living way, and giving them boldness to enter in.

All this is true. And all this is made most obviously true by the fact that its ministrations are conducted, as in their rightful native sanctuary, at the right hand of the throne in heaven. The central throne of God is the scene of this priesthood. It would be a terrible place of testing and of peril to a priesthood that was not perfect; for there, on that stainless seat of holiness and tenderest moral sensibility, any imperfection, unprofitableness, deficiency, or fault, arising anywhere in all the universe, would vibrate with the power of many thunders, and manifest itself with worse than the lightnings and the darkness of Sinai.

But no; round about the throne is the rainbow of the covenant. There is no jarring sound of disharmony to tell of something still unsettled or left unhealed. The storm of divine wrath is past, and no clouds return after the rain. “For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee.” For this Man, continuing ever, hath an unchangeable priesthood; “He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession” – such an High Priest indeed becomes us “who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens”. For the law made nothing perfect, making

men high priests that had infirmity; but the word of the oath "maketh the Son, who is perfected for evermore" (Heb 7:28).

4. Our thought runs on, without a break, to consider that the heavenly locality of Christ's priesthood illustrates its **permanence**. This indeed necessarily results from its perfection. When that which is perfect is come, then that which is in part is done away; but the perfect, which replaces the partial, is not done away – it abides. The priesthood of Levi was imperfect; for the priests were men that had infirmity, and "they were not suffered to continue by reason of death. But this man, because He continueth ever, hath an unchangeable" – an untransferable – "priesthood" and "ever liveth to make intercession". In the virtue of His one perfect and perfecting sacrifice, He sat down for ever at the right hand of God.

The priesthood of Levi, even if Aaron could have lived through its entire dispensation, was, for other reasons, so imperfect, that it must pass away. Its ministrations had no moral virtue or value to establish an everlasting covenant. It could not operate upon the conscience and the heart of Israel, to keep Israel true to their King. For, in itself, it never reached the realm of conscience; it could not make them that did the service perfect, as pertaining to the conscience. It could not renew or regulate or control their wills. It could only sanctify "to the purifying of the flesh". Hence, it was not faultless, and its covenant could not be eternal. They broke it, and the Lord "regarded them not".

He introduced a new covenant; but from the moment that He uttered the words, "a new covenant", He made the first old. "Now that which decayeth and waxeth old is ready to vanish away," and the covenant and the priesthood vanished simultaneously; for they are so bound together that the fall of the one entailed the fall of the other. If there was a change of priesthood, there must be, "of necessity, a change also of the law" (Heb 7:12), or constitution, or covenant, under which its provisions were arranged and its ministrations were conducted. But it vanished in a manner not to be regretted. Its believing worshippers had all along fled to it, professedly as an interim arrangement. They went to the mountains of its sacrifices and its spices of incense only till the day should dawn and the shadows flee away. For the law had but "a shadow of the good things to come". And when the day dawned, the shadows fled unmourned, for the substance was of Christ.

The covenant which His blood sealed, and in which His priesthood ministers, is a "faultless" one, "established upon better promises", cancelling the guilt and the remembrance of sin, providing for the regeneration, the obedience and the final perseverance of its clients. It is an everlasting covenant, ordered in all things and sure. The redemption He obtained, before He entered into

the heavenly sanctuary, was an “eternal” redemption, fulfilling on the cross all the conditions of the law, and rendering any further claims on its part impossible; trampling death into the dust of death, and making death’s re-appearance for ever impossible.

From the highest heights unto the lowest depths it swept, with victorious power, through all realms where evil could dwell or opposition rise. The triumphing reach of it is “high as heaven; what canst thou do,” sin and unbelief? Its penetrating force is “deeper than hell”; how can ye “prevail against it”, O “gates of hell?” “The measure thereof is longer than the earth.” “Look unto Me, all the ends of the earth, and be ye saved.” It is “broader than the sea”; let it be your confidence, all ye “that are afar off upon the sea”. It cannot be excelled, it cannot be supplanted, it cannot be replaced.

In token of this, it is at the right hand of the throne of the Majesty in the heavens. It is final, conclusive, eternal. Priesthood now can receive no higher promotion; it can rise to no loftier rank; no step in the peerage of the kingdom now awaits it; no brighter coronet can sit upon the head of the priest upon his throne; and no more august title in celestial heraldry remains to dignify the name that is above every name. Continuing ever, His is an unchangeable and everlasting priesthood; and the song of angels and of men which celebrates the worship of the Lamb of God rejoices in the enraptured recognition of its eternity. “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” And the high refrain sounds forth again: “Every creature which is in heaven and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever”. For ever! It is perfect, permanent, eternal.

5. That heaven is the home, and heaven’s high throne the adequate and native seat of this priesthood, illustrates not only its reality and effectiveness, its perfection and its permanence, but also its **exceeding glory**. There is glory in all real priesthood. I am not very sure but an investigation of Scripture might prove that the profound idea which revelation conveys by the mysterious word *glory* is chiefly, if not uniformly, suggested in connection with priesthood – and as flowing from it and secured by it.

It is certain that, when the Priest came to earth, the heavens rang with the angelic anthem, “Glory to God in the highest”. And it is doubtless safe to say that, where sin has been, glory cannot come save by priesthood; for the antagonist of glory is shame, even as death is the opposite of life. And priesthood’s function is to turn sin, the occasion of shame, into the counter-occasion of exceeding glory. How great then is that glory! How great the glory of

priesthood finally and perfectly triumphant, so as even to be seated on the right hand of the throne of the Majesty in the heavens! Even Aaron's priesthood was glorious. Its garments were formed, by divine command, "for glory and for beauty". But if that which was done away with was glorious, much more that which remaineth is glorious!

But the glory of this priesthood is beyond searching out. We must have felt already that we have been bordering on the limit where our powers of speech and meditation are baffled and arrested. Let it suffice to say that the principle concerning the glory of the priesthood, as seated on the throne of God, is this: God has entrusted it into the hands of His own Son, with all power and dominion, in heaven and in earth, to further and complete its ministrations of love and of saving power among the sons of men.

To our great High Priest in the heavens every knee must bow and every tongue confess. Every region of the universe is subject to Him in His priesthood. Honour and majesty are before Him; strength and beauty are in His holy place within the veil, where Jesus has entered, as the forerunner appearing in the presence of God for us. "The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool," and until those whom I have given Thee be with Thee, that they may behold Thy glory, which I have given Thee, for I loved Thee before the foundation of the world. "The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedek" (Ps 110:4).

Two closing appeals. (1.) *To the unbelieving.* You cannot but feel, I trust, that these meditations bear down, with accumulated and – I hope, through the blessing of God – with resistless force, on the folly and infatuation and offensiveness of your neglect and unbelief. What think ye of Christ in His priesthood? Or rather, What think ye of the unbelief that despises Him in the functions of an office, in executing which the Most High God has thought Him worthy to sit "at the right hand of the throne of the Majesty in the heavens"? If a dull despondency, beneath the guilt and power of sin, has paralysed you into the unbelieving neglect of your salvation, I call upon you to contemplate the real efficiency, the permanent and perfect power, and the illimitable glory of Jesus, in the very office on which salvation from sin so entirely hinges.

Consciousness of defilement and unworthiness and shame may cause you to shrink away from the High Priest, the more you realise He is glorious in His office – as if, with Peter, you would say, "Depart from me, for I am a sinful man, O Lord". If so, I beseech you to consider that His office can have no power, no fruit, no glory, no vindication and no meaning, save as it deals with sin – save to put away sin's shame and defilement, to rob it of its victory

over you, and to quench all its fruits and power for ever. Therefore with faith and confidence, put your case into the High Priest's hands, however evil it may be. His own right to the throne of the Majesty in the heavens is perilled if, from any deficiency in either power or compassion, He fails to deal with it successfully.

(2.) *To you who believe on His name.* How steadfast your faith should be! "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." How believing and expectant your supplications should be! "Let us therefore come boldly unto the throne." How spiritual your worship should be and how heavenly, freed from all carnal ceremonies and all beggarly elements of this world, seeing that your sanctuary is not, as of old, a "worldly" one, but heavenly, within the veil, and in the very presence of God! And how safe is your position, and how sure your prospects!

Contemplate habitually the great responsible agent and minister of your salvation, as a priest at the right hand of the throne of the Majesty in the heavens. Behold Him bringing all the influence and power with which He is there endowed to bear on your full deliverance from sin and your full attainment of holiness and blessing. There is no backsliding into which you have fallen from which His intercession cannot recall and relieve and restore you. There is no sin for which He cannot procure forgiveness, no corruption for which He cannot obtain supplies of grace to subdue. There is no blessing which He cannot confer, and no enemy which He cannot destroy; nor is there any possible combination of the affairs of your salvation which He does not foresee and provide for – indeed arrange and manage, by His own love and power. He sits in the central throne of majesty and might, and in all the universe there is no power of evil which He, from that central seat of influence and glory, cannot charm or crush into helplessness, and no power of good which He cannot lovingly awaken for your sake, and the promotion of your welfare and salvation.

Are you not complete in Him who is the Head of all principality and power, having redemption in His blood? By Him all things were made, whether they be visible or invisible, thrones or dominions, or principalities and powers. Now, as the High Priest of Zion, He has in all things the pre-eminence, sitting "at the right hand of the throne of the Majesty in the heavens".

Secure neglect of prayer is a great deal worse than a faulty managing of it. Let such folks say then, I will pray, and try to pray; and though I should mar twenty prayers, I will pray still; for it is better to try it as we can than to neglect it quite. What know you but grace may come in and help you when sinking under the weight of prayer?

Robert Truill

The Early Scottish Reformation¹

13. George Wishart: Martyr

J H Merle d'Aubigné

A little before midnight a troop of armed men silently approached, surrounded the house so that no one might escape, and demanded Wishart. But neither promises nor threats could induce Ormiston to deliver up his guest. They then went for the Earl of Bothwell, the most powerful lord of that region. Bothwell came and told Ormiston that it was vain to keep Wishart inside, for the Governor and the Cardinal with all their power were coming. "But and if you will deliver the man unto me, I will promise upon my honour that he shall be safe and sound, and that it shall pass the power of the Cardinal to do him any harm."

Ormiston, confiding in this promise, told Wishart what had occurred. "Open the gates," he replied, immediately; "the blessed will of my God be done!" Bothwell entered, with several gentlemen who accompanied him. Wishart said to him, "I praise my God that so honourable a man as you, my Lord, receives me this night in the presence of these noblemen; for now I am assured that, for your honour's sake, you will suffer nothing to be done unto me besides the order of law." The Earl replied, "I shall preserve your body from all violence, neither shall the Governor or Cardinal have their will over you; but I shall retain you in my own hands till either I shall make you free or else restore you in the same place where I receive you".

Immediately after giving this promise, the Earl set out with Wishart. The Cardinal, bent on getting possession of Wishart's friends, sent 500 horsemen to Ormiston to seize the laird, together with the lairds of Brownston and Calder. Brownston fled through the woods, but the other two were carried off to Edinburgh castle. Wishart was removed to the strong castle of Hailes, Bothwell's principal mansion in the Lothians.

That did not satisfy the Cardinal, who wanted Wishart more than all. The Queen Mother, Mary of Guise was not on friendly terms with Bothwell, but promised him her support if he would give up the evangelist. The Cardinal, on his part, "gave gold, and that largely". "Gold and women have corrupted all worldly and fleshly men from the beginning," says Knox. The Earl raised some objections; "but", adds Knox, "an effeminate man cannot long withstand

¹Taken, with editing, from *The History of the Reformation in the Time of Calvin*, vol 6. Last month's article gave an account of George Wishart as a preacher of the gospel, particularly in Ayrshire and Dundee. We left him enjoying the hospitality of the Earl of Ormiston in his home near Haddington. He had sent John Knox away as he was convinced that his time in this world was almost over

the assaults of a gracious queen". Wishart was first taken to Edinburgh Castle and, at the end of January 1546, the Regent gave him up to the Cardinal, who confined him in the sea tower at St Andrews. The assistance of a civil judge was, it seems, necessary to give validity to the judgement. The Cardinal requested one from Arran, but one of the Regent's councillors, Hamilton of Preston, asked him: "What, will you deliver up to wicked men those whose uprightness is acknowledged even by their enemies? Will you put to death those who are guilty of no more crime than that of preaching the gospel of Christ? What ingratitude towards God!"

The Regent consequently wrote to the Cardinal that he would not consent that any hurt should be done to that man without a careful investigation of his cause. When the cardinal received this letter, he flew into a violent passion. "It was only for civility's sake", he said, "that I made the request. I and my clergy have the power in ourselves to inflict on Wishart the chastisement which he deserves." He invited the Archbishop of Glasgow and all bishops and other dignitaries of the Church to assemble at St Andrews on February 27 to consult on the matter, although it was already decided in his own mind.

The next day the Dean of St Andrews went to the prison where Wishart was confined and summoned him in the Cardinal's name to appear before the judges the next day. "What needed," replied the prisoner, "my Lord Cardinal to summon me to answer for my doctrine openly before him, under whose power and dominion I am thus bound in irons? May not my Lord compel me to answer to his extorted power?" On March 1 the Cardinal ordered all the household servants of his palace to put themselves under arms. The civil power, it is remembered, had refused to take part in the proceedings, and therefore Beaton took its place. His men at once equipped themselves with lances, swords, axes and other warlike array. It might have been thought that some military action was in hand, rather than a gathering of priests. These armed champions, putting themselves in marching order, first escorted the bishops with great ceremony to the abbey church, and then went for Wishart.

The governor of the castle put himself at the head of the band, and so they led the prisoner "like a lamb to sacrifice". As Wishart entered the door of the abbey church he threw his purse to a poor infirm man lying there, and at length he stood in the presence of the large gathering. To invest the proceedings with due formality, Beaton had two platforms erected, facing each other. Wishart was set on one of them, and John Lauder, his accuser, took his place on the other.

The Dean, John Winram, then appeared in the pulpit. This worthy churchman, who was charged to deliver the customary sermon, was secretly a friend to the gospel. He read the parable of the good seed and the tares (Mt 13:

24-30) and set forth various points which told more against the judges than against the accused, and the latter heard them with pleasure. Winram concluded, however, by saying that the tares were heresy and that heretics ought to be put down in this life by the civil magistrate. Yet in the passage he was treating stood the words: "Let both grow together until the harvest". It remained to ascertain which were heretics: the judges or the accused.

After the sermon, the bishops ordered Wishart to stand up on his platform to hear the accusation. Then John Lauder, a priest whom the chronicler calls a monster, rose and faced Wishart. He unrolled a long paper full of threatening curses and hurled pitilessly at the guiltless evangelist all the thunders of the papacy. The ignorant crowd who heard him expected to see the earth open and swallow the unhappy Reformer; but he remained quiet and listened with great patience to Lauder's violent accusations. When Lauder had finished reading at the top of his voice the threatening indictment, he turned to Wishart with his face "all running down with sweat", says the chronicler, "and frothing at the mouth like a boar, he spat at Mr George's face, saying, 'What answerest thou to these sayings, thou renegade, traitor and thief, which we have duly proved by sufficient witness against thee?'"

Wishart knelt down and prayed for God's help. Then he rose and answered: "My lords, I pray you quietly to hear me, so that instead of condemning me unjustly, to the great peril of your souls, you may know that I have taught the pure Word of God, and that you may receive it yourselves as the source from which health and life shall spring forth for you. In Dundee I taught the Epistle of St Paul to the Romans and shall show you faithfully what fashion and manner I used when I taught, without any human dread . . ." At these words Lauder interrupted him, and cried with all his might: "Thou heretic, renegade, traitor and thief, it was not lawful for thee to preach . . . and we forethink that thou hast been a preacher too long". Then all the prelates, terrified at the thought that he was going to set before that vast audience the very substance and pith of his teaching, said one to another, "He is so crafty, and in Holy Scriptures so exercised, that he will persuade the people to his own opinion and raise them against us".

Wishart, perceiving that he had no chance of a fair hearing before that ecclesiastical court, said, "I appeal from my Lord Cardinal to my Lord the Governor". "What," replied Lauder, "is not my Lord Cardinal the second person within this realm, Chancellor of Scotland, Archbishop of St Andrews, Bishop of Mirepoix [in Languedoc], Commendator of Arbroath . . .?" He recited so many titles, says the chronicler, that you might have laden a ship with them, much sooner an ass. "Whom desirest thou to be thy judge?" cried Lauder. Wishart replied with meekness, "I refuse not my Lord Cardinal, but

I desire the Word of God to be my judge, and the temporal estate, with some of your lordships mine auditory; because I am here my Lord Governor's prisoner". But the priests mocked him, saying, "Such man, such judge!" According to them, the laymen who might have been appointed his judges were heretics also, like him.

Without further delay, the Cardinal was going to have sentence of condemnation passed; but some who stood by counselled him to read the articles of accusation, and to permit Wishart to answer them, in order that the people might not be able to say that he was condemned without a hearing. Lauder therefore began: "Thou, false heretic, renegade, traitor and thief, deceiver of the people, despisest the holy Church's, and in like case contemnest my Lord Governor's, authority; for when thou preachedst in Dundee, and were charged by my Lord Governor's authority to desist, thou wouldst not obey, but perserveredst in the same. Therefore the Bishop of Brechin cursed thee, and delivered thee into the hands of the devil, and gave thee in commandment that thou shouldst preach no more; yet notwithstanding thou didst continue obstinately."

Wishart: "My lords, I have read in the Acts of the Apostles that it is not lawful for the threatenings and menaces of men to [cause anyone to] desist from the preaching of the evangel."

Lauder: "Thou, false heretic, didst say that a priest standing at the altar saying mass was like a fox wagging his tail in July."

Wishart: "My lords, I said not so. These were my sayings: the moving of the body outward, without the inward moving of the heart, is nought else but the playing of an ape, and not the true serving of God."

Lauder: "Thou false heretic, traitor and thief, thou saidst that the sacrament of the altar was but a piece of bread baken upon the ashes."

Wishart: "I once chanced to meet with a Jew when I was sailing upon the water of Rhine. By prophecies and many other testimonies of the Scripture I proved that the Messiah was come, the which they called Jesus of Nazareth. He answered, 'You adore and worship a piece of bread baken upon the ashes, and say that is your God'. I have rehearsed here but the sayings of the Jew, which I never affirmed to be true." At these words the bishops shook their heads, spitting on the ground and crying out, and showed in all ways that they would not hear him.

Lauder: "Thou, false heretic and renegade, hast said that every layman is a priest, and that the Pope hath no more power than another man."

Wishart: "I have read in some places of St John and St Peter, of the which one sayeth, He hath made us kings and priests; the other sayeth, He hath made us the kingly priesthood. Wherefore I have affirmed any man, being

cunning and perfect in the Word of God and the true faith of Jesus Christ, to have his power given him of God. And again I say, any unlearned man, not exercised in the Word of God, nor yet constant in his faith, whatsoever estate or order he be of, hath no power to bind nor to loose.”

These words greatly amused the assembly; the clergy burst out laughing, mocking Wishart and calling him an imbecile. The notion that a layman should have a power which the holy father had not seemed to them the very height of madness. “Laugh ye, my lords?” asked the messenger of Christ. “Though these my sayings appear scornful and worthy of derision to your lordships; nevertheless they are very weighty unto me and of great value, because they stand not only upon my life but also the honour and glory of God.”

Some pious men in the assembly were indignant at the madness of the prelates and affected by the invincible patience of Wishart. But others cried aloud: “Wherefore let we him speak any further?” A man named John Scot, who stood behind Lauder, said to him, “Tarry not upon his witty and godly answers, for we may not abide them, no more than the devil may abide the sign of the cross when it is named”. There was no due form of trial, nor any freedom of discussion, says Buchanan, but a great din of voices, shouts of disapprobation, and hateful speeches.

The accuser thundered from his platform, but that was all. The bishops unanimously pronounced that the pious Wishart must be burnt. Falling on his knees, Wishart prayed: “O immortal God, how long shalt Thou suffer the wodness [madness] and great cruelty of the ungodly to exercise their fury upon thy servants which do further Thy Word in this world? O Lord, we know surely that Thy true servants must needs suffer persecution for Thy name’s sake, affliction and troubles in this present life – which is but a shadow. But yet we desire Thee, merciful Father, that Thou defend Thy congregation which Thou hast chosen before the beginning of the world.”

The sentence must be pronounced, but the bishops were afraid to pronounce it before the people. They therefore gave orders to have the church cleared, and this could only be done slowly, as many of the people who had a wish to hear Wishart were removed with difficulty. At length, when the prelates and their colleagues found themselves almost alone, sentence of death was passed on Wishart, and the Cardinal ordered his guards to take him back to the castle. Confined in the governor’s room, he spent the greater part of the night in prayer.

The next morning the bishops sent to him two friars, who asked him if he wanted a confessor. “I will make no confession unto you,” he answered; “go and fetch me the man that preached yesterday, and I will make my confession unto him.” When Winram came, they talked together for some time. Then

the Dean asked, "Have you a wish to receive the sacrament of the Supper?" "Assuredly," replied Wishart, "if it be administered according to the institution of the Lord with the bread and the wine." Winram then went to the Cardinal and declared to him that the man was innocent. Beaton, inflamed with anger, said, "And you, we have long known what you are!" When Winram inquired if he might give the sacrament to the prisoner, the Cardinal replied, "No, it is not fitting to grant any of the benefits of the Church to a heretic".

The next morning, at 9 o'clock, the governor of the castle informed Wishart that he had been refused communion. Then, as he was going to breakfast with his dependents and servants, he invited Wishart to join them at the meal. "Right willingly," he answered, "especially because I know that you and yours are good men and are united with me in the same body of Christ."

When the table had been spread and the members of the household had taken their places, Wishart said to the governor, "Give me leave, for the Saviour's sake, to make a brief exhortation". It was to him an opportunity of celebrating the true Supper. He reminded his hearers of the institution of the sacred feast and of the Lord's death. He exhorted those who sat at table with him to lay aside all hatred, to love one another and to lead a holy life. After this he gave thanks; he then took the bread and broke it and gave of it to such as he knew were willing to communicate and charged them to feed spiritually on Christ. Taking a cup, he spoke of the blood shed for the remission of sins, drank of it and gave them to drink. "I shall no more drink of this cup," he said, "no more eat of this bread in this life; a bitterer draught is reserved for me, because I have preached Christ. Pray that I may take that cup with patience, as the Lord's appointment." He concluded with further giving of thanks and then retired to his cell.

On a plot of ground to the west of the castle and not far from the priory; men were already busily engaged – some preparing the pile, others erecting the gallows. The place of execution was surrounded by soldiers, and the gunners had their cannon in position and stood beside them ready to fire. One would have thought that preparations were being made for a siege. The Cardinal, afraid lest Wishart's many friends should take him away, had ordered these measures, and perhaps still more to make a display of his own power. Meanwhile the windows in the castleyard were adorned with hangings, silken draperies and velvet cushions, so that the Cardinal and the prelates might enjoy at their ease the spectacle of the pile and of the tortures which they were going to inflict on that righteous man.

When all was ready, two of the executioners entered Wishart's prison. One of them put on him a coat of black cloth; the other tied small bags of powder to various parts of his body. Next they bound his hands firmly

behind him, put a rope round his neck and a chain about his waist, and led him forth in the midst of a party of soldiers.

When he came to the pile he knelt down and prayed. Then he rose and said to the people: "Christian brethren and sisters, be not offended in the Word of God for the affliction and torments which ye see already prepared for me; but I exhort you that you love the Word of God, and suffer patiently and with a comfortable heart, for the Word's sake which is your undoubted salvation and everlasting comfort. My doctrine was no old wives' fable after the constitutions made by men. But for the true evangel, which was given to me by the grace of God, I suffer this day by men, not sorrowfully, but with glad heart and mind. For this cause I was sent that I should suffer this fire, for Christ's sake. This grim fire I fear not. Some have said of me that I taught that the soul of man should sleep until the last day. But I know surely, and my faith is such, that my soul shall sup with my Saviour Christ this night (ere it be six hours), for whom I suffer this."

Then he prayed, "I beseech Thee, Father of heaven, to forgive them that have of any ignorance, or else have of any evil mind, forged any lies upon me; I forgive them with all my heart. I beseech Christ to forgive them that have condemned me to death this day ignorantly." The hangman fell on his knees before him and said, "I pray you forgive me." "Come hither to me," replied Wishart. He kissed him and added, "Lo, here is a token that I forgive thee. My heart, do thine office."

He was then bound with ropes to the stake and said; "Saviour of the world, have mercy on me! Father of heaven, into Thy hands I commit my spirit." The executioner lit the fire. The Cardinal and his accomplices beheld from the windows the martyr and the fire which was consuming him. The governor of the castle watching the flames exclaimed, "Take courage". Wishart answered, "This fire torments my body, but no way abates my spirit".

Then catching sight of the Cardinal at the window with his courtiers, he added, "He who in such state, from that high place, feedeth his eyes with my torments, within a few days shall be hanged out at the same window to be seen with as much ignominy as he now leaneth there in pride". Some authors consider these words, reported by Buchanan, to be an instance of that second sight with which they allege the Scots to be endowed. Wishart, however, did not need an extraordinary revelation to teach him that "the wicked is driven away in his wickedness". He had hardly uttered those words when the rope was tightened about his neck, so that he lost the power of speaking. The fire reduced his body to ashes.

The bishops, full of steadfast hatred of this servant of God, caused an order to be published that evening, through all the town, that no one should

pray for their victim under the severest penalties. They knew what respect many even of the followers of their own religion had for him. There are people who say that religion is a fable. A life and a death such as those of Wishart show that it is a great reality.

Biblical Inerrancy (2)¹

Rev H M Cartwright

2. **The alternative positions being advocated in some professedly Evangelical circles** G K Beale, who is due to become Professor of New Testament at Westminster Theological Seminary in 2010, has written a useful book entitled *The Erosion of Inerrancy in Evangelicalism: Responding to New Challenges to Biblical Authority* (2008). In it he controverts the views of Peter Enns, who is described as a Reformed Evangelical Christian and Biblical scholar, and who had been teaching Old Testament for about 15 years at Westminster before he was suspended from his post in 2008.

According to Beale, Enns “is trying to produce a synthesis of the findings of mainline liberal scholarship and an Evangelical view of Scripture”. He says that the Old Testament contains myth, through which God accommodates Himself to communicate truth. Enns appeals to the “incarnational notion, contending that since Christ was fully divine and fully human, then so is Scripture. Accordingly, we need to accept the ‘diversity’ or ‘messiness’ of Scripture, just as we accept all the aspects of Jesus’ humanity.” He warns that “modern interpreters should not impose their modern views of history and scientific precision on the ancient text of the Bible. Such a foreign imposition results in seeing problems in the Bible that are really not there”.

Beale suggests that Enns’ overarching theme in his 2005 book, *Inspiration and Incarnation*, “is his conception of divine accommodation in the process of scriptural inspiration. For Enns, Scripture is very human, which means that God meets His people in a very human way in His Word.” No wonder Beale says that he questions the viability of Enns’ “attempt to hold to plenary inspiration while at the same time affirming that biblical writers unconsciously imbibed mythical stories and mistakenly thought that they corresponded to past historical reality. . . . Enns says that though such accounts do not convey historical truth, they still have important theological truth to tell us: that we are to worship the God of the Bible and not pagan gods.” Beale also affirms that “Enns does not exempt Jesus from being just as culturally determined

¹The first section of this paper appeared last month. It set out The orthodox view of Biblical inerrancy.

as are the apostles in their use of the Old Testament” and he is troubled “by the implications of Enns’ conclusions, which leave us with a Bible written by *inspired authors*, who at significant points thought they were writing historical accounts but that, indeed, unbeknown to them, were really mythical”.

We are more familiar with Dr McGowan’s position as set out in *The Divine Spiritation of Scripture: Challenging evangelical perspectives* (2007). In this book he sets out to “argue that, in formulating our doctrine of Scripture, we need to review both our vocabulary and our theology, in order to clarify precisely what we mean when we speak about Scripture as the Word of God”. Dr McGowan tells us that he does not “seriously question” that the Bible is “the Word of God and that the voice of God speaking by His Spirit through His Word is the final authority on all matters”, but he has “gradually become concerned that some ways of defining and using Scripture within Evangelicalism are open to serious criticism and could do us more harm than good if we continue to maintain them in their present form”. He contends “that Evangelicals ought to abandon the word ‘inerrancy’ and use language that is more biblically accurate and theologically constructive”.

Dr McGowan argues for the position of those Evangelicals who maintain “that ‘inerrancy’ is not a biblical word, that it is not required by any of the confessions of faith stemming from the Reformation and that it is of relatively recent origin, without the weight of church history behind it. They would also argue that it is mistaken theologically.” Although they “are unhappy with the term ‘inerrancy’”, they “also reject the notion of ‘errancy’, believing that they are being presented with a false dichotomy”.²

What is most alarming about the position adopted by Dr McGowan is that he is not content to allege errant manuscripts and translations but regards it as unjustified and unprofitable to invest so much time and theological capital in maintaining the inerrancy of what he calls “hypothetical” original documents which we do not possess. Dr McGowan states his view thus: “The basic error of the inerrantists is to insist that the inerrancy of the *autographa* is a direct implication of the biblical doctrine of inspiration (or divine spiritation). In order to defend this implication, the inerrantists make an unwarrantable assumption about God. The assumption is that, given the nature and character of God, the only kind of Scripture He could ‘breathe out’ was Scripture that

²In passing we might note that the rather strange, and one would say deceptive, position that the Bible is neither “inerrant” nor “errant” is explained by the idea that “what we would call ‘errors’ in the Bible, by our modern definition of *error*, would not have been viewed as errors by the ancient biblical writers and readers. Consequently, what is not true for us was true for them.” Beale, who gives this explanation of the position he is arguing against, comments that this is “a postmodern view of truth and falsehood. . . . This view really understands that to a significant extent truth is relative.”

is textually inerrant. If there was even one mistake in the *autographa* then God cannot have been the author because He is incapable of error.”

He denies that inerrancy is a legitimate implication of inspiration. He describes the assumption that it is legitimate as unbiblical and rationalist. He alleges that it “underestimates God and undermines the human authors. . . . It assumes that God can only act in a way that conforms to our expectations, based on our human assessment of His character. It assumes that whatever God does must conform to the canons of human reason.”

Dr McGowan says that, having chosen “to use human beings rather than the more direct approach (eg writing the words supernaturally on stone without human involvement, as with the Ten Commandments), God did not overrule their humanity. This explains, for example, the discrepancies between the Gospels. Nevertheless, this is not a problem because God, by His Holy Spirit, has ensured that the Scriptures in their final canonical form are as He intended them to be and hence is able to use them to achieve His purpose. . . . The Scriptures are human documents, written by human beings, with all this entails.

“At the same time, however, these documents were ‘breathed out’ by God. We must hold these truths in tandem, not emphasising one over against the other. . . . It is surely not necessary to invest them with divine qualities in order that they should fulfil their God-given purposes. Just as God uses preachers, sacraments and other instruments, so He uses Scriptures. . . . He did not give us an inerrant autographical text, because He did not intend to do so. He gave us a text that reflects the humanity of its authors but that, at the same time, clearly evidences its origin in the divine speaking. Through the instrumentality of the Holy Spirit, God is perfectly able to use these Scriptures to accomplish His purposes. . . . I am arguing that Scripture is as God intended it to be, in His gracious providential overruling, but reject the implication that thereby the *autographa* must be inerrant.”

Evangelical critics of inerrancy who do not wish to say that there are errors in the Bible and who hide behind the postmodern concept that what might seem error to us was truth to them, because they operated in a different culture, have no hesitation in regarding as mythological the Biblical account of Creation and much of the historical material of the Old Testament. That there should be discrepancies and contradictions between different Biblical accounts of the same incident would not cause them concern. Some find no problem in the notion that our Lord Jesus Christ Himself as a man was conditioned by His environment to believe things that were not accurate, such as Isaiah’s authorship of the whole book that bears his name.

G K Beale is of the view that “at least two things have contributed

significantly” to this development. “First, the onset of postmodernism in Evangelicalism has caused less confidence in the propositional claims of the Bible, since such claims have been understood only by fallible human interpreters. This influence has also resulted in an attempt to downplay the propositional nature of Scripture itself and to overemphasise the relational aspect of biblical revelation, that is, Scripture is not some dry set of impersonal propositions but a living communication from God Himself, whom we meet in Scripture. For this reason, Karl Barth’s relational view of Scripture has seen a revival of interest. . . .

“A second factor leading to reassessment of the traditional Evangelical view of the Bible’s inspiration is that over the last twenty-five years there has been an increasing number of conservative students graduating with doctorates in biblical studies from non-Evangelical institutions. A significant percentage of these graduates have assimilated to one degree or another non-Evangelical perspectives, especially with regard to higher-critical views of the authorship, dating and historical claims of the Bible, which have contributed to their discomfort with the traditional Evangelical perspective of the Bible. On the other hand, these same scholars, while significantly qualifying their former view of inerrancy, have not left their basic position about the truth of the gospel and the Bible’s basic authority. Thus, they continue to want to consider themselves ‘Evangelical’ but at the same time reformers of an antiquated Evangelicalism, represented, for example, by the Chicago Statement on Inerrancy.”

Obituary

Dr Duncan R MacSween

Duncan Robertson MacSween was born in Glasgow on 24 December 1922. He was baptised by Rev Neil Cameron, the first Free Presbyterian minister in the city. Both his mother and father were highly regarded by the godly. There is no doubt that he had the inestimable privilege of witnessing true godliness in his parental home. Dr MacSween’s remarkable knowledge of Scripture (considerable portions of which he had committed to memory) must in some measure be attributed to the fact that from a child he was taught and knew the Holy Scriptures, which are able to make one wise unto salvation, through faith which is in Christ Jesus (2 Tim 3:15). Dr MacSween spoke with great feeling about the sad loss of his sister Isa when she was only four. It would seem that this left a deep impression on his mind of the uncertainty of time and the inescapable reality that “it is appointed unto men once to die”.

Having completed his university education, Dr MacSween went to London, where he was employed in research in connection with the war then raging. At that time there was a constant danger in our capital city because of the German bombing campaign. One evening he experienced a most remarkable sparing providence when, on arriving at his lodgings, he found that his bedroom window had been blown in with a blast from a German bomb. A piece of glass was embedded in his pillow. Had he been in his bed, he believed, he would almost certainly have been killed.

But Dr MacSween would be the first to say that the most wonderful deliverance he ever had was that of his soul from everlasting death. When the Spirit of God, by means of the light of the Word of God, effectually calls a sinner, He powerfully convicts the conscience of the hatefulness of sin. He convinces the sinner that it is an evil and a bitter thing to sin against God.

Dr MacSween sometimes spoke with great feeling of the solemn manner in which Rev Roderick Mackenzie (Mr Cameron's successor in Glasgow) addressed those who continued in a course of sin. On more than one occasion he repeated the solemn impression made on his mind by the way in which Mr Mackenzie explained 1 Corinthians 16:22. It made an indelible impression on his conscience; he could not shake it off. He spoke of it with such a grave tone that the writer made a note of the words one evening after being in his company: "If any man love not the Lord Jesus Christ, let him be accursed – that is, accursed of God, cursed with a grievous and bitter curse until He come". He spoke of the effect that the words had on his life thereafter: although it was some years before he was converted, the deep impression made by this solemn warning kept him from many sins he might otherwise have committed.

Blessed be the God of all comfort, who is the Father of mercies, that there is more to the experience of true religion than a sense of sin. The Holy Spirit the Comforter does not leave the objects of His love without hope. He powerfully illuminates the soul so that it understands the suitability of Jesus Christ, the Son of God, as the Saviour for sinners. By revealing the truth in its real nature to the elect sinner, He puts it out of the power of that sinner to refuse any longer so great, so generous and able a Saviour as Christ. Dr MacSween's life declared plainly that a time came when he was overcome by divine grace, that he was conquered by the love of God in Christ and that he had been made willing in a day of God's power to venture all on the Lord Jesus Christ for justification and sanctification, for time and for eternity.

The solid evangelical foundation of his hope might be judged by his oft-repeated assertion that the best definition of faith is: "None perish that Him trust". Those who knew him best have noted how often he spoke of Psalm 18

and especially verse 16. "And from above the Lord sent down, and took me from below; / From many waters He me drew, which would me overflow" (metrical version). It was clear to those who knew him that Dr MacSween was motivated by the same principle as the Apostle: "The love of Christ constraineth us". We can mention two incidents to illustrate this principle in Dr MacSween's life, one from his youth and one from his last days.

While walking in Hyde Park one day, he saw a large crowd of people gathered around a man who turned out to be a militant atheist. Many, even of those who profess the Christian religion, think that atheism has the intellectual upper hand on Christian doctrine and faith. Christianity, it is thought, is good at values but is a bit embarrassed when it tackles rigorous questions, and that it is useful only for comforting the troubled and consoling the weak. Dr MacSween was of another spiritual mettle. He believed that the Truth could never be found false. As faith in its divine Author and trust in His infallible Word are great practical supports to the afflicted and tried believer, so when its tenets are exposed to the most rigorous intellectual examination, they can never be proved false or unreasonable.

The myth of the intellectual advantage of atheism was not something Dr MacSween subscribed to; much the other way. He was well equipped, both spiritually and intellectually, to demonstrate that error was no match for truth at any level. Despite his quiet disposition Dr MacSween was compelled to answer a challenge, of an apologetical nature, posed by the atheist. By the force of the truth on the lips of the tall young Scot, the crowd discerned that the atheist's pontification was flawed. Having been rebutted, the atheist retired and his audience insisted that the young man would take the stand; whereupon he delivered a demonstration of the integrity "of those things which are most surely believed amongst us". It is a mark of his amiable character as well as the strength of his convictions that his explicitly-Christian teaching was cordially received by an audience which had gathered to hear an atheist.

A second illustration of this governing principle is from the end of his life. In his last conversation with one of his friends shortly before he died, Dr MacSween said that there is a "because" in the experience of Lord's people and quoted 1 John 4:19 "We love him, *because* He first loved us".

Dr MacSween attended the ministry of Rev Roderick Mackenzie and the meetings at Renfrew Street until this minister died. He had a profound regard for Mr MacKenzie as a Christian man, an able scholar, a sympathetic pastor, but most especially as a preacher who was, in Duncan MacSween's esteem, without peer. He spoke to the writer about him often, and always with the deepest affection. Some time after Mr Mackenzie died, Dr MacSween cast in his lot with the Free Presbyterian Church, the denomination whose testi-

mony, according to Dr MacSween, his late minister loved till the end of his life. There he attended the ministry of Rev Donald MacLean, who was not only his esteemed minister but a close friend.

Dr MacSween was first married to Margaret MacDowell, by whom he had two children. Tragically Margaret died at the early age of 50. This was a great blow to one so tender and affectionate in his disposition. After this Dr MacSween found much consolation and happiness in his marriage to the like-minded Alice MacPhee. They were wed in July 1984. Their home in Glasgow was one which received the Lord's people cordially.

Dr MacSween had a love for the Truth and for the testimony of the Free Presbyterian Church of Scotland. He took seriously the honour bestowed upon him when he was ordained a ruling elder in the Free Presbyterian Church of Scotland in Glasgow in 1978. In church courts, his contributions to any discussion were both courteous and weighty. As an elder, Dr MacSween served his Master, the Lord Jesus Christ, with constancy and diligence. The loss the members of his Kirk Session and Deacons' Court have sustained through his absence is great. What the writer misses especially is his wisdom and orderliness.

He was a valuable member of the Synod and its standing committees. He served as clerk on some of these committees. His contributions to the Religion and Morals reports over the years gave evidence of his incisive understanding of contemporary issues. He belonged to a class of men which is fast being removed from our ranks, who were like those "children of Issachar, which were men that had understanding of the times, to know what Israel ought to do" (1 Chr 12:32). He took a great interest in the Bookroom in Glasgow. Until his last illness the stock in the Bookroom passed through his hands for review. His vast knowledge of Christian literature made him most suited to this work. It was a common sight to see him leave the building with a pile of books in his arms to be reviewed in his own home. He took a very serious view of the religious quality of the stock.

Despite the gifts he possessed as a man and his accomplishments as an academic – he was latterly a senior lecturer in Chemistry in what was then Paisley College of Technology – Dr MacSween was a humble, retiring and unassuming Christian gentleman. As one indication of this, he insisted on not being addressed as Dr MacSween when he was asked to engage in any religious duty in public, but as Duncan MacSween. His explanation was that he was no better qualified in that assembly than any of his brethren. He was quite reluctant to undertake any public duties when there were others who could do so. However, when he understood that there was a need, he was always willing to help.

Dr MacSween believed that preaching was the work of those called to that work by God. However, for many years he supported the Cause of Christ by conducting services in his own congregation and in vacant congregations, addressing the assemblies in a way that was most warmly received by those who value the truth. When he spoke at fellowship meetings he showed his sense of the solemnity of the exercise of self-examination and of the importance of speaking from one's own experience in a way that would be helpful to others. He understood the difference between the exegetical part of the exercise (opening the question) and the experimental part (speaking to the question). As a result, his addresses on such occasions were orderly, and what he had to say greatly helped those who had an experimental knowledge of the life of faith in Jesus Christ, who pursued that holiness without which no man shall see the Lord and who are broken in their hearts and grieved in their minds for sin, yet rejoice in Christ Jesus.

Dr MacSween served as an Assessor Elder in several congregations, where he came to be highly respected and greatly loved, as he was in his own congregation and among his brethren throughout the Free Presbyterian Church and beyond. He was one of the precentors in St Jude's. His repertoire of tunes was large. For several decades he led the praise of God and was able to do so even in the year in which he died. Sadly his voice is now silent here. Our memories still hold an echo of this grave and sweet singer in Israel and we are glad for him who is now, we believe, in the land of praises.

Perhaps the most noteworthy aspect of Dr MacSween's character was one which was the most hidden from view: he was a man much given to prayer. Sadly for us, the prayers of this David are ended, but we trust that they are in God's bottle awaiting an answer in peace. After a period of about 18 months during which his health declined, he passed away at his own home, his beloved wife by his side, on Thursday, 14 January 2010.

While Dr MacSween was intolerant of folly, he had the affectionate generosity of a father in his dealings with his younger brethren. He had a large-hearted Christian love which drew out a corresponding affection in all who knew him. Our memory of our esteemed friend is of one who had a right to say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (2 Tim 4:7,8).

Our sympathy is extended to Alice his widow, to Alistair his son, to Marion his daughter, to his grandchildren and to all who knew and loved him.

(Rev) Roderick MacLeod

Book Reviews

Banner in the West, *A Spiritual History of Lewis and Harris*, by John MacLeod, published by Birlinn, paperback, 400 pages, £12.99.

It is not often that a book appears to widespread literary acclaim while giving a positive assessment of the constitutional position of the Free Presbyterian Church. *Banner in the West*, written by Scottish journalist, John MacLeod, is such a book and is a welcome addition to what have until now been miscellaneous studies of ecclesiastical history in Lewis and Harris. While the subject is limited to Lewis and Harris, this book includes a lot of material relating to Scottish Christianity in general and is particularly useful in its discussion of the Celtic and Medieval periods, where so much confusion exists. Its primary interest to many of our readers will be the incisive assessment of the Declaratory Act movement and the formation and early history of the Free Presbyterian Church of Scotland.

The reader is taken on a lively literary journey from the dawn of the Christian influence in the Highlands through the Celtic and Reformation eras to the rise and fall of the Moderates and the Evangelical revival of the nineteenth century. However, the study majors on the nineteenth and twentieth centuries, for which more information is available. Covering such a wide period, it is inevitable that at times detail is limited, but Mr MacLeod manages to bring in an enormous amount of information. Chapters dealing with Finlay Munro, Rev Alexander MacLeod of Uig, “Big McRae”, the Disruption of 1843, and the Declaratory Act will all prove instructive, even if much of the material is derived from other smaller, restricted works. Insightful analysis abounds, but at times the biting nature of the author’s prose spoils the effect of an otherwise pertinent remark.

Such varied subjects as the two World Wars and their effect on the islands, the ministries of such men as Duncan Campbell and Arthur W Pink, Gaelic psalm singing and communion seasons are given ample coverage. Pertinent information is conveyed even if we cannot endorse all of the conclusions reached, particularly those in the concluding two chapters. The book is greatly enhanced by numerous anecdotes and the use of profitable obituaries.

Banner in the West is now published in paperback at a reasonable price and comes with an interesting selection of illustrations, careful notes and references and a comprehensive index. Two informative appendices complete a worthwhile read.

(Rev) D Campbell

My God is True! Lessons Learned Along Cancer’s Dark Road, by Paul D Wolffe, published by the Banner of Truth Trust, paperback, 168 pages, £6.25.

In this book, the author recounts, in conversational style, his illness, treatment

and recovery during his time as a student for the ministry. He also reflects, in a sensible and helpful way, on his situation along the dark road on which he found himself. He notes that, in God's sovereignty, he was granted a good recovery, while his mother-in-law succumbed to the same disease. What disappoints is the significant place that films and professional sport have in the author's thinking. Samuel Rutherford's *Letters* are helpfully quoted more than once, but one cannot imagine him, even if weakened by cancer and its treatment, spending time watching episodes of a television comedy drama.

Sickness, Suffering and Scripture, by David Leyshon, published by the Banner of Truth Trust, paperback, 89 pages, £5.00.

Mr Leyshon, a retired minister, writes from experience – he suffers from Parkinson's disease. The book contains chapters such as "Sin and Suffering", "Suffering and the Justice of God", "Strength in Suffering". Each chapter has a sizeable reading from Scripture, followed by a briefer meditation and a few questions to encourage thought. Those who are suffering should find these meditations helpful. It is a pity that the Scriptures are quoted from the ESV; but readers could turn to their own Bibles for the relevant passages.

Notes and Comments

Plaudits for the Authorised Version of the Bible

Anticipating the four-hundredth anniversary in 2011 of the King James, or Authorised, Version (AV) of the Bible, the BBC broadcast a series, "King James Bible", in December. The major emphasis of these programme was the Bible as literature. One scholarly participant admirably said, "You can turn to nearly any page of it and find the qualities of majesty, clarity, directness, beauty, [and] a kind of deep musicality in the language". On the whole, it was gratifying to hear the commendatory manner in which the AV was dealt with.

At the end of the month, many were heartened to hear the Queen, in her annual message, also speak highly of the AV, describing it as "a masterpiece of English prose and the most vivid translation of the Scriptures". Its production, she said, "was guided by an interest in reaching agreement for the wider benefit of the Christian Church, and to bring harmony to the kingdoms of England and Scotland". She then spoke about harmony being created by sport, but concluded by saying about the King James Version: "From the Bible which bears his name, we know that nothing is more satisfying than the feeling of belonging to a group who are dedicated to helping each other: 'Therefore all things whatsoever ye would that men should do to you, do ye even so to them'".

Finally, on New Year's Day, the Archbishop of Canterbury also praised the literary merit of the AV, but stressed our need of the Bible in order to make

sense of what he called “the big picture”. While we would wish to have heard more spiritual points made and, particularly the Bible recommended as “the word of salvation”, we hope that these approving comments will go some way to reversing the decline in the use of the Authorised Version – the most faithful and accurate translation of the Word of God in the English language.

The Trinitarian Bible Society said recently: “Sadly, many Christians have abandoned this wonderful version of the Word of God in recent decades. This marked decline in the use of the Authorised Version has to be set alongside an unprecedented downgrade in the Church, marked by a lack of reverence, an embrace of false doctrine and worldliness and a huge movement towards unbiblical modes of worship and Christian living.”

Our urgent duty as a country is to turn to the Word of God to hear and heed what He requires of us in Church and state. “O earth, earth, earth, hear the word of the Lord” (Jer 22:29). NMR

End of Life Assistance (Scotland) Bill

It is reason for thankfulness that the Scottish Parliament on 1 December 2010 rejected Margo MacDonald’s Bill by 85 votes to 16 with 2 abstentions. Thus assisting a person to commit suicide, which is the plain meaning of “end of life assistance”, continues in Scots law to expose a person to the charge of homicide. The Bill aimed to decriminalise “assistance, including the provision or administration of appropriate means, to enable a person to die with dignity and a minimum of distress”. A person would qualify to request such assistance if he or she “(a) has been diagnosed as terminally ill and finds life intolerable; or (b) is permanently physically incapacitated to such an extent as not to be able to live independently and finds life intolerable.”

Much stress was laid on the autonomy of the individual. According to the Policy Memorandum, “the philosophical argument for autonomy is that ‘any competent person has the right to make momentous personal decisions which involve fundamental religious or philosophical convictions about life’s values for himself’. Death is seen as amongst the most significant events of a person’s life, ‘the final act of life’s drama’, which should ‘reflect our own convictions, those we have tried to live by, not the convictions of others forced on us in our most vulnerable moment’.”

In the debate one supporter of the Bill said that he believed that, when he or anyone else comes to die, “the principal question is what control we have over the precise timing, location and circumstances of our passing. I would like the law to allow me the greater right, even if I choose not to use it.” Another declared: “Our authority does not come from a deity or a holy book, even for those of us who believe in deities and holy books. Our authority comes from the electorate . . . a life belongs to the person who is living it . . . each one of us is the one who is best qualified to make that decision in respect of our own life.”

Most of those who made submissions to the Committee which reported to the Parliament and advised against receiving the Bill, and most of those who participated in the debate, objected to the Bill on perfectly rational grounds. They alleged the vagueness of many of its qualifications, questioned the stress put on autonomy and demonstrated the subjectivity of the criteria to be applied. Some made reference to it being contrary to their Christian convictions. Margo MacDonald herself acknowledged that MSPs who adhered to religious beliefs “will find themselves fundamentally opposed to the bill because, according to their beliefs, it usurps the place of God, whom they believe to be the only giver and taker of life”, and she recognised that “some members are more concerned with the morality of the debate, and others are concerned with the Bill’s practical proposal”.

We are not aware that any MSP in the debate did refer to God as the giver and taker of life or that there was any recognition of the reality of continued existence after death. These are our fundamental reasons for maintaining that no one has the right to end the life of the terminally ill or physically handicapped who find life intolerable. The Sixth Commandment forbids “all taking away the life of ourselves or of others, except in the case of public justice, lawful war, or necessary defence; the neglecting or withdrawing the lawful and necessary means of preservation of life” (*Larger Catechism*, Ans 136).

As a 2010 Synod resolution on this subject stated, we are “acutely conscious of the pain and distress which terminal illness inflicts on sufferers and their near relations”. Sympathy, compassion and every endeavour to relieve and comfort those in such situations is called for and is motivated by the faith we profess. We long that in such circumstances we and others may have that strong consolation which there is in Christ and in the gospel for those enabled to say with Paul: “For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s” (Rom 14:7,8).

Let us be thankful for the outcome of this debate and let us continue to watch and pray. Margo MacDonald has indicated that if she is re-elected to the Scottish Parliament in May she will bring another version of this Bill before the Parliament. We are thankful that members of the Parliament exercised their own judgement instead of going by the results of opinion polls, but the real safeguard against further retrogressive legislation in this and other areas is the recognition of the authority of God in His Word. The denial of this leaves us exposed to such danger.

HMC

Christianity in China

The January *Banner of Truth Magazine* carries an article on Christian publishing in China. The Chinese government now allows the publication of a number of Christian books, provided that they have a Beijing ISBN number. Permission

is more readily granted to biographies, old books with historical value (such as Bunyan's *Pilgrim's Progress* and Calvin's *Institutes*), and books on marriage and the family. Many of the books published by the Banner of Truth fit this description, and the main constraint is in the funding.

Meanwhile the BBC website reported in August 2010 on a factory in Wenzhou, China, which prefers to employ Christians because it finds them "more responsible". One of the workers, who had converted to Christianity since he started at the factory, is now seeking the conversion of his friends and colleagues. "If everybody became a Christian, it would have a very big impact, and would really help the development of our factory," he said. According to some estimates, about 20% of the people in Wenzhou would describe themselves as Christian. The Chinese government is studying the impact of Christianity on European history and on China, and is particularly interested in the connection between economic prosperity and the Protestant work ethic. Perhaps the most surprising thing of all was that the report should be on the BBC website. *DWBS*

Covert Islamisation

The Christian organisation Barnabas has drawn attention to the "massive growth in Sharia-compliant products" in British shops. An Islamic agency has to certify that these halal products comply with Sharia regulations covering the killing of the animal and the preparation of the food, yet they are not so labelled in the shops. This certification costs money, so that in paying for the meat the public is contributing to an Islamic organisation in Britain. But since the halal meat is not labelled, Barnabas point out, this contribution is unwitting, and the choice and consumption of this meat is made by the consumer in ignorance. *JRT*

Protestant View

The Pope's Plea for Power

In a speech to cardinals and others on December 20, the Pope repeatedly used the words, in Latin: "Awaken, Lord, Thy power, and come". The prayer was probably used, he said, at the decline of the Roman Empire, "which until that time had protected peaceful coexistence among peoples". He then postulated that today there is, similarly, a collapse of moral consensus, "without which juridical and political structures cannot function", and told his cardinals to pray that God would give them faith to move mountains – "that is," he said, "to order justly the affairs of the world".

Here we see the Papacy's pursuit of her undying ambition to have global dominion. We believe that Richard Bennett, the converted Roman Catholic priest, is correct in his analysis that "Catholic social doctrine, a tool of the Papacy, has been, and is being, carefully honed and directed toward gaining

both spiritual and temporal control over all nations” (www.bereanbeacon.org/articles/The_Popes_Plans_on_Organizing.pdf).

While God may permit the Papacy, which is essentially worldly and totalitarian, to continue for a time and even become stronger, He will indeed awake, but in answer to the prayers of His true Church as she cries to Him, “Stir up Thy strength, and come and save us” (Ps 80:2), and as she pleads, “Let God arise, let His enemies be scattered” (Ps 68:1). *NMR*

New Papal Perspective on the Abuse Scandal

It was to be expected that, the Pope, in his traditional end-of-year address to his cardinals, would mention the ongoing child-abuse scandal involving Roman Catholic priests, if only to try to mitigate the damage done to the vast religious-institution he leads. In fact, almost a third of his speech was devoted to the scandal, which he portrayed in an unexpected way. Having expressed his dismay at the “abuse of minors committed by priests”, he said, “We are well aware of the particular gravity of this sin committed by priests and of our corresponding responsibility. But neither can we remain silent regarding the context of these times in which these events have come to light.”

He proceeded to condemn “a market in child pornography that seems in some way to be considered more and more normal by society”. He seems to have been diverting attention from the gravity of priestly sin and shifting some of the blame onto society by implying that the priests were infected by what was “considered more and more normal in society”. Being no more than religious worldings, priests possibly were infected in this way, but they profess to be above the filth of the world.

Still speaking about a market of immorality, the Pope went on to make the following amazing statement, “The Book of Revelation includes among the great sins of Babylon – the symbol of the world’s great irreligious cities – the fact that it trades with bodies and souls and treats them as commodities”. How extraordinary, when this reference to Revelation 18 in fact describes Romish Babylon! It reminds us of the last pope describing the abuse scandal as “the mystery of iniquity”, the very description of papal Rome given in Scripture (2 Th 2:7). Rome is being condemned out of her own mouth.

May many Roman Catholics, deceived by the pseudo-piety of that spiritual Babylon, hear the call of the gospel to the saving of their souls. May they comply with the call, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues”. *NMR*

The Act of Settlement in the House of Lords

On January 10 there was a brief discussion in the House of Lords about the Act of Settlement (by which Roman Catholics, and those married to Roman Catholics, are excluded from the British throne). No one present was prepared to

defend the Act. The discussion did not rise much higher than calling the Act “discriminatory” and “anachronistic”. The Act of Settlement is not anachronistic, and its so-called “discrimination” is against those who have chosen to believe doctrines which are false and absurd, and who have subjected their consciences to the ruler of a foreign country (the Pope). We are thankful to God that the Protestantism of Britain is a hard knot for our ungodly rulers to untie. *DWBS*

Church Information

Meetings of Presbytery (DV)

Northern: At Dingwall, on Tuesday, March 1, at 2 pm.

Outer Isles: At Stornoway, on Tuesday, March 8, at 11 am.

Zimbabwe: At Bulawayo, on Tuesday, March 8, at 11 am.

Southern: At Glasgow, on Tuesday, March 15, at 3 pm.

Western: At Lochcarron, on Tuesday, March 22, at 11 am.

Committee Meetings

Synod committees will meet, DV, in Inverness Free Presbyterian Church on Tuesday, March 29, as follows:

9.00 - 9.30 Church Interests Committee

9.30 - 11.00 Training of the Ministry Committee

11.00 - 12.00 Magazines Committee

12.00 - 1.00 Sabbath Observance Committee

2.00 - 3.00 Outreach Committee

2.00 - 5.00 Finance Committee

3.00 - 5.00 Religion and Morals Committee

6.00 - 7.30 Publications and Bookroom Committee

7.30 - 8.30 Welfare of Youth Committee

7.30 - 8.30 Dominions and Overseas Committee

(Rev) John MacLeod, Clerk of Synod

Teachers for Ingwenya Mission, Zimbabwe

There are two vacancies for teachers at the John Tallach Secondary School. Applicants must be qualified in at least one of the teaching areas where there are shortages in Zimbabwe: Mathematics, Science, Computer Studies, Woodwork, Fashion and Fabrics. Though not essential, a teaching qualification would be an advantage, but applicants must be willing to teach Bible Knowledge and take a Sabbath School class. Please apply in the first instance to Rev J R Tallach, Clerk of the Foreign Mission Committee, email: jrtallach@btinternet.com.

Bookroom Fund

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

W Campbell, General Treasurer

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.
- Breascele:** 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, 6 pm; Wednesday and Saturday 7.30 pm. Rev J A T van Dorp, 14 Thomson Street, Gisborne. Tel: 06 868 5809.

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

Wellington: 4 Rewa Terrace, Tawa. Sabbath 11 am, 4 pm; 3rd Wednesday of the month (not secondary school holidays) 7.30 pm. Contact: Mr Hank Optland, P O Box 150, Carterton, 5743. Tel: 02 7432 5625

Israel

Jerusalem: Sabbath: 11 am, 7 pm in YMCA. Rev J L Goldby MA, P O Box 10578, Jerusalem 91105. Tel: 00972 2 6738181.

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 Levytskyiy; tel:00 38 048 785 19 24.; e-mail: e-mail: dlevytskyy@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.

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

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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