

# The Free Presbyterian Magazine

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

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

## Contents

Thomas Manton and Contentment .....	97
“But . . . ”	
A Sermon by John Duncan .....	100
<b>Benefits of the Reformation to Scotland</b>	
<b>4. A Nation Disciplined and Provided</b>	
Matthew Vogan .....	106
<b>Some Steps in Offering Sacrifice</b>	
George Smeaton .....	113
<b>Scottish Reformers’ View of Romanism</b>	
<b>1. Introduction</b>	
Rev D W B Somerset .....	116
<b>The Obligation of the Lord’s Supper</b>	
Thomas Houston .....	118
<b>The Call to the Water of Life</b>	
David Landsborough .....	121
<b>Book Review</b>	
<i>Archibald G Brown</i> , by Iain H Murray .....	123
<b>Protestant View</b> .....	125
<b>Notes and Comments</b> .....	126
<b>Church Information</b> .....	128
<b>Acknowledgement of Donations</b> .....	128

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

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

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

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

**May: First Sabbath:** Aberdeen, Grafton, London; **Second:** Achmore, Donsa, Fort William, New Canaan, Scourie; **Third:** Edinburgh; **Fourth:** 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; **Third:** Applecross; **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:** Aberdeen, Barnoldswick, North Uist; **Fifth:** Ingwenya.

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

**November: Second Sabbath:** Glasgow; **Third:** Wellington; **Fourth:** Chiedza.

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

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## Thomas Manton and Contentment

Manton was one of the better-known Puritans. Born in 1620 in Somerset, he was the son and the grandson of ministers. And, following studies at Oxford University, he became a minister himself. His first charge was in Stoke Newington, now a district of London. His published expositions on the Epistles of James and Jude are both based on his preaching there. After spending seven years in Stoke Newington, he moved to St Paul's Church in Covent Garden, London, where he succeeded Obadiah Sedgwick, another Puritan, a volume of whose writings were reprinted in the twentieth century. Among those who sometimes attended Manton's preaching in this church was Archbishop Usher, who used to describe him as one of the "best preachers in England".

On some special occasion, Manton was appointed to preach before the Lord Mayor; he took a difficult subject and preached a learned sermon. The better educated among the congregation appreciated the discourse, and Manton was publicly thanked. However, on his way to the evening service, a poor man came up behind him and gently tugged the sleeve of his gown. Having attracted the minister's attention, the man spoke about his experience under the morning's sermon: "I came here with earnest desire after the Word of God and hopes of getting some good to my soul, but I was greatly disappointed; for I could not understand a great deal of what you said; you were quite above me". Manton, who was not given to learned discourses, replied graciously: "Friend, if I did not give you a sermon, you have given me one; and by the grace of God, I will never play the fool to preach before my Lord Mayor in such a manner again".

In common with most of the other Puritans, Manton's conscience would not allow him to continue in his charge in the changed ecclesiastical conditions after Charles II came to the throne. He was offered the position of Dean of Rochester but refused to accept it. He continued to preach, however, and was at one time arrested, though the conditions under which he was held were relatively relaxed; sometimes he was even left with the keys of the jail. Some time after his death in 1677, the 65 sermons he had preached on Hebrews 11

were published.<sup>1</sup> Here there is no display of learning; they would have encouraged the uneducated to return in the hope “of getting some good” for their souls. Yet they are the sermons of a learned man.

As Manton considers Abraham’s faith, he speaks for some time of Abraham dwelling “in a strange country”. God had called him out of Ur of the Chaldees, where he had been brought up; by faith he had gone out, “not knowing whither he went”. His was a remarkable course of believing obedience. As “strangers and pilgrims on the earth”, he and Isaac and Jacob lived in tents; they did not build permanent homes; they had no fixed abode. They were only passing through the world; by faith they were focused on a more permanent world: “a city which hath foundations, whose builder and maker is God”. In this, Abraham and the other patriarchs were examples for all future generations; so we, in particular, should view this world as impermanent. While practical realities may lead us to settle down and build a permanent home, especially if we live in a colder climate, our outlook should be the same: “Here have we no continuing city, but we seek one to come”.

Manton points to Abraham’s contentment in his new circumstances after leaving Ur, and notes that “contentment with a small portion of earthly things is a great fruit of faith”. No doubt Manton did not forget Abraham’s considerable wealth in the form of his great flocks; the preacher was thinking of the fact that Abraham “had neither house nor home in the land of promise, but only a sepulchre; this was enough”. For a man who had been brought up in the city of Ur, it might seem natural to wish a permanent house to live in, but he was content with what he had. By faith he understood that it was God’s provision for him; his real needs were satisfied.

“Faith”, says Manton, “doth not only beget a confidence but also composure of spirit and submission to the Lord’s will.” Faith looks beyond what is seen and temporal; relying on the revelation of God, it views what is unseen and eternal. Believers may indeed be dismayed by what is around them and what may be before them, but faith enables them, however weakly, to lay hold of what God has revealed concerning His goodwill for them, in time and then in eternity – in the promised city with everlasting foundations. And according to the strength of the individual’s faith, so will their composure be. And according to the sense that the individual has of God’s sovereign control over everything that happens and of His power to order everything for the good of His people, particularly their spiritual good, so will their submission be. A deep faith in God’s sovereignty and righteous authority must have lain

<sup>1</sup>These have been republished by the Banner of Truth Trust under the title, *By Faith*; they were included in volumes 13-15 of the 22-volume set of Manton’s Works published in the nineteenth century. The quotations which follow are on page 420 of the Banner edition.

behind Eli's evident submission to the will of God after Samuel told him all that had been revealed to him; the gracious old man said, "It is the Lord: let Him do what seemeth Him good" (1 Sam 3:18).

None of God's children should expect their lives to run perfectly smoothly. And it is easy to think of Manton having Eli's words in his mind as he confronted the difficulties that followed 1660. We find him asking: "Can you submit to hardships?" One thing is sure: although unconverted people may demonstrate a considerable degree of natural patience, we would be unwise to promise ourselves a spirit of submission to hardships unless God will give us the necessary grace. Manton also asks, "Are carnal affections mortified?" In other words, Are our natural desires being put to death? And are spiritual desires – for the good of our souls, for example, for the progress of the gospel throughout the world, and for the downfall of Satan's kingdom – becoming stronger?

Especially Manton sees contentment and submission flowing from a realisation of the perfection of heaven. "A little thing will serve on earth," he states, "because we expect so much in heaven." A believing view of the fullness of heavenly blessedness should make believers content in this world, no matter how little they possess and no matter how difficult their circumstances may become. Manton points out that "Abraham was not covetous; he looked upon the spiritual rather than the earthly part of the promise; he was not for fields and lands; he saw that his Canaan must be heaven, and was content". God had promised Abraham His blessing. So Abraham could be sure that his Maker would provide for all his temporal needs. Yet that was not his focus; his real focus was on spiritual things.

That is how it should be with us. We should, as Christ Himself directs, seek "*first* the kingdom of God, and His righteousness". Like the poor man hoping to get some good for his soul, we should be seeking Christ in the means of grace, especially in the preaching of the gospel. But Christ further assures His followers that "all these things shall be added unto you" (Mt 6:33); by *all these things* He is referring to food and drink and clothing and, by implication, everything else they need. So believers have every reason to be content; their heavenly Father gives them all that they need – as He sees fit. He knows what is best for them. They may have strong desires for any number of things; if they ask God for them, they will receive them – if that will be for their good. The rich man had his "good things" in this world; Lazarus did not. But Lazarus is now enjoying what is eminently better – as is Abraham, in the heavenly Canaan – and will do so for ever. May we all, in our varied situations, be made willing to believe that "godliness with contentment is great gain" (1 Tim 6:6) – like Abraham and Thomas Manton.

## “But . . . ”<sup>1</sup>

A Sermon by John Duncan

Psalm 130:4 *But there is forgiveness with Thee, that Thou mayest be feared.*  
 Psalm 85:8. *I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints; but let them not turn again to folly.*

Your attention is directed particularly to the conjunction *but*, which occurs in both verses. For the intelligent reading of Holy Scripture, there is much to be derived from these little words which shew the connection between things. It is important that our views of divine truth should be regulated and balanced by the connection of one truth with another. The word *but* in these verses indicates one truth contrasted with another. In the first verse, the contrast is between divine holiness, the strictness of divine justice, and the fulness and freedom of divine grace.

*The strictness of divine justice.* “If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?” The eyes of the Lord are as a flame of fire going through the whole earth, beholding the evil and the good. God knows heart secrets and, in this way, He cannot but mark iniquity. It is a righteous thing in God to mark iniquity. It is against Him; it is contrary to the holiness of His nature, to the rectitude of His will, to the equity of His law, to all the principles of His moral government. “Verily, there is a God that judgeth in the earth.”

Yet in contrast to this, there is *forgiveness of transgressions*. “If Thou . . . shouldest mark iniquities . . . who shall stand? *But there is forgiveness with Thee.*” If we direct our view solely to God’s holiness, to His abhorrence of sin, to His awful threatenings, which are all true, nothing could be left to the children of men but despair. For the world of sinful men is described in the words: “If Thou . . . shouldest mark iniquities . . . who shall stand?” “Moses and Aaron among His priests, and Samuel among them that call upon His name . . . Thou answeredst them, O Lord our God; Thou wast a God that forgavest them, though Thou tookest vengeance of their inventions.”

*None can stand.* “What things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.” The meaning of the words therefore is: If God should do nothing else but mark iniquity – if He should so mark iniquity as not to forgive any iniquity – then no one could stand; mankind must fall. The judgement of God in condemning the whole world would be just; the judgement of God in leaving the world, if He had chosen to leave

<sup>1</sup>Taken, with editing, from Duncan’s *Pulpit and Communion Table*. The sermon was preached in Callander on 23 May 1869.

the world as He left another order of beings, would have been perfectly just.

“*Who shall stand?*” Stand before what? Before power? Before wisdom? No, but before strict justice, holy righteousness. None can stand; they must fall, condemned justly, because they are iniquitous. Now it is in view of this strict justice, in full view of it being strict and just, that there rises the glory of the astonishing contrast: “But there is forgiveness with Thee”.

“*With Thee.*” Forgiveness with whom? With the Holy One. How can that be? Forgiveness of what? Of the thing which His soul hates, of that which is an outrage against His legislative authority and His righteous law; forgiveness of that which He has threatened with His wrath and curse; forgiveness of that which casts dishonour on His perfections, which are essential to Him, and therefore dishonour on His very being as well as His authority.

But here stands the contrast: all the justice is in God, and all the forgiveness is with God. It is *with Him*: “There is forgiveness with Thee”. It is not separated from Him: it is only in repairing to Him that it can be found, for forgiveness is with Him. It is not with the sinner; iniquity is with him. There is no standing of the sinner before Him without it, and there is nothing in the sinner to deserve or attract it – it is with *Him*. God is to be viewed by us – faith views Him – as He reveals Himself in all that strict justice, and in all that tenderness and amplitude of forgiveness. With Him “mercy and truth are met together, righteousness and peace have kissed each other”.

It is wonderful in God – it is a mighty heart, a magnanimous heart in God – to forgive sins. Not the less that it is through the atonement, for it is His sovereign grace that admits of mediation and atonement, and provides it. It is grace, not the less grace that it reigns through righteousness; and as grace, it is magnanimity in God to forgive sins. Moses takes it as such. He says to God: “Let the power of my Lord be great”. In what? In forgiveness: “as Thou hast forgiven this people from Egypt even until now”. It flows from greatness of heart, from magnanimity. Yes, it is grace, and free grace; but this grace could not be exercised, magnanimous as it is, at the expense of the divine perfections; it could not be exercised at the expense of holiness, abhorring sin; or of justice, threatening punishment. God could forgive; mercy is in Him an attribute of His nature; He is “the Lord God, merciful and gracious, forgiving iniquity, transgression, and sin”. Whatever perfection is in Him belongs to His nature, and as this is infinite, so the grace and mercy in Him is infinite, an unbounded ocean of sweetness.

But it is sovereign in its outgoing, its exercise. Mercy belongs to Him and is therefore essential to His nature, but the exercise of it is not so. Neither can the merit of the creature deserve it or the misery of the creature draw it forth. He can be infinitely merciful, and He would be, even if He shut up His

tender mercies in His wrath – if He shut them up and did not give them exercise, as in the case of the angels who left their first estate. For the quality of mercy is not forced, it comes of its own sweet free will. And further, it cannot be manifested to God’s dishonour; He cannot deny Himself or misrepresent His own character and stand out before His world as if sin was no offence to Him, a matter of indifference, or a small concern. Mercy He can and will show if He pleases: mercy in Him is infinite; the outgoings of mercy are at His pleasure. But if grace reigns at all, it must reign through righteousness.

It is forgiveness with Him – but how? Let us hear an apostle: “In whom we have *redemption* through His blood, the forgiveness of sins, according to the riches of His grace”. The righteousness through which grace reigns, grace provides: it is therefore all of grace. The righteousness which is provided by grace does not make the absolute freedom of grace any less; but so, and so only, can it reign. It must be the forgiveness of the holy, just, true God, who cannot, will not, let the sentence of His violated justice go unexecuted. It is forgiveness “through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood”.

But mark the contrast. We are to look, on the one side, to iniquity and to God marking it, which He will do; whenever He forgives, it is displayed that He does so, And on the other hand, we are to look to the forgiveness with Him. It is this: no standing point for sinful man before God; but there is a standing point with God, in His forgiveness – with Him. This is pictured in the case of Moses, when he was hidden in the cleft of the rock and God passed by and proclaimed His name. “Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” None standing before justice, yet the just standing through His justification: such is the astonishing contrast indicated by this word, *but*.

Let us pass on to *the other contrast*: “He will speak peace unto His people and to His saints: *but* let them not turn again to folly”. “*He will speak.*” The priests, the sons of Korah, had been asking God to manifest to Israel that grace and favour which He had shown in former times, turning away the fierceness of His anger and coming to them in the multitude of His mercies. And having prayed, they listen. The Korahites, the sons of Aaron, having prayed, one of them, probably the leader of the singing, says, “I will hear what God the Lord will speak”. Prayer is useless if God does not hear. And prayer will be useless to us if, having called, we do not listen that we may get an answer. Otherwise we are speaking words into the air.

We do not speak to a dumb God any more than to one who is deaf. He is



a speaking as well as a hearing God, and we but speak words in the air when we do not hearken to what He will say. “Their idols are silver and gold, the work of men’s hands; they have mouths, but they speak not; they have ears, but they hear not.” “But Jehovah is the true God, He is the living God, and an everlasting King.” And as the living God, He is a hearing, speaking God. So, having prayed, this Korahite says, “I will hear what God the Lord will speak” – in answer to their supplications.

And an answer is anticipated – not in the way of running away without the answer; not inferring, “I have prayed, and therefore the answer will come”. I hear something very much like that in these days: “Whosoever shall call upon the name of the Lord shall be saved. I have called upon the name of the Lord. So I shall be saved.” An inference instead of an answer. No. Yet there is anticipation: I will hear what He will speak – anticipation of what the speaking will be, yet they wait on till they hear the anticipated answer come from His lips who alone can give it. “I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints.”

“He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee.” “I,” says Jehovah, “create the fruit of the lips, peace, peace to him that is near, and to him that is far off.” He who made peace, by the blood of His cross, comes now and proclaims peace; and He is the peace – of believers in the Father’s message, believers in Him who made the peace and speaks it. If He speaks war, who shall speak peace? And if He speaks peace, who shall dare speak war? Or, if any dares, no weapon formed against those to whom He speaks peace shall prosper.

Yes, provision is made in the forgiveness with Him, against all the terror which guilt should inspire, against despair and despondency and distrust. So against all trifling, all light dealing with Jehovah’s peace – “He will speak peace to His people and to His saints” – a *caveat* is made: “But let them not turn again to folly”. Is there need of this, you may ask, when Jehovah speaks peace? Will not the very peace spoken prevent their returning to folly? Yes, if rightly understood, it will; but rightly understood means taking this and similar caveats along with it. It is needed, or it would not be given.

When He speaks peace, He will accompany it with solemn warning, and not without good cause. God treats believers as those in whom there are still the remnants of the flesh. They know the battle; He knows it; He knows that in them there is the flesh which lusts against the Spirit, as well as the Spirit which lusts against the flesh. And these very caveats and warnings are means which He uses to prevent and which – His grace giving efficacy to them – do prevent their return to folly.

We may abuse the perseverance of the saints, but it is a doctrine clearly

taught in Scripture. The fear of apostasy set before believers, is one of the means by which God creates and maintains that holy caution, self-distrust and confiding trust in Him by which His people are kept from apostasy and, short of apostasy, from return to folly. Alas, many of God's people have to confess that many times He has delivered them, and yet by their folly they have so provoked Him that they have been brought very low.

There is forgiveness with Him, but it is that He may be feared. And while, throughout the Old Testament, the fear of God is used as a general term comprehending the whole of true religion, yet fear is still fear. The expulsion from Eden was an awful thing; the deluge was an awful thing; the destruction of Sodom and Gomorrah was an awful thing; what befell the ancient people of God in the destruction of Jerusalem was awful; the events of the last day will be awful; hell is very awful. Yet there is something more awful still: it is the cross of the Lord Jesus. All the others are effects on finite creatures, but here is the full manifestation of God's holy, just indignation against sin. So forgiveness through the blood of Christ, what is indeed the most joyful, is at the same time the most awful. It shows forth the riches of forgiving grace, leading to self-loathing and Christ-magnifying, and shows forth sin-avenging justice. There is forgiveness that He may be feared. So peace is spoken, with a warning not to turn again to folly.

Was it a solemn thing God did to you when He brought you to know your terrible guilt, when He brought you to the bar of His justice, and made you stand guilty – and it was not made less, but all the more, awful by the consideration that you were one of a rebellious race? Your guilt was not less awful because all the world was guilty before God, when He brought you to say, “If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?” And when He brought you to the cross, opening your eyes to behold and your ears to hear, He made you hear with more or less distinctness: There is forgiveness, mercy, acceptance, salvation. Was that not a solemn thing? When He reckoned with you, was that not a solemn thing?

When He reckoned with you for being a transgressor, and though He had freely, fully forgiven all, yet He put a bill into your hand and said, “Behold, your debt,” and you had to say, “Lord, that is my debt,” and when He said, having freely forgiven you, “Look at your pardon, look at each obliteration; it is made with blood – not the blood of bulls and goats, but of My Son” – did God suffer any trifling then? Is there any encouragement there to return to folly? There is reason to be glad and rejoice, yea, to rejoice with joy unspeakable and full of glory; but there is no room for levity, for mirth. It is too great and good for foolish mirth and levity; it is pardon at too costly an expense; it contains in itself the warning not to return to folly.

Now with these two “buts”, what, in the first place, is left for despair? You cannot stand, you say; you know and feel that you cannot stand. It is true. But something else is true too: there is forgiveness with God. It is as true that there is forgiveness with God as that you could not stand, that none could stand. And forgiveness with Him must be like Himself: divine forgiveness, generous forgiveness – just and holy forgiveness, still generous forgiveness.

Would you have it? You must go to Him for it; it will not be found anywhere short of Him; it will not be found by any faith of your own that deals with something about Him, and not with Him – even a faith that deals with His Word in any other sense than dealing with Himself according to and by His Word. It is “with Him”; therefore return to Him. Iniquity is with you, by it there is no standing for you, but fall down at His footstool and implore. Yet look up and see that, while iniquity is with you – confessed, bewailed and loathed iniquity – with Him is forgiveness. And when His penitent is at His footstool, saying, I have sinned, and committed iniquity, and have done wickedly, and have rebelled; He is saying, “Hearken to Me, ye stout-hearted, that are far from righteousness”. I think that is a word you will take if you are at His footstool: “I bring near My righteousness, and My salvation shall not tarry.”

And hearken to what God the Lord will say, to what voice comes from the mercy seat: “I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins”; “I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto Me, for I have redeemed thee”. So let us not set our sin above the forgiveness which is with God. Let us neither deem our sin too little or too great. Too little, as if anything short of all the bowels of divine mercy, all the obedience unto death of the Son of God, and all the riches of divine regenerating and sanctifying grace, were sufficient – as if anything short of that were our salvation. Too great, trembling, tempted one, magnifying thy sin needlessly? Do not set your sin above the bowels of God’s mercy, against the merit of the obedience and death of the Son of God; do not set the strength of sin in you against the almighty power of the Holy Ghost.

And what, in the second place, is left for presumption? Is any one tempted to say, It is nothing but repenting, nothing but believing? Nothing but repenting! Do you know the depths that are in repentance? Do you know what it is to stand with the bill of your indictment in your hand, to plead guilty before God, and to have not a word to say for yourself why the sentence of eternal death should not pass and be put into execution? Do you know what it is?

And nothing but believing! Do you know the cost of believing? Nothing but that the Son of God should become man and labour and toil and die

under the law, nothing but that He should be made sin and a curse, nothing but that the Father should hide His face from His doleful cry, nothing but that. Or do you know how hard a thing it is first for an unsaved sinner to believe that God is so strict in His justice, and then for a convinced sinner to believe that God is so rich in His mercy? You will find faith no such easy task then, and you will be brought to acknowledge that it needs the mighty power of the Holy Ghost to enable a convinced sinner to believe.

May God shew us that He has forgiveness, and keep us both from contempt of His justice and despair of His mercy! May He speak His peace to us, with warning not to return to folly! And calling “on the Father, who without respect of persons judgeth according to every man’s work,” may we pass the time of our sojourning here in fear, knowing that we were not redeemed with corruptible things, as silver and gold, but with the precious things of Christ, as of a lamb without blemish and without spot!

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## Benefits of the Reformation to Scotland<sup>1</sup>

### 4. A Nation Disciplined and Provided

*Matthew Vogan*

**6. A Disciplined Nation.** To the marks of the Church asserted by other Reformers, namely the Word preached and the sacraments rightly administered, the Scottish Church added another. It was ecclesiastical discipline uprightly ministered in accordance with God’s Word whereby “vice is repressed, and virtue nourished”.<sup>2</sup> The Scottish Reformer James Melville asserted that, without discipline, “Christ’s Kingdom could not stand”.<sup>3</sup> The *Book of Common Order* reflected the strength of this conviction: “As no city, town, house, or family, can maintain their estate and prosper without policy and governance, even so the Church of God, which requireth more purely to be governed than any city or family, cannot without spiritual policy and ecclesiastical discipline continue, increase, and flourish; and as the Word of God is the life and soul of this Church, so this godly order and discipline is, as it were, sinews in the body, which knit and join the members together with decent order and comeliness; it is a bridle to stay the wicked from their mischiefs, it is a spur to prick forward such as be slow and negligent; yea,

<sup>1</sup>This is the final part of a paper given at the 2010 Theological Conference. Last month’s article was entitled: “Scotland Liberated, Covenanted and Educated”.

<sup>2</sup>*The Scots Confession*, chapter 18.

<sup>3</sup>*The Autobiography and Diary of Mr James Melville*, ed R Pitcairn, Wodrow Society, 1842, p 280.

and for all men it is the father's rod, ever in a readiness to chastise gently the faults committed, and to cause them afterward to live in more godly fear and reverence."<sup>4</sup>

Although the word *discipline* has acquired negative connotations, it has a positive origin in various Latin words that mean *to learn*. Thus it means instruction, nurturing and training as well as chastisement and correction, which is the way that Scripture uses the word. By means of discipline an individual is brought to a knowledge of himself, repentance and change of life. Discipline is not punishment according to the exacting demands of the law, but like firm and loving parental discipline exercised as a means of faithful instruction; it is intended to reform those who are in disobedience to God and His truth and to deliver them from the consequences of that disobedience. It is the rod of correction tipped with the honey of mercy.

If we know a little of the discipline exercised by the Reformers, we are likely to think of their use of public repentance as a means of chastising the offender. In this they followed fully the requirement of 1 Timothy 5:20: "Them that sin rebuke before all, that others also may fear". Various means, however, were used with restoration in view and it was necessary "that all punishments, corrections, censures, and admonitions stretch no farther than God's Word with mercy may lawfully bear"<sup>5</sup>

Discipline was flexible and sensitive in relation to individual cases. According to the gravity of the matter, there could be private admonition as well as public action. There were also occasions when offenders were "admonished" or "rebuked" in front of the kirk session rather than before the congregation. David Black, as minister of St Andrews, was well known for his emphasis on faithful discipline, but he declared that "loving censure" was the best course of action in some cases in order that "the offender would rather be ravished with the admiration of God's grace in us, than either scoff [at] it or grow into a cholera [become angry], as many do"<sup>6</sup>

Secular historians are forced to admit that the discipline exercised by kirk sessions was notably impartial. The *First Book of Discipline* asserted that "to discipline must all the estates within this realm be subject, as well the rulers as they that are ruled; yea, and the preachers themselves, as well as the poor within the kirk". As the General Assembly laid down in 1562, discipline must be "without exception of persons"<sup>7</sup> This was manifested in 1567, when the

<sup>4</sup>*The Book of Common Order*, ed J Cumming, London, 1840, p 118.

<sup>5</sup>*The Book of Common Order*, p 122.

<sup>6</sup>Quoted in John McCallum, *Reforming the Scottish Parish: The Reformation in Fife, 1560-1650*, Ashgate, 2010, p 225.

<sup>7</sup>Quoted in Todd, *The Culture of Protestantism in Early Modern Scotland*, Yale University Press, 2002, p 176.

Lady Argyle was ordered to “make public repentance in the Chapel-Royal of Stirling” for her role in “the baptizing of the King in a Papistical manner”.<sup>8</sup>

Men and women of whatever prominence or low degree were treated equally without partiality in cases of discipline.<sup>9</sup> This is even evident statistically in that the “numbers of men and women prosecuted for fornication and adultery were roughly equal all over Scotland”.<sup>10</sup> Some viewed the kirk session as a positive means of defending their own interests through achieving arbitration or protecting their reputation, as women were frequently forced to do. Women might also use the kirk session to press defaulted marriage claims or to seek protection from domestic abuse.

In our day there is resistance to maintaining biblical standards of conduct through church discipline and a constant impetus to erode both. This is solemn because contempt for the faithful exercise of church discipline disregards the fact that it is administered in the name of Christ and by the authority of His Word. We need to be reminded of the purpose and goal of church discipline in order that we would not be weary or discouraged in well-doing.

The Reformers faced a hugely-challenging situation where immorality and all kinds of vices were rife. It was necessary for the very first General Assembly of the Church of Scotland to agree about the discipline of those guilty of fornication. Through patient exercise of the power of the keys,<sup>11</sup> however, some sessions witnessed at least a restraint upon such behaviour – as in St Andrews, where offences against the Seventh Commandment had declined significantly by 1600.<sup>12</sup>

The historian Margo Todd asserts that kirk sessions were fundamental to the success of the Reformation in applying its principles in practice at a local level.<sup>13</sup> As with the rebuilding of the walls of Jerusalem under Nehemiah, each man built in his own location. When the rebuilding of the walls and the temple took place under Zerubbabel, we read that, despite opposition, “the eye of their God was upon the elders of the Jews, that they could not cause them to cease” (Ezra 5:5). Thus it was that, at the Reformation in

<sup>8</sup>*The Book of the Universal Kirk of Scotland*, Alexander Peterkin, 1839, p 73.

<sup>9</sup>See Margo Todd, *The Culture of Protestantism in Early Modern Scotland*, pp 176-78, and Michael F Graham, *The Uses of Reform: ‘Godly Discipline’ and Popular Behaviour in Scotland and Beyond, 1560-1610*, Brill, 1996, pp 259-279 for even-handedness in disciplining all levels of society.

<sup>10</sup>Margo Todd, *The Culture of Protestantism in Early Modern Scotland*, p 179.

<sup>11</sup>*The Westminster Confession of Faith*, chapter 30.

<sup>12</sup>Margo Todd observes that “Scotland’s notable success” in reducing the rates of illegitimate births “by the early seventeenth century did indeed give the Calvinist realm a name for sexual restraint” (p 292).

<sup>13</sup>*The Culture of Protestantism in Early Modern Scotland*, pp 403-8.

Scotland, the eye of God's providence and blessing was upon the work of the kirk session.

**7. A Provided Nation.** The *First Book of Discipline* commended the care and relief of the poor in the strongest of terms: "Fearful and horrible it is, that the poor, whom not only God the Father in His law, but Christ Jesus in His evangel, and the Holy Spirit speaking by Saint Paul, has so earnestly commended to our care, are universally so contemned and despised". The Reformers noted the continual emphasis given to provision for the poor in Scripture and sought to remedy the oppression that they had experienced at the hands of the Romish clergy, under whom there had been no regular provision for their support. The corpse-presents, or church dues, that the local priest exacted at the time of a death were not only a significant burden to the poorest (a cow and the uppermost clothing) but were exacted in the harshest way under threat of excommunication.

The historian Richard L Greaves remarks that "increasing a sense of responsibility for the poor was perhaps more difficult for the Protestant reformers than procuring desired changes in theology and worship".<sup>14</sup> The *First Book of Discipline* remonstrated with the nobility, who were "now as cruel over their tenants as ever were the Papists, requiring of them the tiends [tithes] and whatsoever they afore payed to the kirk, so that the Papistical tyranny shall only be changed into the tyranny of the lord and laird". Warning them of "God's heavy and fearful judgements", they were exhorted to "be content to live upon their just rents" and oppress the poor no more. Alexander Mitchell asserted that "the history of the world, the history of the Christian church, has few passages more noble than this, where these poor ministers, not yet assured of decent provision for their own maintenance, boldly undertake the patronage of the peasantry, and say they would rather suffer themselves than ask that teinds should be exacted from those who had been so long ground down".<sup>15</sup>

Though they were thus charged "in the name of the eternal God, and of His Son Christ Jesus" to have compassion upon the poor, the nobles turned a deaf ear and were unwilling to assign to the Church the ecclesiastical revenues which they had seized. While adopted by the Church of Scotland in 1561, The *First Book of Discipline* never therefore became the law of the land and the Church continued to speak out against the treatment of the poor in later times.

<sup>14</sup>"The Social Awareness of John Knox: The Problems of Poverty and Educational Reform", in *Renaissance and Reformation* XII:1, 1976, pp 36-48; the quotation is on p 36.

<sup>15</sup>*The Scottish Reformation: Its Epochs, Episodes, Leaders, and Distinctive Characteristics*, William Blackwood, 1900, p 181.

It is a notable demonstration of their compassion that at the very first General Assembly the Church proposed that former Romanist priests now unemployed were to be provided for amongst the poor. The Reformers were, as the Apostle Paul, “forward” “to remember the poor” (Gal 2:10) but they were also as the blessed man “that wisely doth the poor man’s case consider” (Ps 41:1 (metrical)). They were not prepared to support the idle but the genuinely deserving poor: “the widow and fatherless, the aged, impotent, or lame” who were unable to help themselves.

Each parish congregation was to provide for its own poor. The “stout and strong beggar” was to be compelled to work and all persons unable to work were to return to their places of birth or long-time residence in order to come under the care of the church within those bounds. Relief from church funds was given to those unemployed who were not responsible for their condition. The deacons were responsible both for collecting and allocating the funds. In his sermons, Calvin has a similar emphasis on the role of the deacon: “That there be a public office, and men appointed to have care of them that are in necessity, that things may be ordered as they ought”. Calvin goes on to emphasise the point in the most forthright way. “And, if it be not so, it is certain that we cannot brag that we have a well-ordered Church, and after the doctrine of the gospel, but a confused thing and hodgepodge”.<sup>16</sup>

In 1574, an Act of the Scottish Parliament involved the Church in the care of the poor. The Session had to prepare an annual roll of the old, poor and unfit who had been born in the parish, or had lived there for seven years. The Session collected money or food weekly, to be shared among them. If the Session could not raise enough, then they could be given licences to beg around the houses. Much of this was already being undertaken by the Church. In 1562, for instance, the Kirk Session of Aberdeen ordered that a poor roll be compiled; all native-born poor were to be enrolled “conform to other godly reformed towns”, indicating that it was a widespread practice. The minister in Aberdeen was already assisting the Town Council in distributing to the poor.<sup>17</sup>

One cannot help contrast the acknowledged failures of our current national provision with this system of welfare. According to the UK Government, the current system is unsustainable because work incentives are poor and the system is too complex. That which the Reformers implemented was, on the other hand, straightforward, wise, personalised, local, uncorrupted, and those who gave to the relief of the poor were aware of those to whom the relief was going. While the success of the plans outlined by the Reformers may

<sup>16</sup>*Sermons on the Epistles to Timothy & Titus*, London, 1579; Banner of Truth reprint, 1983, p 297.

<sup>17</sup>Greaves, “The Social Awareness of John Knox”, p 37.



have been impeded, they were not at all prevented in their endeavours; they established a commendable system of poor relief on a scale virtually unknown elsewhere in Europe that continued until the mid-nineteenth century. W Stanford Reid remarks that the Church of Scotland was able “through its care of the poor and control of education to exert a powerful influence upon society as a whole”.<sup>18</sup>

**Conclusion.** Margo Todd uses the phrase, “a Puritan nation”, to describe the “profound cultural change” wrought by the Reformation in Scotland characterised by “abstemious self-restraint, sober but affective piety, unrelenting sabbatarianism, highly visible and rigorous social discipline”.<sup>19</sup> We may well use the words of George Gillespie: “The Church of Scotland was blessed with a more glorious and perfect reformation than any of our neighbour Churches”.<sup>20</sup> This describes accurately, not only the degree to which the doctrine and worship established were in conformity to the Word of God, but equally matters of reformation in practice.

As we reflect upon this history we see the light of the gospel breaking forth in Scotland and coming to a glorious dawn at the Reformation and then rising to a high noon of maturity and purity in 1596, the climax of Reformation strength. Just as quickly, however, clouds of persecution and corruption initiated by royal authority gathered with increasing solemnity upon the Church until they were wonderfully dispersed by the full strength of the revival of Covenanted reformation in 1638. The glory of this time passed into the darkest thunderclouds yet seen, as the blood of the martyrs was freely shed in Scotland. When all seemed darkest, the Lord “shot out lightnings, and discomfited them” (Ps 18:14) and restored to Scotland its Presbyterian Church.

The “cloudy and dark day” of Moderatism had then to be broken through by the radiant reviving work of God, which paved the way for a necessary Disruption from a vitiated state establishment. The sun was soon setting in Scotland, however, as men saw with grief the darkness of rationalism and apostasy stealing in upon them. In 1893 there were a few faithful witnesses who were willing to preserve what remained of the light, while that sun went down. Their children beheld something of the glow of better days sinking below the horizon. But we are here in this generation and it is night: the deepening darkness is one that can be felt.

As we look back upon a rich heritage, our condition may be described in

<sup>18</sup>*Trumpeter of God: a Biography of John Knox*, Charles Scribner’s Sons, New York, 1974, p 289.

<sup>19</sup>Todd, *The Culture of Protestantism in Early Modern Scotland*, p 402.

<sup>20</sup>*Dispute Against the English Popish Ceremonies Obtruded upon the Church of Scotland*, Edinburgh, 1844, p v.

the words of the Lamentations of Jeremiah: “Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old” (Lam 1:7). By means of the Reformers, the Most High built and planted Scotland as a nation. An oppressed and illiterate people became well-educated and prosperous but, most importantly, instructed in the truth. It was a cultural revolution sweeping through the entire nation and transforming it in every area. We too, in our lifetime, have lived through a cultural revolution in Scotland, but one altogether opposed to that of the Reformation. It is a revolution which has effected the final subversion of the endeavours of the Reformers in both Church and state. Freedom has been eroded, education poisoned, lawful authority despised, truth derided and moral standards set aside. The journalist Peter Hitchens presents a telling analysis of this cultural revolution in his book *The Abolition of Britain*. We have witnessed the abolition of the Scotland that was brought about by the Reformation.

Men have been permitted by divine judgement upon this land to pluck up, pull down and destroy. The sins of the fathers are being visited upon the children to the third and fourth generations of them that hate God. Previous generations have abandoned the principles of the Reformation by which alone we may hope to retain its benefits. This is according to the words of God to Jeremiah, previously noted: If a nation “do evil in My sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them”. The truth of the following words of Thomas M’Crie are all too evident in our experience: “If ever the time come when the attachment of the people of Scotland to Presbytery shall be loosened and give way, its effects will not be confined to religion”.<sup>21</sup> The high privileges that we experienced as a consequence of the Reformation called for faithful exercise of the high responsibilities of maintaining such a heritage. The Church of Scotland has cast away this heritage to such an extent that it can only be described as in free-fall rather than decline, and it is estimated that it may cease to exist by 2033.

The national decline seems unstoppable and we are brought to cry out with the prophet Daniel: “O Lord what shall be the end of these things?” The counsel of the Lord to the prophet was: “Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days” (Dan 12:8,13). The faithful remnant are to keep their integrity; they will then be able to say, “We are troubled on every side, yet not distressed; [we are] perplexed, but not in despair” (2 Cor 4:8). Their duty is to hold fast that which they have; to strengthen the things that remain, while not despising the day of small things.

In 1649 the Scottish General Assembly looked sadly upon England and

<sup>21</sup>*Miscellaneous Writings Chiefly Historical*, Edinburgh, 1841, p 585.

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Ireland, where the work of reformation seemed “not only to be retarded, but almost plucked up by the roots, and the foundation thereof razed”.<sup>22</sup> In applying such a description to Scotland also in our own day we may be encouraged by their firm faith: “Yet the seed which the Lord hath sown there shall again ‘take root downward and bear fruit upward’. ‘The zeal of the Lord of Hosts shall perform this.’” Habbakuk was told: “The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea” (Hab 2:3,14). We are to believe that the covenanted work of reformation has a future in Scotland, as James Guthrie, one of the first Covenanting martyrs, exclaimed seconds before his execution in 1661: “The Covenants, the Covenants, shall yet be Scotland’s reviving”.

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## Some Steps in Offering Sacrifice<sup>1</sup>

*George Smeaton*

**W**e shall better apprehend the meaning of the sacrifices, and their united symbolical and typical significance, if we follow step by step the order of the ritual. It must be carefully noted that, in the private sin offerings of the people, the priest was present at the first three acts, but began his proper function only when the blood was to be received for the act of sprinkling. On the great annual day of atonement, however, the high priest, the representative of the nation, performed all the acts of the sacrifice. The ritual advanced according to the following successive steps.

1. The worshipper who had contracted guilt by any violation of the law for which a sin offering was provided was to bring a clean animal, without blemish, to the tabernacle of the congregation. The animal must be alive, as the arrangements involved the taking of its life. The act of presentation, as performed by a willing offerer, implied the voluntary character of the sacrifice. The presentation was to be on the altar, to which, erected on an elevation, the victim was to be brought up, just as the great antitype was lifted up on the cross (1 Pet 2:24). To the perfection of the sacrifice, however, it was indispensable that the victim should be without defect or blemish. This is constantly alluded to by the sacred writers (1 Pet 1:19, Heb 9:14).

<sup>22</sup>*A True Copy of the Whole Printed Acts of the General Assemblies of the Church of Scotland 1638-1649, 1682, p 466.*

<sup>1</sup>Taken, with editing, from Smeaton’s excellent volume, *The Doctrine of the Atonement as Taught by the Apostles*.

Now what did this intimate, in a typical point of view, but the sinlessness of Jesus, who must be righteous to stand in the place of the unrighteous, innocent to stand for the guilty? Did this convey anything further than the thought that the spotless holiness of Jesus was necessary as a prerequisite for the oblation itself? It meant more. The holiness of Jesus was itself an essential element in the atonement, considered as a satisfaction to justice, as a fulfilment of the law. One essential part of the sacrifice was the perfect holiness and sinless purity of the Lord, who through the Eternal Spirit offered Himself without spot to God (Heb 9:14).

2. The next act of the ritual was *the laying on of the hand* upon the victim's head. This symbolically intimated the communication of that which was ours, the transfer of our guilt, to the substitute, and it was accompanied on the day of atonement with the confession of sins (Lev 16:21). This conclusively shows what was the meaning of the act, and this is not to be overthrown by fanciful theories. Thus Bahr, opposed in principle to vicarious sacrifice<sup>2</sup>, will have the action mean no more than this, that the animal was the offerer's property. Kurtz will have it mean the devoting of the animal to death, forgetting that there must be a reason why it was visited with death. That reason is the imputation of sin, or the arrangement by which it was made sin.

The laying on of the hand, at one time for one purpose and at another time for another, was a common action – meaning generally the communicating of something from one party to another. In the case before us it meant that the offerer put himself in a relation to the victim, or into a special connection with it, so as to communicate to it his own guilt, or the nation's guilt, according to the private or public nature of the sacrifice. And after this ceremony the animal suffered death for the sin. The punishment followed, and this determines its meaning. Though this is the only act of the ritual not expressly named in the New Testament, it comes before us under other turns of phrase. Thus, when Jesus was numbered with transgressors (Mk 15:26), when He was sent in the likeness of sinful flesh (Rom 8:3), and made sin (2 Cor 5:21), we have that which was denoted by this ritual act.

3. The next act was the animal's death. The symbolical meaning of this is that death is the wages of sin, and that sin and death stand related as cause and consequence. But further, the animal must die by the hand of the worshipper, and for an obvious reason. His was the sin laid upon the victim – his the death – and hence none but he who laid his hand on the animal's head was to kill it. In this part of the sacrificial ritual there was, on many grounds, a deep significance; not least is the circumstance that there was a marked cor-

<sup>2</sup>That is, the doctrine that when Christ offered Himself as a sacrifice, He did so as the *substitute* of sinners.

respondence between this fact and the mode in which the Saviour died. The Lord was not to meet His death in any other way but by violence. The sinner's hand was to be the instrument of inflicting the death, even as the sinner's guilt was the meritorious cause, and the only assignable cause, why death could come to Him at all.

Still further, the death was penal. This is to be strictly maintained; as the notion that the death was only in order to obtain the blood – a mere means to an end and without further significance – would perplex and unsettle the entire ritual. The death in itself was punitive, the wages of sin. If not, what could the blood have accomplished? But on the principle that the imputation of guilt was signified by the laying on of hands, death followed as the necessary effect; for the worshipper owed death, and the infliction of it was penal.

This excludes the subjective theory, which has been contrived by the opponents of vicarious satisfaction to explain the death of the victim. Thus Bahr, with those who follow in his tendency, will have it mean that the self-seeking life of man dies, and is replaced by a spiritual life devoted to God. According to this notion, the death of the animal, in its symbolical meaning, teaches the mortification of sin, that self must be sacrificed. On every ground this exposition is untenable. Not to mention that it is out of keeping with the ritual, according to which the animal died and continued dead, it takes for granted that a guilty man can, without any reparation, dedicate himself to God. But that cannot be, as he has no power to dispose of a forfeited life; and without atonement, or covering, for his soul he cannot be dedicated to God. There is no possibility of this without expiation, for death is the wages of sin.

4. The next act in the sacrificial ritual was the *sprinkling of the blood*. At this point the priest's activity commenced. He had been, up to this step in the ritual, present as a spectator, but he now steps in to take part in it. It was he who received the flowing blood of the animal and who put it on the horns, or highest point, of the altar, and who poured it out at the bottom (Lev 4: 25-34), an action which intimated that the meeting-place between God and His people was from top to bottom covered with blood, that the sins of the people were covered by an atonement, and that the worshippers were no more exposed to His frown.

The blood received by the priest, and made his own, is regarded as the vicariously-shed blood of the priest. Thus, in the ritual, we consider not the victim alone but also the priest, without whom the sacrifice could not be duly offered. The action of receiving the blood had a special significance: it signified that he made the blood his own. Besides, the washings, vestments and other typical sanctifications shadowed forth the holiness and righteous-

ness of the Antitype. What was done upon the victim was supposed to have been done upon the priest, who now became a party to the action. He appropriated the blood, which now passed for his own blood, for the priest's action began here.

The ritual advanced gradually till it reached this act of sprinkling, where we find sin expiated and divine wrath propitiated. But from the necessary imperfection of types, the idea was broken into parts, and in succession. The blood was brought to God and made to cover sin. The sprinkling – whether performed at the horns of the altar or in the holy of holies, the meeting place between God and His people – figured forth that the sin of the individual or of the nation, though piled up as an heap, was now covered and all cause of separation removed. Death had intervened, and the blood that had passed through death was now most holy and had atoning power wherever it was sprinkled (Heb 13:12).

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## Scottish Reformers' View of Romanism<sup>1</sup>

### 1. Introduction

*Rev D W B Somerset*

The Scottish Reformers' view of Romanism is well known: they regarded it as unbiblical, evil and highly dangerous, both for individual souls and for the nation. It was a false religion that had to be opposed and rooted out, and it is remarkable how successful they were in this. Romanism completely collapsed in 1560, and this was accomplished without the death of a single Roman Catholic, other than soldiers killed in battle. There were no martyrs for Romanism (indeed the only Roman Catholic "martyr" in the whole history of Scotland was John Ogilvie who was executed in 1615 under Episcopalianism).

In this series of articles we consider how the Church of Rome appeared to Scottish Reformers between 1494 and 1560, and how they came to separate themselves from it. We begin with some general remarks and then go on to an historical survey of their views and of the steps that they took towards complete separation.

#### 1. General remarks.

(1.) *The Reformers saw the Church of Rome in an undisguised state.* The Scottish Reformers saw Romanism in a position of dominance in Scotland. The Church of Rome was the established Church, with immense power and nothing to fear, and therefore no need to hide. Rome was so strong that she

<sup>1</sup>The first part of a paper presented at the 2010 Theological Conference.

could display her vices openly. Ambitious people often went into the Church because this was where power and money were to be obtained. The leading Bishop, the Archbishop of St Andrews, was one of the richest and most powerful men in the country. Rome felt herself to be in no danger from a few disgruntled merchants and lairds because so many powerful people had an interest in supporting her. In Aberdeen, for instance, the Bishop from 1547 was William Gordon, uncle of the fourth Earl of Huntly, who was one of the leading noblemen in the country. Huntly had secured the position for him, and in turn the Bishop installed his nephew as hereditary Baillie of the Diocese. A few years later, Huntly's illegitimate brother Alexander became the Bishop of Galloway. With strength like this, Rome could be herself and this was what the Reformers saw. Since the Reformation we have always seen the Church of Rome in disguise in Scotland.

(2.) *For the Reformers, Rome was the great enemy of true religion.* The Church of Rome had a prominence in their thinking which she has not had since. Anyone considering the state of Scotland could see, first and foremost, the corruptions of the Church. The false doctrines of Rome were everywhere – in the mass and in idols. Anyone who attempted anything in the way of reformation soon found that Rome was the main obstacle to propagating the truth. Rome had the sort of power that communism has in China. When people criticise Knox's denunciations of Romanism, they generally do not understand the nature of the struggle in which he was engaged. It was a life-and-death struggle against a system that was quite prepared to burn men and to sentence them to the galleys. It was not some academic debate but a war to the death, and therefore strong language was appropriate. Nowadays there are many other spiritual enemies, and Rome is not as immediately threatening in Scotland as it was. But it was otherwise in the days of the Reformation.

(3.) *Their view of Rome depended on the light that they had.* Generally, with Reformers such as Wycliffe and Luther, there was first of all an attempt to reform – to draw attention to matters where reformation was needed – and then, when this met with rebuff and persecution, a realisation that reform was impossible and that the only thing to do was to separate from the Church of Rome. Some people were quick to realise this, and some rather slow. The issue of separation from Rome is connected with the doctrine of the Church: what ought the Church to be like, and when is the time to separate from a corrupt Church? This is an important and continually relevant question. In the twenty-first century, we are used to tiny denominations and the freedom to separate, but formal separation from the Church of Rome was a novel and dangerous matter before the Reformation.

What is one's duty when one realises that one is in a corrupt Church; and

what is the most effective thing to do in terms of influence and leaven? These are difficult questions to answer, and the conclusions that people come to may well depend on the degree of light that they have. The situation in Scotland before the Reformation was similar to parts of France today, where one hears of Bible studies among little Roman Catholic groups, and these people may have nowhere else to go. There is no evangelical Church nearby, and they do not have enough light to take the bold step of separating, but they have enough light to see that things are deeply wrong and that what they need is the Bible rather than the priest. Probably this was how it was for many small groups of “crypto-Protestants” in Scotland before the Reformation.

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## The Obligation of the Lord’s Supper<sup>1</sup>

*Thomas Houston*

1 The obligation to celebrate the Lord’s Supper lies upon all Christians whose circumstances allow them to do so. It can never be held optional to observe it or abstain from it at pleasure. Whenever it is regarded as optional and an irregular and desultory observance is substituted for that which is solemn and stated, the authority of Him who instituted the feast is practically set at nought, and the blessings which He has connected with it are undervalued. The will of Christ in relation to the sacrament of the Supper is as clearly made known as for any other commandment which He has given. He enjoins His people, “This do in remembrance of Me”, as plainly and pointedly as He commands, “Thou shalt have no other gods before Me”, or, “Remember the Sabbath Day to keep it holy”.

We may never plead exemption from a duty which the Redeemer enjoins. “He that offends in one point is guilty of all” – since, by neglect of one, he contemns the authority which prescribes the whole law and violates the principle of all right obedience. The Lord’s Supper was designed, among other purposes, to be a public badge of a Christian profession. By neglecting it, a person is destitute of the evidence of being a genuine disciple of Christ and virtually proclaims to others that he is unwilling to be known as one of His servants and that he has no desire after the privileges of His house.

2. A special obligation rests on Christians to observe this ordinance because of the time and circumstances in which it was appointed. When recording the institution of the Lord’s Supper, the Apostle Paul relates, with special emphasis, that it was ordained “on the same night in which He was betrayed”

<sup>1</sup>Taken, with editing, from Houston’s volume, *The Lord’s Supper*. He died in 1882 at the age of 78, and was a prominent minister in Northern Ireland



(1 Cor 11:24). What depth of spiritual meaning, what amazing condescension and love, are expressed in these few words! It was on the eve of His great agony, when He was about to accomplish fully the grand mission of His love for which He came into the world that He instituted this ordinance as a perpetual memorial of His atoning death and as the assured pledge of His unchangeable love to His people. It was when He was going forth to the conflict with the evil powers of earth and hell, when He was about to surrender His precious life as a voluntary offering for the sins of His people.

The command to keep the feast and show forth His death was the Saviour's loving last command, spoken before He entered the scene of bitter sufferings. The command is addressed to everyone who bears His name and professes to expect salvation through His blood, as the parting injunction of a dying friend and benefactor. How is it possible that any friends of Christ – to whom He is precious – can disregard this call of duty, unmindful of the obligations of love? If we have ever felt the claims of the Saviour's love, or been affected aright by the momentous incidents of the night in which He was betrayed, we eagerly ought to desire to show our appreciation of His person and work by taking part in the commemoration.

3. A proper regard to Christ's honour and to a Christian profession in the world will constrain believers to observe the Lord's Supper. In no other Christian ordinance is there so full a display of the glory of the Redeemer as Immanuel, God with us; the Prophet, Priest and King in the covenant; the Husband and Head of His Church; the Source of all blessing and blessedness. Here is manifested His amazing condescension and His glorious perfections.

He bows the heavens and comes down. Zion's King comes, meek and having salvation. To share in the rich gifts of His grace and love, He gathers around Him the poor and the needy, the despised of the earth and those who are guilty and rebellious, polluted wanderers and backsliders. In the symbolism of the ordinance, divine perfections are displayed in their lustre and harmony – combined in the great work of human redemption. In the fellowship which the Redeemer has with His people in this ordinance, these perfections are seen in the most attractive way. "Mercy and truth are met together; righteousness and peace have kissed each other" (Ps 85:10). "Gather My saints together unto Me, those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness; for God is judge Himself" (Ps 50:5,6).

If we would behold the beauty of the Lord and be instrumental in promoting His glory, we will attend upon the ordinance which He has appointed as a principal means of revealing His grace and truth and as an eminent way of spreading His renowned fame. The honour of a Christian profession is also

thus brightly displayed. In the sacramental feast, the Church appears as an enclosed garden, full of pleasant plants, with its spices flowing forth through the quickening gales of the Spirit. Saints come and worship there in “the beauty of holiness”, and as they are led to the banqueting house, the “banner of love” is lifted up among them and waves around them.

4. Believers’ own best interests for time and eternity, the welfare of their fellow Christians and their duty to the world oblige them to observe the Lord’s Supper diligently. In keeping God’s commandments, there is a great present, as well as future, reward. Obedience to no other commandment brings with it greater blessing than outward participation in this sacrament. It tends to raise the mind and affections above the things of the world, to things above. It brings near the great truths of the costly scheme of human redemption and the awful realities of eternity. The exercises of meditation, self-examination and personal covenanting, which are connected with the observance of the ordinance are of great importance in determining the character, inducing a sense of personal responsibility, and leading to serious and steadfast views of the great end of life. The close and loving fellowship into which one is brought with the people of God, to share their sorrows and joys, and to experience their sympathies and prayers, is of unspeakable advantage both to young people entering a religious course and to Christian pilgrims at any future stage.

The believer’s public appearance with others at the Lord’s Table is of great importance as it openly proclaims that he has become separate from the world and is on the Lord’s side, as it furnishes one of the strongest motives to resist temptations to lukewarmness and apostasy and to persevere in holy devotedness. Believers owe it to fellow Christians to exhibit their warm love to them as children of the same family, living members of the mystical body, by uniting with them in the communion of the Saviour’s death. Thus believers openly attest that they regard it as an honour to be one with their fellow Christians, however low they are in the world and however despised by the ignorant and ungodly.

Like their adorable Master, believers are called to show that they desire to eat the feast with fellow disciples, that they may acquire renewed strength for future afflictions and conflicts, and that they may encourage them in trials and sufferings. In coming to the sacrament, they say to the Lord: “Thou art my Lord: my goodness extendeth not to Thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight” (Ps 16:2,3). They declare at the same time before the world: “All we are brethren”.

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An unregenerate man may know the will of God, but he knoweth not how to do that will.

*Thomas Case*

# The Call to the Water of Life<sup>1</sup>

*David Landsborough*

Revelation 22:17. *And let him that is athirst come; and whosoever will, let him take the water of life freely.*

**E**xhausted with sufferings of body and soul, the Son of God said, “I thirst”. What an opportunity of doing what never would have been forgotten through time or through eternity! And did many rush forward to quench the Redeemer’s thirst? Alas, when they made haste, it was to add bitterness to His bitter cup: “In His thirst they gave Him vinegar to drink”. And yet, instead of visiting them with vengeance, either immediately or when He came to His kingdom, He said from His throne of glory of old and He says now: “If any man thirst, let him come unto Me and drink”; “Let him that is athirst come; and whosoever will, let him take the water of life freely”.

How precious the offer! How precious even the common element of water! Withhold it for even a few days from man, and he dies in agony. What water is to the body, grace is to the soul – indispensably necessary to its life and welfare. Grace is here figuratively spoken of as living water, “the water of life”. Grace was typified by the refreshing streams that flowed from the smitten rock in the wilderness. Rich are the blessings of grace that flow from Christ this smitten rock, such as pardon of sin, and consequently deliverance from the punishment of iniquity; sanctification of body and spirit, and consequently deliverance from the power of sin; meetness for the inheritance, and at last possession of the “kingdom that cannot be moved”. The pure river of water of life is of heavenly origin; it proceeds “out of the throne of God and of the Lamb”. It is life, and the life imparted is everlasting. It purifies: “Then will I sprinkle clean water upon you, and ye shall be clean”. It refreshes; it is “as rivers of water in a dry place;” or as “a well of water springing up unto everlasting life”. How precious the invitation then: “Let him that is athirst come!”

How general the invitation! “Let him that is athirst come; and whosoever will, let him take the water of life”. This invitation, without doubt, extends to all those who have tasted the water of life, who have had experience of its virtue and earnestly desire fresh supplies: “As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for Thee, my flesh longeth for Thee, in a dry and thirsty land where no water is.” It extends also to those who as yet know nothing of the joys of God’s salvation, but who have been made to feel their need of mercy to pardon and grace to help.

<sup>1</sup>Born in 1779, Landsborough was parish minister of Stevenston and later Free Church minister in Saltcoats. He died of cholera in 1854.

For them the fountain is open, and to them the invitation is given: Come to the wells of salvation and draw, and drink with joy.

But does it extend no farther? Yes, it is to those also who are labouring in the fire, compassed about with sparks of their own kindling; thirsting but coming to broken cisterns, wells without water, or to poisoned streams which only feed the burning thirst that consumes them; searching eagerly after happiness, saying, "Who will show us any good?" and yet utterly ignorant where this true good is to be found. How merciful is it to say to such: "Ho, every one that thirsteth, come ye to the waters . . . Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?" And lest they should still fear that the invitation does not extend to them, because they do not thirst aright, it is added: "and whosoever will, let him take the water of life".

How free is the invitation! It is not only: "Whosoever will, let him take the water of life," but let him take it "freely". The unrenewed man is a stranger to the riches of the glory of divine grace, and he concludes that he must have some righteousness of his own to entitle him to apply for grace. And Satan seeks to keep him in this belief: that without some merit of his own, application would be fruitless. But Christ says, "By grace are ye saved through faith"; "Take the water of life freely". "The water of life" is saving grace; and saving grace is free grace, unmerited kindness; for if it were merited, it could not be free grace. He who died for sinners offers it freely, without money and without price; and what he offers liberally and ungrudgingly He wishes you to take unsparingly, saying, "Drink, yea, drink abundantly" of the water of life.

It is the Prince of life that offers it. In His thirst, "they gave him vinegar to drink"; but He holds out to you the cup of salvation. "While it is said, To-day if ye will hear his voice, harden not your hearts." Do you hesitate? Today He says, "Come"; tomorrow He may say, "Depart from Me, ye cursed". Today He says, Drink, drink of the water; tomorrow He may say, Drink, but drink of the cup of trembling; and drink of it for evermore.

What love is manifested in the earnestness of the invitation! When the need is so great, it had been enough, one might have thought, to give the most distant hint that all our needs might be supplied. But wonder, O heavens, and be astonished, O earth, at the condescending kindness of the Lord, when all we need is not only offered, and freely offered, but pressed on our acceptance with the utmost urgency and earnestness: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price".

To rouse the careless and to attract their special attention, the cry is raised

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aloud: “Ho”. How precious is water to the exhausted traveller! Were we in the wilderness almost perishing of thirst, and were the smallest fountain of water discovered, how quickly we would rush to it! How eagerly we would drink of it, muddy and polluted though it might be, even amidst the thirsty camels’ feet! And when we are in the moral wilderness and when our soul faints in us, how amazing that, when the fountain of life has been pointed out, we should need to be urged to drink of it! He who freely offers the living water knows that we must perish if we do not drink; and the passionate and urgent cry is, Come, come, come, and take freely, not only water, but wine and milk, without money, and without price – water, to save from death; milk, to nourish and strengthen; and wine, to cheer and gladden the fainting soul. “The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

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## Book Review

*Archibald G Brown, Spurgeon’s Successor*, by Iain H Murray, published by the Banner of Truth Trust, hardback, 419 pages, £16.00, obtainable from the Free Presbyterian Bookroom.

Brown (1844-1922) was a Baptist pastor very much in the mould of C H Spurgeon. He did spend around three years as pastor of the Metropolitan Tabernacle some years after Spurgeon’s death, but during the most active part of his life he was minister of the East London Tabernacle, which was situated not far from where the Free Presbyterian congregation in London presently worships.

From the numbers attending, Brown came to the conclusion in 1869 that the original building at Stepney Green ought to be replaced by one which would be at least three times as large. The new structure could accommodate 3000 and many found salvation there through Brown’s preaching. One instance, which illustrates the difference between then and now in Evangelical attitudes to worldly entertainments, was a young local woman who first attended the East London Tabernacle on a Sabbath evening. “For nine years her occupation had been to sing at a playhouse and to dance in ballets. That is where she would have been found the previous evening. But the word preached so touched her heart that she could not go back to it the next evening. Pike [an earlier biographer] has recorded her reaction: ‘Knowing what she now did of her condition as a sinner in the Lord’s sight, she was afraid to go; and although the employment represented her livelihood she has never

been since. She is now almost constantly employed in making garments for poor children.’”

Brown’s was a demanding charge, with such a large congregation; besides the directly-spiritual responsibilities, his church ran orphanages and made other attempts to address, in some little measure, the dire poverty of much of the surrounding area. By 1897 his health was much less robust than it had been; besides his heavy workload, repeated bereavement would also have taken its toll. (In fact, his fourth wife died just nine days before himself.) Brown gave strong support to Spurgeon in the Downgrade controversy, which was a rearguard action in defence of scriptural views on inspiration and other central doctrines; this too must have worn him down.

An interesting instance of God’s care for His needy children is recorded. After the death of his third wife in 1895, Brown had taken a short break in the South of France. On his return journey he spent a night in Paris. He felt “tired and depressed” and was anxious to get to bed. He was disturbed, however, by a clear, strong voice coming from the next room. “I could not fail to hear what was being read,” he wrote afterwards, “and I heard these words coming through the panel [in the door between his room and the next]: ‘For we know that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens’. So I quietly drew a chair to my side of the door and sat down, an unknown audience, as the reader read the chapter right through to his fellow traveller. . . . God knew that it was what I needed, and that this chapter was more calculated to be a pillow for a weary heart than any material pillow could be for a tired head.”

Before his spell at the Metropolitan Tabernacle, Brown took charge of another church in South London. And after his time as Spurgeon’s successor he spent much of his time abroad, but still preaching the gospel while he was able to do so. Among the principles, we are told, which influenced Brown’s preaching were the following: (1.) “In the church, the Word of God must have ‘the highest possible position of honour’.” (2.) “The preacher must know the Holy Spirit in his personal life.” (3.) “The preacher needs the Holy Spirit in both the preparation and delivery of sermons.” Such principles lay at the basis of Brown’s ministerial labour, labour which God was pleased to bless. It is significant how, at the end of his days, Brown was lamenting an absence of conviction of sin; the power of the Spirit was being restrained in a way that, earlier in his life, it was not.

Among the appendices is a defence of unaccompanied singing in public worship; this was Brown’s position, though he may not always have insisted on it. Mr Murray quotes John Calvin: “Now that Christ has appeared, and

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the Church has reached full age, it were only to bury the gospel, should we introduce the shadows of a departed dispensation” – where he is referring to the use of musical instruments in Old Testament worship and insisting that it was not carried over to the New; instruments were but shadows, types of the spiritual worship of the New Testament age.

In the light of his previous writings, it should be no surprise that Mr Murray’s latest book is well written and interesting.

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## Protestant View

### Consternation Caused by Vatican Leaks

“Can the Vatican still keep a secret?” asked the *Wall Street Journal* recently. “Such a question was once unthinkable. . . . In recent weeks, however, the Holy See has suffered an unusual haemorrhage of in-house leaks.” And the BBC states, “The leaks concern alleged internal divisions and even malpractice among the senior bishops and cardinals at the heart of the Roman Catholic Church”.

The first leak was of private letters to the Pope from Archbishop Vigano, the former deputy governor of Vatican City, complaining of “corruption, nepotism and cronyism” in the department where he worked. Another leaked letter reveals deep divisions in the Vatican about how to deal with its Bank (The Institute for Religious Works or IOR) for alleged money-laundering and provision of a tax shelter for illegal businesses.

Although the Vatican has applied, says Reuters, for inclusion on the European Commission’s approved “white list” of states that meet EU standards for total financial transparency, the US State Department has recently listed the Vatican as one of 68 states which are “of concern” for financial crimes such as money laundering. The BBC notes that “money clearly preoccupies the men currently running the Catholic Church”, who are calling on the “Catholic faithful to dig deeper into their pockets to continue funding the Vatican”.

Another leaked document, an internal memo, expressed doubt about the Vatican’s resolve to root out money laundering. A further memo was also published, from an unnamed cardinal to the Vatican’s Secretary of State, and warned of a plot to kill the Pope this year.

It appears, says Reuters, that the leaks are “part of an internal campaign – a sort of ‘mutiny of the monsignors’ – against the Pope’s right-hand man, Secretary of State Cardinal Bertone. He has a reputation as a heavy-handed administrator and power-broker, whose style has alienated many in the Curia,

the bureaucracy that runs the central administration.” One Vatican observer comments, “The Machiavellian manoeuvring and machinations that have come to light in the Vatican recently are worthy of a novel about a sinister power struggle at a medieval court”. And an article in the Roman Catholic magazine *The Tablet* states, “It’s now complete war inside the Vatican. Things are falling apart.”

It will not be surprising if some are thinking that these internal tensions and machinations are signs that the fall of Rome is not far distant. But whether or not it is really “falling apart”, it is certain that the Papacy will yet fall apart and perish, and its ill-gotten wealth will perish with it, as Scripture reveals. They greatly err who refuse to accept the biblical evidence for the identity and fate of the Antichrist, for the Pope is indeed “that Antichrist, that man of sin, and son of perdition, that exalteth himself, in the Church, against Christ and all that is called God” (*Westminster Confession of Faith* 25:6).

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## Notes and Comments

### **The Demand of Intolerance: Obey Men Rather Than God**

The chairman of the Equality and Human Rights Commission, Trevor Phillips, said recently that religious rules should end “at the door of the temple” and give way to “public law” laid down by Parliament. He meant that religious groups should be free to follow their own rules among themselves but not outside. He implied that, when faith groups who provide public services find that the law of the state conflicts with their religious beliefs, they must bear the consequences if they decide to comply with their beliefs instead of the conflicting law. He also made the absurd statement that Christians who wish exemption from equality laws which contravene their beliefs are like Muslims trying to impose sharia law on Britain.

We have here another instance of a secular group, this time a government commission, seeking to intimidate into silence those who question its anti-Christian policies or oppose them. Trevor Phillips has been outspoken in the past in defending human-rights legislation when it conflicts with religious beliefs; he has even accused some Christian groups of being more militant than Muslims.

Many will agree with Andrea Williams of the Christian Legal Centre, who said, “These comments are deeply illiberal. They are intolerant.” The former Bishop of Rochester, Michael Nazir-Ali, is correct to conclude that Phillips “seems to be saying that there should be a totalitarian kind of view in which



a believer's conscience should not be respected". Such intolerant and totalitarian attitudes as those of Trevor Philips should make us all the more resolved, by grace, to follow the example of Peter and the other Apostles, who stoutly declared to the authorities that tried to stop them teaching in the name of Jesus: "We ought to obey God rather than men" (Acts 5:29). NMR

### **Church of Scotland Support for Hinduism in Aberdeen**

The *Press and Journal* in February reported a dispute in the Aberdeen Presbytery of the Church of Scotland over Hindu worship. The worship, which involved idols, has been conducted in a hall at Queen's Cross Church since the end of 2010. Queen's Cross Church is notorious as having a minister who is openly homosexual; and Romans chapter 1 makes a significant connection between idolatry and homosexuality.

The Presbytery (which has about 80 members) considered a motion introduced by Rev Louis Kinsey, Bridge of Don, which would have prohibited such worship in Church of Scotland buildings. Mr Kinsey was prominent in 2009 in opposing the induction of the Queen's Cross minister. The Presbytery met in private and narrowly rejected Mr Kinsey's motion. Perhaps it was as well that they met in private because the spiritual ignorance and blasphemous views of some of the members must have been appalling. Mr Kinsey argued that the idolatrous worship of false deities was a breach of the First and Second Commandments, which of course it is, but such arguments make little impression on those who have already accepted sodomy. Indeed, we are somewhat surprised that Mr Kinsey's motion received so much support.

The *Press and Journal's* comment on the decision was to express pleasure that "good old-fashioned Christian values" of tolerance had prevailed. One correspondent replied that Christ "was less than pleased with the moneychangers in the temple and deplored His Father's house being used for wrong purposes". It is not, however, the sanctity of church buildings but the evil of assisting idolatry which is the point at issue. Perhaps there were other and stronger letters which the *Press and Journal* did not see fit to publish. The mask of "tolerance" beams upon false religion but is removed when true Christianity appears.

We happened to be reading in Leviticus 26:27-30 this morning and the words should make the ears of Aberdonians to tingle: "And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images,

and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.”

*DWBS*

### Free Church “Nightclub” on the Sabbath

It was announced on the “Solas” website of the Dundee Free Church that two Free Church congregations were hosting a jazz event called “Heaven in a Nightclub” in their buildings. The performing band is called “Renewal” and has a professor from Westminster Theological Seminary as its pianist. On Sabbath, March 11, the band was to play at St Columba’s Free Church in Edinburgh, and on Monday, March 12, in the Free Church in Dundee. The Monday event had a £5 entrance fee. No tickets were being sold for the Sabbath event but a £5 donation to cover costs would be “appreciated”. The professor and a part of the band had previously visited the UK in 2002, when they played at St George’s Tron Church of Scotland in Glasgow.

The rapidity with which a section of the Free Church is conforming to the world is astonishing. We fear that this worldliness masquerading as Christianity, though called “Heaven in a Nightclub”, may be the way to eternal hell for some poor deluded souls.

*DWBS*

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## Church Information

### General Building Fund

By appointment of Synod, this year’s special collection on behalf of the General Building Fund, is due to be taken in congregations during April.

*W Campbell, General Treasurer*

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## Acknowledgement of Donations

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

*College & Library Fund:* Anon, London, “Where Most Needed”, £200 per Stewardship

*Eastern Europe Fund:* Anon, £500.

*Jewish & Foreign Missions Fund:* Anon, London, £50 per Stewardship.

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

**Auckland:** Anon, for Minister’s relocation costs, £100 per WC.

**Dingwall:** AB, £100 per Rev NMR; Anon, Beaulieu, “Where Most Needed”, £100. *Sustentation Fund:* Mrs I MacInnes, £100 per Rev NMR.

**Duirinish:** Glendale Friends, £20 per RAC.

**Fort William:** Mrs Buchanan, £10 per AW; Miss F MacPherson, £200 per AMM.

**North Uist:** *Communion Expenses:* Friend, £40; Anon, £40.

**Perth:** Estate of late Mrs J MacPherson, £3000; Anon, £100, £25.

**Raasay:** Anon, “In loving memory”, £100.

**Staffin:** *Manse Fund:* Greenock congregation, £1000, £20.

# 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.
- Breasclete:** 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 Achany Rd, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev G G Hutton; tel: 01463 712872.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. Manse tel: 0131 447 1920. Contact Mr I R MacLeod; tel: 0131 334 4057.
- Farr** (by Daviot): Sabbath 12 noon (other than second and fourth Sabbaths of month), 6 pm. Thursday 7.30 pm. **Tomatin:** second Sabbath 12 noon. **Stratherrick:** fourth Sabbath 12 noon. 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; **Strathy:** 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.
- Kinlochervie:** 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. 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 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. 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 Sandbach and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 2 Emerald Drive, Sandbach, Cheshire, CW11 4ND. Tel: 01270 761673. 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 Peters Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St. E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU. Tel: 0208 309 1623.

## Northern Ireland

- Larne:** Station Road. Sabbath 11.30 am, 6.30 pm; Wednesday 7.30 pm. Rev J L Goldby MA, 23 Upper Cairncastle Road, Larne BT40 2EF. Tel: 02828 274865.

### 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. Contact Mr Joseph Smith, 13732 West 6th Street, Santa Fe, 77517. Tel: 409 927 1564. Manse tel: 409 925 1315.

### Australia

**Grafton**, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev E A Rayner BA, 23 Naim 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; Wednesday 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. Rev J D Smith, 9 Pedlar Place, Conifer Grove, Auckland. Tel: 09 282 4195.

**Gisborne**: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact: Dr G Cramp. Tel: 02 7454 2722.

**Tauranga**: Girl Guide Hall, 17th Avenue, Sabbath 11 am, 7 pm; Thursday 7.30 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.

### 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 Zadorozhniyy, P O Box 100, Odessa-91, 65091; e-mail: antipaa@eurocom.od.ua; or Mr D Levytskyy; tel: 00 38 048 785 19 24; 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@gmail.com. Tel: 00254 733 731002.

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