

The Free Presbyterian Magazine

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

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

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January: First Sabbath: Nkayi; **Fourth:** 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; **Fifth:** Gisborne, Ingwenya, North Tolsta.

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

May: First Sabbath: Aberdeen, Grafton, London; **Second:** Achmore, Donsa, Kinlochbervie; **Third:** Edinburgh; **Fourth:** Chiedza.

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

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

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God's Messengers and His Power

Moses was God's appointed messenger to Pharaoh. He was told exactly what to say to Egypt's ruler. The message varied somewhat, but it always included words such as these: "Thus saith the Lord, Let My people go, that they may serve Me" (Ex 8:1). Ultimately they were the words of One who has supreme authority over all human beings – including heads of countries, like Pharaoh. The Lord had revealed Himself as "I Am That I Am", One who is not dependant in any way on any other being. Rather He is the Creator of all things and can direct all His creatures to act as He pleases. Pharaoh, in particular, was duty bound to obey all God's commands, whether spoken to him directly or through God's servant Moses. And Moses was duty bound, God told him, to speak "unto Pharaoh king of Egypt all that I say unto thee" (Ex 6:29).

God still sends out men to speak in His name to their fellow sinners. Paul describes them as "ambassadors for Christ". They have no real authority of their own, but as sent by Christ they do have real authority; indeed it is dangerous for those who hear them to reject what they have to say – provided the ambassadors stick to the message that they have been entrusted with. The message is to be found in the pages of the Bible; it is a message centred on the solemn fact of sin and on the glorious remedy which God has provided in His Son. And when the messenger has expounded the gospel, he is to issue the command, "Repent . . . and believe the gospel" (Mk 1:15). When first spoken, these were the words of Jesus and clearly had divine authority. And when repeated by any of His ambassadors, in any part of the world, these words have fundamentally the same authority, the authority of King Jesus; no one has any right to reject them.

When God sent him to speak to Pharaoh, Moses hesitated. "Behold," he responded, "I am of uncircumcised lips, and how shall Pharaoh hearken unto me?" Here was a man who was deeply conscious of his unholiness; he knew he would come far short of giving perfect glory to God when he would speak on behalf of the Most High! Besides, he had previously referred to his limited speaking gifts. "I am not eloquent," he had told the Lord, "neither heretofore,

nor since Thou hast spoken unto Thy servant: but I am slow of speech, and of a slow tongue” (Ex 4:10). Moses no doubt felt his task specially difficult because he had to speak to Pharaoh, whom he may well have known when he used to live in the palace and may have been very conscious that he would be dealing with a really difficult man. But Matthew Henry says wisely: “Though our infirmities ought to humble us, yet they ought not to discourage us from doing our best in any service we have to do for God. His strength is made perfect in our weakness.” And Moses found it so.

Yet it seemed altogether a pointless task. Pharaoh was a heathen; he did not know the Lord. How was it possible that he would listen to Moses? But Moses must go, for God was sending him. And God had a purpose to accomplish, which nothing and no one could prevent, not even a man as powerful as Pharaoh. Moses was being commissioned by the all-powerful God to lead the Children of Israel out of bondage in Egypt. By God’s grace, he obeyed and ultimately, by divine power, his work proved successful.

Minsters today may well be conscious that they are inadequate for the responsibilities that God has laid on their shoulders. They have to preach the gospel to an ungodly world, to sinners whose hearts are hard and rebellious, who are unwilling to have Christ “to reign over” them (Lk 19:14). But it is always men with human limitations that God sends out with the treasure of the gospel. Paul emphasises, “We have this treasure *in earthen vessels*, that the excellency of the power may be of God, and not of us” (2 Cor 4:7). Moses could not have the glory of delivering Israel from Egypt; no more could Paul take glory to himself from the remarkable success of the gospel when he preached it in various places around the Mediterranean. To that end he suffered the thorn in his flesh and was painfully conscious of indwelling sin. God is always jealous of His glory in the salvation of sinners; so for a preacher to boast of his gifts or of his success is to displease God – however thankful the preacher ought to be if he is in any way an instrument in the conversion of a sinner.

Preachers have no power to change hard hearts; they cannot make their hearers flee from the wrath to come and lay hold on eternal life; they cannot bring lost sinners into the way of salvation. They may be conscious that some of their hearers, who come more or less regularly to listen to the Word, have no desire to live to the glory of God and are seeking fulfilment in their possessions or what they hope yet to possess, or even in worldly entertainment. But ministers must speak as they have been commanded, however pointless their work may seem. And it seems particularly pointless when one considers the strength of the opposition. A slave people such as Israel could have been no match in battle for Pharaoh’s forces; how much more powerful an

influence does Satan exert on unconverted sinners, through his temptations, than any preacher!

But the preacher's task is by no means pointless. His supreme aim must be the glory of God – even above the salvation of sinners and the building up of believers in their most holy faith. These are solemn words: “We are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life” (2 Cor 2:15,16). Either way God is glorified, but no wonder Paul goes on to ask, “And who is sufficient for these things?”

Unlikely as it seemed, Pharaoh at last obeyed the command of God relayed to him through Moses. He did let the Children of Israel go free, although he soon changed his mind. Yet this became a further opportunity for God to display His power, by bringing Israel safely through the Red Sea. And the great fact of God's infinite power is what we must bear in mind as we consider the preaching of the gospel to hard-hearted sinners today.

How were 3000 souls saved on the Day of Pentecost, who had the same natural resistance to the truth as Pharaoh? It most certainly was not because of Peter's eloquence or the force of his personality. Such factors may have been relevant on the human level but, at most, they were only means through which God was pleased to exercise His power. Always the excellency of the power must be of God, and not of Peter or of the other disciples – or of any of God's servants in later ages. The real reason was the outpouring of the Holy Spirit, who powerfully applied the truth, as it was being proclaimed, to the hearts of those who heard it. Again, when Paul and others preached the gospel to ungodly sinners in such places as Corinth, Ephesus, Philippi and Thessalonica, the conversions were ultimately not the result of human gifts, but because the Holy Spirit applied the Word with power, according to the Saviour's promise to send the Spirit, who, “when He is come . . . will reprove the world of sin, and of righteousness, and of judgement” (Jn 16:8).

As a result of this powerful work, multitudes of sinners trusted in Christ and were saved. They went on to live godly lives, even in the midst of abounding sin. Satan had clearly demonstrated his power in these places before the gospel came. “Such were some of you,” Paul reminds those who had turned their backs on the gross sins he named, “but ye are washed, but ye are sanctified . . . by the Spirit of our God” (1 Cor 6:11). Satan cannot continue to work his evil effects in the hearts and lives of those on whom the Holy Spirit is poured out, as was the case in all the places mentioned above and in many more – though others remained hardened in their sin.

During many later centuries, the power of the Spirit was largely, though by no means totally, withdrawn in the inscrutable purpose of God – although

we must remember that He takes glory to Himself in all that happens. As Roman errors developed, they drew people's hearts away from a religion of pure grace towards one of works and superstition, in which Christ crucified was no longer the focus of attention. Here we can recognise a prolonged campaign by the god of this world, doing his utmost to blind "the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor 4:4).

At the time of the Reformation, God raised up men of remarkable gifts and grace, as preachers, pastors, writers and theologians – men such as Martin Luther, John Calvin and John Knox. And there were many others whose names are recorded in history, whom we may admire as we recognise their intellectual ability, their diligence, their godliness and their success. Yet what would they have achieved apart from God's blessing, apart from the powerful work of God's Spirit on the minds and hearts of those who heard them preach or who read their books? And there were no doubt many others whose names have faded from history, yet whose work was greatly blessed, perhaps in various out-of-the-way corners far from the notice of those who chronicled the success of the gospel. But the work of these men has not been forgotten by the One who sent them out as His ambassadors and who gave His Spirit to apply the truth with power, so that their preaching became effective in the salvation of sinners.

Today God is still sending out labourers into His harvest. Yet, in the face of the sheer indifference of such a large proportion of people in Western countries today, it may seem altogether pointless to preach the gospel. Ours is a generation largely given over to materialism; under the influence of the idea of evolution, it does not take God seriously; it does not respect His commandments; and it assumes that the Bible is totally out of date. And in some countries, false religions are so entrenched that Christian preaching is illegal. But when it will please God, by the Holy Spirit, to apply the Word powerfully throughout the world, peoples and rulers will not be able to resist it, any more than Pharaoh could in the end resist the claims of God.

But it is not a pointless task to preach the gospel, even today; it is the special ordinance that God in wisdom has appointed to bring sinners into His kingdom. Nor is it a pointless task to translate and circulate the Scriptures, even where false religion or atheism adopts the most militant of stances. And it is our duty to pray that the Lord would bless His own Word, whether preached or read – and send out labourers into His harvest. God's power remains unchanged since Moses' time, and He has promised that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is 11:9). How complete His triumph will yet be! Not even the devil can prevent it.

A Remedy for the Believer's Fears¹

A Sermon by *George Philip*

Revelation 1:17,18. *And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.*

The subject of the text is a remedy prescribed by Christ for certain fears which had sprung up in the mind of His Apostle. The occasion of these fears was, as we find in the context, a sight of the glory of Christ in His state of exaltation.

This is a sight which all believers behold on earth. There are two ways in which it may be seen. First, by the eye of the body. John was now beholding it with his eye, and this to him was but to follow up those sights which he had all along had of Christ in His state of humiliation. With the eye of the body John had gazed on the Man of Sorrows; with the same eye he was now gazing on the Lord of Glory. But, second, the eye of the regenerated soul may behold this sight; believers look at it with this eye. They are the temple of the Spirit of God; and, speaking of Him, Christ says, "He shall glorify Me, for He shall receive of Mine and shall show it unto you". But the Spirit glorifies and exhibits a full Christ – Christ risen, as well as Christ dead; Christ wearing His mediatorial crown, as well as Christ hanging on the cross.

This sight of Christ exalted which believers now have is as real and distinct as any other sight they have of Christ and, as in John's case, it is but a following up of these. It is with the eye of the soul they behold Him on the cross, bearing their iniquities and bringing in for them an everlasting righteousness; it is with the same eye they behold Him as He sits with them at His table; and it is also with the same eye that they "see the heavens opened, and the Son of Man standing on the right hand of God".

Believers, you should practise your eye with this sight. Today it has been long and earnestly fixed on the Lamb of God slain from the foundation of the world; let it now gaze for a little on the glory of that Lamb in the kingdom of His Father. What though fears spring up at the sight? If you like John shall tremble, like John you also may be encouraged and emboldened by the very voice of Him at whom you quail.

It was not fitting that John should be always leaning on the bosom of the

¹Philip was ordained soon after the Disruption to the Free Church charge in Stonehaven. The sermon was preached after the Lord's Supper; it is taken from *The Free Church Pulpit*, vol 3, and has been edited.

Man of sorrows, who was now on the very threshold of a state where he would for ever be gazing on Jesus crowned with glory and honour; it was fitting therefore that his eye should be partially opened on earth to the overpowering splendour of the scene which was so soon to burst upon his view. And, children of God, it is not fitting that you, who are already treading the very outcourts of the palace of the great king, should be always reclining beneath that banner of love which rests over the memorials of a crucified Jesus. The Lord is not here; He is risen. He is gone into heaven and is at the right hand of God, and already the prayer which He has presented for you is hastening to be answered: "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory which Thou hast given Me".

What then are your feelings as you gaze on the glory of your exalted Lord? Do you, like John, fall at His feet as dead when you see Him? And is the language of your feelings, which you have no power to express, such as fell from the mouth of Isaiah when he beheld the same glory: "Woe is me, for I am undone, because I am a man of unclean lips, for mine eyes have seen the King, the Lord of hosts?" Behold, Jesus is laying His right hand upon you, and listen to what He is saying: "Fear not, I am the first and the last. I am He that liveth and was dead, and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Now let us look at the comfort which these words are calculated to impart.

1. The One who prescribes the remedy for your fears. It is Jesus who lays His right hand upon you, saying unto you, "Fear not".

2. The remedy has several parts: "I am the first and the last. I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death".

1. It is Jesus who prescribes the remedy. This might well be ranked among the parts of the remedy, for like many others the value of this remedy consists greatly in the hand that administers it. If I have offended a friend, his own simple assurance of forgiveness is worth a thousand arguments from others who would wish to convince me that he is no longer offended. Suppose a person, of whom you were greatly in dread, were to keep completely silent about you, although people on all sides should forcefully seek to show that your fears were groundless – using reasons which he was willing should be employed. Would you not then feel that there was something ominous in the mysterious silence which he himself preserved, and that before the reasons could tell with all their effect upon your mind, that silence must be broken by an assurance of his love?

The same principle will hold in the case of Christ and His people. "I am

the Good Shepherd, and know My sheep, and am known of Mine.” The very voice of Christ should charm His people. There should be something heart-stirring in the words, “Fear not”, as He uttered them – altogether independent of reasons for the banishment of fears.

Faint-hearted believers, be of good courage then. Not only are there reasons why your fears should be calmed – reasons too which Christ is willing should be brought to bear upon you for this purpose, but He Himself, so far from standing aloof in mysterious silence, is laying His right hand upon you and, with that voice which you have before obeyed, is saying to you: “Fear not”.

It is not by arguments devised by men that you are called on to look up in hope and confidence. It is by an entreaty coming to yourself fresh from the mouth of Him before whom you tremble. And when it is He Himself that bids you not to fear, does not the very glory with which He is encircled bring encouragement to your heart? Do you not feel that you may safely lay aside your fears, when all the terrors of His majesty are arrayed, not against you, but on your behalf? And if, in addition, you not only hear the sound of the voice of your exalted Lord, but that voice urging reasons why all your fears should be dispelled; and if, in the urging of these reasons, you can hear the silver tones of infinite and everlasting love, and behold the Lamb of God blended with the Lion of the tribe of Judah, do you not feel your soul reviving – and strengthened – within you at the very sight of the glory of Jesus at the right hand of God?

2. The remedy in its various parts. Christ not only bids His people not to fear, but He urges reasons why they should not. These reasons are contained in the various parts of the remedy. Let us take them up in order.

(1.) “*I am the first and the last; I am He that liveth,*” or, as it might be rendered, I am the living One. Several ideas are included under these expressions: Christ existing from everlasting to everlasting, Christ the author and end of all things, Christ their sum and substance. The terms are, you perceive, expressive of His Godhead. The others which He uses in the text refer to His humanity. How beautifully they all unite to dispel the fears of His people! Some of those fears are to be chased away by His Godhead, some by His humanity; to chase away all, Christ speaks both as God and as man.

Let us now try the power of this first part of the remedy. What are your fears then, child of God, as you look on the glory of Christ? Is this one of them, that it is impossible that He could care for and love so insignificant and dead-hearted a creature as you? But whose voice is this? “Fear not, for I have redeemed thee; I have called thee by thy name, thou art Mine.”

Is this another of your fears, that you have such a heart that you will never

be fit to behold Christ's glory in eternity? But who says this? "Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Is this another, that your efforts to make known Christ's glory to others will fail? Hark, who speaks? "My grace is sufficient for thee, for My strength is made perfect in weakness."

Your fears, whatever they are, may be removed. The First, the Last and the Living One must be able for the task, and He is willing. Did a past eternity require to be searched before your peace could be fully established, Jesus would still say to you, "Fear not", for He is from everlasting. Did a stream of spiritual life require to be struck out from some flinty heart, Jesus would still say, "Fear not", for He Himself is the Living One. And at the moment of your deepest despondings, and when the sighs of ten thousand fainting hearts like your own are ascending before Him, conscious though He is that each one of His people must be presented faultless before the throne, He still whispers to you, "Fear not", for "in Him dwelleth all the fulness of the Godhead bodily".

(2.) "*I was dead*". How striking a contrast between this part and the last! The glory of God is now shaded by the darkness of a human grave. But what an amount of comfort this part is meant to afford; for, if Christ was dead, why should you fear to approach the throne of grace on which He now sits? He whose face you look upon, when you bend your knee, once "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross". Christ cannot but rejoice in seeing angels approach Him; but when He beholds you approaching Him, His eye must single you out from the myriads of adoring hosts as one of the very same family as Himself, bone of His bone, and flesh of His flesh.

Again, if Christ was dead, why should you, who are one with Him, fear the punishment of your sins? That punishment is all past already. The wages of sin is death. Yes, that is irreversible, and the gospel does not alter it. But it tells us of two ways in which the penalty of sins may be discharged. Your sins may lie either upon you or upon Christ. Lying upon you, they have their punishment exhausted only with the everlasting death of your soul; lying upon Christ, they have their punishment exhausted with the death of His

body. But is not this your very claim as a believer, that Jehovah has laid your sins on Christ? Then their punishment must be all exhausted, if only that is a true sentence: "I was dead". The groans of Christ in the Garden of Gethsemane brought the punishment of your sins infinitely nearer a close than the wailings of the lost will bring the punishment of theirs, even after myriads of the ages of eternity shall have rolled by. And Christ's last breath terminated the punishment of your sins as really as the punishment of the lost would be terminated, could eternity come to an end.

Still farther, if Christ was dead, why should you fear to die? Perhaps you are among those who, through fear of death, are subject to bondage. Then Christ died to deliver you from this fear. What would seem most likely to assuage it? Suppose you were required to undertake alone some difficult and dangerous navigation. What would then be best calculated to allay your fears? Would it not be some friend coming and offering to accompany you? And suppose it should turn out that he had made the passage before in tempestuous weather, and knew where the sunken rocks lay, and how to guide the quivering vessel through the raging storm, would you not feel as if new life had been given you, and as if you might safely exchange your fears for confidence and joy.

Jesus has promised to wait for you on the eternal shore. Do you fear then the last conflict with Satan? He has encountered it. The last agony? He has suffered it. The last breath? He has given it. The narrow house? He has been laid in it. When He who was dead says, "Fear not" – while you have the assurance from His own lips that, after the hardest experience of death, after ransacking every corner of death's domains, there is nothing for you to fear – strive to be able to say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me".

(3.) "*Behold, I am alive for evermore, Amen.*" This part is another strange contrast to the last, another brilliant aspect of the character of your exalted Lord. The darkness of a human grave is now dispelled by the light of immortality. This light should dissipate the gloom which overhangs the grave of the believer. The time of the greatest degradation of His body stands close on the time of its highest exaltation. The very degradation to which it is doomed makes its exaltation the greater astonishment. "I was dead, and behold I am alive for evermore." This language will be yours on the morning of the resurrection, "for if the dead rise not, then is not Christ raised. But now is Christ risen from the dead and become the first fruits of them that slept."

But mark the contrast between the body which believers now have and that which they shall receive at the resurrection. Of the one it will yet be possible to say, "I was dead!" Of the other it will be true, "Behold, I am

alive for evermore". The one may be spent; the other cannot be spent; it can only be employed in the service of Christ. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This you can do only for a short time, and if the body which you now have must be wasted into the grave in some service or another, what though your arm shall never cease from its labours till it be stiffened by the grasp of death? What though your body shall find its first undisturbed repose in that place where "the weary are at rest"? Then you shall be clothed with an house which is from heaven, and the very wearing out of your earthly tabernacle in the service of Christ will enshrine you hereafter in a nobler immortality.

But the thought that Christ is alive for evermore should not only scatter the gloom which overhangs the grave of believers, but should also assure them of the perpetuity of that spiritual life with which Christ has quickened them. Let us take the case of a person embarking for a foreign land to whom you entrust all your property. How great would be your anxiety to know that he had arrived in safety and was well! But suppose it were possible for you to entrust him with your very life, so that his death would be your death-knell, how intense must your anxiety become!

What must be your anxiety then, believer, for you have done nothing less than give up your very life to Christ! Your "life is hid with Christ in God". Your life then is far away, and if He with whom your life is hid shall cease to live, the knell of eternal death is rung for you. Was it not rash then to trust your life so far away from you? Hark, a voice from the land where your life is: "Fear not . . . I am the Living One, and behold, I am alive for evermore". "I am the vine, ye are the branches." All is still right with the vine. It is still shooting up, an everlasting plant in the paradise of God. Its branches therefore, whether reaching through heaven or downwards to earth, must still be flourishing. "Because I live, ye shall live also."

See that you do not reverse this. The root is in heaven, the branches are on earth. It is not when you have spiritual life, or because you have it, that Christ lives; you live because, and so long as, He lives. And how long is that? Evermore. In old age therefore, when others are fading, you shall be flourishing; and at the very time when death seems to hold you in secure possession, Christ's voice shall be heard from your cold tomb. "When Christ, who is our life shall appear, then shall we also appear with Him in glory." And because Christ is thus alive for evermore, then do not sorrow as those who have no hope, when you can say of the one you have followed to the grave that a single spark of his life lies hid with Christ; that spark is as indestructible as Christ. Where Christ is, there it must be; where Christ goes,

there it must follow, both to the judgement seat and to the mansions of eternal day.

(4.) "*And have the keys of hell and of death.*" By the term *hell*, we are here, as in several other places, to understand the state of souls between death and the resurrection. At death, there is a separation not only from friends and the world, but even within your very self. The body goes one way, the soul another; and yet their union is necessary for the complete existence and happiness of those who are brethren of the man Christ Jesus. It is by the same door that they separate, but it is by different doors they return for their eternal union.

Christ has the keys of all these doors. He has the key of the door by which the body and soul of His people separate. You therefore cannot die till Christ with His own hand will open the door; the last breath is the turning of the lock. What serenity this should shed around the deathbed of the believer, and how strong the consolation it should impart to those who are left behind! Perhaps you have stood by the dying bed of one dear to you and dear to Jesus. Your heart was ready to sink within you as you gazed on the uplifted eye which told that the unequal strife would soon be over, and you pressed the hand cold already with the dew from the valley of death. But even in that hour of agony, did not God become the strength of your heart when you thought that the hand of Jesus was there, and that, when the closed door hid your friend from your view, it was Jesus who had shut him in?

But Christ has also the keys of the doors by which the souls and bodies of believers pass to each other for an eternal union. If saints on earth groan within themselves, "waiting for the adoption, to wit, the redemption" of their body – if their souls, even when inhabiting their earthly tabernacle, "groan, earnestly desiring to be clothed upon with [their] house which is from heaven" – what must the longings of these souls be as the winter of death advances to its close, and the time of the redemption of their bodies draws nigh! What longing for the sound of the trump of God! That trumpet shall sound and wake the slumberer in the deepest grave. But who shall unlock the doors of the grave that the body may go forth? "I have the keys of hell and of death." "I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction."

And now, children of God, your Lord has conducted you along the pathway you have to tread below. He will lead you through the valley of death, the cavern of the grave and the land of spirits, to that full weight of glory which shall be yours at the resurrection. Every step you have taken has been gladdened by the voice of Christ. Where you have placed fears, He has set promises, omnipotent for their remedy.

But though your soul may on trembling wing cross the valley of death and see terrors beyond, whatever fears you may have to encounter on earth, the last will vanish at the moment of your dissolution. Shall then that voice whose living power will, as you pass from earth, spread an eternal calm over your soul – shall that voice be unable to dissipate the fears by which you overshadow your brief pilgrimage below? Shall that voice which, when sent through the unseen world, will cause your heart to vibrate with eternal joy, be unable when sent downward to earth to lift your soul up to rejoice in hope of the glory of God?

To conclude, Christ does not speak in the language of the text to those who will not come to Him. Impenitent sinners have everything to fear. The attributes of Christ conspire to crush them. “How shall we escape if we neglect so great salvation?” He who is the First, the Last, and the Living One against us! Who can be for us? He who was dead our enemy! His shed blood trodden under foot will ever cry for vengeance. He who is alive for evermore our foe! The worm of His anger will not die; the fire of His wrath cannot be quenched. He who has the keys of hell and of death our Judge! Deep and dark as the cavern may be into which a soul without God, set free from its body, shall be thrust, there will be a deeper and darker cavern still in which it must eternally lie, when its partner in unrepented sin shall be brought up from the prison of death that it may be its partner too in everlasting woe.

Amyraldianism: Devaluing the Atonement

5. Its Prevalence and Danger Today¹

Rev Neil M Ross

A*myraldianism today.* Although 379 years have elapsed since Amyraut’s erroneous views were published in his *Treatise on Predestination*, they are very much alive today. One very influential proponent of an Amyraldian-like form of modified Calvinism is R T Kendall (former minister of Westminster Chapel, London), who, in his 1979 book *Calvin and English Calvinism to 1649*, tried to show that Calvin’s followers, in espousing the doctrine of a limited atonement, veered from the Reformer’s teaching. Calvin, argues Kendall, actually held to what was a *universal* atonement position! Although Kendall’s thesis has been effectively demolished by several theologians, and notably by Paul Helm in his book, *Calvin and the Calvinists* (1982), in which he clearly shows that Calvin held to a limited atonement,

¹The final part of a paper given at the 2011 Theological Conference. Last month’s article looked at the effects of Amyraldianism on English and Scottish Churches.

Kendall continues to hold to a universal atonement. In one interview he stated, "I believe that Jesus died for everybody without exception but that the blood He shed was applied to God's elect only . . . I regard myself as a four-and-a-half point Calvinist."²

Another advocate of Amyraldianism is Alan Clifford, the exceedingly zealous leader of the Amyraldian Association in Britain. At one of the Association's conferences, the concluding speaker exhorted the attendees to "declare to all people indiscriminately that God loves them, that Christ died for them".³

Objectives in Amyraldianism. Amyraldians aim by their doctrine to address, for instance, pastoral concerns. They labour under the misapprehension that the universal call of the gospel and a limited atonement are mutually exclusive; they therefore deny the definiteness of the atonement. Ian Hamilton informs us that Amyraldist Edward Polhill asks the question, "But if Christ in no way died for all men, how came the minister's commission to be so large?" Balmer, in his preface to Polhill's work, argues that, "if the Scriptures only teach particular atonement, the universal call becomes an absurdity".⁴

Referring to the offer of the gospel in evangelising, the Amyraldian Association says (on its website), "We also maintain with Calvin that the death of Christ has a reference to all the world and not merely to the redemption of the elect. Thus Christ is to be offered to all people indiscriminately in obedience to His command." To declare indiscriminately to all people that God loves them and that Christ died for them, as do Amyraldians today, is indeed to preach another gospel.

Scripture gives no basis whatsoever for concluding that there is a hiatus between preaching a definite atonement and, at the same time, giving the indiscriminate, free offer of the gospel. It is a fact, as Ian Hamilton points out, that "the strictest Calvinists in the Westminster Assembly held to the universal call while utterly rejecting any notion of a universal atonement".⁵ Also, as Rev Donald Beaton states, "Our Scottish divines, though Calvinists of unquestioned orthodoxy, have all along held the doctrine of the free offer of the gospel while holding that Christ died only for those who were given Him by the Father. . . . This is the doctrine taught in our *Confession of Faith*. It is to be clearly distinguished from the Arminian [and Amyraldian] view that the free offer of the gospel is a corollary of the doctrine of a universal atonement."⁶

²Quoted from <http://www.puritanboard.com/f121/lloyd-jones-r-t-kendall-limited-atonement-what-your-take-42776>.

³<http://www.cprf.co.uk/articles/amyraut.htm>.

⁴Ian Hamilton, *The Erosion of Calvinism*, p 52.

⁵*The Erosion of Calvinism*, p 64.

⁶*The Free Presbyterian Magazine*, vol 43, p 292.

Professor John Murray well says, “The doctrine of limited atonement any more than the doctrine of sovereign election does not raise a fence around the offer of the gospel. . . . It is upon the crest of the wave of the divine sovereignty and of limited atonement that the full and free offer of the gospel breaks upon our shores. The offer of salvation to all is *bona fide*. All that is proclaimed is absolutely true. Every sinner believing will infallibly be saved, for the veracity and purpose of God cannot be violated.”⁷

The dangers of Amyraldianism. What must our conclusions be about Amyraldianism? A A Hodge’s opinion is that it “fails to conciliate Socinians or Arminians, while it alienates true Calvinists. The experienced shun it, because they know how often it conceals serious error.”⁸ The error of Amyraldianism is insidious because, while its proponents disown Arminianism, they plausibly portray themselves as *bona fide* Calvinists. It has to be said, however, that the person who rejects the doctrine of a strictly-limited atonement, invalidates any claim he makes to be a Calvinist. We agree wholeheartedly with the anonymous contributor to the *Banner of Truth* website who wrote, “Calvinism is an interwoven system of theology which must be accepted or rejected as a whole. . . . Four-point Calvinism is no Calvinism at all. If limited atonement is false, then the other four points are false as well. One cannot truly and consistently believe in total depravity, unconditional election, irresistible grace, and the perseverance of the saints without accepting definite atonement.”⁹

Ian Hamilton asserts, “Amyraldianism is not confessional Calvinism, even in a so-called ‘modified’ state”. And he adds, “It is right that Amyraldianism has its own name. It may continue to lay claim to the mantle of Calvinistic orthodoxy, but its claim will always exceed its grasp. Authentic Calvinism continues to assert, with the compilers of the *Westminster Confession*, ‘To all those for whom Christ hath purchased redemption, He doth certainly and effectually apply and communicate the same’.”¹⁰

John Kennedy rightly says that Amyraldians are “Calvinists in their vows and Arminians in their tendencies. . . . Sometimes they seem staunch Calvinists, and at other times utter Arminians. They try to move on the boundary line between the two systems, and would fain keep a foot on either side. But the fence is too high to admit of this. They therefore display their agility in leaps from side to side. But this is very fatiguing work; and must soon be

⁷*Arminianism and the Atonement*, online at <http://www.the-highway.com/arminianism.html>.

⁸A A Hodge, *The Atonement*, pp 379-380.

⁹“The Inconsistency of Four-Point Calvinism”, quoted from: http://www.banneroftruth.org/pages/articles/article_detail.php?416

¹⁰*Amyraldianism – Is It Modified Calvinism?*, pp 19, 20.

given up. They will find that they must walk on one side or the other. As it was an Arminian bias that moved them to these gambols, the most probable finale is, that they shall utterly abandon the Calvinistic side.”¹¹

The slide from Amyraldianism into Arminianism was very evident in the French Church. One contributor to the book, *John Calvin: His influence in the Western World*, says, “The period after 1633 was the period of the decline of Calvinism in France. As a Provençal proverb says, ‘the rotting of a fish begins with the head’, and under the regrettable influence of theologians of the Academy of Saumur, such as Moise Amyraut, Louis Cappel, and Josué de la Place, the faith of a growing number of pastors and churches was impregnated with Arminianism.”¹²

Another gross error to which Amyraldianism may lead is Romanism. Roger Nicole says, “Amyraut thought he could establish a bridge that would make it easier for Roman Catholic people to embrace the Reformed faith. He seemed to remain oblivious to the fact that most bridges carry two-way traffic: he unwittingly made it easier for Reformed people to turn to Romanism. He may deserve to be called . . . ‘the gravedigger of the French Reformed Church’.”¹³

But Amyraldianism is especially dangerous because it strikes at the very heart of the gospel by devaluing the atonement. As Iain Murray helpfully explains, “Belief that a real expiation has been accomplished by Christ for all without exception has come, sooner or later, to affect the whole meaning of the atonement. For if Christ rendered satisfaction for the sins of all men as their substitute then something more than the work of the cross is necessary to actually save anyone (in Amyraut’s view, an additional decree). The death of Jesus, in itself, is thus reduced to nothing more than something potentially saving, whereas Scripture represents that sacrifice as complete and perfect. All that is necessary for the application of redemption was secured when He purchased His people with His own blood.”¹⁴

May we then humbly bless God for bequeathing to us, in its entirety and purity, “the faith which was once delivered unto the saints” and the true view of the precious doctrine of the necessity and extent of the atoning sacrifice of Christ. To Him we must look that we may ever walk in what Jeremiah calls “the old paths” and “the good way”; and that by His grace we may be enabled to say, “We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement” (Rom 5:11).

¹¹ *Man’s Relations to God*, 1869, pp 100-116.

¹² Quoted in *Amyraldianism – Is It Modified Calvinism?*, p 20n.

¹³ Quoted in *Amyraldianism – Is It Modified Calvinism?*, pp 19,20.

¹⁴ “Calvin and the Atonement”, *The Banner of Truth* magazine, November 1996.

Receiving the Lord's Supper¹

3. The Results of Self-Examination

Thomas Houston

If the result of self-examination appears discouraging, then those who propose to observe the Lord's Supper must come just as they are, according to the call of the gospel, to God through Christ, the Mediator. Their first duty is to believe in the Lord Jesus Christ for salvation, and they should seek the Holy Spirit to work in them saving faith and true repentance. They certainly have the warrant to embrace the invitation and promise, and to receive Christ as the Prophet, Priest and King in the covenant, and as the Author of eternal salvation to them that obey Him. He ever holds out the gracious encouragement: "Him that cometh to Me, I will in no wise cast out" (Jn 6:37); "Turn you at My reproof; behold, I will pour out My Spirit unto you; I will make known My words unto you" (Prov 1:23).

Yet even when believers examine themselves prayerfully, they may at times not find comfort and encouragement in going to the Lord's table. Through constitutional temperament, from the power of indwelling sin, and from the temptations of Satan, their views may be clouded, and the evidences of a gracious state and frame may not be clear. Believers themselves are at times the children of light walking in darkness. Their immediate duty in this case is to come anew to Christ, as they came at first. They should "trust in the name of the Lord, and stay upon [their] God" (Is 50:10). They should "go unto the altar of God, unto God, [their] exceeding joy", and reasoning with their own hearts because of fears and discouragements, they should exercise believing confidence and hope. "Why art thou cast down, O my soul? And why art thou disquieted within me? Hope in God; for I shall yet praise Him, who is the health of my countenance, and my God" (Ps 43:4,5).

The duty and privilege of those who, after self-examination, are yet down-cast and discouraged is comprehensively stated in the *Larger Catechism*: "May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's Supper?" (Q 172). Answer: "One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's Supper, may have true interest in Christ, though he be not yet assured thereof; and in God's account hath it, if he be duly affected with the apprehension of the want of it, and unfeignedly desires to be found in Christ, and to depart from iniquity, in which case (because promises are made, and the sacrament is

¹The final article in this series, taken, with editing, from Houston's volume, *The Lord's Supper*. The previous article, last month, described self-examination.

appointed, for the relief even of weak and doubting Christians), he is to bewail his unbelief, and labour to have his doubts resolved; and so doing, he may and ought to come to the Lord's Supper, that he maybe further strengthened". To consider those judicious statements properly and to comply readily with this eminently wise counsel may, under God's teaching, go far to remove the darkness and fears of doubting believers and bring them to comfortable communion in the Lord's Supper.

After self-examination, we should approach the sacrament in the renewed exercise of holy graces, with much fervent prayer. Coming to an ordinance that is designed to exhibit the great object which the graces of the Spirit rest upon, it is fitting that they should be excited into lively exercise in the actual preparation for observing it. The virgins that go forth to meet the Bridegroom are not only required to have the oil of grace in their vessels, but also to have lamps trimmed, if they would be admitted to the wedding. Called to the feast of love, we should be able to say, "Stay me with flagons, comfort me with apples; for I am sick of love" (Song 2:5).

Importunate prayer is the chief expression of grace in the heart, the great evidence of the vigour of spiritual life, and the appointed way of enjoying all blessing. The whole way of approach to the Supper is opened to us by the pouring out of the Spirit of grace and supplication. Thus we look upon Him whom we have pierced and mourn. Communion with God is maintained by offering petitions for spiritual blessings, receiving answers and returning praises for benefits received. The Lord, when instituting the Supper, set apart the elements and performed the whole service by prayer; and at the close He offered the grand priestly prayer for all His true disciples – designed to be the sample of His continual and prevailing intercession. It is only in a prayerful spirit, pouring out our hearts to God, that we can come with acceptance before Him. Only by intermingling devout petitions with all the exercises at the communion table, and committing the whole service to God for a blessing, may we expect to enjoy the high privileges which the ordinance is designed to confer.

Pray earnestly for the sanctification of all your troubles to your eternal good; an unsanctified comfort never did any man good, and a sanctified trouble never did any man hurt. Be more earnest therefore with God rather to have your troubles sanctified than prevented, to get the blessing than to avoid the smart of them; if they cannot be turned away from you, pray they may be turned to your salvation.

Be more thankful to shun sin than to get yourself clear of trouble; it is sad to walk in darkness but worse to lie under guilt.

Faith is the hand by which Christ is received, but knowledge is the eye by which that hand is directed.

John Flavel

Church of Scotland General Assembly

Rev Neil M Ross

At the opening Assembly worship in Edinburgh, the retiring Moderator, Rev Albert Bogle, reminded the gathering that, whatever differences of opinion there were among them, they had oneness in Christ. He was evidently concerned, naturally, about the possibility of a rupture in the Church over the issue of homosexuals in the ministry which was facing the Assembly. In handing over to Rev Lorna Hood, his successor, he gave her a small wooden cross which he said he had carried during his year of office to hold whenever things got difficult – a gesture that is sadly symptomatic of giving a place to ritualistic and superstitious symbolism that ought to be given to prayer and the Word of God.

The Scripture requirement to sanctify the Lord's Day is no longer sincerely held by the Church of Scotland; this was shown by its "Heart and Soul" event in Princes Street Gardens attended by thousands. It included "class bands and singers, a couple of ministerial comics, activities for children and young people," says the Church website. "This was in every sense of the word a family event, and it ended with family worship." We are reminded of the impossibility of serving both God and mammon.

On the Monday, the Assembly faced the matter of greatest concern to those interested in the welfare of the Church – how the General Assembly was to dispose of the issue of homosexuals holding office in the Church. In the event, many were shocked and disappointed that the Assembly approved a proposal which, although it purported to hold to the traditional view based on Scripture, in fact continues to allow homosexuals, male and female, to hold office in the Church.

The issue came before the Assembly under the Report of the Theological Commission on Same-Sex Relations and the Ministry. It states that two separate theological positions (that of the "revisionists" on the one hand and of the "traditionalists" on the other) made it impossible for the Commission to bring a unified report to the Assembly.

The revisionist party argued that "the Church was right in 2011 to move towards the acceptance of gay and lesbian people in committed relationships into all forms of ministry" and concluded with what last year's Assembly required: "a suggested form of service for the blessing of same-sex relationships and civil partnerships". The Convener of the Commission, Rev J L McPake, stated that the Church's position is formally the traditional one and that it would require legislation under the Barrier Act to change it – that is, that the whole Church, at Presbytery level, would have to vote on any change.

The traditionalists declared that the Church should “depart from the direction taken by the Assembly of 2011, and that the Assembly should not allow the ordination and induction of ministers and deacons who are in a civil partnership”. This choice would have required the Church to address the matter of disciplining ministers in a civil partnership who were ordained before 31 May 2009 (when the matter was first raised). The traditional party also warned the Assembly that, should it accept the revisionist position, many ministers would wish to leave the Church and ecumenical relations would be harmed.

A compromise amendment was moved by Professor David Fergusson, in an attempt to prevent a split. It offered a “third way” – that of accepting what he called a “mixed economy”, which would steer a middle way between the two opposing options put forward in the Commission’s report.

Another middle way was proposed by Rev Albert Bogle. “His motion,” says the Church website, “affirmed the Church’s historic and current doctrine and practice in relation to human sexuality but nevertheless would permit Kirk Sessions who wish to depart from that doctrine and practice to do so . . . without fear of discipline”.

In concluding the lengthy debate, the Convener of the Theological Commission said, “Whatever we do, we have heard the Word of God for our Church. Listen to the Word of God.” In the event, they did not listen to the Word of God. It was Mr Bogle’s compromise motion which carried the day. Sodomites and lesbians are thus allowed to continue in office in the Church, while the Church continues the discussion process.

No doubt, Mr Bogle, his supporters and sympathisers are relieved that unity prevails in the Church, but at what price? While one would agree with Samuel Rutherford that “it is a fearful sin to make a rent and a hole in Christ’s mystical body because there is a spot in it”, it is also true, as Hugh Latimer, the Reformer, said, “Unity must be ordered according to God’s holy Word, or else it were better war than peace”. And of course, to allow sodomites to enter the holy ministry is more than a spot.

We believe that the main reason for the spiritual malaise of our national Church is its departure from its foundational standard, the Word of God. A majority of its office-bearers do not really believe the confessional statement they formally profess to believe: “The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture”.²

²*Westminster Confession of Faith* 1:10.

In the main debate in the Assembly, says the Church's website, a former Moderator declared "that Jesus did not hold Scripture as absolute and that the Church has changed in its understanding of Scripture". In proof, the speaker pointed to the fact that women are now admitted to the ministry. "His point was greeted with warm applause," we are told. To which we must say, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Is 8:20).

May the day soon come when the Church as a whole will espouse the simple but profound and comprehensive truth that "the Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him".

Thoughts for Believers¹

John Flavel

Inference 2. Did Christ die the cursed death of the cross for believers? *Then though there is much pain, there is no curse in the death of the saints.* Death still wears its dart, by which it strikes; but it has lost its sting, by which it hurts and destroys. A serpent that has no sting may hiss and frighten, but we may take him in our hand without danger. Death poured out all its poison and lost its sting in Christ's side, when He became a curse for us.

But what do I say of the harmlessness of death to believers? It is certainly their friend, their great benefactor. As there is no curse, so there are many blessings in it. "Death is yours" (1 Cor 3:22) – yours as a special privilege and favour. Christ has not only conquered it, but is more than a conqueror; for He has made it very useful to the saints. When Christ was nailed to the tree, then He, as it were, said to death, which came to grapple with Him there: "O death, I will be thy plague; O grave, I will be thy destruction". And so He was, for He swallowed up death in victory, spoiled it of its power. So, though it may now frighten some weak believers, it cannot hurt them at all.

Inference 3. If Christ died the cursed death of the cross for us, *how cheerfully we should submit to, and bear, any cross for Him!* He had His cross, and we have ours; but what feathers ours are compared with His? His was a heavy cross indeed, yet how patiently and meekly He bore it! "He endured the cross"; we cannot endure or bear ours, though they are not to be named with His. Three things would marvellously strengthen us to bear the cross of Christ, and bring up a good report upon it in the world: (1.) We shall carry

¹An edited extract, containing two of four inferences, from Flavel's *The Fountain of Life*, in *Works*, vol 1. The inferences form the conclusion of a chapter based on Acts 2:23.

it but a little way. (2.) Christ bears the heavier end of it. (3.) Innumerable blessings and mercies grow on it.

(1.) *We shall carry it but a little way.* It should be enough to me, says a holy man, that it is Christ's will to have joy and sorrow share the life of the saints, as night and day are natural partners of time; they take it up between them. But if sorrow is the greater part of our days here, I know joy's day shall dawn and more than recompense all our sad hours.

Let my Lord Jesus – since He wills to do so – weave my short length of time with white and black, well and woe. Let the rose be neighbour with the thorn. When we are over the water, Christ shall cry, Down crosses, and up heaven for evermore; down hell and down death and down sin and down sorrow, and up glory, up life, up joy for evermore. It is true that Christ and His cross are not separable in this life, but Christ and His cross part at heaven's door, for there is no house room for crosses in heaven. Not one tear, one sigh, one sad heart, one fear, one loss, one thought of trouble can find lodging there. Sorrow and the saints are not married together; or, suppose it is so, heaven shall make a divorce. Life is but short, and therefore crosses cannot be for long. Our sufferings are but for a while (1 Pet 5:10); they are but the sufferings of the present time (Rom 8:18).

(2.) As we shall carry the cross of Christ but a little way, so *He bears the heavier end of it.* And as someone happily expresses it: Christ says of their crosses, Half mine. He divides sufferings with them and takes the largest share to Himself. "O how sweet a sight is it", says one sweetly, "to see a cross between Christ and us; to hear our Redeemer say at every sigh, at every blow, and every loss of a believer, Half mine. For they are called the sufferings of Christ and the reproach of Christ (Col 2:24, Heb 9:26). As when two men are partners or owners of a ship, half of the gain and half of the loss belongs to each of the two; so Christ in our sufferings is half gainer and half loser with us; indeed, the heavier end of the black tree lies on your Lord. It falls first upon Him; it but rebounds from Him upon you." "The reproaches of them that reproached Thee, are fallen upon Me" (Ps 69:9). To speak as the thing is, Christ not only bears half, or the greater part of our cross and burden, but the whole. He bears all, and more than all; for He bears us and our burden too, or else we would quickly sink and faint under it.

(3.) As we do not have far to carry the cross, and Christ carries the heavier part – indeed, all the burden for us: us and our burden too – so it is reviving to think what *an innumerable multitude of blessings and mercies are the fruit of a sanctified cross.* Since that tree was so richly watered with the blood of Christ, what a store of choice, rich fruits it bears to believers!

Our sufferings, someone says, are washed in the blood of Christ, as well

as our souls. “For Christ’s merits bought a blessing to the crosses of the sons of God. Our troubles owe us a free passage through Him. Devils and men and crosses are our debtors, and death and all storms are our debtors, to blow our poor tossed ship over the water free of freight, and to set the travellers on their own known ground. Therefore we shall die, and yet live. I know no one has a velvet cross, but the cross is made of what God will have it to be. It is not permissible to buy a cross, yet I dare not say, O that I had liberty to sell Christ’s cross, lest therewith also I should sell joy, comfort, a sense of love, patience, and the kind visits of a bridegroom. I have but small experience of sufferings for Christ, but let my Judge and Witness in heaven lay my soul in the balances of justice if I find not a young heaven and a little paradise of glorious comforts and soul-delighting love-kisses of Christ in suffering for Him and His truth.

“My prison is my palace, my sorrow is with child of joy; my losses are rich losses, my pain easy pain, my heavy days are holy days and happy days. I may tell a new tale of Christ to my friends. O what I owe to the file and to the hammer and to the furnace of my Lord Jesus, who has now let me see how good the wheat of Christ is that goes through His mill and His oven, to be made bread for His own table. Grace tried is better than grace, and more than grace; it is glory in its infancy.

“Who knows the truth of grace without a trial? O how little Christ gets from us but what He wins (to speak so) with much toil and pains! And how soon would faith freeze without a cross! Bear your cross therefore with joy.”

Antinomianism¹

1. Historical Overview

Rev J R Tallach

The word *antinomianism* is composed of two words: *anti* meaning against, and *nomos* the law. The *law* in this context means the ten words delivered by God to Moses on Mount Sinai, written with God’s own finger on the two tables of stone which were subsequently laid up in the ark. Reformed opinion generally is that the law has three uses in these latter days of the Church of God. First, the law is that which condemns the sinner and brings him in guilty before God. “Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law” (1 Jn 3:4). Second, it is by the law the sinner comes to an end of himself and is led to Christ. “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith” (Gal

¹The first part of a paper given at the Theological Conference in Inverness in 2012.

3:24). Third, the law is a rule and guide to the believer throughout his wilderness journey in this world. The Lord upon whom he leans in coming up out of the wilderness says, "If ye love me, keep My commandments" (Jn 14:15).

Calvin is his usual succinct self when he writes, "The third use of the law (being also the principal use, and more closely connected with its proper end) has respect to believers in whose heart the Spirit of God already flourishes and reigns. For although the law is written and engraven on their hearts by the finger of God, that is, although they are so influenced and actuated by the Spirit that they desire to obey God, there are two ways in which they still profit in the law. For it is the best instrument for enabling them daily to learn with greater truth and certainty what that will of the Lord is which they aspire to follow, and to confirm them in this knowledge. . . .

"None have as yet attained to such a degree of wisdom, as that they may not, by the daily instruction of the law, advance to a purer knowledge of the divine will. Then, because we need not doctrine merely, but exhortation also, the servant of God will derive this further advantage from the law: by frequently meditating upon it, he will be excited to obedience, and confirmed in it, and so drawn away from the slippery paths of sin. In this way must the saints press forward, since, however great the alacrity with which, under the Spirit, they hasten toward righteousness, they are retarded by the sluggishness of the flesh and make less progress than they ought. The law acts like a whip to the flesh, urging it on as men do a lazy, sluggish ass. Even in the case of the spiritual man, inasmuch as he is still burdened with the weight of the flesh, the law is a constant stimulus, pricking him forward when he would indulge in sloth."²

James Buchanan points to a very helpful distinction between Antinomian theory, where Antinomian beliefs are defined and defended, and an Antinomian tendency,³ which is the natural and inveterate bias of the natural heart and the law in one's members, which Paul mourned over in Romans 7. "There is only one heresy, and that is Antinomianism," says Rabbi Duncan.⁴ He thus puts his finger on the truth that the carnal mind is incapable of subjection to divine law.

The present paper is divided into the following sections:

1. A history of Antinomianism from Apostolic times.
2. John Eaton, "father of Antinomianism".
3. A theological / biblical view of the matters raised.
4. Some practical observations.

²John Calvin, *Institutes of the Christian Religion*, 2.7.12 (Beveridge translation).

³See his *The Doctrine of Justification*, p 167.

⁴John Duncan, *Colloquia Peripatetica*, p 70.

1. Historical Overview.⁵ (1.) *The Apostolic period.* Though the term *Antinomianism* does not occur in the New Testament it is evident from the writings of the Apostles that this matter became a serious issue in their time. Having referred to the sins of the flesh, Paul goes on to say, “Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience” (Eph 5:6). Peter writes, “There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction” (2 Pet 2:1). “Do we then”, Paul asks, “make void the law through faith? God forbid: yea, we establish the law” (Rom 3:31). The Nicolaitans held to the doctrine of Balaam (Rev 2:6,14,15), allowing fornication and moral licence in things they considered indifferent.

(2.) *The Patristic Period.* Gnosticism was a continual danger to the infant Church. Antinomianism developed from this error because of speculative views of the manner in which evil arose and the nature of evil itself. Gnostics taught that the bodily nature was so intrinsically evil that it was beyond the control of the spirit and therefore the actions of the body were indifferent. A community of goods and women was advocated by some of this sect, and they thought the Fall constituted an advance in Man’s knowledge. An apocryphal Gospel of Judas was said to be the only source of truth. A Syrian Gnostic called Cerdo (150 AD) denied that the Old Testament Creation was the Father of Jesus, and his most famous disciple Marcion removed the law from his canon of the Bible and falsely opposed law and love.

(3.) *The Medieval Period.* In the Middle Ages, Antinomian influences arose from pantheistic⁶ and mystical movements. A pantheistic society in Paris in the thirteenth century taught that all laws were at an end in the reign of the Holy Spirit. In the same century a group called the Brethren of the Free Spirit in Strasbourg taught that the Spirit led, apart from the law. A mystical group, the Family of Love, or the Familists, (fifteenth and sixteenth centuries) denied imputed righteousness and concerned themselves entirely with inner experience. The law, as well as the gospel, was said to be of help at a lower level of experience, but both were abolished by love. Both the literal truth and the historical basis of the gospel disappeared in a cloud of “spirituality” which blotted out everything else.

(4.) *Luther and Agricola.* Johannes Agricola of Eisleben (1492-1566) was

⁵This section is based on an article by Edwin H Palmer published in *The Encyclopedia of Christianity*, vol 1, NFCE, 1964.

⁶Pantheism teaches that the entire universe is the ever-changing form of one single universal substance, which is God (see A A Hodge, *Outlines of Theology*, pp 50,51).

a close associate of Luther during the Reformation who developed a distorted view of justification by faith which Luther termed “Antinomian”. Among other dangerous tenets, Agricola taught that: when you are in the midst of sin, you only have to believe and you are in the midst of salvation; the law is not worthy to be called the Word of God; a believer is above all law and all obedience. Luther took issue with Agricola, who finally recanted, but damage was done. Luther taught three uses of the law: (1) to manifest sin; (2) to instruct as a schoolmaster to Christ; (3) “that the saints might know what works God requires, in which they can exercise obedience towards God”. These uses of the law were settled as Lutheran doctrine in the Formula of Concord of 1577.

(5.) *Calvin and the Libertines*. The Libertines in Geneva, led by Antoine Pocquet, contended with Calvin. Among other errors they taught a form of spiritual pantheism and a Christian liberty which made all things lawful. Calvin repudiated their teaching that God was in all things equally, in such a way as to obliterate all right or wrong, God being the Author of all. For the Libertines, mortification of sin consisted in ignoring it. They taught that wives and goods may be held in common and that the resurrection was past. Calvin wrote against the Libertines and was successful in confining their malign influence to parts of Holland.

(6.) *Puritan England*. During the seventeenth century, Antinomianism sprang up among the Puritans. The practical consequences of the doctrine of justification were the occasion of this flare up, just as it had been the occasion for Antinomianism on the Continent during the sixteenth century. Tobias Crisp (c1600-1643), Rector of Brinkworth, promoted Antinomianism but was said to do so with a view to exalting Christ alone. His writing and actions bore no evidence of a spirit of licence. However he did write, “Sin does no manner of hurt to believers, and . . . a believer, immediately after committing the most atrocious crime, is as much assured of pardon, as he can be after the deepest humiliation”. Another prominent Antinomian was John Saltmarsh (died 1647) Rector of Brasted and chaplain to General Fairfax. Claiming to have had a revelation of his own eternal election, and having had several moral lapses of which he made light, he was deemed to be either mentally unbalanced or a religious imposter.

The various strands of Antinomianism are deemed difficult to unravel and define and some of them may simply reflect verbal ambiguity. Crisp taught that sin itself, not merely guilt, was laid on Christ. Samuel Rutherford pointed out that this confusion between “fault” and “guilt” vitiated the very doctrine of imputed righteousness, as well as that of progressive sanctification. Antinomianism even raised the issue of perfectionism, when the sins of justified

persons were denied to be sins before God. A high assurance, apart from self-examination as to the presence of marks of grace, was another feature of Antinomianism. Assurance was held to be of the essence of justifying faith, since justifying faith had already resulted in the justification of the believing sinner. This evangelical Antinomianism was tied to the concept of the free offer of the gospel to “sinners as sinners” without any preparatory work of the Spirit being evident in heart or life. The fear here was that this would lead to universal redemption. This was the apprehension that led to opposition to *The Marrow of Modern Divinity* by seventeenth and eighteenth century theologians, on account of Arminianism as well as Antinomianism.

(7.) *Puritan New England*. Mrs Anne Hutchison, a member of John Cotton’s congregation, taught Antinomian and libertine opinions in her home under the guise of going over the sermon. The following quotations are attributed to her: “In the conversion of a sinner, the faculties and workings of the soul in things pertaining to God are destroyed”; “The law, and preaching of it, are of no use to drive men to Christ”; “The Christian is not bound to the law as a rule of his Christian walking”; “In the saints there is no inherent grace, but Christ is all”; “Sanctification rather darkens justification. The darker my sanctification is, the more evident my justification”.

Thomas Shepherd’s comments were trenchant: those who “deny the use of the law to any that are in Christ” become “patrons of free vice under the mask of free grace”. Cotton himself held that those who looked to sanctification as evidence of their justification place their faith “not on Him that justifieth the ungodly (which is the faith of the godly) . . . but on Him which justifieth the godly; which is such a faith as Adam might have and so belongeth to the covenant of works”. However, eventually even Cotton felt obliged to disown Anne Hutchinson; she was banished to Rhode Island and shortly thereafter was killed by Indians.

(8.) *Since the Puritan Era*. Some of the English Baptists and Independents have exhibited Antinomian features. Though he renounced Antinomianism in later life, Joseph Hart clearly supported this error in his younger days. After his conversion, Hart’s motto was: “Pharisaic zeal and Antinomian security are the two engines of Satan with which he grinds the Church in all ages as between the upper and lower mill-stones. The space between them is much narrower and harder to find than most men imagine. It is a path which the vulture’s eye hath not seen, and none can show it us but the Holy Ghost.” William Huntington maintained a false antithesis between law and the precepts of the gospel. These tendencies may still be discerned in English Hyper-Calvinists, in that they deny the Lord’s command to preach the free offer of the gospel to all sinners, while being quite against Antinomianism in

its other expressions. J N Darby among the Brethren taught Antinomianism by separating law and gospel into two separate dispensations. Neo-orthodox⁷ and Evangelical Christians who exempt the believer from keeping the Sabbath are preaching and practising a form of Antinomianism.

Book Reviews

While the Bridegroom Tarrys, by R B Kuiper, published by the Banner of Truth Trust, paperback, 159 pages, £6.25, obtainable from the F P Bookroom.

Professor Kuiper (1886-1966) was a respected teacher in Westminster Seminary in its earlier days. He would often ask when assessing his students' discourses: "Does this sermon preach Christ?" This book consists of sermons he preached in 1919, when he was a minister in Grand Rapids. They were originally subtitled, *Ten After-the-War Sermons on the Signs of the Times*.

With the carnage of World War I in the immediate past, Kuiper was at pains to stress in the first of these sermons that "wars must be considered judgements of God upon sinful humanity", and pointed beyond such judgements to Christ coming "as a thief" to the final judgement. He closed appropriately with the gospel call of Revelation 22:17: "And the Spirit and the bride say, Come . . .".

One does have some reservations, however. While Kuiper does accept that the pope is an Antichrist, he does not believe that he is *the* Antichrist; he declares wrongly that "the personal Antichrist has not yet appeared". He takes an Amillennial view of future prophecy and describes "so-called" Post-millennarians as teaching "that the world is gradually becoming better". Certainly classical Postmillennarians do not so teach; they look for the gospel to be blessed by divine power, on a large scale, throughout the world. Yet there is much in these sermons that is helpful.

The Free Offer, Biblical & Reformed, by David Silversides, published by the Marpet Press, hardback, 128 pages, £4.95, obtainable from the F P Bookroom.

This book is intended to refute the views of the Protestant Reformed Churches. One of their writers is quoted as expressing discomfort even with the idea that God shows longsuffering "toward the wicked". Another writer, in the denominational periodical, *The Standard Bearer*, has been rash enough to call Ebenezer Erskine an Arminian (possibly without reading a word of this godly Calvinist's sermons).

⁷Neo-orthodoxy is "the teaching which professes to hold to orthodoxy but also teaches the necessity of a reappraisal of Reformation teachings" (W A Elwell, *Evangelical Dictionary of Theology*).

The form of the discussion in this book is largely determined by the views the author is opposing, and this does not make the book as helpful to most readers as it might otherwise have been. One would have liked to see stress laid on the divine command as the basis for the free offer of the gospel to sinners. A A Hodge brings out this point clearly: "As to the warrant for the ministerial offer of salvation to all, it must be found alone in the great commission with which every minister is sent out by the authority of the Master Himself. . . . No servant has any right to go back of his commission and insist upon understanding his Master's secret purposes or aims. No matter what else is true or not true, the command to 'go into all the world and preach the gospel to every creature' is the entire and all-sufficient warrant for the ministerial offer."¹

An important chapter on "The Warrant of Faith" is helpfully subdivided as follows: "1. The warrant of faith is not the knowledge of our election. 2. The warrant of faith is not the knowledge that 'Christ died for me'. 3. The warrant of faith is not conviction of sin. 4. The warrant of faith is the indiscriminate gospel offer addressed to every sinner who hears." The author quotes liberally from reliable writers from the Reformation period onwards, and these alone make the purchase of the book eminently worthwhile.

Rome and the Threat to Our Protestant Faith, by Matthew Henry, published privately, booklet, 40 pages, distributed without charge by Settle Graphics, Providence Place, Prospect Terrace, Settle, BD24 9BL.

When commenting on the scripture, "Which have said to thy soul, Bow down, that we may go over" (Is 51:23), Matthew Henry says, "Herein the New Testament Babylon treads in the steps of that old oppressor [ancient Babylon], tyrannising over men's consciences, giving law to them, putting them upon the rack, and compelling them to sinful compliances. Those that set up an infallible head and judge, requiring an implicit faith in his dictates and obedience to his commands, do in effect say to men's souls, 'Bow down, that we may go over'."

Several years later, in 1712 (less than two years before his death), Henry preached from these words to his congregation in London (to which he had been called that year). This booklet gives us the whole sermon, of substantial length and originally published under the title *Popery, a Spiritual Tyranny*. It was preached on the anniversary of the Gunpowder Plot, and when the government of the day was trying to remove the Protestant succession so that James Edward Stuart ("The Old Pretender"), a devoted Romanist, might occupy the throne. "We are this day giving God thanks," Henry said, "for the deliverance of our land from Popery; its first deliverance at the Refor-

¹A A Hodge, *The Atonement*, Evangelical Press reprint, 1974, p 419.

mation . . . [and] particularly, its deliverance from that base and barbarous design of blowing up the Parliament house with gunpowder.”

The “doctrine” of the sermon is: “It is an unspeakable mercy to be delivered from those who usurp a dominion, and exercise a tyranny, over the souls and consciences of men”. He then shows the tyrannical nature of Popery in being an “invasion” (1) upon the prerogatives of Christ the King and (2) upon the rights and liberties of Christians.

As there are certain parallels between the time when the sermon was first published and our own day, its present republication is timely. Not only is the image of Popery being enhanced today under the populist skills of the new pontiff, but also the British Deputy Prime Minister has tabled a Bill that would, in effect, repeal the Act of Settlement 1701, which underlies our Protestant throne. Already, the Succession to the Crown Bill, which has been given royal assent and will be implemented as soon as it is approved by the members of the Commonwealth, allows a member of the Royal Family to marry a Roman Catholic and not be excluded from the line of succession to the throne.

We warmly commend this instructive and practical booklet, which will be a help in seeking to contend and pray that the Protestant constitution of the throne be maintained.

(Rev) N M Ross

Protestant View

Serious Failure in Addressing Abuse Scandal

Alan Draper, a lecturer in ethics and a former child protection adviser to the Roman Catholic diocese of Motherwell, under Bishop Joseph Devine, has criticised the way the Church has handled cases of abuse by priests and has called its procedures a sham. One report states that he knows of 20 abuse cases where no action was taken. Mr Draper alleges that during his seven years working for the diocese, the Church did not produce the annual audits of abuse claims it promised in 1996, or give any details of a proper policy.

He resigned in 2003 because his advice was repeatedly ignored, he alleges, and he did not get the support he needed from the Church authorities when he tried to implement good practice. The Church is not denying his allegations or calling his truthfulness in question.

It is also significant that Bishop Devine’s mismanagement of the diocese seems to be the cause of his resignation being accepted by the Vatican recently despite no successor having been found. Although he tendered his resignation last year, he was to remain in post for up to two years.

If what Mr Draper alleges is true, it confirms again the incurable corruption of Romanism. Only the coming of Christ's kingdom and the complete demolition of the whole structure will bring an end to the abuse suffered by its numerous victims. "Thy kingdom come." *NMR*

Papal Ambassador in Scotland

The BBC reported at the end of May that the Vatican ambassador to the UK had been in Scotland in connection with the resignation of Bishop Devine and the ongoing "senior management" crisis in the Scottish Roman Catholic Church. At the time of writing, four of the eight Scottish dioceses are vacant, though new appointments are expected shortly.

Britain should not have diplomatic links with the bogus Vatican City state, which has no schools, hardly any births, hardly any women, and no genuine citizens. If the Papal ambassador were to confine himself to ordinary political relations between Britain and the Vatican City State, he would have absolutely no work to do because there are no such relations: no trade, no immigration, nothing to discuss at all. Instead we find this ambassador visiting Scotland and involving himself in the internal affairs of Scotland. In particular, he has the power to appoint Roman Catholic bishops who, regrettably, are significant political figures in Scotland. If the ambassador of, say, Pakistan were to come up to Scotland for a similar purpose, there would be general concern, but our rulers habitually allow themselves to be blinded by the absurd pretences of Romanism.

We are glad that Romanism, with her soul-destroying doctrines, is in disarray in Scotland but we are not hopeful that her decline is terminal. She has all the resilience of Satan behind her. The BBC describes the Papal ambassador's visit as "an opportunity to rebuild the Church, and to do so along more modern lines", and we fear that this is what may happen. Nevertheless, we pray that the Lord would turn the counsel of the Papal Ahithophel to foolishness (2 Sam 15:31). *DWBS*

Notes and Comments

Prayer and Same-Sex "Marriage"

The Synod appointed 29 May 2013 as a special day of prayer to plead with the Lord that He would overthrow current attempts to redefine marriage. The second reading of the Government's Bill, in the House of Commons last February, was agreed by 400 votes to 175, a majority of 225. On May 21, the day the Synod met, the debate on the third reading took place. After dis-

cussion of potential amendments, the Bill passed by 366 votes to 161. It then went to the House of Lords for an immediate first reading. On June 4 the Lords voted by 390 votes to 148 in support of the second reading of the Bill. This large majority makes it seem very unlikely, humanly speaking, that the Bill will now be derailed.

Both our Houses of Parliament are implicated in this vile sin, in the face of the prayers of God's people but, more solemnly, in the face of God's holy law. We are at a critical stage in our nation's history, and how we should tremble! As with the Scottish Executive's proposals, the UK Government has no mandate for its actions. No political party suggested these changes in its election manifesto. There have even been allegations of "varying degrees of coercion" of Conservative MPs to vote for the proposals, though there were, supposedly, free votes.

The homosexual juggernaut is gathering momentum across the world. The Obama administration has allocated \$3 million of taxpayers' money to set up a political "Global Equality Fund", promoting the homosexuality agenda throughout the world. This and some EU Commission money is to be used to fund a campaign "against legislation that defines marriage as a union between one man and one woman". France became the thirteenth country to legalise same-sex "marriage", amidst bitter controversy and violence. The first "ceremony" took place on May 29 in the presence of riot police, highlighting the strength of feeling in that country. New Zealand's House of Representatives passed legislation which is to come into force in August this year, the first country in the Asia-Pacific region to do so. Thankfully Australia voted overwhelmingly to reject a change in the law.

Great Britain has, of course, already legitimised homosexuality. A few decades ago it was a criminal offence to practise sodomy. Now civil partnerships confer on same-sex couples the same legal rights as married couples. However, not content with that sin, the Government is determined to make same-sex "marriage" a legal reality. Yet it can never, in fact, be a reality; whatever same-sex "marriage" may be called, it is not marriage. We read in the Bible: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh" (Eph 5:31). The great cry is for equality, but God has not made men and women the same. They are made in His image to complement each other, biologically and emotionally, within marriage. Culturally and historically, society throughout the centuries has generally recognised this.

God thus accused Jerusalem of her uncleanness: "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of

the poor and the needy. And they were haughty, and committed abominations before Me: therefore I took them away as I saw good” (Ezek 16:49,50). Sin never comes alone. One sin opens the door for another and this is manifest in our country. The connection may seem tenuous, but the day after the Bill passed its third reading in the Commons, a soldier was brutally murdered outside a London army barracks.

Our land is being polluted. What danger we are in of being judged, as Sodom was! Christian Medical Fellowship CEO Peter Saunders’ solemn warning is timely: “The destruction of Sodom was a real historical event which, Scripture teaches, serves as a warning of much greater destruction and devastation which is coming after death to those who refuse to repent and believe – the eternal fire of hell. But the sin of Sodom was far more than sexual immorality, which is only a symptom of its real root – a proud and arrogant dismissal of God’s existence and authority and a deliberate choice to live our own way rather than God’s way.”

Yet God graciously calls us to prayer – not only on a special day, but every day: “If my people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chr 7:14). We know that God can hear our unworthy prayers for the sake of Christ and mercifully grant us repentance nationally. We must remember that we also need the grace of repentance personally, as our deceitful hearts are so ready to breathe in the spiritually-toxic atmosphere of our age. *KHM*

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- 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, 10 Achany Rd, Dingwall, 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. **Tomatin:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon, 6 pm. (Each of these services is held once in three weeks as intimated). **Farr:** Thursday 7.30 pm (weekly). 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.
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- 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, Inverness, IV2 3PZ; tel: 01463 712872.
- Kinlochervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
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- Lochinver:** Sabbath 12 noon. Manse tel: 01571 844484.
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- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact Mr A MacPherson; tel: 01569 760370.
- 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 9HY; 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). Rev K M Watkins, 1 North Street, Barnoldswick, BB18 5PE; tel: 01282 850296.
- Broadstairs:** Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St. E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU; tel: 0208 309 1623.

Northern Ireland

- Larne:** Station Road. Sabbath 11.30 am, 6.30 pm; Wednesday 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, 1055 FM 646 West, #1021, Dickinson, Texas 77539; tel: 409 927 1564.

Australia

Grafton, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Contact Rev G B Macdonald; tel: 02 9627 3408.

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:sydneypchurch@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 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 5.30 pm; Beacons International College campus, 1A Short Street, Level 2, Room L2---A, Singapore 188210; Wednesday: 7.45 pm, #03-04A, SCN Industrial Building, 11 Sims Drive, Singapore 387385. 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: antipa@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, e-mail: skhumalo.byo@gmail.com.

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.

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

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