

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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August 2013

Vol 118 • No 8

The Free Presbyterian Church of Scotland

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Website of the Free Presbyterian Church of Scotland: www.fpchurch.org.uk.

The Free Presbyterian Magazine

Published by The Free Presbyterian Church of Scotland (Scottish Charity Number SC003545). Subscriptions and changes of address to be sent to the General Treasurer, Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; tel: 0141 332 9283. The subscription year begins in January. Prices are on back cover. One month's notice is required for change of address. Queries about delivery of the magazines should be sent to the General Treasurer, not the printer.

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Deadline for sending material to the Editor: The beginning of the month previous to publication.

The Gaelic Supplement (quarterly): Editor: Rev A W MacColl MA PhD, F P Manse, Swainbost, Isle of Lewis, HS2 0TA. Available free on request.

Youth Magazine: *The Young People's Magazine*. Editor: Rev K D Macleod BSc.

Communions

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.

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

July: First Sabbath: Beaulay; **Second:** Bonar Bridge, Staffin; **Third:** Applecross, Auckland; **Fourth:** Cameron, Struan.

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

September: First Sabbath: Chesley, Larne, Sydney, Ullapool; **Second:** Halkirk, Munaka, Portree; **Third:** Tarbert; **Fourth:** Aberdeen, Barnoldswick, North Uist; **Fifth:** Fort William, Ingwenya.

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

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

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

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Volume 118

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Marriage – God’s Gift

Marriage was God’s gift to a perfect world. He had said, “It is not good that the man should be alone”, even when that man was without sin and living in holy communion with God. God in kindness saw fit to make a companion for Adam – another human being, not identical to him, but corresponding to him. God said further: “I will make him an help meet for him” (Gen 2:18) – a help suitable for him. After a brief description of how Eve was formed, we are told: “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (Gen 2:24). This is the product of divine, not human wisdom.

Genesis 2:24 is quoted at least four times in the New Testament; so it is clear that the principle revealed here – marriage is between one man and one woman – is to regulate this ordinance for all time. Certainly the ordinance was perverted, even by good men, in Old Testament times when they took more than one wife. Calvin, commenting on the verse just quoted, draws a parallel with Christ’s reference to unscriptural divorce: “Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so” (Mt 19:8). After Calvin has applied the words, “but from the beginning it was not so”, to the situation where a man has taken more than one wife, he adds, “There is no doubt that polygamy is a corruption of legitimate marriage”. Marriage is between a man and a woman.

The same teaching appears in other New Testament verses, such as: “To avoid fornication, let every man have his own wife, and let every woman have her own husband” (1 Cor 7:2). Again the point is being made: marriage always involves one man and one woman. And the man and woman so united are clear of the sin of fornication within this relationship. The ordinance of marriage gives rise to many blessings for the parties in a particular marriage. There is also the blessing identified by *The Westminster Confession of Faith*: “the increase of mankind with legitimate issue” (24:2). But those who are married are to take care that their affection for someone else does not outstrip their affection for their spouse; if lust is a problem, let them go to the throne of grace to seek help from God so that they may keep their affection within

proper bounds. Adultery is always forbidden, and we have just noted Paul's teaching about marriage as a means of avoiding fornication.

When God had finished His work of creation, He "saw every thing that He had made, and, behold, it was very good". And we can be sure that marriage, given to mankind before the Fall, came into this category of "very good". Marriages in every generation since the Fall have had their problems, but these problems are the result of sin in either the husband or the wife – or very possibly in both, though not necessarily in the same degree. Yet marriage remains a real blessing, certainly when both parties enter into this God-given relationship with sincere respect for each other, and genuine love. Particularly when both parties fear God, marriage ought to be a great blessing for them both; yet even then the poison of sin may make particular marriages less than ideal.

We may also note that, when God would choose a human relationship to use as an illustration for the holy and precious bond between Christ and His people, He made use of marriage. We might turn to Psalm 45, the Song of Solomon or Ephesians 5 to find the comparison brought out at greater or lesser length. Accordingly we should be all the more confident in regarding marriage as an ordinance which God has instituted and is to be preserved in the form in which He gave it; it is not to be tampered with in any way.

Yet mankind has tampered with marriage, and still does – through polygamy, unscriptural divorce and what is in many ways the moral issue of the moment: same-sex "marriage". Yet, as was emphasised in these pages last month, same-sex "marriage" is not marriage, for marriage was defined by God at the time of creation, and divine definitions cannot be changed by rebellious human beings. They may attempt to do so, but the results of such attempts have no validity.

In Paul's longest reference to unnatural relationships he emphasises how one grave departure from God's law led to another. He speaks of those who, "professing themselves to be wise . . . became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which

was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient” – things which ought not to be done (Rom 1:22-28).

Serious sins in society never appear suddenly. Rather, when God’s restraining grace is withheld, one serious sin leads to another. That is what has happened in Western society over several decades. God has been increasingly ignored, as has His revelation in Scripture. Of course, lying behind this ignoring of Scripture is the determination on the part of large swathes of the Church to reject Scripture’s absolute authority, though it has been given to mankind by the inspiration of the Holy Spirit, and so is completely without error. The United Kingdom, in particular, has had a rich heritage of widespread acceptance of God’s authority as He spoke through Scripture. Now that has been largely eroded and so, as in the days of the Judges, “every man [does] that which [is] right in his own eyes”, without regard to the commandments which God has revealed for our good.

The Lord still calls, as He did in Jeremiah’s time, “Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls” (Jer 6:16). In echoing these words we are not advocating what is old-fashioned; the “old paths” are those revealed in Scripture and they therefore have eternal validity. What is more, these paths are “good”; they are good for us as individuals and are good for whatever nation we belong to. And if we listen, not only to God’s law, but also to the gospel, we will indeed find eternal rest for our souls. The sad fact is that the response today is identical to that of Jeremiah’s time: “We will not walk therein”. In spite of what God has declared in Scripture, the vast majority of people are determined to follow their own ideas away from God.

Our situation is extremely serious. And the desire of those who fear God, and even of those who have a regard for outward morality, is that He would prevent, for instance, the passing of legislation which would legalise same-sex “marriage”. How appropriate that there would be earnest prayer to that end! But supposing God were, in His great kindness, to hear prayer and prevent such legislation passing, we would be left in a situation where we are vulnerable to other forms of spiritual and moral declension.

What Britain needs, and every other part of the world, is the spread of the pure gospel, accompanied by the irresistible power of the Holy Spirit. How appropriate to pray earnestly, by God’s grace, for a great outpouring of the Spirit throughout the world! In desperate times, Jeremiah cried, “Ah Lord God, behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee” (Jer 32:17). May God grant us such trust in His great power, as we cry to Him!

Jesus Leaving Galilee¹

A Sermon by *William Wilson*

Luke 9:51,52. *And it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem, and sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him.*

Jesus was leaving a people who had despised Him. The work of Jesus in Galilee was now over. It had been a time of merciful visitation to the people there. Alas, how very brief and how comparatively fruitless it was! In that region, the greatest of all teachers had spent most of His time in the world. He had rendered every spot of ground there illustrious by the miracles He wrought and by the words of everlasting wisdom which He had spoken. The Galileans were no more to see His face, and no further mighty work was to be performed in their villages or by the seashore. That land had not, on the whole, been blessed by His ministry. They did not know the time of their visitation; and when He departed from them He left behind Him the woe of a rejected gospel and a despised Saviour.

No territory had ever been more favoured, and none therefore had sinned against so many mercies. It had been exalted to heaven, and was to be cast down to hell. None of the people watched His departing footsteps or mourned their loss. The sun which had risen upon them for a brief day was about to set in endless night, and there was no one to weep at its setting. They did not know it and would not believe it when they were told. It appeared to them as if they could hear the voice of this Teacher whenever they chose and that, whenever they needed it, they could call in the aid of His miraculous power. He had appeared and re-appeared so often, traversing their country, presenting Himself in every village and leaving everywhere the traces of His gracious power, in binding up broken hearts and restoring the diseased to health, that they believed it was to be so with them always. Although this gracious season had come to an end, they did not realise this.

So the most wonderful epochs of human history pass away without people noticing. They do not know the crisis of their destiny and so they weep and gnash their teeth when the catastrophe comes. The same thing happens today. Jesus, by His gracious Word and in the power of His Spirit, has been and is in the midst of us. Our land has long resounded with the tread of His majestic footsteps. We have often heard, and have become familiar with, the tones of Jesus' prophetic voice. Miracles of spiritual healing have been frequent

¹Reprinted with editing from *Christ Setting His Face Towards Jerusalem*. When the book was published, Wilson (1808-1888) had retired from St Paul's Free Church, Dundee.

within our borders. Many of the dead have been quickened into life; many blind eyes have been opened and many lepers have been cleansed. Such gracious works have become normal to us; and we say, Tomorrow shall be as this day and no different. The sun which is now shining shall surely rise upon us another day. Many of us have become vain and presumptuous and are dwelling at ease in Zion, in spite of the prophetic voice and in defiance of its warning.

Externally our expectation may be fulfilled. No mighty, violent revolution may be at hand which would destroy venerable institutions and silence the voice of those who preach the gospel. So it was in Galilee. The final departure of Jesus from its borders was accompanied with no loud warning. Everything continued apparently as it had been. No sign in heaven or on earth gave any sign of the change which had taken place. The face of nature presented the same aspects of loveliness or grandeur as before. The fishermen's boats were still out on the sea. The business of life was not interrupted. The Sabbath rest and the synagogue service came round as before. And yet everything had been changed for them. They had lost their opportunity. Their day of grace had set in endless night. The teacher sent from God was no longer among them. Within their borders, the only prophetic sound was now one of woe.

We who now look back on that epoch can recognise it as the greatest and most lamentable change, fraught with unspeakable misery. But that was not how it appeared to them. And it is so even now. Jesus is indeed no longer visibly among us, but He is not therefore less truly and graciously present. At one time or another He has come very near to each one of us, in the earnest voice of His Word or in the manifest operations of His grace. He may have awakened some of us and excited our wonder and admiration. But alas if this is all! Have you submitted to the power of His grace? Have you not only heard His Word but become obedient to it? Have you really received Him and become His disciples?

Otherwise, the fact that He has come so near you will only seal your condemnation. Take heed lest you also continue to despise the Lord of glory. Do not think that you can consider these matters at any time and incline your hearts to hear Him. If the seed which has been already sown in your heart has fallen by the wayside, where is the good soil in which it is afterwards to take root and grow? Alas, always intermingling itself with the external history of religious ordinances and privileges, there is another and truer history recorded on an unseen page – a history which God is daily writing. It is the record of eternity, the true and everlasting book of history.

Because we live under the ministration of the Spirit which excels in glory,

our human senses cannot perceive the facts of that history. That which is outward may remain unchanged when that which gives reality to the spiritual life has disappeared, just as the temple at Jerusalem long survived the Shekinah, which was no longer present. God is saying, "Today, if ye will hear His voice, harden not your hearts". He who is speaking graciously today may no longer press upon you His invitation. The Word, the ordinances and the sound of the outward services may remain, but the life-giving Spirit may have fled for ever.

For an unconverted man, the most critical of all positions is to be within the house of God – to be hearing the word of Jesus. It is to him life or death, Which of them will it be to you? You go far to determine this for yourselves if you now refuse to submit to Christ. To remain hardened today – to despise the Lord today – surely at least suggests that you will always assume the same attitude, that you will go on to exhaust His patience and longsuffering and will be finally abandoned in your impenitence and hardness of heart. And there may be no outward sign of this final desertion; it may be certified to you by nothing else than your continued indifference and growing hardness. Sabbath after Sabbath, it may be, there are souls here and elsewhere who are thus finally given up to the consequences of their sins, with whom the Lord will plead no more.

We cannot, it is true, read that unseen record which the Lord is writing; but if today you have been unmoved when hearing the Saviour's beseeching voice – when He has bidden you come and you have refused to go – may it not be that, even now, you are sealing on your souls the record of your condemnation and that for you there will be no future awakening? The very possibility of such a thing should make you tremble. You are provoking the Spirit finally to desert you. Are you sure that it may not be, even now, taking place? This moment may be the very crisis of your eternal destiny and, when that is past, there will be to you no future awakening and no possibility of escape from the wrath to come. It was thus that the Galileans lost their opportunity and were left to perish in their unbelief.

Christ setting His face steadfastly to go to Jerusalem. In the personal history of Jesus, an eventful period was now approaching. The time was at hand when He was to be received up and therefore He steadfastly set His face to go to Jerusalem. It was there that the victim was to be offered. It was there that the Prophet must perish and bring upon that city the guilt of His blood. But the narrative makes it evident that His work in Galilee was finished before He departed on this final part of His labours. His last days there were not spent in preaching the gospel to the people or in working miracles, but in private conversation with His disciples. He had spoken to the Galileans

the word of peace and they had not received it, and so His peace returned to Him again.

Now, however, when He finally left Galilee, it was with no feeling of overwhelming despondency. The time which is described as now near approaching is not spoken of as a time for suffering a cruel and accursed death, but as the time of His glorious ascension. This was the joy that was set before Him, the event that was most present to His mind when setting out on His last journey to Jerusalem. Overleaping the intervening time and the dark valley of the shadow of death, which was full of such manifold scenes of terror, He looked to the time of being received up. It is so recorded in the narrative, doubtless because it was so in fact. An apostle has told us that, for the joy that was set before Him, He endured the cross, despising its shame, and it was in this frame of mind that He set His face steadfastly to go to Jerusalem.

His eye was not so much on the death to be accomplished at Jerusalem as on the victory He was to achieve over death. He did not lose sight of the cross, but He looked more at the crown – at the end of all His humiliation and woe and at His welcome into heaven as the Prince of peace – when He would ascend up on high, leading captivity captive. His intermediate affliction was lightened by the eternal weight of glory which lay beyond it.

It is even thus that He would have His disciples to take up and to bear their cross: not to turn aside and shrink from the path of duty when it becomes dark and difficult to tread, but to look beyond the present distress, to the glory that is to be revealed – to wrestle on in the fight in anticipation of the crown. In this way the hardest battles of faith have been fought. When the eye of the Christian warrior has been fixed on the sure victory and its eternal results, he has endured hardness without shrinking. His present troubles have become to him only the heralds of a coming joy which is unspeakable and full of glory, and so they have been lightly borne. Faith is the victory that overcomes the world. It enters into that which is unseen and eternal, and its possessor remains invincible.

Thus Jesus set His face steadfastly to go to Jerusalem with noble courage and self-denial, without boasting and without wavering, in calm self-possession and confidence. He went to drink the cup of trembling, which His Father was to put into His hands, with unabated and invincible love for the souls of men, in spite of their blindness and hardened incredulity. Receiving from them no help or encouragement, He set Himself to do His appointed work. He was not driven to it, nor was He ignorant of what it was; yet willingly and devotedly, in fulfilment of His eternal purpose, He said, “Lo, I come . . . I delight to do Thy will, O My God: yea, Thy law is within My heart”.

Thus also in the day of His power, He makes His people willing. He

strengthens them with His own might and endows them with His own patience to do and to endure, and so they set their faces steadfastly to accomplish the hardest and most self-denied work, for He is with them in it all. He is still the bearer of their burdens and walks beside them in the seven-times-heated furnace. If we would steadfastly do any work for Him, it is in this way that it must be done. And for our daily troubles and temptations we need this all-sufficient grace of the Lord. When forsaken by Him we waver and fall; when cleaving to Him we are invincible.

While the mind of Jesus was thus intent on heavenly things when He began this last journey, He was not for a moment inattentive to the immediate needs of His disciples. There was in Him nothing of excited enthusiasm. Going from Galilee to Jerusalem, His nearest and most direct course lay through Samaria, and by that route He accordingly purposed to go. But, travelling as He did with such a company, He would not go to any place without preparation being made for their reception. And therefore He sent messengers before Him for this purpose, to their first halting place on the journey. This fact has for us a twofold lesson.

1. *It is remarkable that He should have made such preparation at all.* Could not He, who had more than once fed thousands in the wilderness by creating bread for them, have easily supplied the wants of His disciples, by miraculous agency during their brief journey? Undoubtedly He could, but He did not choose to do so. For He studiously guarded against training them to a habit of recklessness and presumption. He was at pains to teach them that nothing was to be accomplished by miracles which could be achieved in any other way. If He had acted otherwise, His example would have been of a very hurtful character. His purpose was to teach them that they were to find their way through the world just as other people do, by the exercise of prudence and forethought, by common diligence and common work.

In this respect they were not to be distinguished from the men of the world. They were not to become beggars, living on the bounty of others; nor were they to expect to be fed as Elijah was by the brook Cherith. They were to make provision in the ordinary way for their ordinary, everyday wants. This was a part of their discipline and trial, to do this in the spirit in which He did it. There is always a danger, amid the multifarious demands of this present life, that the needs of the soul and provision for it will be neglected. People indeed have always tended to one or other of two extremes: either, on the one hand, to an insane enthusiasm and the expectation of miraculous intervention, apart from ordinary diligence and prudence in doing their daily work; or, on the other hand, for their minds to become absorbed and entangled with the affairs of this life, to the neglect of the one thing needful.

Let us always look, for our guidance, to the bright example of Jesus. There never was a period in His history when His mind was more occupied in lofty contemplation. Before His eye was the time of His being received up, and His soul was in near communion with heaven, and so He set His face toward Jerusalem. Doubtless also there was present to His mind His terrible baptism of suffering. Yet, though His soul was preoccupied, and engaged with the most engrossing of subjects – the darkness of the fearful conflict and the radiant light beyond the field of battle – He was never more careful regarding the immediate temporal needs of His disciples.

Indeed this is the only occasion when it is on record that He made such provision for them. In His experience the highest spiritual exercises did not hinder His minute care for their temporal need. For Him, these were not conflicting states of mind. The one was merely subordinated to the other. The great work before Him was to make an eternal provision for the welfare of His people, but to provide for their immediate temporal wants came in as a subordinate part of that work.

Neither in our experience do the temporal and the eternal necessarily conflict. We make them conflict because a covetous and worldly spirit prevails within us. Every work and service is sanctified by faith, and the common labour of our hands need not withdraw us from fellowship with the Saviour. Paul the tentmaker was not less a Christian than Paul the preacher. There was nothing in the one occupation more than in the other which embarrassed his mind and diverted it from the sublime contemplations of faith. Christ was all to him, and so he found Christ in everything, in working with his hands as well as in speaking with his tongue. And so it may be with us also; so it ought to be. Prayer does not hinder work, and neither should work restrain prayer. It is the fruit of unbelief to set at variance the kingdoms of providence and of grace. It is faith that harmonises them; and in the exercise of faith, to provide for our daily needs becomes, as it were, a part also of that provision which we are making for our soul, just as the health of the body ministers to the vigour of the mind.

2. In making the provision which He did for His present journey, *Jesus was presenting an example of what He is doing throughout all time*. He is the head over all things to the Church – the Lord of providence, as He is the Lord of grace, all power being given to Him in heaven and on earth. It is in this aspect that He would have us regard Him, and so recognise His hand and presence in everything. Our minds are always apt to drift away from this anchorage into a system of false spirituality, and hence arises that conflict between the things of time and of eternity which is so often and so painfully felt. Jesus begins to be regarded by us merely as One who supplies our spirit-

ual health and nutriment and, so regarding Him, we can go to Him with our spiritual needs and ailments and solicit from Him the grace which we need. But we think of Him as one who is exclusively occupied with what belongs to the life to come, and not at all taking to do with the life that now is.

Thus we do what belongs to this life apart from Him. In what pertains to spiritual things we ask and expect His gracious aid; in what pertains to temporal things we do not. The one becomes to us the exclusive region of faith and the other merely the region of sense. But it is not thus that Jesus is set before us in the Bible. And the aspect in which He is presented to us in the text is the very reverse of this. We limit both His power and His grace by acting and thinking as we often do, which injures our souls manifestly and seriously. In this way, instead of religion laying hold on and sanctifying our whole life, it stands as something apart and becomes a matter of formal observances, of new moons and of Sabbath days.

Jesus has command of the whole sphere of human existence. He is the Redeemer of the whole man: body and soul. There is no domain in which He is not, and there is no work which cannot be converted into a sacred service. It is not merely the faculties of our soul, but the members of our body, that are to be yielded as instruments of righteousness unto Him. He gave the people of Israel manna and He is Himself the true bread. He is the same now as He has been in all past time. In giving us the true bread, He does not forget the bread that perishes. He enters into every occupation and service of His people, and blesses the work of their hands as surely as He answers their prayers. While He gives Himself as a ransom for their souls, He does not forget to spread a table for them on their journey heavenward.

If we were able so to recognise Christ and to realise His presence, the conflict between the things of time and the things of eternity would, for us, almost cease. They would become to us conspiring, and not contending, powers. The one would become the humble handmaid of the other, and, in learning to do everything in the name of the Lord Jesus, we would find a stimulus and aid to religion in every work of our hands. Such work becomes truly secular, profane and carnal, not because Christ is necessarily excluded from it, but because in our unbelief we banish Him from it. He gave the light of His gracious presence to the workshop of Joseph the carpenter, as well as to the consecrated temple. He gives us our daily bread as well as that which endures unto eternal life. All our needs are supplied out of His fulness, and the beauty and harmony of the Christian life consists in this, that Christ occupies and commands its whole sphere.

Love to the saints, for the image of God stamped upon them, is a flower that does not grow in nature's garden.

Thomas Brooks

Antinomianism¹

2. John Eaton, the Father of Antinomianism

Rev J R Tallach

The controversy involving John Cotton and Mrs Anne Hutchinson, noted in the previous article, had its roots among the Puritans in England. Ephraim Pagitt, a Puritan and a teacher of John Eaton writes, “The first Antinomian among us (that I have heard of) is John Eaton, a scholar of mine”. **Life of John Eaton** (c1575-1631). Not much about this man’s life has survived but it is known that he was born in Kent and graduated MA from Oxford in 1603. Around 1610 he became vicar of Wickham Market, Suffolk, and soon thereafter developed the doctrine that God saw no sin in the believer. For this he was disciplined in 1614 and his teaching denounced as “strange, pernicious and heretical”; it was claimed that “he plainly avouched this special doctrine was revealed to him by prayer”. He continued to propagate his views, suffered further discipline, and was required to undergo further education in order to rectify his errors. Little is known about Eaton’s latter years but two of his books were published posthumously: *The Honeycombe of Free Justification by Christ Alone* and *The Discovery of the Most Dangerous Dead Faith*. Eaton occupied such a dominant position in this controversy that the term *Eatonist* was coined to describe those, such as Roger Brierley (1586-1637), Robert Towne (1593-1663) and Tobias Crisp (1600-1643), who followed his views.

As a measure against which to assess Eaton’s views, Jonathon Beeke uses the teaching of William Ames on Federal Theology. Federal Theology was in their time coming fully of age in Reformed thinking but, while Ames accepted Federal Theology, Eaton did not. In his *Medulla Theologiae*, published in 1623, Ames states that God entered into covenant with Adam as federal head of all humankind. Ames writes, “Adam’s posterity were to derive all good and evil from him”, depending on his fulfilment of, or failure to keep, the commands of God. Based on Adam’s performance, humanity would either experience God’s blessing or His curse.

In Ames’ view, the two sacraments of Eden – the tree of life and the tree of the knowledge of good and evil – respectively embody the reward of eternal

¹Having given a historical overview of Antinomianism in last month’s article, this second part is intended to give a clearer view of this error by providing an account of John Eaton as “the father of Antinomianism”. This section draws freely from a paper by Jonathon D Beeke in the *Puritan Reformed Journal* for July 2012, “Hogs, Dogs and a Wedding Garment: John Eaton, His doctrine of Free Justification, and Covenant Theology within the Godly Puritan Community”.

life on keeping the commandment and the punishment involved in failing to keep the terms of what Ames calls the “old covenant”. All humanity fell “root and head” in Adam’s disobedience. God graciously provided a way of restoration in Christ. Ames divided this way of restoration into two parts, redemption and application, with the new covenant operating as a covenant of reconciliation between enemies. Christ as mediator has satisfied the law and this permits the application of it to His people – evangelical obedience to that law is required of them. This mediation of Christ was necessary for all ages in the history of redemption.

The Covenant of grace has been one and the same in all ages, since the mediation of Christ was necessary through the whole of redemptive history. Each individual is chosen in Christ and is united with Him in the fullness of time. From this union flows the blessing of justification, adoption, sanctification and glory. The first two of these blessings, justification and adoption, are relative changes while the last two, sanctification and glory, are absolute or real. It was with this federal order of things that Eaton took issue.

Free Justification in John Eaton’s Theology. In his *The Discovery of the Most Dangerous Dead Faith*, Eaton expresses concern over those who are deluded into thinking they have a real living faith but whose faith is a mere illusion or a “dead faith”. Eaton divides those having a dead faith into “hogs” and “dogs”. The hogs are easily distinguished as they are attracted to the mire and trample the pearl of the gospel (free justification) under their feet. Those termed dogs are more difficult to recognise as they feed on the carrion of good works, obedience and well-doing, “while snapping furiously at those who teach the doctrine of free justification”. Paul’s, “Beware of dogs” (Phil 3.2) is, in Eaton’s estimate, applicable to them.

Eaton described many as “in name Protestants, and [by] profession themselves utter enemies to Papists, in that (as they say) they will not give the least piece of justification to works and holy walking,” yet such persons, in establishing their own righteousness, in fact “shake hands” with the Roman Catholic Church. They are to be “roundly and roughly dealt with”. Instruction in the doctrine of justification was the cure prescribed by Eaton for such. He saw justification – the imputation of the righteousness of Christ to a sinner – as “the very sum of the gospel: yea, as the very sum of the benefits of Christ”. The active and passive obedience of Christ, Eaton was saying, by which He satisfies the demands and the wrath of the Father, is imputed to believers and constitutes the formal cause of the believer’s justification. In this way the justified believer is clothed in the wedding garment of Christ and thus wholly clear of any sin in the sight of God.

A large part of Eaton’s *Honeycombe* enlarges on this effect of the wedding

garment. Where the Bible makes plain that God did see sin in His people, as in the case of David, Eaton lays out a three-stage redemptive history. The doctrine of free justification is in the first stage “hid and veiled”, so that God did indeed see David’s sin. The Old Testament saints lived during the first stage; they were as slaves under the whip for their faults. The second stage was from the time of John the Baptist to the crucifixion of Christ. Thus God did see and punish the sin of Peter. “The maturing bride is readying herself to put on fully the wedding garment.” The third stage far exceeds the other two in glory, and so the figure of the child in school is past with the death of Christ. Why then, asks Eaton, should we regress to the Old Testament and demand strict and legal obedience? This would constitute a denial of the presence and blessing of the wedding garment of free justification.

Eaton’s three stages of redemptive history are what principally separate him from Ames. Ames sees the one Covenant of grace effecting, in the believer, first union with Christ, and then justification and sanctification. Eaton, as outlined below, reverses the order. Eaton’s former teacher Pagitt sees Eaton’s views as “a fiction and vile aspersions”. Eaton looks only at the covering over of sin that he finds in justification. Sanctification becomes an imperfect expression of this righteousness before man. For Ames, justification and sanctification are both benefits arising from being united to Christ. By contrast, Eaton holds that sanctification is a mere “filthy rags” interior covered over by the objective exterior righteousness. In this way, Eaton speaks as though there were two souls in the believer: “as if a Christian had two souls in him, first as he is a man, and secondly as he is a Christian; his soul as he is a man is his natural soul, by which he lives truly only to this world; but his soul as he is a Christian is Christ’s righteousness”.

Ames speaks of sanctification effecting “a real change of qualities and disposition in the believer and this person being . . . freed from the sordidness and stain of sin”. Eaton then seems to believe that the believer has two different modes of existence: one objective before God (justification) and the other subjective and imperfect before man (sanctification). Though Eaton speaks strongly of the union of the believer with Christ, he speaks of this union arising from free justification. In other words, union with Christ comes after justification, “when all our sins are abolished and we are made perfectly holy and righteous from all spot of sin, in the sight of God, freely”. “Then the Holy Spirit comes and dwells in us and knits us, and unites us, as fit members, into the blessed body of Jesus Christ.”

Since the believer is covered with the perfect robe of Christ’s righteousness, Eaton believes that the Christian becomes Christ so that the union blurs the distinction between creature and Creator. “This union and conjunction

then is the cause that I am separated from myself and translated into Christ and His kingdom, which is a kingdom of grace, righteousness, peace, joy, salvation and glory.” The spotless garment of Christ’s righteousness acts as a shell, covering over a central corrupt and putrifying sore. Taken overall, Eaton’s views were a significant departure from those of the mainstream Puritans and, more importantly, from the Word of God.

Prayer and the Ministry of the Word

Rev George G Hutton

One of the many temptations confronting the minister of the gospel in this generation is to become involved in unnecessary administrative church work. Once involved, the demands tend to increase, often resulting in a degree of deterioration in the quality of his pulpit ministry. Books which encourage such involvement are pouring from the press, lauding the virtues of scientifically-proven rules, which if followed, are guaranteed to increase the numbers and expand the influence of any church. These usually require the application of the principle that the end justifies the means – if it works, it is good. A correct strategy coupled with slick organisation is all that is required. Thus, if a man can demonstrate good administrative skills, any church with ambitions for swift expansion will head-hunt him as a valuable investment.

Regrettably, human ingenuity has, to a large extent, made the work of the Holy Spirit in the life of the church unnecessary, and the Bible expositor redundant. This becomes particularly obvious when congregations seek the services of a pastor. Because the teaching office has become so undervalued, an increasing number of contemporary churches are searching for administrators rather than expounders of the Word. In a growing number of cases, the church has become a business enterprise, sometimes big business. Head counting has become more important than the healing of souls. Financial income is a greater priority than faithfulness to the doctrines of the Word of God. Material prosperity appears to testify to success more than increased godliness among church members.

By its very nature, administrative activity often produces immediate, visible results by which the ability and success of the administrator can be judged. It can therefore be tempting for ministers to concentrate too much of their time and energy on visible activities which demonstrate how energetic they are on behalf of their church. However, the Apostles – as recorded in the Book of Acts – knew the vital importance of the private, unobserved activities of Christ’s preaching servants. They wished not to be responsible

for activities which other members of the Church were capable of doing. As it was then, so it remains for those who are set apart to the gospel ministry; much of their work is observed only by God. They should keep in mind the words of our Lord Jesus Christ: “Thy Father which seeth in secret, shall reward thee openly” (Mt 6:4,18).

Congregations should sensitively endeavour not to make unnecessary demands on their pastor’s time, appreciating that his private labours are intended for their benefit. The Lord Jesus Himself, while engaged in His essential public ministry, felt the need to spend quiet hours alone with His Father. With the spirit of their glorified Redeemer, the Apostles announced their intention: “But we will give ourselves continually to prayer, and to the ministry of the Word” (Acts 6:4). These words are an apostolic declaration of intent to the New Testament Church. They set the standard for the future. While acknowledging that other important matters in the life of Christ’s Church demanded their attention, they highlighted – by their actions and by this pronouncement – the supreme importance of preaching, with its legitimate demands on the preacher’s time and attention. They would be praying preachers, not administrators.

Due to the rapid expansion of the Church after Pentecost, problems arose. There was murmuring about partiality in the distribution of alms to widows. The Apostles, who were responsible for the administration of all church affairs at that point, were required to take immediate remedial action to prevent the unrest escalating. Thus, guided by the Holy Spirit, they followed a course of action which not only provided a solution to the problem, but also enabled them to prioritise the work of prayer and preaching. While no area of legitimate activity in the life of the Church was to be neglected, nothing was to detract from the importance of preaching, with the prayerfulness necessary to produce it and sustain it.

In order to comprehend the logic behind the Apostles’ actions, we need to understand the nature of the commission they had received from the Saviour. Before His ascension, He had directed them to go “into all the world, and preach the gospel to every creature” (Mk 16:15). It is obvious from this that preaching was intended to be the Apostles’ full-time occupation. Their preaching, however, was not to be modified according to the particular environment in which they might find themselves. Jesus was specific when He sent them out in His name: “Go . . . and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” (Mt 28:19,20).

This sacred commission, with the Redeemer’s promise to continue with

those who faithfully discharged it, obviously made such a deep and lasting impression on the Apostles that they were determined to let nothing interfere with their ministry. They had to recognise the limitations of their physical, mental and spiritual resources. Although the Apostles had in providence such onerous responsibilities in establishing the New Testament Church, they had clearly defined priorities, which they were not prepared to compromise. They felt the burden of the ministry on their spirits, believing that they must devote themselves to it, without reservation.

The Apostle Paul reminded Timothy of the privilege of being involved in the Christian ministry: "I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry" (1 Tim 1:12). With his sense of privilege, however, came a sense of responsibility, for he described his ministry as that "which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24). Paul, who had spent so much of his life trying to justify himself before God on the basis of his own works of righteousness, now preached "the gospel of grace". He thus summed up the gospel: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph 2:8). Thus for him it was "the glorious gospel of the blessed God" (1 Tim 1:11).

Paul's gospel had a heavenly origin. He thus reminded the Thessalonians of his ministry among them: "We preached unto you the gospel of God" (1 Th 2:9). Throughout his written ministry, he constantly emphasised the importance of the gospel's origin. Writing to the Galatians, he testified: "The gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal 1:11,12). So his warning to them was appropriate: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal 1:8). Even in our multi-faith society, there is one saving gospel and no other. Those who preach it must be convinced of this fact.

A consciousness of the exceptional responsibility that the eternal God has laid on the preacher should so weigh upon his spirit that he cannot attempt to preach without pouring out his soul before God in prayer for divine help. No ministerial duty will ever demand more prayer than preaching the Word. On occasion the preacher will sense his need so acutely that he will feel that he can do nothing except appeal to heaven for mercy. He will pray as he prepares to preach; he will pray as he preaches; and he will continue to pray after he has preached. To preach parrot fashion is no substitute for a sermon drawn out of the Word and delivered with earnest prayer.

Praying and preaching are designed by the glorious Head of the Church

to be the life work of certain men, whom He sovereignly appoints to it. Thus whatever additional duties may require their attention, none ought to gain precedence over this. Believing themselves to be called by Christ to this solemn work, they will hear Him say, “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest” (Ecc 9:10).

The Lord’s praying people need to plead with God to give the Church, not just able preachers, but praying preachers. This generation needs preachers who, by grace, can testify, “My preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power” (1 Cor 2:4). The men who preached by the mighty power of the Holy Ghost, as recorded in the Book of Acts, were men who went from prayer to preaching (Acts 1:14, 2:4). Following his Damascus-road experience, Saul of Tarsus commenced to preach (Acts 9:20), but prior to this the Lord said of him, “Behold, he prayeth” (Acts 9:11). He prayed before he preached. As it was then, so it is still. Christ never sends men to preach His gospel until they have learned to pray. May it please God in His infinite mercy to send such men into the pulpits of this land!

“A Cry That Was Heard in Glory”

Duncan MacIver, and Archibald Cook’s Sermons¹

The preservation of these memorials of Cook’s ministry is due, under the hand of God, to the intelligent industry of Duncan MacIver, a cabinet-maker in Inverness. His labour in taking down these excellent sermons was the fruit of his profound spiritual attachment to the gracious herald of the gospel of Christ who delivered them.

MacIver left in manuscript an account of his own early religious experience. He did not intend it for any other purpose than to remind himself of the Lord’s goodness to him. But I venture to introduce it into this preface, even at the risk of appearing to violate MacIver’s pious intention. I do this for three reasons: first, it gives a glimpse of Cook that one would not willingly miss; second, the experience recorded in it is of distinct religious value; and

¹This is the preface to *Sermons (Gaelic and English)* “by the late Rev Archibald Cook, Daviot, edited, with an introduction by Rev John R Mackay”; it was published in 1907. Mr Mackay was then the Free Presbyterian minister in Inverness. The preface is included in the volume of sermons by Cook being produced by Free Presbyterian Publications; the forthcoming volume is a translation of a later book of Gaelic sermons, also edited by Mr Mackay and first published in 1916. As reprinted here, the article has been edited (though not MacIver’s own account) and some details about the original volume omitted.

third, it reveals the hidden springs of that activity which resulted in our now possessing these sermons.

While still a youth, MacIver left home in the Black Isle, Ross-shire, for Edinburgh about 1851. In 1852 the Lord laid His hand on him in a serious illness. It pleased the Lord at the same time to bring his sins to his remembrance, and it seemed, for a time, as if mind and body must sink under the intolerable burden. In his sore trouble he cried unto the Lord, who promises His people that, while they yet call, He will answer them. The Lord was found of him and, as he had ground to hope, made His great love in Christ known to him. The effect was that he abhorred himself on account of his previous vain manner of life. Along with spiritual health, physical health began to return. At this stage, however, his doctor ordered him home and, as he now enjoyed peace of conscience, he looked forward to the happiness of meeting pious relatives in the North again, such as his much-loved uncle, Kenneth MacIver, a cabinetmaker in Inverness, and his own mother, not less distinguished for her piety than her brother Kenneth.

The rest will be told in MacIver's own words: "On the Monday evening [this was about the end of December 1852] as I was to leave on the following morning for the North, the people of the house in which I lodged and one or two friends from outside had a social tea-party to congratulate me on my being restored to health again. Tea over, the usual pack of cards was brought forward. I rose from the table refusing to join in the game, and sat at a distance reading D'Aubigné's *History of the Reformation*. Card-playing continued for a long time. I was urged to come to the fireside, and so I sat between Mrs Drummond (his landlady) and the fire.

"I continued my reading, forgetting everything else, until, alas, a rap came to the door. It was a person wanting a word with Mrs Drummond. She rose hastily from the table, clapped her cards into my hands, and I, to my sore after experience, took them from her, and played for, I think, not more than three minutes, when she returned. But this action of mine was enough to open the door for the flood to rush in upon a poor inexperienced soul. The immediate feeling was that of a cold sensation in the heart which oozed out through the whole body. But I did not quite understand it, until I went to my bedside to pray. I found that the Lord had left me. I could get nothing, no Scripture, no warmth. I went to bed thinking that, when I would turn up my promises in the morning, I would recover all.

"In the morning I hurried to my Bible, but the first sentence to meet my eye was: 'No man having put his hand to the plough, and looking back, is fit for the kingdom of God,' flashing my last night's card-playing on me, concerning which I had before this said that, although I would live a thousand

years, a card would never be seen in my hand. This was a terrible blow when about to leave for the North to tell my friends what mercies I had experienced. On the way, before arriving at Inverness, I looked again into my Bible, and the first sentence that met me was: ‘If any man draw back, My soul shall have no pleasure in him’. On arriving in the town, I again opened the Bible, and the first statement that met my eye was the still-more-terrifying Hebrews 6:4-8. All this made me think – so far was I now from telling my friends what the Lord had done for me – that if they knew what I was they would throw me outside and trample on me as on the mire of the streets. O that dreadful gloom over which I tried to keep a smiling face, while I thought there was no apostate in modern times but myself!

“I remained in Inverness over the New Year week, and liked to hear [at his uncle’s house] good people who visited at that time at worship and spoke of Christ, although to be seeing in them what I had forfeited was only adding to my grief. The half-yearly Communion was to be in Inverness on the first Sabbath of February, and everyone who came into Uncle’s house was delighted to have somehow heard that Mr Cook, Daviot, was expected to take a large part of the services. I had heard Mr Cook once some years before this, and I remembered that his declarations of the wrath of God against sin were such that I now thought that he would be to me the iron rod that would break me in pieces. To shun this I went over to Resolis, although afraid to see any person, even my mother. There my trouble increased. Every time I opened my Bible it was some alarming text that met me. I could not then look at the Bible – it was all against me – and I sometimes felt as if the air over me was full of the wrath of God and that my prayer might kindle it. But I carefully concealed my state.”

The manuscript then goes on to record his doleful experiences during that month of January, relieved, however, if only for moments, by meeting such men as James Thomson, who appears to have had an answer in peace concerning Duncan’s case at the time of his great sickness in Edinburgh; Allan MacMaster, of whom he says that he would spend nearly whole nights in prayer; Rev Donald Sage, Resolis; Rev John Kennedy, Dingwall. He returned from Dingwall on the Monday before the first Sabbath of February, and the manuscript then proceeds: “Allan MacMaster and my mother were preparing to go to Inverness on Wednesday so as to be there at the Communion. I was not to go, but was not telling that I feared the iron rod.

“On the Tuesday afternoon, however, I received a letter from Uncle urgently requesting me to be present at Inverness that week, and adding that perhaps I would not regret it, This could not be respectfully refused, so I went along with Allan and Mother, walking at some distance from them lest

I should be a muzzle on their godly converse. On the Thursday I went to the Free High to hear a Mr Shepherd who was highly spoken of, but I would not know a good sermon from a bad one. On the Friday I went to the North Church, understood much of what the Men said, and of their experience, but, alas, none of them came near to an apostate, fallen after tasting the sweet love of Christ.

“A great snowstorm fell on Friday night which blocked all roads. On Saturday there was word that no horse could take the road from Daviot, and that thus Mr Cook, who was expected to preach that day in the North Church, could not be present. I went with the friends to the North Church, where Mr Shepherd again preached in both Gaelic and English. The English sermon ended, I returned to Uncle’s – worthy Mr Rose, teacher, Beaully, walking before me and going before me up the stair to Uncle’s house.

“On opening the door of the sitting room, Mr Rose rushed forward. And on my entering the room after him who should I see there but Mr Cook, sitting on a low stool, and Mr Rose meantime holding his hand between his own hands. There were others in the room, and all seemed so happy to see Mr Cook. He had walked through the snow with his hands on the shoulders of two strong men, while another man, who walked in front, made a track for his feet. As he was taking off his leggings, which were full of snow, he kept looking at me sideways, as I stood as far from him as the room would allow. Mr Rose, observing me, said, ‘O won’t you give your hand to Mr Cook?’ I then went over and, in a cool way, stretched my hand, which he grasped and held. And seeming to forget himself and the hand he held, he began a soliloquy on the wonderful love that was in Christ to a poor sinner. My heart began to feel the thrill, but could not help thinking that, if he knew whose hand he held, that was not how he would speak to me.

“However, instead of the iron rod, it was love, pity and sympathy I met with, and this made me resolve to go on the morrow to the North Church, and it was well for me that this first meeting inclined me so. On Sabbath the declarations of the rich provision of the gospel for believers, for the righteous and for saints, and that there was a hell for rebellious sinners, I knew and understood well. As the communicants were going in to the second table (the first served that day by Mr Cook), my thoughts were going into eternity, the boundlessness of which was opening to my mind, and how awful the thought that the scream, ‘Lost, lost!’ would be filling eternity. In those thoughts I lost consciousness of my surroundings and of where I was, but was called back to consciousness by people around me rising on their feet and stretching themselves forward over my shoulders, wishing to see or hear.

“I then saw Mr Cook standing at the head of the table, as if in agony, with

the palms of his hands together, and without uttering a word for some minutes. At last at the height of his voice he exclaimed, ‘Lost, lost, lost, O poor creature here today with that scream in your soul, I’ll tell this to thee: they are now in glory that had that scream before’. (My heart said, ‘O is that true?’) ‘Yes, it is true. They were lost in their feelings, and they were lost in justice, and they are now in glory.’ (My heart said, ‘Can that possibly be true?’) ‘Yes, it is possible. They were lost in their own judgement; yes, and they were lost by the Word of God, and they are now in glory. There was a child that strayed from his father’s house and wandered into a wood. Night came on; he could not make his way back; he was even afraid to move, lest he should go further away or fall into a pit. So he could do nothing but stand still, crying, “Lost, lost, lost!” And by this cry the father found the lost child. And you that have that scream in your soul, you have there a cry that was heard in glory, and that was it for which Christ came out of glory – “to seek and to save that which was lost,” and in your having that scream in your soul you have there an evidence that there is love in God.’

“Then followed a display of the revelation of that love in Christ coming to suffer and to die for that which was lost. Then my own case, with its fears and sufferings for the last month, was gone over as exactly as if he had been with me in every step. All was laid out before me, much better than I could tell it. He did not part with me until he came to distribute the elements, saying, ‘Now, as this is your case, we shall not be longer keeping from you the symbols of the death which He gave for you’. O how I wished I had been at that table, but I was not. Still, my state and feelings were touched upon in every sentence till the close of that service, turning what I was looking on as marks of wrath into evidences of love in God. Mr Cook’s second table service was to me just as wonderful. All that came over me in Edinburgh was set before me in a way that filled me with wonder. I wist not that it was true. I was bewildered. I left church hardly knowing whether I was walking on the earth or swimming in an ocean of love and wonder.

“He preached at night from the text, ‘Remember the Sabbath Day to keep it holy’. As he opened this subject, I thought the whole Bible shined on the sovereignty of God in appointing and hallowing that day, and on the awful guilt of despising the sovereign authority of God by profaning that day. It was rebellion against God. Thus was my whole life condemned. It was pointed out how this was a day which God gave to His own children to be a sign between Himself and them to the end of time. On this part, the love of God in appointing that day was so opened up that I was again cast into that ocean of the amazing love of God and had questions answered as if I had spoken them aloud. ‘When the Saviour,’ said he, ‘came into the world,

Herod and the powers of hell awoke to pursue Him to the death. So also when He comes into a soul, all the powers of hell are against Him, to crucify Him in that soul.’ My heart said, ‘Alas! I joined with them. It was I myself that crucified Him from my soul.’ As soon as the thought passed through my heart, he said: ‘Is that your scream, “It was I myself that crucified Him from my soul”?’ Well, your scream will never be heard in hell.’

“On the Monday, Mr Cook preached from the text, ‘Deliver him from going down to the pit, I have found a ransom’. This was another surprise to me. My past experiences and present thoughts were taken up and set before me. ‘What part of the soul,’ said he, ‘did Christ lay His hand upon and seize the soul by? He caught them by their sin. “Saul, Saul, why persecutest thou Me?”’ I understood that part. It was after leaping over the fence, and when on the edge of the precipice, I was bound; if allowed another leap I should have been over. ‘Thanks be unto God for His unspeakable gift’, and for that binding. Bewildered in love, mercy and wonder, another week passed over me. But soon these feelings abated; unbelieving suggestions began to spring up – that Mr Cook had mysteriously seen my state, that his pity and sympathy took him off his feet, that he was giving me more than the Scriptures would warrant him, and so forth.

“Still I desired to hear the same words again; they were so sweet and comforting. On the second Sabbath after this, I made my way to Daviot, in snow to the knees. Before I reached the end of the seat in the old church, a word in the first prayer seized me and had me over the very brink of hell, fearing that every word that was to follow would be a blast that would blow me over; instead of which every petition in that prayer was as if drawn out of my own heart, and my intense desire went out for those things which I so greatly needed, although I could not myself give utterance to my needs.”

Thus ends the manuscript, and thus also began MacIver’s attendance on Cook’s ministry, resulting in fruits which the Church of God shall not soon despise. Soon after this MacIver entered his uncle’s business in Inverness; he could then go more often to hear Cook preach, as Daviot was only about seven miles away. By and by it occurred to him that it would be a pity if no record should exist of Cook’s valuable preaching. He set himself to acquire the art of shorthand writing, and soon found he could almost give near-verbatim reports not only of Cook’s English sermons, but, what is more remarkable, of his Gaelic sermons also. Cook came to hear of MacIver’s plan and his approval of it is shown by his supplying MacIver with shorthand textbooks. Cook died in 1865 and MacIver on 6 August 1901.

No one can truly believe in Christ without being, in the very act of faith, turned from sin unto God.

George W Bethune

Christ's Abiding Presence in the Psalms

Matthew Vogan

Some claim that the Psalms of Scripture are not sufficient for the praise of God in public worship. They assert that the Lord Jesus Christ ought to be mentioned as explicitly as possible in our praise. With this weak objection, they open the door to uninspired hymns. A deeper appreciation of the Psalms should, however, convince us that the Lord Jesus Christ could hardly be more in the Psalms than He is. "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me" (Lk 24:44). The Psalms are indeed full of Christ but, as we shall endeavour to discover, this goes even beyond pointing forward to Christ.

In his valuable book, *Christ's Presence in the Gospel History* (more recently published as *The Abiding Presence*), Hugh Martin shows that the Gospels are not merely a historical record but a means of communion with a living Christ. He observes that no ordinary biography, or even autobiography, concludes with the promise, "Lo, I am with you always, even unto the end of the world" (Mt 28:20).

The Gospels must be approached with this promise of His presence. "Take the Gospel record in your hands," Martin says, "and you have the means of causing you to realise Christ's presence. The biography then is not dead, the living One lives in it. The presence is not mysterious and vague; for He is present as in the mirror of the biography, and according to the well defined and reflected glory there. The biography is more than biography now, it is – the life of Jesus." Through the work of the Holy Spirit in the inspiration of Scripture and in the indwelling and illumination of the believer, there is a certain knowledge and true experience of Christ through the infallible Word and living presence.

In the Psalms, we have precisely the same thing. E S McKittrick states that "the Person of Christ is fully presented in the Psalter, as well as His work. Indeed, it has been asserted, and not without reason, that out of the Psalms one could compile a biography of Jesus." McKittrick goes on to show that the full range of matters and events associated with the Person and work of Christ are to be found within the Psalms. The Psalms not only unfold the life of Christ; they give us in many instances the very words and thoughts of the Saviour. McKittrick writes: "In these revelations of Jesus in the Psalter, there is this advantage over all others: He speaks mainly in the first person, and tells us His own feelings while working and suffering and dying for our redemption. And these revelations are chiefly in the past tense, as if to indicate

that they were intended more for the gospel age than for that in which they were written.”¹

We are therefore reading and singing of fulfilments, not merely predictions. It is notable that the Psalms have a prominent and frequent emphasis upon the current position of the Saviour, His mediatorial kingship and His sitting at the right hand of God in heaven. These features of Christ’s work are indeed very scarce in collections of uninspired hymns.

R J George also expressed helpfully the fullness of Christ in the Psalms: “Christ is the speaker in many of them. . . . Christ alone is the subject of many of them. . . . The truth is that no book of the Bible reveals Christ with such fullness as the Book of Psalms, not excepting the Gospel according to John or the Epistle to the Hebrews”.² Henry Cooke writes: “Truly, I believe, there is one view of Christ – and that not the least important to the tried and troubled believer – that can be discovered only in the Book of Psalms; I mean His inward life. . . . The Spirit who ‘searcheth the deep things of God’ has, in the Psalms, laid open the inmost thoughts, sorrows and conflicts of our Lord. The Evangelists faithfully and intelligently depict the sinless Man; the Psalms alone lay open the heart of ‘the Man of sorrows’.”³ When we consider them from this perspective, we might easily be constrained to say that the Gospels are the biography of Christ, but the Psalms His autobiography.

We may go still further, since in singing the Psalms we are taking these very words upon our lips together. Scripture tells us that Christ is specially present and directly participating when the Church is singing praise: “In the midst of the church will I sing praise unto Thee” (Heb 2:12, quoting from Psalm 22). We have the living presence of Christ as we sing His own words concerning Himself in the Psalms. Christ indwells His people and enters into special communion with them through His Word. We must offer our praise in and through Him (Heb 13:15). Calvin comments upon the foregoing verse: “It thus appears that our Lord is the leader of our songs and chief composer of our hymns”.

In *The Abiding Presence*, Martin highlights examples from the days of Christ’s time on earth that can be considered in the light of the promised reality of Christ’s continued presence with His people. He writes of “The Temptation, and its perpetual Triumph” and “The Synagogue and its perpetual Sermon”. We could add another example: “The Last Supper, and its perpetual Praise” (Mk 14:26). Christ sang a psalm in the midst of His brethren,

¹E S McKittrick, “Christ in the Psalms”, in *The Psalms in Worship*, John McNaugher, ed, Pittsburgh, 1907.

²*The Free Presbyterian Magazine*, vol 30, p 288.

³*The True Psalmody*, 1861, p 17.

as a part of the Supper that was being instituted in the world to be observed "till He come". He has promised to be with His people "always, even to the end of the world" (Mt 28:20) and He will be specially present in their singing of His Psalms.

Hugh Martin gave a speech to the General Assembly of the Free Church of Scotland defending the exclusive use of the Psalms in praise. In this he emphasises that Christ "is spiritually present with His people in their worship in the sanctuary. But were He bodily present as in the synagogue of Nazareth, when there was given to Him the book of the prophet Isaiah, would you give Him any other book of song than the book of the Psalms of David? . . . Would you give Him other than His own Psalms to lead you in singing – His own Psalms, in that they are composed by Himself; and His own Psalms, in that His soul sang them, with grace in His heart unto the Lord, in the days of His flesh? You maintain communion with Him, and He with you, when, in the praises of the sanctuary, you sing His Psalms." No wonder that the spiritual singing of praise is frequently spoken of as a duty that resembles the exercises of the saints in heaven in their immediate enjoyment of communion with Christ.

What Martin has written concerning the presence of Christ in the Gospels may be clearly discerned in the Psalms also. Christ's "own blessed voice speaketh with me in the lively oracles. His own blessed face looks forth upon me from the now-living picture of His biography. By an arrangement that leaves nothing for imagination to attempt, and therefore no room for imagination to misconceive, nothing for sentimentalism to supply, and therefore no scope for sentimentalism to pervert; by an arrangement that leaves me no discretion whatsoever, but calls on me simply to receive the heavenly revelation that is given, *the Lord is Himself with me* – not to my fancy, not to my pious sentiment, but with me verily and in very truth." It must be His own perfect inspired truth, in order that He "should enter into it, identify Himself with it, invest Himself with it, make it vital with His living power and vocal with His own personal voice, make it from age to age the dwelling-place of His presence". It must have "absolute infallibility, in order that my Lord be in nothing misrepresented to me . . . a mirror on which no staining breath of human imperfection has been permitted to pass".⁴

We need the perfect self-revelation of Christ in His own words in order truly to have communion with Him. We do not need the misplaced imagination and sentimentalism of uninspired hymn writers when we have communion with the person of Christ directly through His own Word in the Psalms. We can then sing the Psalms "in faith untainted with doubt, in the

⁴Hugh Martin, *The Abiding Presence*, Knox Press reprint, pp 25-6,57,60.

full assurance of faith, unshackled from the spirit of criticism which man's word continually provokes, yea demands".⁵ As Henry Cooke expressed it, "The most pious productions of uninspired men are a shallow stream – the Psalms are an unfathomable and shoreless ocean". Spiritual singing of the Psalms in this way enables us to go beyond "conceptions, notions, ideas concerning Him, however true". "You deal with Him, and He with you. The true and living Christ, present with you – secretly and subjectively present in you by His Spirit – deals with you. And you in the Spirit deal with the true and living Christ, present with you – ostensibly and objectively present with you – in His own holy Word."⁶

This is to have the "Word of Christ dwell in you richly, in all wisdom" (Col 3:16). Martin says, "I can understand how the Word of God should dwell in us richly by singing the Word of God – dwelling on it in solemn, meditative, grave, sweet singing of it, till – to use a Scotch phrase – it seeps into the soul and takes its dwelling there, while in warm emotion of faith the worshipper's spirit in believing song dwells deliberately upon it. Thus it may come to dwell richly in us."⁷ "According to our spirituality of mind and in proportion to the vigour and activity of our faith", the Psalms "are to us the Galleries of the King, replete and lighted up with living and presently subsisting revelations of our Lord."⁸

They are greatly mistaken who believe that the Psalms must be set aside on the view that the Lord Jesus Christ ought to be mentioned as explicitly as possible within our praise. When the Psalms are sung, Christ could not be more present in both the content and spiritual reality of the praise. A handful of worshippers singing unaccompanied psalms in an old building might seem contemptible to the carnal assumptions of the world and a worldly church, but there are depths of far greater spiritual reality in the singing than they are able to discern. There are "the goings of the King" within the sanctuary (Ps 68:24). The Saviour Himself is present, engaged and drawn to His people, saying, "Let Me hear thy voice, for sweet is thy voice" (Song 2:14).

Faith goes again and again to the Psalms and finds fresh truth and means of grace there, through fresh views of Christ. Martin himself describes this vitality in the religion of the Psalms of David: "The religion of intense personality and adoring, loving fellowship with God, through a personal and fraternal Mediator, is a religion of inexhaustible resources; of ever-varying experiences; instinct with the charms of fresh, unflagging novelty, and of

⁵Hugh Martin, in *The Free Presbyterian Magazine*, vol 2, p 27.

⁶*The True Psalmody*, 1861, pp 17,37.

⁷*The Free Presbyterian Magazine*, vol 2, p 25.

⁸*The Abiding Presence*, p 61.

ceaseless variation; echoing joyfully, in its onward march and history, to the harmonious movement and the continually changing combinations of all honourable affections. Just because of its personality it is so.”⁹

As believers go up from this wilderness leaning upon their Beloved, the Psalms are perfectly suited to be the songs of their pilgrimage (Song 8:5). “The ransomed of the Lord shall return, and come to Zion with songs” (Is 35:10).

Book Reviews

Brought unto the King, The Diary and Writings of Rhoda A Gosden, published by Gospel Standard Trust Publications, paperback, 166 pages, £6.50.¹ Rhoda Fenner was born in 1872 in West Sussex and, as a young woman of 22, she began to record her spiritual experiences in a diary. She continued her diary until she married John H Gosden, a respected pastor among the Gospel Standard Strict Baptists. One feels a sense of disappointment that the diary was not continued longer, as she consistently gives expression to the reality of true religion in these pages – a reality that one would wish to see much more of in this spiritually-dark generation.

Much of what is recorded consists in her reactions to the preaching of her pastor, J K Popham, of Brighton. On 23 March 1908, having enjoyed the morning service, she notes that she felt that she did “disclaim all my own filthy self-righteousness, and in my very heart did embrace and submit to Christ’s righteousness. . . . By faith I do trust I saw Christ made unto me righteousness. Now I cannot describe the perfection I saw in this righteousness – that it perfectly satisfied the demands of the law, that God was well pleased with me, a guilty sinner – with this righteousness imputed to me and put upon me.

“My very soul wanted to praise the three Persons in the Trinity for this imputed righteousness. How I desired to praise the dear Holy Spirit that He ever condescended to show me my need of it, that He applied the law to my conscience, which demanded a better righteousness than my own, made me feel an attraction to it, and in due time applied it. And praise to God the Father that from all eternity He devised this way and put me into the covenant, that He gave His Son to be my law-fulfiller and accepted me – a worthless sinner – in Christ, that ever He could look upon me and smile upon my soul through the perfect atonement and righteousness of Christ.”

This welcome book also contains some “notes on her life” supplied by her

⁹*The Abiding Presence*, p 177.

¹The books reviewed are obtainable from the Free Presbyterian Bookroom.

husband, who includes some pages of her later reflections on her spiritual experience. Also included are a few letters and poems, and a sermon by Mr Popham “on the occasion of receiving [Rhoda Fenner] into the church”.

One Lord, One Plan, One People, A Journey Through the Bible from Genesis to Revelation, by Roger Crooks, published by the Banner of Truth Trust, paperback, 479 pages, £8.50.

This book aims to describe the main features of the 66 books of the Bible, showing, as the blurb puts it, that the New Testament sheds light on the Old, and the Old Testament provides the framework for understanding the New. Each chapter of the book, generally, surveys one book of the Bible and is likely to be helpful to those who are not yet familiar with the Scriptures. One welcomes the effort made by the author, a Presbyterian minister in Belfast, to show that the Old Testament books point forward to Jesus Christ.

The fact that the author summarises scriptures rather than quoting them means that problems with Bible versions are not frequent. One does have difficulties at times with a rather jocular style, but this becomes less frequent as the book proceeds. Again it is disconcerting that the author’s sporting interests feature prominently in the brief biographical details supplied.

Protestant View

Popes Saining Popes

The Vatican has announced that the late Popes, John Paul II (died 2005) and John XXIII (died 1963), will be made saints. This means, according to papal teaching, that they will then pass from purgatory into heaven and be among the saints to whom Roman Catholics can pray.

Rome requires that, in order to made a saint, a dead person must have at least two miracles attributed to him or her posthumously. John Paul II has two supposed miracles attributed to him but, in the case of John XXIII, the present Pope has waived the requirement for a second miracle. Even some Roman Catholic commentators have argued that saint-making is a profitable business for the Church of Rome. In any case it greatly pleases the Roman Catholic laity – especially if the new saint is from their own country. In the case of John Paul II, even at his funeral the people were calling for him to be made a saint immediately.

However, more discerning Catholics have their reservations, especially when it comes to the saining of popes by other popes. Garry Wills, a Roman Catholic historian and scholar in America, describes the decision to canonise John XXIII along with John Paul II as an “ablutionary pairing” – meaning

that, just as in 2000 Pope John Paul II beatified John XXIII along with Pius IX (“to take the sting out of Pius IX’s promotion”), so John XXIII is being canonised by the present Pope at the same time as John Paul II, who “is still subject to deep criticism” on account of the paedophile scandal in the Church. “John XXIII is the feel-good pope in a time of turmoil”, explains Wills, “even though he is being used to sanction the turmoil caused by John Paul II.”

More serious is the fact that Roman Catholics continue to be duped about the existence of purgatory and that only very few people can be saints (and only after they die). They are also being confirmed in their delusion that their saints can hear their prayers and help them.

How wilfully blind is Rome to the Scripture fact that a sinner becomes a saint as soon as he becomes a born-again believer. Should he die at the time of conversion, he goes immediately to heaven as perfectly holy. In an instant he is “absent from the body . . . present with the Lord” (2 Cor 5:8). Genuine saints have, in numerous cases, died at the hands of the Church of Rome. “And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus” (Rev 17:6).

As for Rome’s teaching that we may commune with the dead – it flies in the face of Scripture prohibitions against such practices. In any case, how futile, as well as wicked, it is to pray to saints for help or to intercede for us. Indeed, it is nothing less than idolatrous. The saints in heaven can neither hear nor help. “To which of the saints wilt thou turn?” (Job 5:1). *NMR*

Notes and Comments

Movements in the Scottish Churches

The virtual acceptance of homosexuality in the Church of Scotland has led to several changes in the Scottish Churches. A number of congregations and groups have left the Church of Scotland, including Gilcomston South in Aberdeen, the bulk of the High Hilton congregation in Aberdeen, St George’s Tron in Glasgow, and the Kyle of Lochalsh congregation. There is also a breakaway group in Inverness. Three of these – High Hilton (now called Trinity), Kyle of Lochalsh, and Inverness (Highland International Church) – have joined the International Presbyterian Church (IPC), while the others remain independent. Further ministers and congregations have announced their intention of separating, including Larbert Old Church, and Stornoway High Church and Kinloch Church, both in Lewis.

Meanwhile, several former Church of Scotland ministers have joined the Free Church of Scotland, a step that was facilitated by the Free Church aban-

doning its commitment to the Regulative Principle in worship. This month (August), Rev Sinclair Ferguson is due to return from America and to join the “preaching team” at St Peter’s Free Church, Dundee, taking three Sabbath evening services a month. In April a Church of England minister, Rev Paul Clarke was “commissioned” as the minister of the Free Church of Scotland congregation in St Andrews. According to the newspaper report, Mr Clarke was not “turning his back” on the Church of England, but he does intend to remain in St Andrews for at least three years. His commissioning, one assumes, cannot have involved any commitment to Presbyterian Church government.

We are glad that people are separating from the immorality and unbelief in the Church of Scotland, but otherwise there is little evidence of that return to “the old paths” that is so much needed in the Scottish Church. The IPC does not have women elders, but it allows the musical instruments and the uninspired hymns which are increasingly being used in the Free Church, and it has the same laxity regarding the Sabbath and admitting people to the Lord’s table. One Free Church minister has organised a joint open-air service at Loch Ness with neighbouring Church of Scotland and Episcopalian congregations, the “resident priest” of the Episcopalian congregation being a woman. The idea that there was no danger in such things was what led ultimately to the complete liberalisation of the Church of Scotland, and what has happened once may happen again.

DWBS

The Church of England and Paganism

“We are interested in exploring relationships with the natural world, using the broadest possible navigation of the Christian tradition to surf the boundaries between Christianity and Paganism, and rediscovering the immanent God as Mother and Father.” So reads the introduction on the website of Ancient Arden Forest Church, a congregation of the Church of England. The statement makes clear that this congregation does not see the need to evangelise pagans. It wants to explore the concept of “pagan churches with Christ at the centre”, according to Rev Steve Hollinghurst, an advisor in new religious movements with the Church of England. Apparently he and several other ministers are being trained to create a new form of Anglicanism – accommodating “alternative beliefs” – which will, supposedly, draw more people into their congregations.

But what concord can Christ have with paganism? Paganism is essentially pantheistic, with many strands to its beliefs. Here it differs from Humanism, which is atheistic. Pagans appear in various guises, such as Druids, Wiccans and Shamans, gathering to observe their rituals in woods, caves or hilltops. They worship gods and goddesses of the earth or sky, believing in an annual cycle of giving birth and dying. The highlight of their calendar is the sum-

mer solstice, the longest day of the year in the northern hemisphere. In June, 21 000 people gathered to worship the sun at Stonehenge, the ancient stone circle in Wiltshire. This “spoke in the Wheel of the Year”, as they call it, signifies the goddess, the sun, having taken over the earth from a “horned god” at the beginning of spring, now reaching the height of her power and fertility. Some even believe that this special day marks the marriage of the god and goddess to form a union which will create the harvest fruit. What then can a professedly Christian congregation have to do with such a mixture of blasphemy and superstition?

However, keen to replenish its diminishing numbers, the Church of England is prepared to compromise even further the truth of the gospel, concentrating on inter-faith dialogue and co-existence. It is seizing the opportunity, as *The Times* reports, to “capitalise on the growing interest in mysticism, the natural world and New Age spirituality”. Four nearby churches are working with the Arden church to achieve the goal of absorbing paganism into their worship. They will meet outdoors and adopt pagan-style rituals and, as their website declares, “aim to learn, worship, meditate, pray and practise with the trees, along the shore”. How like the worship of Israel, who abandoned the God of their fathers and sought to mix with the evil prophets of Baal in a corrupt confusion which brought upon them the judgement of God! It was said of them that they “were mingled among the heathen, and learned their works” (Ps 106:35).

Mr Hollinghurst does admit that avoiding heresy could be a problem. He adds, “It is all part of trying to find ways to connect with people in a pagan culture in a relevant way”. He suggests that there must be a focus on Christ and on a Trinitarian God, but these people would no longer be pagans if that was their focus. How good if they would leave their multiplicity of mythical gods and goddesses and come to have what Jesus prayed for in His intercessory prayer for His own: “This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent” (John 17:3).

The Church of England is giving further evidence of drifting far from its moorings in adopting anything which has a hint of “spirituality” in it, no matter how dark it may be. What the churches of our land need, and indeed what we all need, is that God would pour out His Holy Spirit. KHM

The Sabbath Desecrated by Sport

A press report says that senior sources close to Mr Cameron, the Prime Minister, said he thought the sudden displaying of the Saltire behind him by Alex Salmond, Scotland’s First Minister, at the Wimbledon final on the Lord’s Day “didn’t feel right because it was a day for sport, not politics”. It is symptomatic of the nations’s spiritual decline that, on the Christian Sabbath,

not only do the people at large bow before the god of sport instead of worshipping God, but national leaders lead the way in this desecration.

The Jews, for their Sabbath-breaking as well as other sins, had to be dealt with severely by God so that their land would once more enjoy her Sabbaths – just as God warned, “Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies’ land; even then shall the land rest, and enjoy her Sabbaths” (Lev 26:34). Would God not be just in dealing severely with Britain for its widespread disregard for His holy commandment, “Remember the Sabbath Day to keep it holy . . .”? We believe that the evidence that He is justly displeased with us is already manifest. “Hear ye the rod, and who hath appointed it” (Mic 6:9). NMR

Church Information

Theological Conference

This year’s Theological Conference will be held, God willing, in St Jude’s Free Presbyterian Church, Glasgow, on Tuesday and Wednesday, October 29 and 30. It is expected that the following papers will be read, all in public:

The Intercession of Christ

Rev D Campbell

The Covenant of Grace

Rev Roderick MacLeod

Theological writings of Hugh Martin

Rev D W B Somerset

Martin Luther

Dr R J Dickie

The Response of the Churches to Evolution

Dr A H Ross

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

Meetings of Presbytery (DV)

Australia & New Zealand: At Sydney, Friday, August 30, at 10 am.

Western: At Lochcarron, on Tuesday, September 3, at 11.30 am.

Southern: At Glasgow, on Tuesday, September 3, at 3 pm.

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

Outer Isles: At Stornoway, on Tuesday, October 22, at 11 am.

Ballifeary Home – Management Position

The Ballifeary Committee would be pleased to hear from a suitably qualified applicant for a senior management position in Ballifeary Home, Inverness. Applicants should apply in the first instance to the Committee Clerk, Mr A MacLean; e-mail: allyandcatherine@hotmail.co.uk; tel: 01349 862855.

Jewish and Foreign Missions Fund

By appointment of Synod, the second of the year’s two special collections for the Jewish and Foreign Missions Fund is to be taken in congregations during August. *W Campbell, General Treasurer*

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale:** **Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.
- Breasclate:** no services meantime.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, 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.
- Halkirk:** Sabbath 11.30 am, 5 pm; Thursday 7 pm. Manse tel: 01847 831758. **Wick:** Church; **Thurso:** Church; **Strathy:** Church; no F P Church services.
- Harris (North):** **Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South):** **Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh, Sheilebost, Strond** and **Geocrab** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.
- Kinlochervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Sabbath 12 noon. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Rev D Campbell MA, F P Manse, North Tolsta, HS2 0NH; tel: 01851 890286.
- North Uist:** **Bayhead:** Sabbath 12 noon, 6 pm; Wednesday 7.30 pm (fortnightly). **Sollas:** Wednesday 7.30 pm (fortnightly). Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS; tel: 01876 510233.
- Oban:** Church and Manse. No F P services at present.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact Mr 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.by@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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