

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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September 2014

Vol 119 • No 9

The Free Presbyterian Church of Scotland

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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:** Larne, North Uist, Zenka.

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

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

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

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

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

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

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

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

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

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

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Volume 119

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Number 9

The Sabbath a Sign

We noted last month that the Sabbath is intended to be “a Sabbath of rest” (Ex 31:15), a day of rest from ordinary activity, as far as is possible. We may notice also that, in the same verse, God described the Sabbath to the Children of Israel as “a *sign* between Me and you throughout your generations”. Israel constituted the visible Church in Old Testament times, and the Church today is to consider the Sabbath a sign between God and it till the end of the world. As we saw last month, the fact that the Sabbath has been changed from the seventh day of the week to the first, following Christ’s resurrection, does not in any way change the obligation to keep the Sabbath, and it does not weaken its significance as a sign.

After the flood, God told Noah: “I do set my bow in the cloud, and it shall be for a token of a covenant between Me and the earth” (Gen 9:13). God made the rainbow a sign of the covenant, especially of the covenant promise that He had just made: “Neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth”. So whenever we see a rainbow, it should remind us of God’s promise that He will never again send a flood to sweep away an entire generation from the earth. Yet this should not leave us complacent, for we must all, one by one, leave the world to meet our Maker, when we will be dealt with according to how we lived in this world and, in particular, whether or not we have trusted in the Saviour whom God has appointed.

“The institution of the Sabbath”, Matthew Henry comments (on Ex 31:17), “was a great instance of God’s favour to” Israel. The Sabbath, when properly understood, is not a burdensome imposition but a blessing, an opportunity to engage in spiritual activity to a much greater extent than is normally possible on other days. But let us consider particularly Henry’s further point: the Sabbath is “a *sign* that [God] had distinguished them from all other people; and their religious observance of the Sabbath was a great instance of their duty and obedience to Him”. The Sabbath makes a distinction in society: those who observe it are putting themselves on the side of God, outwardly at least, while those who make no pretence of submitting to it are ranging

themselves in opposition to Him. But real Sabbath observance is not merely a matter of abstaining from activities that are legitimate on other days and carrying out some outward religious duties; it involves the heart. There must be a spiritual appreciation of the Sabbath as a God-given opportunity to focus on spiritual activity.

Matthew Henry further notes that “God, by sanctifying this day among [Israel], let them know that He sanctified them, and set them apart for Himself and His service; otherwise He would not have revealed to them His holy Sabbaths, to be the support of religion among them”. On the outward, visible level, God sanctified Israel in the sense of setting them apart as a people to serve Him and to keep His commandments. But among these commandments, the Sabbath was particularly distinctive, however imperfect Israel’s obedience was. For instance, when they learned not to go out to gather manna on the Sabbath as on other days, this was a sign to passing tribes who came in contact with them that every seventh day was in some way distinctive. And the keeping of the Sabbath showed that Israel’s religion was distinctive, that the true God had set them apart to be His people.

So it is today when, on a Sabbath, people go to church regularly and do not engage unnecessarily in their secular work, and their children do not go out to play, they are maintaining the distinction that there ought to be between those who profess to take God seriously and those who reject His authority. Those who keep the Sabbath are illustrating the fact that God has set apart the visible Church from the world – although today much of the professing Church fails to maintain the real distinctiveness of the Sabbath. Churches preserve a time for some form of public worship, but they willingly accept that the rest of the day will be given over to worldly activities.

But the Church has another aspect besides what is described as *visible*. *The Westminster Confession of Faith* thus defines the invisible Church: it “consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof” (25.1). And at any point in time, a portion of that “whole number” are in this life; they are trusting in Christ for salvation and seeking to follow Him in their daily lives.

The Sabbath is a further sign of belonging to the invisible Church. James G Murphy notes that believers “know themselves and are known by others to be His by the Sabbath, which they receive, understand and sacredly observe”.¹ They heartily *receive* the Sabbath as an institution which has divine authority; they *understand* something of what this observance implies – not only is their outward activity on that day to be different but their thinking also is to be focused on the things that are above. Yet this is a sphere of

¹Murphy, *Commentary on the Book of Exodus*, Tentmaker reprint, 2002, p 324.

activity which is largely known only to themselves and to the Most High – though other people may be able to infer that there is a spiritual sincerity in their Sabbath observance. On the other hand they, from a sense of the imperfection of that observance, may not be able to recognise it as the sure sign it in fact is that they have passed from a state of spiritual death to one of spiritual life. However imperfect this new life is, it has the same nature as the life which will be theirs in perfection in another world.

The fact is that believers are sanctified; they are set apart to holiness of heart and life. Through the work of the Holy Spirit, who has created within them a new heart – one in which there is at least the beginning of holiness – they have begun to love the Sabbath as God’s provision for them. They see it as a day when they may obtain real benefit for their souls, because they are normally able to lay aside the things of this life, to a large extent, and focus their attention on the things of the soul – on what is, with God’s blessing, spiritually profitable. And the sense they have of the value of that day should be a sign to them that they are among the people of God.

It was particularly in looking forward to the more spiritual dispensation of the New Testament age that the Lord declared, “Blessed is the man that . . . keepeth the Sabbath from polluting it” (Is 56:2). But how will that blessing be demonstrated? Not necessarily in an abundance of the good things of this world, but “thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant; even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off” (Is 56:5).

The language used here is partly typical: God’s “house” was a type of the New Testament Church. To have children ought to be considered a great blessing, but eunuchs could not have that blessing. Yet eunuchs who kept God’s Sabbaths, taking hold of His covenant, were promised an even greater blessing. And not only for a limited period of time. They, and all others, even in the the New Testament age, who from the heart love the Sabbath and lay hold of the covenant of grace, will be blessed for ever. They will experience an eternal Sabbath, when they will be able to worship God without distraction, for “there remaineth . . . a rest to the people of God” (Heb 4:9).

Let us conclude with God’s further promise: “If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord” (Is 58:13f). Our attitude to the Sabbath is a sign of our attitude to God Himself.

All Power Given to Christ¹

Synod Sermon by Rev Neil M Ross

Matthew 28:18-20. *And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptising 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. Amen.*

It is especially verse 18 that we shall consider: “And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth”; and more especially the words: “All power is given unto Me in heaven and in earth”. Here we have Christ’s very encouraging statement for His Church in a spiritually dark day, as our day certainly is, when believers “sigh and cry for all the abominations” done in the land.

The scene before us is of Jesus meeting the eleven disciples as He had appointed. They reacted with holy awe – “they worshipped Him” – but “some doubted”. Then “Jesus came”; that is, He drew near to them to confirm that it was indeed He Himself, their Master, who stood before them. He then declared, “All power is given unto Me in heaven and in earth. Go ye therefore, 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. Amen.” These precious words are also for His Church today. May He graciously bless them to ourselves.

Let us now consider, the Lord helping us, *the power that has been given to Christ: first*, the *nature* of it, *second*, the *exercise* of it, and *third*, the *duty* we have with regard to it.

1. The nature of the power given to Christ. It is His *mediatorial* power that Christ speaks of. By “power” He principally means *authority* (for that is the primary idea in the word here). But the term “power” also has in it the idea of *might*, for one cannot exercise power in the sense of authority if he does not have power in the sense of *strength* or *might*. As we think then of Christ’s power, we have in mind His mediatorial authority and might.

Christ, as the *Son of God*, had no need of power. Being equal with the Father, He is omnipotent. This is shown both by His divine authority (spoken of in Proverbs 8:8: “By Me kings reign, and princes decree justice”) and His might as the Creator (as we see in John 1:3: “All things were made by Him”). However, it was necessary that Christ, as the *Son of man*, would

¹The substance of the sermon preached in Glasgow by the retiring Moderator at the opening of the annual meetings of Synod in May 2014.

have mediatorial authority and might conferred on Him. Therefore we read in John 5:26,27: “The Father . . . hath given Him authority to execute judgement also, because He is the Son of man”, and in Psalm 80:17, “The Son of man whom Thou madest strong for Thyself”. We see then that “God anointed Jesus of Nazareth with the Holy Ghost and with power” (Acts 10:38), and therefore “He was mighty in deed and word” (Lk 24:19). So it is His mediatorial power of authority and might, which the Father gave to Him as the Son of man, that Christ refers to.

That the Son of God should *become* the Son of man was necessary in order that He would become the Mediator. Therefore, when He is described as the “one Mediator between God and men”, He is at the same time spoken of as *the man* – “the man Christ Jesus” (1 Tim 2:5).

His appointment to mediatorial authority and might is shown also by His appointment to each of His mediatorial offices of Prophet, Priest and King. His appointment as Prophet was predicted by Moses: “A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you” (Acts 3:22). His anointing as the great High Priest is revealed in God’s pronouncement in Psalm 110, “Thou art a priest for ever after the order of Melchisedec” (v 4); and His appointment as King is in the divine declaration: “And over Sion, My holy hill, I have Him King anointed” (Ps 2:6, metrical).

Although our text does not explicitly show that it was *the Father* who gave this power to Christ, we see it elsewhere in Scripture. Christ often spoke of His being sent by the Father; that is, appointed and commissioned by Him. As He did not usurp the honour of being Priest but was “called of God”, so He did not take to Himself this honour of being the Mediator. His appointment is clear from His own statement, “All things are delivered unto Me of My Father” (Mt 11:27). He delighted in referring to His having been sent by the Father. Even as a boy He said, “I must be about My Father’s business” (Lk 2:49). This also underscores the fact that He came most willingly. “To do Thy will I take delight, O Thou My God that art” (Ps 40:8 metrical).

When was mediatorial power given to Christ? It was given to Him, not only after He rose from the dead, but also prior to that. When Christ said that “all power is given unto Me”, He did not mean, “is *now* given”, or “is *about to be* given”, but “*has been* given”. As the Mediator, He was set up from eternity past. Under the title of Wisdom, He declares, “I was set up from everlasting” (Prov 8:23). In a past eternity, and under the terms of the covenant of grace, He was set apart to have mediatorial power.

However, mediatorial power was also given to Christ after He came into the world, when God anointed Him “with the Holy Ghost and with power”.

Also, when He ascended to heaven, the Father bestowed power on Him: "The Lord said unto my Lord, Sit thou at My right hand, until I make Thine enemies Thy footstool" (Ps 110:1). So mediatorial power was given to Christ from all eternity, when He came into the world and when He ascended to glory.

When we try to understand the nature of Christ's power we have to ask, Who can plumb the unfathomable depths in His saying, "All power is given unto Me in heaven and in earth"? Neither can we begin to fathom the relation of His divine and human natures in exercising universal dominion. His mediatorial power, is immeasurably great and glorious. We glimpse it in these words: "There was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan 7:14). We may see it also in the Father setting "Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all" (Eph 1:20-23).

How glorious is His power! Something of that glory is shown by His entry into heaven, which we sang of in Psalm 24 (verses 7,8):

"Ye gates, lift up your heads on high; ye doors that last for aye,
Be lifted up, that so the King of glory enter may.

But who of glory is the King? The mighty Lord is this;
Ev'n that same Lord, that great in might and strong in battle is"

His glorious entry into heaven was His reward for finishing the work that the Father gave Him to do. He "endured the cross, despising the shame", and did so "for the joy that was set before Him" (Heb 12:2). Having finished the work of atoning for the sins of His people by His death, He entered glory and sat at the right hand of the Majesty on high, according to the divine declaration: "Sit Thou at My right hand, until I make Thine enemies Thy footstool".

Now although He is *seated* in glory He is not inactive. He is ever exercising the power with which He has been invested.

2. The exercise of Christ's power. What is the realm in which His power is exercised? He Himself says that it is "in heaven and in earth", that is, over all things, animate and inanimate.

In exercising His power *in heaven*, He "doeth according to His will in the army of heaven" (Dan 4.25), "angels and authorities and powers being made subject unto Him" (1 Pet 3:22). The holy angels are His servants: "Ye ministers of His, that do His pleasure" (Ps 103:21). The exercise of His power in heaven for the redeemed is indicated in the words, He "shall feed them, and

shall lead them unto living fountains of waters” (Rev 7:17). To the glorified saints He gives expanding views of the divine glory and increasing experience of divine love. Samuel Rutherford drank of that deep sweet well of love in this world, but his expectation was: “More deep I’ll drink above”.

We see also the power of Christ being exercised “in earth”. Because the Father has “given Him power over all flesh” (Jn 17:2), He rules over all people, low and high, including the most powerful potentates in the world. In many instances they think that no one will deprive them of their power, but Christ is the powerful Judge who “putteth down one, and setteth up another” (Ps 75:7). To Him is given that glorious title: “the blessed and only Potentate, the King of kings, and Lord of lords” (1 Tim 6:15).

He rules also over the devils of hell. Satan is a most powerful evil spirit, the “strong man armed”, but Christ is “stronger than he”. The devils recognise Christ’s power. They said to Him on one occasion: “We know Thee who Thou art”, and tried to repudiate His authority with the question, “What have we to do with Thee, Thou Jesus of Nazareth?” (Mk 1:24). But Christ maintained His power over them – and continues to do so.

But it is at Calvary especially that Christ’s power over Satan was demonstrated, for He became partaker of flesh and blood: “that through death He might destroy him that had the power of death, that is, the devil” (Heb 2:14). O what glorious power is His!

Think also of His power over the physical creation: His power over the stormy sea and the fierce winds, over all the creatures. They are all under His constant control; not a sparrow alights on the ground without His permission. So this is the wonderful truth before us: His power is absolute and universal. The Father “hath put all things under His feet, and gave Him to be the head over all things” (Eph 1:22).

But it is “to His body the Church” that Christ is “the head over all things”. His Church is the special realm of the exercise of His power. He exerts His power not only “to”, or on behalf of, His church but also *over* it and *within* it. His power is seen at work in the Church in executing His mediatorial offices. It was as *Priest* that He said about His life: “I have power to lay it down, and I have power to take it again” (Jn 10:18). When He cleansed the temple and was asked for a sign – that is, of His authority to do so – He answered, “Destroy this temple, and in three days will I raise it up” (Jn 2:19), as if to say, I have priestly authority to lay down My life as a sacrifice and to take it up again.

Think also of His *prophetic* power. As the Prophet He does mighty things. He opens the eyes of the spiritually blind and loosens their tongues by making His Word effective to them. “The entrance of Thy words giveth light; it

giveth understanding unto the simple” (Ps 119:130). By His Word and Spirit, He opens the hearts of poor sinners to the truth, as the heart of Lydia was opened to see light in that purest light of His.

It is especially as the *King* that He exercises His power in the Church. We have a description of this in Psalm 110. As the exalted One at the right hand of the Father, He sends the rod of His strength, the gospel of His grace, out of Zion in order to make sinners His willing subjects. “A willing people in Thy day of power shall come to Thee” (Ps 110:3 metrical). What a great wonder this is – rebellious sinners brought to be humble, loving subjects of the King by the merciful, gracious exercise of His own power!

He also exercises His kingly power in sending out ambassadors with “the rod of His strength”. “We are ambassadors for Christ,” said Paul, “as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God” (2 Cor 5:20). His messengers go forth with the “word of reconciliation” to the ends of the earth. What a priceless blessing it is when He exercises His power in sending labourers into the harvest, commissioning ambassadors to plead with sinners to be reconciled to God!

Again we see His kingly power exercised in bestowing gifts upon men. He has been exalted to heaven, having received “gifts for men; yea, for the rebellious also” (Ps 68:18) – not only the gifts of “evangelists”, “pastors and teachers” (Eph 4:11) but also the blessings of pardon and peace. “He is exalted a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins” (Acts 5:31).

See also how He exercises His power in building His Church. His promise is, “Upon this rock I will build My Church” (Mt 16:18). This He has been doing and shall do. And His Church shall be preserved. “The gates of hell shall not prevail against it” because His power is put forth for its protection. We need that preservation collectively and personally – to be “kept by the power of God”. How glorious is Christ’s kingly power! He will continue exercising it until all His subjects are brought to glory. By His might the Church militant shall surely become the Church triumphant; His subjects shall be more than conquerors through Him.

Until that glorious day comes, what will He be doing? He will be exerting His power for the extension of His kingdom. “It from the river shall reach forth unto earth’s utmost end” (Ps 72:8 metrical). Jonathan Edwards said about the divine promise that the knowledge of the Lord shall fill the earth “as the waters cover the sea” (Isa 11:9): it is “as much as to say, As there is no part of the channel or cavity of the sea, but what is covered with water; so there shall be no part of the world of mankind but what shall be covered with the knowledge of God”. When that latter day glory comes, Christ’s

enemies, who repudiated His authority and tried to rob Him of His power, “shall be made His footstool”.

The final destruction of His enemies will be manifest when Christ employs His royal power in judging the world, for the Father “hath committed all judgement unto the Son” (Jn 5:22). His subjects will hear their King’s wonderful announcement: “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world” (Mt 25:34). And so He “shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power” (1 Cor 15:24).

These few points about the exercise of Christ’s power show, we trust, that it is never dormant. Some rulers cannot wield their power because it is restrained. But the power of “the blessed and only Potentate” shall never be curbed. His power is always active and ever effective. Therefore the kingdoms of this world shall “become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever” (Rev 11:15).

3. Our duty with regard to the power of Christ. Among our many duties, we must constantly remember that Christ has conferred power, in the sense of authority, on the officers of His Church. We see this in the commission He gave to His disciples: “Go ye therefore, and teach all nations, baptising 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”. In conferring authority on His Apostles as officers in the infant New Testament Church, He has also given authority to succeeding officers of the Church, whether ministers or elders.

Their delegated authority embraces at least the two main aspects of the work of the Church: preaching and ruling. Officers of the Church must therefore employ this authority. For example, ministers are not to shun to declare all the counsel of God, nor are office-bearers to be remiss in using the keys of the kingdom given to them by the Head of the Church, imposing discipline upon wrongdoers and restoring penitents.

David Dickson, in commenting on our text, says, “the community of ministers and teachers and rulers in this portion of God’s Word is in contradistinction from the body of those who are . . . taught and governed”. They therefore have obligations to each other. Those who teach and rule must take heed to the flock over which the Holy Ghost has made them overseers, especially that they would feed it. Those who are taught and governed are obliged to remember those who have the rule over them, who have preached to them the Word of God; they are to obey them, and follow them insofar as they follow the Lord.

In verses 19 and 20 of our text we see that the disciples were directed to

engage in the supreme task of preaching the gospel. As Christ says in another place, “Go ye into all the world, and preach the gospel to every creature” (Mk 16:15). So we today are to be calling sinners to “repentance towards God and faith towards our Lord Jesus Christ”.

Furthermore, we are always to aim at the primary objective of making disciples. “Go ye therefore and teach [or, disciple] all nations”, is what Christ commands. We are to strive prayerfully, by the preaching of the Word, to bring sinners to deny themselves, take up the cross and follow Christ, as the disciples did, so that they would be at the feet of Christ learning of Him. This is to be our great aim: that society would be Christianised, and that needy sinners would be Christians in the fullest sense.

We also learn from our text that our duty is to admit to the Church, formally and solemnly, by the sacrament of Baptism, those who profess faith in Christ, together with their children. By “those who profess faith in Christ” we mean at the least those who make a credible profession of believing the doctrines of the Christian faith and performing Christian duties, and whose conduct does not contradict that profession. Of course, if a person makes a profession of saving faith, and that profession of saving faith is confirmed or accredited by godly conduct, then he or she may receive the privilege of partaking of the sacrament of the Lord’s Supper.

Another duty is not only imparting fundamental truth, but also “teaching them,” says Christ, “to observe all things whatsoever I have commanded you” (verse 20). Therefore we are to have constant recourse to “the word of Christ” because the “all things” He has commanded are to be found only there. Our doctrine, worship and practice must be strictly in accord with His word. The principle, for example, that what is not expressly forbidden by Scripture is allowable in the worship of God is certainly not found in the Word of God. We are to abide by Holy writ.

It is deplorable when the Church of Christ drifts away from His word. The Scottish Church has been drifting away for many decades by enacting various Declaratory Acts. In justifying the Church of Scotland’s proposal to allow ministers to perform so-called same-sex marriages, a former Moderator of the Church said recently that his Church has a constitution in which there are Acts Declaratory which allow such breadth of opinion. But when opinion and practice go beyond the bounds of the Word of God, it is too broad and it is offensive to the holy eye of God.

Another responsibility we have is to reach out to all nations. As a branch of the visible Church we have endeavoured to go to “the regions beyond”. Our founding fathers were concerned to establish a foreign mission. In the providence of God, John B Radasi was brought into our Church, became a

minister of the gospel and went back to Africa to establish our mission in Matabeleland (as it was then). Therefore, having obtained help of God to continue to this day, we are yet to keep on with this vital work.

One last duty: we are to take encouragement from this precious promise of the Head of the Church, “Lo, I am with you always, even unto the end of the world”. What encouragement is here! His continuing presence by His Spirit in His Church will mean that there will be strength for His servants. Paul felt his need of strength and received the promise, “My grace is sufficient for thee: for My strength is made perfect in weakness” (2 Cor 12:9). Christ says to His Church today: “I will be with thee,” which is as much as to say, “I will strengthen thee”.

Also, when He who has all power is present in His Church, His appointed means of grace will be effective – His Word will be effective and the witness of the Church will be effective. The weapons of her warfare will be “mighty through God to the pulling down of [Satan’s] strong holds” (2 Cor 10:4). The gospel will be “the power of God unto salvation” to sinners – to Jews and Gentiles worldwide. It was a blessed day that came to people in Thessalonica, when the gospel came to them not “in word only, but also in power, and in the Holy Ghost, and in much assurance” (1 Th 1:5). How much we need such manifestations of the power of Christ! May He make His work and power appear even in our day as He did in days of old. “Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old” (Is 51:9). His power is not dormant, as we noted, but we desire that it would be put forth in an extraordinary manner and measure as in the past.

Let us then be pleading, “Come, Lord Jesus!” God promised to do great things for the Israel of long ago, but at the same time He declared, “I will yet for this be enquired of by the house of Israel, to do it for them” (Ezek 36:37). Let us pray, as the Psalmist did, “It is time for Thee to work, O Lord” (Ps 119:126). He has indeed determined specific times for the extraordinary display of His power, but it is our duty to plead, “O come for our salvation; stir up Thy strength and might” (Ps 80:2 metrical).

Christ encourages us also to be up and doing. He states, “All power is given unto Me in heaven and in earth. . . . Go ye therefore. . . .” It is as if He was saying, I have been commissioned and therefore I commission you; I have been given power and therefore I give power to you. May He give us grace always to heed and act upon His commission: “All power is given unto Me in heaven and in earth. Go ye therefore, 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 always, even unto the end of the world. Amen.”

Causes of the Scottish Reformation (4)¹

D Hay Fleming

Though James V wished the morals of his clergy to improve, and the pride of his prelates to be reduced, he steadily opposed Lutheranism and thereby won the favour of the popes. He had been installed as king in July 1524, when he was little more than 12 years old. Clement VII thus wrote to the young monarch in January 1526:

“Dearest son of ours, we have added to the singular and peculiar affection that we deeply felt before to your serene highness as a Christian king, as we ought, because you have kept your kingdom without injury from the perfidious Lutheran heresy, although it is flourishing in the nearest country. While this was altogether in accordance with your piety and duty, and advantageous to all your subjects . . . yet we, as in duty bound, took it as a most pleasant and welcome thing, and we have extolled your virtuous conduct and your diligence more than once with great and deserved praises. . . . And, dearest son, we exhort and request you, by every feeling of charity and in the Lord our God, that you be willing to perform and accomplish in the future that same thing in honour of God . . . especially since no staggering blow can be struck at the Catholic faith in your kingdom without your authority being at the same time overturned.”

Clement was, no doubt, delighted with the Act the Scottish Parliament passed in the preceding July, prohibiting the importation of Lutheran books, and forbidding the rehearsal of Lutheran opinions except to confute them. In his reply, James thus assured Clement that, as he had already opposed the doctrine of Luther with all his might, so “for the future, by the favour of God . . . we will endeavour to devote ourselves with all zeal to the Catholic religion, and the defence of the liberty of the Church, so that our territories shall not be invaded either by that most wicked Lutheran heresy or by any similar one”.

Paul III sent a consecrated sword and hat to James in January 1537 and exhorted him to oppose heresy. The king had just married Madeleine, the eldest daughter of Francis I and was then in France. On meeting the messenger in February, he manifested the greatest satisfaction at this demonstration of the Pope’s regard. Henry VIII was reported to be displeased with James for accepting the gift, as the sword was intended to be used against the English. James had done something to merit the Pope’s confidence; not only had he enlisted his illegitimate infants in the Church, he had highly approved (Oct-

¹Another edited extract from Fleming’s *The Reformation in Scotland*. Last month’s article described further persecution that took place before the Reformed faith triumphed.

ober 1534) of the proposal of the Emperor, Charles V, for a general council; he had intimated his readiness to send men to attend; he had promised to do what he could to prevent the spread of Lutheranism; he had (June 1535) re-enacted, with additions, the 1525 Act against Lutheran books and heresies.

It was much easier to burn Protestants or drive them into exile than to prevent the circulation of their books and pamphlets. Before breaking with Rome, Henry VIII and his abettors experienced considerable difficulties in trying to suppress heretical books, many of which were printed abroad and smuggled into England. Lists of them were given in proclamations issued against them. In the "memorandum of a proclamation made at Paul's Cross", no fewer than 30 works are listed which the people were forbidden to buy, sell or read. Some of these assailed the Papacy, its doctrines and corruptions; others set forth the way of life and some of them no doubt found their way into Scotland.

The primates of England and a body of Oxford and Cambridge divines, called together by Henry VIII, condemned a number of books printed in foreign regions as containing pestiferous errors and blasphemies. They also concluded that it was not necessary for the common people to have in their hands the Scriptures in English; they ought rather to be expounded to them by preachers. It was intimated in June 1530 that if, in future, the people abandoned their perverse opinions, the king intended to have an English translation made by "learned and Catholic persons". In the meantime all translations in circulation should be given up. The last part struck at Tyndale's translation, which had been in circulation for four years.

The influence of Patrick Hamilton's converts, of Lutheran books, and of Tyndale's Testaments, was beginning to tell in Scotland. But whether the Act against Lutheran books and heresies was intended to strike against translations of the New Testament or not, the Scottish bishops had already prohibited reading it in the vernacular. Cochlaeus² defended the bishops' decree; he not only condemned Tyndale's translation and Luther's, which he denounced as corrupt, but also objected to any translation into the vernacular, no matter how faithfully it might be done.

If the king wished to preserve among his people the ancient harmony in piety and divine worship with all the blessings of ecclesiastical discipline, Cochlaeus claimed, he should "cease from this business of translation especially at this time, because far more evil and ruin than good or edification will result from it. For the Lutherans will abuse the best and most undisputed translation for their contentions and questions about the faith, in opposition to the bishops and monks, whom they make suspected by the people as

²A prominent Roman Catholic of the time in Germany.

persons that do not teach the truth but, for the sake of their belly, suppress it and unjustly keep it back. Thus taking whatever translation in the native language you give them, they will point out to the people many and various passages of Holy Scripture that seem, according to the letter, to read in favour of the Lutheran doctrines.”

Alexander Alane³ appealed to the King about translations and published a reply to Cochlaeus. The King promised to do what he could for Cochlaeus, and Alane’s pamphlets were probably consigned to the flames. At all events, Cardinal Pole, in writing to James a few years afterwards, expressed satisfaction that he had burned heretical books sent to him.

The decree of the Scottish bishops was not a dead letter. Not only had Henry Forrest suffered, as Knox alleges, for having “a New Testament in English”, but Lord William Howard and Bishop Barlow, writing from Edinburgh in May 1536, affirmed that the reading of God’s Word in translation had lately been prohibited by open proclamation. And writing from Berwick in March 1539, the Duke of Norfolk says that men were coming to him daily wishing do flee out of Scotland, “saying that if they were taken, they should be put to execution” “for reading of Scripture in English”.

Two months after the death of James, the Regent Arran alleged that in the past whatever had been decreed by the clergy in their blindness, for “stopping of God’s Holy Word”, had been put in force by the King’s authority. And in the epistle to James VI prefixed to the Bassandyne Bible,⁴ written in the name of the General Assembly and dated 10 July 1579, it is stated that the clergy of the realm, abusing the gentle nature of James V, made it a capital crime “to be punished with the fire”, to have or to read the New Testament in their own language. And to make its readers more odious to all men, they were named New Testamentares, as if it had been “the detestable name of a pernicious sect”. Sir James Melville relates that when the clerical and other enemies of James Kirkcaldy of Grange wished to prejudice the King against him, they alleged that he had “become a heretic, and that he had always a New Testament in English in his pouch”. And one of the charges on which Cardinal Beaton condemned Sir John Borthwick in 1540 was that he had the New Testament in English.

When the Vicar of Dollar was at the stake, according to one account, someone plucked the New Testament from his bosom and, holding it up before the people, cried, “Heresy! Heresy!” Then the people cried, “Burn him! Burn him!” This illustrates the hostile feeling which benighted Romanists entertained towards the Bible in English. From their own standpoint they

³For Alane, see the July issue, p 217.

⁴The first printing of an English Bible in Scotland, an edition of the Geneva Bible.

judged rightly, for the Word of God was the root cause of the Reformation, and from it was derived the necessary strength. Even those prelates who did so little to spread a knowledge of the New Testament did not object to paying it external honour. When Cardinal Beaton condemned Borthwick for having that Testament in English, he had the Gospels placed before him in pronouncing sentence, so that the judgement might seem to proceed from the face of God. And at his consecration the Gospels were laid upon his shoulders.

The opposition of such men as the Cardinal to the circulation of the vernacular Scriptures was, no doubt, chiefly due to the fear that so-called heresy would thereby be encouraged, that the position of the Church would be weakened, and that the clergy themselves would lose their power and influence. It is in no way uncharitable to attribute selfish, personal motives to those men. Had they been self-denying, self-sacrificing zealots, their opposition to the Reformation and their cruel, pitiless treatment of the Reformers might have been explained on the ground that, in excommunicating and killing better people than themselves, they thought that they were doing God service. But such an explanation cannot be suggested on behalf of men who sacrificed all the weightier matters of the law on the altar of self-indulgence.

Opposition, however, to the Scriptures in the common language was not new. Before the middle of the thirteenth century, the councils of Tarragona, in Spain, and of Toulouse, in France, forbade the laity to read vernacular translations of the Bible. Henry Knighton, a canon of the abbey at Leicester, and a contemporary of Wycliffe, thus expatiates on the consequences of giving the Bible to the people in their own tongue: "The gospel, which Christ gave to the clerics and doctors of the Church, that they might sweetly minister it to the laity . . . this Master John Wycliffe translated from Latin into the English tongue; whence . . . that has become a common thing and more open to laymen and women who are able to read, than it is wont to be to clerics more than ordinarily learned and of superior intelligence; and so the pearl of the gospel is thrown out and trampled on by the swine".

That there was a demand for Bibles, even in the Church of Rome, is proved by the fact that so many editions of the Latin Vulgate were printed before 1500. These were, of course, of no use to people who could read only their mother tongue. But that Church was loath to produce translations. In the second half of the sixteenth century, Pius IV required the bishops to refuse lay people permission to read even Roman Catholic versions of Scripture unless their confessors or parish priests judged that this was likely to prove beneficial to them.

Not until 1582 did Roman Catholics produce a printed English translation of the New Testament; and not until 1609-10 one of the Old Testament. The

New Testament was translated and printed at Rheims, the Old at Douay. According to Lord Bute, “The version, or rather series of versions . . . generally called the Douay Bible . . . is indeed, especially in the earlier editions, difficult to understand for anyone who does not know Latin”. The unreformed Church of Scotland could not be expected to approve of the circulation of the Bible in the vernacular, when it was afraid to put its own *Catechism* – Archbishop Hamilton’s – freely into the hands of the laity. The clergy were forbidden “to lend their copies to every layman indiscriminately, but only according to the decision, advice and discretion of their bishop”; even for bishops it was only “lawful to lend copies of the said *Catechism* to some few laymen worthy, grave, of good faith and prudent”.

The Conversions at Pentecost¹

1. The Converts’ Previous State

James Buchanan

The nature, method and results of true, scriptural conversion may be illustrated by the striking narrative of the events in Jerusalem on the day of Pentecost. These events were accompanied with miraculous interposition; they produced a powerful impression on the public mind; and they resulted in the sudden and simultaneous conversion of thousands of souls. Yet in other respects they correspond exactly with God’s usual methods in the conversion of individual sinners, and we may learn from this instructive example about the great change which is still wrought through the faithful preaching of the gospel, when it is applied by the power of His Spirit.

1. *The previous state* of the 3000 souls who were converted on this occasion. There is reason to believe that they belonged to two distinct classes: the first included devout persons who were religious according to the light they had previously enjoyed; the second perhaps included a still larger number of irreligious men who had rejected and persecuted the Saviour and were chargeable with the guilt of instigating His death or consenting to it. This distinction is founded on those parts of the narrative which, on the one hand, declare that among the assembled multitude “there were dwelling at Jerusalem Jews, *devout men*, out of every nation under heaven”; and, on the other hand, on those parts of Peter’s sermon in which he directly charges the guilt of the Lord’s blood on those whom he addressed: “Him being delivered by the determinate counsel and foreknowledge of God, *ye* have taken, and by wicked

¹Taken with editing, from the “Illustrative Cases of Conversion” in *The Office and Work of the Holy Spirit*. It is based on Acts 2.

hands have crucified and slain”; “God hath made that same Jesus, whom ye have crucified, both Lord and Christ”.

So here we have *a variety of character*. Among the “devout men” who were assembled at Jerusalem for the celebration of a great religious occasion, there might be some intelligent and godly Jews or proselytes who, like Cornelius, “feared God, and gave much alms to the people, and prayed to God alway”; some others who, like the Ethiopian treasurer, were ignorant but sincere; while perhaps there were many others who, like the devout women at Antioch, were filled with Jewish prejudices and an intolerant zeal which might lead them to take part in persecuting Christ and His followers.

Among the mixed multitude who listened to Peter’s sermon, there were probably men of every shade of character – some who had been active in the crucifixion of the Lord, others who had been mere spectators. According to their habits of thought and feeling, they were differently affected by the miraculous manifestation of the Spirit: while some were impressed by it, others treated it with mockery and scorn. We cannot know how many of these various classes were converted, but it is plain that not a few underwent this great change who were chargeable with the guilt of the Saviour’s blood. When Peter pressed this charge on their consciences, they “were pricked to the heart”, a clear proof that they were self-condemned.

The Place of the Sacraments in Worship¹

2. Seals, Means and Badges

Rev K M Watkins

Thirdly, sacraments are *seals*. “Christ, and the benefits of the new covenant, are represented, *sealed* and applied”.² Through them God seals as well as signifies His grace. What Paul says about Abraham and circumcision applies to all sacraments: “he received the sign of circumcision, a *seal* of the righteousness of the faith which he had” (Rom 4:11). It is a pre-eminent function of the sacraments to seal. That is why they alone are called “sealing ordinances”.

A seal was used to authenticate important documents. A royal stamp embossed on a letter would assure the receiver that it was indeed from the king. A seal is more than a mere sign. “A picture of an absent friend represents

¹This is the second part of a paper given at the Theological Conference in 1998. The first part showed that, firstly, the sacraments of Baptism and the Lord’s Supper are ordinances instituted by Christ, and secondly, that they are signs – outward signs of inward, spiritual grace.

²*Shorter Catechism*, Ans 92.

him, and as often as I look on it, recalls him to my memory; it is a sign, and no more. . . . But if that . . . has been given me by my friend as a token of his friendship; if he bade me keep it in remembrance of him, then we have the element of personal mind and will, and it is not merely a sign but a seal.”³

It is like the oath that God added to the promise, that “we might have strong consolation” (Heb 6:18). The oath did not make God’s promise more certain in itself, it being “impossible for God to lie”, but it was added to induce us to embrace it more readily. Likewise the sacraments. In themselves, the provisions of the covenant of grace could not be more sure than God has made them already, by promising them in His Word. But for our sakes, for the strengthening of our faith, God has added the sacraments to seal their certainty to our minds and hearts, and thus to support our confidence in His promise.

When we value the sacraments’ place as seals, how they confirm the gospel! The work of both the Holy Spirit in us (represented in Baptism) and of Christ for us (represented in the Supper) are set forth to confirm our hearts in their reality and efficacy. When we give these precious seals their due place in God’s worship, they are nothing less than “a pledge of the covenanted grace of God”.⁴

To overlook this is to empty the sacraments of their value, a theme which the following quotation develops beautifully: “A token or keepsake derives its whole value from the promise or assurance with which it is associated. If that fail, or is forgotten, it is the most useless and melancholy thing in the world. So are the sacraments when observed as mere ceremonial rites, without any affectionate remembrance of the Lord who gave them to His Church as keepsakes in remembrance of Him. But just as very small and trifling things in themselves, that to a stranger would be utterly valueless, acquire in our eyes a perfectly priceless value when they have been given as tokens of a deep and strong love; so the simple, poor, and mean-looking ordinances of Baptism and the Supper, just the application of a little water and the eating a morsel of bread and a sip of wine, are to the earnest Christian more precious than any other outward thing he has, since they are the memorials of that love that is deeper, stronger, and tenderer than any others; and that is the centre of his new life”.⁵ This is the place we should give to the sacraments.

In this connection, it is to be noted that sacraments are dispensed to indiv-

³James S Candlish, *The Christian Sacraments*, Edinburgh, nd, p 29. Our quoting of Candlish, or indeed of any author, is not intended to mean that we endorse all his views.

⁴Louis Berkhof, *Systematic Theology*, p 651.

⁵Candlish, pp 30-31.

iduals: the water is applied, and the bread and wine given, to one individual at a time. Other ordinances are dispensed indiscriminately to the whole congregation. But in sacraments *private* individuals are identified in *public* worship. Sacraments seal the truth and faithfulness of God to each soul *in person*. It is as if God is saying, “My grace is sufficient for *thee*”. Turretin makes much of this: “The Word is addressed indifferently and promiscuously to all, but the sacraments single out individuals and far more powerfully and efficaciously move the heart . . . the special application of the sacraments shows that the blessing of grace belongs to each one using them well”.⁶ Among all the ordinances of worship, what a special place these divine seals have!

Fourthly, the sacraments are *means* of grace. Through them God *applies* grace. “By sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, *and applied* to believers.”⁷ Through them God is pleased by the sovereign power of the Holy Spirit to convey grace to His people. They are included among the “outward and ordinary means whereby Christ *communicateth* to us the benefits of redemption”.⁸ When blessed by the Lord, they become efficacious means of grace, for the quickening, strengthening and comforting of God’s people. Turretin could go so far as to write: “The thing promised is so represented to our minds that it is caused also to be truly communicated”.⁹ Therefore, to give them their place, we must actively look to God for His blessing to come through their use, remembering that this is not confined to the time of administration – it may come later.

We fail to give the right place to sacraments when we treat them as mere symbols. Modern Evangelicalism tends to look on them as little more than memorials. It has been rightly said that “to lack interest in the sacraments and regard them as external and empty signs is to render poor service to the Reformation”.¹⁰ Calvin had to campaign vigorously against this notion prevalent among the Anabaptists of his day. Admittedly, Zwingli among the Reformers denied the sacraments to be means of grace. His view was: “By their significancy and by association they might suggest truth and awaken feeling, but they were not channels of divine communication”.¹¹ But as the Reformation matured, few maintained Zwinglian views, and the Reformed position as found in our Westminster standards prevailed.

The sacraments are made effectual means of communicating grace, “not from any virtue in them, or in him that doth administer them; but only by the

⁶Francis Turretin, *Institutes of Elenctic Theology*, P & R Publishing, 1997, vol 3, p 343.

⁷*Shorter Catechism*, Ans 92. ⁸*Shorter Catechism*, Ans 88.

⁹*Institutes of Elenctic Theology*, vol 3, p 340.

¹⁰G C Berkouwer, *The Sacraments*, Eerdmans, 1969, p 25.

¹¹Charles Hodge, *Systematic Theology*, Eerdmans reprint, 1986, vol 3, p 499.

blessing of Christ, and the working of His Spirit in them that by faith receive them".¹² Roman Catholicism attributes to the sacraments an inherent virtue in and of themselves to bestow and produce grace. But Rome's dogma of *ex opere operato* (by the work the work is done), which insists that sacraments apply grace automatically, has no foundation in Scripture. Lutheranism failed to purge this old leaven entirely. Although agreeing with the Reformed that receiving any good from a sacrament is dependent on faith in the receiver, Lutherans agree with Rome that sacraments contain grace in themselves.

The efficacy of the sacraments is dependent on a sovereign God bestowing His blessing upon them. Like the Word, they are instruments through which He is pleased to work, as and when He wills to work. The Word is made effectual only by the Lord's blessing – and the sacraments also. When the sacraments have their right place in worship, worshippers seek God fervently for a divine blessing to accompany them. The only people who benefit from them are those who receive them in faith, so the cry will be going up: "Lord, increase our faith".

Fifthly, the sacraments are *badges of profession*. "Christ, and the benefits of the new covenant, are represented, sealed, and applied to *believers*." They provide a place in worship – for those who believe the true religion – to make public profession of their faith and of their need of grace. In Baptism this is an uncontradicted profession to believe the doctrines of Scripture and (along with one's children where relevant) to be disciples of the Word. In the Supper it is an accredited profession that one has been converted to Christ. Both bring the parties under a public engagement to be wholly and only the Lord's.

However, for the sacraments to retain their right place in worship, care is needed not to overstate this. Berkhof writes of those who "placed the emphasis more on what man did in the means of grace than on what God accomplished through them, when they spoke of them as mere external badges of profession".¹³ He contrasts this with Calvin: "instead of stressing the Lord's Supper as an act of man (either of commemoration or of profession), he emphasised the fact that it is an expression first of all of a gracious gift of God to man, and only secondarily a commemorative meal and an act of profession".¹⁴

Baptists can so emphasise their personal profession of saving faith, especially in Baptism, that little else is left. But chief in Baptism is God assuring us of the gracious power of His Holy Spirit in the "washing of regeneration".

¹²*Shorter Catechism*, Ans 91.

¹³*Systematic Theology*, pp 607-608.

¹⁴*Systematic Theology*, p 646.

Likewise in the Supper: yes, partakers are professing what they believe Christ has done for them and also pledging their allegiance to Him, but primarily it is Christ who is assuring His people of the full provision that is in Him for all their spiritual needs. The sacraments are means of grace primarily, before they are badges of profession. The latter is secondary.

Yet the sacraments are badges of profession, and as such they have the place in worship of formally distinguishing the Church from the world, and those who profess the true religion from those who do not. Not everyone has a right to wear this badge. Sacraments must be administered in a way that seeks to make this distinction as clear as possible. Only then will they have their right place. The fact that, unlike other worship ordinances, these are not for everyone, should be clearly demonstrated. The modern Evangelical practice of passing the elements of the Supper along the pews, instead of the communicants going forward to a table, is unhelpful and detracts from the segregating function that the sacrament ought to have. Likewise, the reluctance of many churches to exercise proper discipline, in not distinguishing those who have an ecclesiastical right to the sacraments from those who do not, blurs this important role of the sacraments and fails to give them their right place in worship.

We have now seen five aspects which together constitute the place that sacraments have in the worship of God. They are instituted by Christ as signs and seals, to apply grace effectually, as well as to be badges of profession.

The Blood of Christ¹

W K Tweedie

Jeremiah 50:20. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

It is sin that embitters life. It is the abominable thing which darkens the Father's countenance. It is sin that pollutes my conscience and that mars my peace. Sin is the sting of death and, in the unpardoned, that sting will cause the second death; it will be the cause of agony for ever.

And do I not feel that sin cleaves to my soul in spite of me? When I would do good, evil is present with me. It kneels down with me when I pray; it blends its offensive suggestions with my praise; it haunts me while I read the Word, or hear it; it intrudes alike during the silence of the night and the glare of day. Wherever self is, sin will be found. Briefly, it haunts and

¹Taken, with editing, from Tweedie's volume, *Glad Tidings of the Gospel of Peace*.

pollutes and harasses the believer's soul amid its very attempts to serve the Holy One.

But a voice is heard from heaven, and the Lord proclaims that "iniquity shall be sought for, and there shall be none", and sins, "but they shall not be found". They are cast into the depths of the sea. They are blotted out for ever. A sponge of extinction has passed over them, and the believer can now exult in the freedom which the Son of God bestows. He exclaims with David: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

On this subject the Word of God has employed some of its strongest language. Here, if ever, line upon line is given to impress the mind alike with the freeness and the fulness of pardon. Till it is bestowed, man is, even in his best state, a criminal already condemned. Hence the glad tidings of redemption through Christ's blood, even the forgiveness of sin. Hence the duty of every soul, that would not be self-deluded and self-destroyed, to press to a conclusion this simple but solemn question, Are you pardoned? Glory to God in the highest that the believer can be taught to exclaim, I thank God for deliverance from the body of sin and death, through Jesus Christ my Lord, and, "There is . . . now no condemnation to them which are in Christ Jesus."

Modern Evangelicalism¹

A Review Article by Roy Middleton

This volume is Iain Murray's latest publication and contains a selection of his more recent addresses. The five lectures in the book deal with topics that are highly relevant to Evangelicalism in the twenty-first century.

The first is a lecture that he gave at the Keswick Convention in 2010, entitled "Evangelical Holiness and Spirituality". Whatever we may think of the defective holiness teaching associated with the Keswick Convention, Mr Murray rightly points out that those involved with the setting up of the Convention were concerned about holy living. This is in marked contrast with much of modern-day Evangelicalism and the so-called New Calvinists,²

¹The book under review is *Evangelical Holiness, and Other Addresses*, by Iain H Murray, published by the Banner of Truth Trust, paperback, 175 pages, £6.00.

²Readers, however, should compare Mr Murray's surprising defence of this movement in the June 2014 issue of the *Banner of Truth Magazine* (subsequently reprinted in the July issue of *Evangelical Times*) with the excellent and devastating critique by E S Williams both in his book, *The New Calvinists: Changing the Gospel* (Wakeman Press, 2014) and then his review in the *Bible League Quarterly* (July-September 2014, pp 88-106) of the

many of whom follow a lifestyle that the early Keswick teachers would have regarded as utterly worldly. He also helpfully critiques the fashionable word *spirituality* that has replaced the more biblical terms of *sanctification*, *holiness* and *godliness*. The term as used by modern writers is on many occasions far removed from the meaning of sanctification as it is defined in the Westminster Standards. Indeed, as Mr Murray points out, it can be used for finding self-fulfilment in mysticism, asceticism or transcendental meditation.

The central thrust of the Keswick lecture is to detail three distinguishing evangelical truths. The first truth he highlights is that of original sin which, Mr Murray observes, is not taught in books on spirituality. Secondly, he focuses on submission to Scripture. In this section he critiques the teaching in Hannah Whitall Smith's highly popular book, *The Christian's Secret of a Happy Life*, for teaching a religion anchored in experience and not in Scripture. He also points out that Smith and her husband (Robert Pearsall Smith) were closely connected with the origin of the Keswick movement. Thirdly, he stresses the vital truth that holiness is a result of the new birth. The lecture then deals with how holiness is manifested in our lives – in devotion to the Lord Jesus Christ, love, humility and communion with God. He concludes by referring to some of the dangers associated with holiness teaching, one of which is to accommodate our standards of Christian living to the contemporary culture.

It will be seen that this lecture makes some vitally important points that are relevant to the present condition of Evangelicalism and also of the Reformed community. The wisdom of Mr Murray giving a lecture at Keswick must, however, be questioned. By doing so he has identified himself with an organisation that is far removed from the original witness of the Banner of Truth. As a young Christian, in the early 1960s, before he became a Calvinist, the reviewer attended Keswick. Banner of Truth books bought at the Keswick bookstalls were one of the means that led him to forsake the Convention and its teaching.

The second lecture is titled "The Attack on the Bible". This is an excellent address outlining historically the modernist attack on Scripture in the United Kingdom from the 1860s onwards. Although Mr Murray does not deal with the topic, it was in the midst of this departure, which he so graphically explains, that the fathers of the Free Presbyterian Church were compelled to leave the Free Church, which had capitulated to the views he critiques. He points out that, when the Free Church General Assembly was dealing with the

book edited by Iain D Campbell and William M Schweitzer, *Engaging with Keller* (Evangelical Press, 2013). Williams correctly regards the latter book as an inadequate critique of Timothy Keller's New Calvinist theology.

Robertson Smith case, the group defending Smith met in Alexander Whyte's manse. Whyte was regarded as a leading Evangelical in the Free Church and was a successor to Robert Candlish at Free St George's in Edinburgh.

The third lecture deals with the subject of Apostasy. Mr Murray stresses the prominence given in Scripture to the danger of apostasy and states that in twenty-first century Britain we are living in an age of apostasy. Among the characteristics of such an age he first mentions self-satisfaction and self-confidence. He writes, "When Dr Lloyd-Jones was asked, 'Do you think revival near?' He replied, 'No, I do not. We are far too healthy.' When churches ignore the danger of apostasy it is often a sign that the condition has already begun" (p 85). Another characteristic of an age of apostasy that Mr Murray mentions is widespread worldliness in the Church. One example he gives of this is film reviews in Evangelical papers, which, he observes, "assume Christians enjoy a diet of contemporary entertainment Do films that treat it as normal that men and women have 'eyes full of adultery' fall within the apostolic command of Philippians 4:8?" (p 86). Though Mr Murray does not name them, two such Evangelical publications that contain regular reviews of films are *The Record*, the monthly magazine of the Free Church of Scotland, and *Evangelicals Now*.

A further mark of apostasy that he details is when interest in the churches begins to centre on the visual and the sensual. In dealing with this he critiques at length (pp 89-94) the use of musical instruments in the worship of God. He cites, rather interestingly, the hymn-writer Horatius Bonar as stating that music was a factor in the decadence leading to the fall of the Roman Empire. Now whilst hymn-singing and music need not necessarily go together, it is a fact of history that where hymn-singing has been introduced, musical instruments have usually followed within a relatively short period.³ The lecture concludes very helpfully by commenting on our duties in a time of apostasy.

The fourth address in the book is on "The Benefits and Dangers of Controversy". Mr Murray begins this lecture by highlighting three controversies that he regards as "marked turning points in history": the sixteenth-century Reformation, the Evangelical revival of the eighteenth century and the modern controversy regarding Scripture. He then deals briefly with the benefits of controversy (not quite three pages). The benefits on which he focuses are:

³ Horatius Bonar was one of the men who took the lead in bringing hymns into the old Free Church. George Smeaton, who was one of his elders, resigned in consequence of hymns being introduced into Grange Free Church. Many were saddened and disappointed when Mr Murray published a booklet in 2001 advocating the use of uninspired hymns in the worship of God. The biblical basis of the reason for musical instruments being forbidden in the worship of God is the Regulative Principle. That same principle also forbids the use of uninspired hymns in the worship of God.

first, controversy leads to closer and clearer definitions of the truth, and second, on some occasions it has brought divisions that have been a blessing to the world.

This is followed by a much longer section (nearly 12 pages) on the dangers of controversy and the lecture ends with a series of conclusions. The dangers referred to are real and backed up in many cases by historical examples; both private Christians and office bearers in the Church would benefit greatly by taking heed to these relevant observations. However, the lecture is rather unbalanced and stresses far more the dangers of controversy than its benefits. It seems hardly right to cite Robert Candlish on the dangers of partisanship when it was his ecclesiastical policy which played such a large part in creating partisanship in post-Disruption Scotland. Neither is it pejorative to call men Arminians, if it is true. Wesley was only too pleased to call his monthly periodical *The Arminian Magazine*. And were someone to say that Free Presbyterians are Calvinists, we would not regard this as a pejorative designation but as a statement of fact.

The final lecture reprints Mr Murray's booklet⁴ published by the Banner of Truth in 2010, on the permanent obligation of the Sabbath for all mankind. This is a much-needed and excellent lecture on the need to keep the Sabbath and the link that Sabbath-keeping has to vital godliness. It is helpful that he has shown Calvin's change of view on the Sabbath – from doubting its permanent obligation to positively asserting it. He concludes the lecture with the words of B B Warfield: "There can be, after the gospel, no blessing so high as that of the Sabbath, no privilege so great as that which it affords, no dignity so noble as that to which it introduces us" (p 169).

This book is a call back to the old paths in the face of change and compromise in both modern Evangelicalism and in the Reformed Church. With this in view, our one substantive criticism is Mr Murray's use of modern versions of the Bible. From hearing a recent address of his on the internet it is clear that in prayer, unlike many of his contemporaries, he addresses the Lord using the pronouns "Thee" and "Thou". That practice was used by the Puritans and by the leaders of the eighteenth century revival, by Spurgeon and Lloyd-Jones. It was their practice for good theological reasons. Addressing the Most High in this manner will not be long continued where modern versions are used. Regrettably, in at least one current reprint of previously-published titles, the Banner of Truth have changed the version of Scripture from the Authorised Version to the English Standard Version (ESV).⁵

⁴Iain H Murray, *Rest in God & A Calamity in Contemporary Christianity*.

⁵The ESV is a relatively minor revision of the Revised Standard Version (RSV). The publishers (Crossway / Collins) acknowledge the ESV to be 91% the RSV. When it was

Having made this criticism, the reviewer readily acknowledges his debt to Iain Murray's writings for more than half a century and recommends this book to our readers as containing valuable and much-needed material.

Roy Middleton

Book Reviews¹

None but Jesus, by John Flavel, published by the Banner of Truth Trust in their Pocket Puritans series, paperback, 168 pages, £3.25.

Rev Fraser Macdonald once described a series of Flavel's sermons as "fragrant with the love of Christ and aflame with the spirit of true devotion".² Now we have this excellent collection of 384 brief quotations from this most readable of Puritan writers. They begin with: "Christ shall be the centre to which all the lines of my ministry should be drawn. . . . Of all the subjects in the world, this is the sweetest; if there be any thing on this side of heaven worthy of time and studies, this is it." And they end thus: "The very last whisper of our departing souls should be this, Blessed be God for Jesus Christ". Readers will find the few difficult words explained in a glossary at the back.

It is probably best to read this book one or two quotations at a time; it is easy to carry the book with one and pull it out at a quiet moment. Here are a few more choice quotes: "There is a knock of Christ at the heart, which will be the last knock that ever He will give". "Fear nothing but sin. Study nothing so much as how to please God." "The law sends us to Christ to be *justified*, and Christ sends us to the law to be *regulated*." "Labour after an inward experimental taste of all those truths which you profess." "Renounce not only *sinful* but *religious* self."

Christ's Glorious Achievements, by C H Spurgeon, published by the Banner of Truth Trust, paperback, 184 pages, £6.00.

Although Charles Haddon Spurgeon (1834-92) was not given to preaching in an expository manner he apparently did occasionally preach through themes and we have a fine example of this in the first four of these seven sermons which were preached on successive Sabbaths in 1876 (vol 22 of his published sermons). The other three sermons, which make up the seven here entitled, *Christ's Glorious Achievements*, were preached at other times.

published, Oswald Allis of old Princeton severely criticised the RSV for its liberal content. See Allis's two penetrating critiques, *Revision or New Translation* (Presbyterian & Reformed, 1948) and *Revised Version or Revised Bible* (Presbyterian & Reformed, 1953).

¹All books reviewed here, including *Evangelical Holiness*, are available from the Free Presbyterian Bookroom.

²On the back flap of the first Banner printing of Flavel's *Works*.

These sermons are entitled, “Christ the End of the Law”; “Christ the Conqueror of Satan”; “Christ the Overcomer of the World”; “Christ the Maker of All Things New”; “Christ the Spoiler of Principalities and Powers”; “Christ the Destroyer of Death” and “Christ the Seeker and Saviour of the Lost”. (The second last of these sermons, we may point out, has the wrong scripture reference at the beginning.)

As the titles suggest, and as Michael Reeves, in his helpful Foreword on Spurgeon brings out, these sermons are full of Christ and of the encouragements His redemptive work yields to the believer and to the earnest seeker. One of the many examples of this is seen in the sermon entitled, “Christ the Maker of All Things New”, on the words, “Therefore if any man be in Christ he is a new creature . . .” (2 Cor 5:17).

Speaking of this great change Spurgeon says, “This change is universal in the man; the new man is not full-grown in every part, not in fact in any part, and yet in all the portions of his regenerated nature he is a new creature. I mean this, if any man be in Christ, it is not his mental eye that is a new creation merely, but he himself is a new creation. He has a new heart according to the promise, ‘A new heart also will I give you, and a new spirit will I put within you’. He hath new ears, hearing what he refused to hear before; he has a new tongue, and can pray with it as he never prayed before; he has new feet, and these delight to run in the ways of God’s commandments. I refer, of course, only to his inner man; that is altogether new, and not any one part of it only. If a man be merely enlightened in understanding, what is that? It is good, but it is not salvation; a new brain is not all that is wanted to make a new man. A new man is spiritually new-created from head to foot. Though but a babe in grace, and not fully developed in any one part, yet he is new, ‘created in Christ Jesus unto good works, which God hath before ordained that we should walk in them’” (pp 93-94).

Those sermons are a joy to read and are highly recommended.

(Rev) *W Weale*

Notes and Comments

Scottish Independence Referendum

The referendum on Scottish independence due to be held this month will amount to the biggest single constitutional decision in our nation’s history since 1707. In deciding how to vote in such a momentous event, we would respectfully suggest that our people take the following points into serious consideration.

Firstly, we must ask whether Scottish independence would be for the glory of the Lord Jesus Christ. It has been made clear that an independent Scotland would adopt a secular constitution. We hold that this will take away from Christ's rightful position as King of nations. Certainly we are not under any illusions about the present desperate state of affairs throughout the United Kingdom, where true religion is so low everywhere. Nevertheless we fear that a move away from a specifically-Christian acknowledgement in the foundation of our national life will only strengthen the powers of the kingdom of darkness in their opposition to Christ. Under a secular constitution it will be even more difficult than it is at present to introduce legislation founded on biblical principles.

Secondly, will Scottish independence strengthen Protestantism? The securities which guaranteed Presbyterian Church Government to the Scottish people in 1707 continue to be an integral part of the Union to this day. However imperfectly the United Kingdom has implemented Christian principles over the years, the fact remains that Britain is still officially committed to protecting the Protestant faith. Breaking the Union will abolish that protection. Indeed, there can be no doubt that the Roman Catholic Church will have far greater political influence in an independent Scotland than it presently does under the Union, since the proportion of Romanists is much higher in Scotland than in Britain as a whole. This ought to be a grave concern to Protestants.

Thirdly, in an independent Scotland, the constitutional position of the Presbyterian Church under the 1921 Church of Scotland Act would be as precarious as can readily be imagined. One hostile vote in the Scottish Parliament from an alliance of Roman Catholics, secularists and others would easily sweep away the whole established position of Christianity from the national life of Scotland. This would amount to a formal and deliberate repudiation by the Scottish people and its representatives of the work of the Reformation. That, we believe, would incur the wrath of God on our land.

Fourthly, we ought to be mindful of the many blessings bestowed on Britain since 1707. Since then we have enjoyed almost uninterrupted internal peace and remarkable deliverances in wartime, accompanied by increasing temporal prosperity and much spiritual blessing. It has thus been an unspeakable privilege to have our lot in providence in a free, Christian, Protestant nation. We would be despising that inheritance in choosing to destroy our United Kingdom.

For reasons such as these we would encourage the readers of this *Magazine* eligible to vote in the Referendum to reject Scottish independence.

AWM

British Values

The Government response to the “Trojan Horse” scandal in Birmingham, in which some extreme Muslims allegedly tried to take control of certain state schools, has been to require all schools in England to promote “traditional British values”. The enforcing of this requirement has been placed in the hands of the notoriously pro-homosexual Equality and Human Rights Commission. Had such a requirement been made 30 years ago, when Christianity had a greater influence in Britain, there might have been some merit in it; but now it is likely to have little effect on Muslim-dominated schools but be used as an engine of persecution against schools with a conservative Christian ethos. Whatever talk there may be of “fairness” and “democracy”, it seems that the core “British values”, which must be promoted at all costs, are homosexuality and the teaching of Evolution; while the opinions that particularly endanger British society are, by implication, biblical morality and Creationism.

The Government position is sufficiently ridiculous, in that numerous pillars of British society down the centuries have held both these supposedly “dangerous” opinions. Indeed the traditional British view of sodomy has been, overwhelmingly, the biblical one: that it is evil and ought to be illegal. Only in very recent years has the active promotion of sodomy been regarded as a good thing by the authorities in Britain; and since then the ceaseless zeal of the homosexual movement to advance itself has fully justified the reluctance of former generations to allow homosexuals in positions of influence.

In another sense, however, there is a lot of (worldly) wisdom in the Government’s position. Biblical morality does not endanger British secular society in the same way as militant Islam does, but it is a mortal foe to the atheistical, pleasure-seeking lifestyle that prevails in Britain. The two cannot co-exist quietly together. Equally, those who believe in Creationism probably also believe in the literal destruction of Sodom and Gomorrah, with the judgement that it entails on modern British society. The secular world recognises that it has a formidable enemy in biblical Christianity, and it is doing what it can to weaken that enemy. The people of God can take encouragement from the dread with which worldly men regard the sharp sword of divine truth. They do not want it anywhere near the young people of the nation, lest they be convicted and converted.

Misrepresenting the truth as evil, with a view to persecuting it, is no new thing. The Puritan John Owen commented 350 years ago: “The world can neither justify nor countenance itself in its persecutions of the Church, unless

they first cover it all over with reproaches. So they dealt with our Lord Jesus Christ Himself. They attempted not to take away His life, before the rage of the people was by all manner of reproaches stirred up against Him. So it is in all the sufferings and persecutions of the Church. They are always represented as heretics, schismatics, or seditious persons, opposite to all good order in Church and state, before they are exposed to violence. And this also is usually accompanied with contempt, scorn, mocking, and false accusations.” *DWBS*

Assisted Dying Bill

In mid-July the former Lord Chancellor Lord Falconer succeeded in moving his Assisted Dying Bill a step forward. At the second reading, after 10 hours of debate, and after hearing over 130 speeches, peers agreed to let his proposals go on to the next stage. Lord Falconer has constantly called for a change in the law on assisted suicide but until recently has met with fierce opposition from the House of Lords; however, since the last debate, in 2012, there has been a significant softening in the Lords’ approach.

The controversial changes advocated would permit doctors to prescribe lethal doses of a drug to terminally-ill patients judged to have fewer than six months to live. Two doctors would have to sign off the fatal dose. Lord Falconer’s contends that the present law permits wealthy people to travel to Switzerland to end their lives while poorer people are left to suffer “lonely and cruel deaths”. In the debate the lawyer’s language was highly emotive, insisting that sick people were “so worried about implicating their loved ones in a criminal enterprise, by asking them for help to die, that they took their own lives by hoarding pills or even putting a plastic bag over their heads”. He added that a change would “not lead to more death but to less suffering”. Neither he or his supporters mentioned the sanctity of human life or God’s prerogative to give life and take it away. And there is the obvious fact that no man can infallibly predict that a life will end within six months.

In a disturbing development, the former Archbishop of Canterbury, Lord Carey, has dropped his opposition to assisted dying and is now backing Lord Falconer’s bill. He speaks of “the ‘mercy’ offered through death”. Such dangerous comments by a high-profile religious figure will influence many who imbibe society’s relativism; they do not believe that God is unchangeable and that He abhors all disregard of the sanctity of human life. Dr Carey claims that to support assisted dying is “quite compatible” with being a Christian and argues: “In strictly observing the sanctity of life, the Church could now actually be promoting anguish and pain, the very opposite of a Christian message of hope”.

The current Archbishop of Canterbury may be unsatisfactory on many points, but at least he is wholeheartedly opposed to this change. He wrote in *The Times*: “Compassion literally means ‘to suffer with’. The problem with the argument above [promoting the bill] is . . . that it fails to show *enough* compassion.” He went on: “Compassion is not simply a feeling; it is a commitment to sharing in the suffering of others while trying to alleviate it. True compassion can be shown through care, through expending time and resources on those suffering.” He concluded by referring to his personal anguish at the ending of treatment for his terminally-ill child. Archbishop Welby correctly believes that, by passing this bill, “we would create a society where the sword of Damocles would hang over the head of every vulnerable, terminally-ill person in the country”. He declared clearly that the Church of England’s official position is to oppose assisted suicide.

Lord Tebbit also voiced grave concerns that the bill would give “financial incentives for the frail, handicapped, ill and elderly to end their lives” as they would feel “a financial drain on their families, on pension funds, on the health service and on the economy generally”. He doubted whether the proposed safeguards would work and felt that some doctors would pre-sign certificates. He spoke of a woman who had told him: “I have no children but I have several vultures awaiting my death”. Similar sentiments were echoed by others. Dr John Sentamu, Archbishop of York, said that the Bill was not about relieving pain and suffering but about the belief that “ending your life in circumstances of distress is an assertion of human freedom”. He too concluded on a personal note, stating that his mother had been given only weeks to live after being diagnosed with throat cancer. However, she continued to live, with good palliative care, for a further year and a half.

Despite the many objections, there was sufficient support to send the bill to the Committee stage for further scrutiny. It is to be hoped that, in the Lord’s mercy, its fatal flaws will be exposed. The Government has said that it would not block the bill if it went through, as it would be a matter for individual consciences, although it is known that both the Prime Minister and Deputy Prime Minister oppose it. David Cameron has said that he “fears that people might be pushed into things that they don’t actually want for themselves”. In any case, there may not be enough parliamentary time in the House of Commons to pursue the bill.

A *Christian Concern* spokesperson writes, “This bill would not promote compassion but would create a climate of fear and even cruelty . . . true compassion demands that we redouble our efforts to care for those who are in need, not . . . encourage them to kill themselves,” and called for more palliative care resources across the UK: “The way to make their lives better

is . . . to make their life better, not to end it. . . . Life is a precious gift from God. This Bill reflects an outlook on life that . . . sees no meaning or purpose in suffering; that appears profoundly naive about the abuse of elderly and disabled people, and that looks forward to no future beyond the grave.”

Solemnly there is a future beyond the grave, an eternal one, for which we all must seek preparation by faith in the merits of Christ. Those who would hasten themselves or their fellow sinners into that world of spirits are guilty of the sin of murder. As the *Shorter Catechism* reminds us: “The Sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto”. KHM

Church Information

Committee Meetings

These Synod committees will meet, DV, in Inverness Free Presbyterian Church as follows on Tuesday, October 7:

- 10.00 - 10.30 Church Interests Committee
- 10.30 - 12.00 Training of the Ministry Committee
- 12.00 - 1.00 Sabbath Observance Committee
- 2.00 - 5.00 Finance Committee
- 2.00 - 3.00 Outreach Committee
- 3.00 - 5.00 Religion and Morals Committee
- 6.00 - 7.30 Publications and Bookroom Committee
- 7.30 - 8.30 Welfare of Youth Committee
- 7.30 - 8.30 Dominions and Overseas Committee

(Rev) *John MacLeod*, Clerk of Synod

Dominions and Overseas Fund

By appointment of Synod, the special collection on behalf of the Dominions and Overseas Fund is due to be taken in congregations during September.

W Campbell, General Treasurer

Relaunch of the Church’s Website

The Church’s website was relaunched at the beginning of August 2014. The site uses the same address as before: www.fpchurch.org.uk, but visitors will notice that it has been completely redesigned and considerably extended, to make it an informative and useful resource for those within and those outside the Church. Through written and audio material, the aim is to set forth the Reformed faith in general, and the distinctive testimony of the Free Presbyterian Church of Scotland in particular. The Committee’s intention is to keep the site regularly updated, and looks to the Lord to make it a blessing.

(Rev) *Keith M Watkins*, Convener, Website Committee

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.
- 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. Manse tel: 01862 810615. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev G G Hutton; tel: 01463 712872.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. Rev D Campbell, 35B Barnton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227.
- 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; Thursday 7.30 pm. Manse tel: 01847 831758. **Thurso:** Sabbath 5 pm; **Wick:** Church; **Strathly:** 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 (as intimated). Prayer meetings in **Leverburgh**, **Sheilebost** and **Strond** 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. Manse tel: 01851 890325. Contact Rev J R Tallach; tel: 01851 702501.
- 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) Mivaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251. Contact Rev J R Tallach; tel: 01851 702501.
- 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. Contact Rev K M Watkins; tel: 01282 850296.

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, 5222 Kendal Glen Court, Rosharon, Texas 77583; 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:sydneyfpchurch@aapt.net.au.

New Zealand

Auckland: 45 Church Street, Otahuhu. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev J D Smith, 9 Pedlar Place, Conifer Grove, Auckland; tel: 09 282 4195.

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

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

Wellington (Carterton): Senior Citizens' Hall, 150 High Street North. 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; Beacon International College, 70 Martaban Road, Singapore 328667 (entrance is opposite 37/39 Mandalay Road); Wednesday: 7.45 pm, Lion Building B, #02-11, 12 Arumugam Road, Singapore 409958. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822; tel: (65) 6383 4466, fax: 6383 4477, e-mail: byong1@singnet.com.sg.

Ukraine

Odessa: F P Mission Station, 3 Pestelya Street, 65031. Contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua; or Mr D Levytskyi; tel:00 38 048 785 19 24; e-mail: dlevytsky@gmail.com.

Zimbabwe

Bulawayo: Lobengula Township, PO Magwegwe, Bulawayo. Rev S Khumalo, F P Manse, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo; tel: 00263 9407131, e-mail: skhumalo.byo@gmail.com.

Ingenya: Church and Secondary School. Rev A B MacLean. Postal Address: Ingenya Mission, Private Bag T5445, Bulawayo.

Mbumba: Church and Hospital. Rev N Sibanda. 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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