

The Free Presbyterian Magazine

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

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

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

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

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

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

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

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

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:** Farr, 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; **Fifth:** Chiedza.

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

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The Power of Immanuel

Jesus had been teaching a crowd of people. After He had sent them away, He and His disciples set off to sail across the Sea of Galilee. But a wind blew up, so strongly that the waves were coming over the side of the ship. It was nearly swamped, and the disciples were afraid, though at least some of them were experienced in handling boats. In reality, however, they were in no danger whatever, for Jesus was with them in the ship. Yet they did not understand that. Jesus later accused them of having “no faith” – no faith in His power to keep them safe in these particular circumstances – even although He was asleep at the boat’s stern. “What a picture of innocent Humanity!” David Brown exclaims, in his commentary on the Gospels, about Christ.

Unthinkingly, the disciples wakened Jesus. Unbelievably, they asked, as Mark tells us, “Master, carest Thou not that we perish?” He did not quite then rebuke them, but “He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm” (4:40). The disciples’ response was to ask each other: “What manner of man is this, that even the wind and the sea obey Him?”

And what kind of man was He? He was the God-man. He was Immanuel, as Isaiah prophesied; and Matthew translates it: “God with us” (1:23). David Dickson, commenting on this verse, asks, “Who can by His own merit and effectual power save from sin, except God?” And he answers his own question thus: “Only such a Jesus as is verily God, really Immanuel, God incarnate, the true reconciler of God and man”. Only One with the divine power He demonstrated on the Sea of Galilee could save from sin – could do all that was necessary to deliver a countless multitude of human beings from sin and from all its consequences, and to merit for them all the blessings of salvation in time and eternity.

At the very beginning of his Gospel, John focuses our attention on the Person he calls “the Word”, the One who conveys to mankind what is in the mind of God. “In the beginning was the Word,” says John; before anything had been created, the Word was already in existence. Indeed he makes the two statements: “The Word was God”, and, “The Word was *with* God”

– pointing to the facts that the Person he was describing was divine and that He was not the only divine Person. There is one God, but as we learn from other parts of Scripture, this one God exists in three Persons who are “the same in substance, equal in power and glory,” as *The Shorter Catechism* expresses this profound truth.

Almost immediately, John goes on to describe the Word as Creator: “All things were made by Him; and without Him was not any thing made that was made”. And this divine Person came into the world that He had made, as John testifies further: “The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth” (Jn 1:14). John and the other disciples lived with Him and were conscious of His divine glory. So John describes the Word in terms that imply that He was the only begotten Son of God. The One who took human nature for the salvation of sinners was God the Son, who from all eternity had been with God the Father, and also with God the Holy Spirit. Thus the One who was recognised everywhere as Jesus of Nazareth was not only man but God – God with us. Accordingly there should have been no doubt about Jesus’ power; it should have been no surprise to find Him quieting the wind and the sea by merely uttering a few words of authoritative, divine command. His power is unlimited. Nothing is too hard for Him.

This is what Jesus showed again and again while He was in this world. Luke records a time when Jesus delivered a man in the synagogue from devil-possession: “They were all amazed, and spake among themselves, saying, What a word is this! For with authority and power He commandeth the unclean spirits, and they come out” (Lk 4:36). No wonder they were amazed! This was what no mere man could do. It required divine power. And He had divine power, for He was and is God.

Human power was altogether insufficient to bring about instant healing. Jesus, God with us, performed many such miracles; they were intended to illustrate the power that was needed to bring about spiritual healing in fallen sinners: the power of Jesus to give them, for instance, spiritual eyesight and spiritual hearing – to make it possible for them to see Jesus by faith and to receive in their innermost souls the warnings of the law and the encouragements of the gospel. There is no limit to the power of this great Physician to do works of spiritual healing in the souls of sinners as they listen to the good news of salvation being preached, or as they read these truths for themselves in the Scriptures.

In particular, the miracle of casting out devils illustrates Jesus’ power to deliver sinners from the power of Satan, who holds them captive. Satan showed his power in the Garden of Eden when he snatched Adam and Eve out of

a state of perfect holiness and happiness and brought them, through his temptations, into his fallen kingdom. From that state they could not deliver themselves; nor could any of their descendants; nor could any angel. Divine power was needed, the power of Immanuel. So the angel told Joseph: “Thou shalt call His name Jesus: for *He shall save His people from their sins*” (Mt 1:21). Just as He had power to heal the sick and to cast out devils, so He had power and authority to save from sin and from the kingdom of darkness all whom the Father had given to Him in the covenant of grace.

Apart from divine power, sinners are unwilling to come to Christ; they need the Holy Spirit to work powerfully in their souls on the basis of what Immanuel has done. The Spirit creates new life in them so that they become willing to flee from sin and Satan, to Christ and forgiveness, purity and safety. Apart from this power, Saul of Tarsus would never have left his self-righteousness and his unbelieving rejection of the fact that the Messiah had come – and that He was indeed Jesus of Nazareth, who had come to save sinners like him from their sins. How quickly Saul submitted to the authority of Jesus of Nazareth, recognising Him as the Messiah! At once Saul was indicating his submission by asking Him: “Lord, what wilt Thou have me to do?”

And when the time comes for the world to be brought to an end by divine power, the Lord Jesus will also show His power and authority by calling all from their graves and summoning them to judgement. However resistant sinners may be to the call of the gospel in this life, none of them will be able to resist the call to judgement. And none of those who are condemned will be able to resist Jesus’ powerful command to depart into everlasting fire.

In his account of Jesus quelling the storm, Mark says that the disciples “feared exceedingly”. But there was no need for terror, “for God sent not His Son into the world to condemn the world; but that the world through Him might be saved” (Jn 3:17). Certainly those who do not believe in the Saviour are, even in this life, “condemned already” but when they see evidence of the effects of divine power, they need not feel terrified. Rather they are to seek safety in Christ, sinners though they are, for His purpose in coming into the world was to save sinners from danger, particularly from the punishment of their sins. What evidence of supernatural power there was when the angel appeared over Bethlehem to celebrate the birth of the Son of God in human nature! He comforted the shepherds: “*Fear not*: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord” (Lk 2:10,11).

The power of that Saviour, Immanuel, who stilled the storm on the Sea of Galilee, remains unchanged. From His glorious throne above, He exercises His power in drawing sinners to Himself. May *we* then trust in Him!

Paul and the Gospel¹

Synod Sermon by Rev D Macdonald

Romans 1:1-6. *Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which He had promised afore by His prophets in the holy scriptures,) concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: by whom we have received grace and apostleship, for obedience to the faith among all nations, for His name: among whom are ye also the called of Jesus Christ.*

We read in this chapter that Paul longed to come to Rome to preach the gospel of the blessed God but was prevented in His providence. He refers to this in verses 9-13, particularly verse 13, where he says, “Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles”. Everything was ordered by the Head of the Church. We believe it was because he was not able to visit Rome that he wrote this wonderful letter to the Romans, not just for his own time but for all the ages of the Christian Church, as part of God’s revelation. He was indeed to come to Rome, but in a way he did not expect – as the prisoner of the Lord Jesus Christ, bound by a Roman chain. Such is the mysterious providence of God.

We read of the liberty Paul had in his own hired house, while still bound by the chain; he “received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him” (Acts 28:30,31). No doubt, as he preached the things concerning the Lord Jesus Christ, he would have opened up the doctrines that he previously wrote in this wonderful letter to the Church in Rome.

The gospel of the grace of God is the great theme of the letter; in these opening verses, Paul states his own relationship to the gospel. He refers to the antiquity of the gospel in verse 2, referring to the prophets and the Holy Scriptures. He defines the gospel in verses 3-4, for Christ is the cornerstone of the Church. He speaks about his own calling: “By whom we have received grace and apostleship, for obedience to the faith among all nations, for His name” – to bring the nations into subjection to Christ.

In the Epistle, Paul opens up the great doctrine of the righteousness of God and first shows the state of the nations, which were in terrible moral decline,

¹Preached by the retiring Moderator at the opening of this year’s Synod meetings.

and also man's lost and ruined condition and his condemnation. In chapter 1 you have the state of the Gentiles, in chapter 2 the state of the Jews. But in it all there is one conclusion that applies to us: "All have sinned and come short of the glory of God". But the other side of the righteousness of God is wonderful, as revealed in man's salvation: Paul says, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (v 16).

We will try to take up three matters, the Lord helping us: (1) Paul's relationship to the gospel – a servant separated unto the gospel, a servant of Jesus Christ. (2) The gospel as defined by Paul: "concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (vv 3,4). The person of Christ is the cornerstone of the Church, the foundation stone laid in Zion. (3) The gospel sent to the nations: "By whom we have received grace and apostleship, for obedience to the faith among all nations" (v5).

1. Paul's relationship to the gospel. He calls himself a servant, or bond slave, of Jesus Christ: "called to be an apostle, separated unto the gospel of God". It is God's gospel, and that tells us that it is divine; it originated in the mind of God. Paul did not receive it from man; it was by the revelation of Jesus Christ that he received the gospel. I just want to touch on a couple of places where he uses the phrase, "separated unto the gospel of God".

In his unconverted state as a religious Pharisee, he was a separatist, one set apart, because that is what the word *Pharisee* means. He was tutored at the feet of Gamaliel as a student of the law, he was part of a system which was largely legal. Like so many of his countrymen he was a stranger to the grace of God revealed in the gospel; he was an open enemy of Christ and His Church, best described by himself in Philippians in speaking about his past, before the grace of God took to do with him: "I might also have confidence in the flesh . . . circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law blameless. But what things were gain to me, those I counted loss for Christ" (Phil 3:4-7).

He speaks here of his *separation unto the gospel*. That was the consequence of being apprehended by Christ, the risen Lord, on the way to Damascus; Paul was in a path of enmity and persecution when he met the Saviour in that wonderful way. What happened on that unique occasion in Paul's experience? God's eternal purpose was being put into effect in the calling and conversion of Saul of Tarsus. That work originated in the eternal purpose, not

because of any merit in Paul. It was all of grace, free grace, God's gracious purpose. It was not dissimilar to Jeremiah's situation; the Lord said to him: "Before I formed thee in the belly I knew thee; and before thou camest out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer 1:5). Paul was completely severed from his former life, from his former religious life.

The separation now is the fruit of divine grace; he was separated from that past and became a servant of Jesus Christ. Not all who believe are called to office or usefulness in the Church, but a separation takes place in the experience of all that are effectually called by grace; they are called out of darkness into the kingdom of God's dear Son, into the kingdom of marvellous light. They were once the servants of sin, which is true of every man in his unconverted past; but such is the change through the effectual working of grace that they become the servants of righteousness; they obey from the heart that form of doctrine which was delivered unto them and they become the servants of righteousness. That is the effectual work of the Holy Spirit, by His Word, in the hearts of sinners.

Paul, as a bond slave of Jesus Christ, reflects that humble position that he now has; yet "called to be an apostle" suggests the dignity of the position to which he was called. But he is not his own; he is a servant of the Saviour. He says elsewhere: "When it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood" (Gal 1:15,16).

Now he began to glory in something else. He was a new man. What a change! It was a marvellous change from darkness to light in a moment. From that day forward he began to rejoice that his eyes had been opened and that he had received remission of sins. He began to glory in the cross of Christ, no more glorying in the flesh, or in a ceremonial and legal system, or in circumcision. As he said to the Galatian Church: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (6:14). In the synagogues he began to preach that Christ is the Son of God.

2. The gospel defined. Paul says concerning God's Son: "Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead". God's gospel concerns His Son Jesus Christ. Mark's Gospel begins with that short statement, "The beginning of the gospel of Jesus Christ, the Son of God" (Mark 1:1). He is the centre and the circumference of the whole revelation of God.

The first point here is that *Jesus Christ is the Son of God*. This tells us that He is divine, a divine Saviour. His existence was from eternity, before ever the world was. “His goings forth have been from of old, from everlasting” (Mic 5:2). We could gather together numerous Old Testament scriptures that speak about the divine personality of the blessed Redeemer. Proverbs 8 speaks of the eternity of Divine Wisdom: “I was set up from everlasting, from the beginning, or ever the earth was” (v 23). This Person is from everlasting to everlasting: Jehovah, without beginning and without end.

Paul mentions the prophets in verse 2: “Which He had promised afore by His prophets in the holy scriptures”. The gospel of the grace of God was not only revealed when the Saviour became incarnate; He was promised through the prophets, and even in the first promise in Eden. The Old Testament Scriptures speak of the faith of Abel and of Abraham, the rise of the Jewish nation, the ceremonial law – all pointing to His coming in the flesh and to His sacrificial work. Moses and the prophets preached the coming of Christ. “Lo, I come: in the volume of the book it is written of Me” (Ps 40) was the foundation of faith in the Old Testament Church.

What a high view Paul had of the Old Testament when he called it the holy Scriptures, and so should we. We should have such high regard, such high views of the Person of Christ in our hearts, in our lives and in the work of the gospel. So many today have such low views of the person of the Saviour; that is why, we believe, there is so much shallowness in religion. We should have a high view of the Holy Scriptures because this is where everything is revealed, they are called “the unsearchable riches of Christ”. The Holy Scriptures reveal what God is: His nature and divine perfections – in the holiness of the divine being.

Let us remember that it is for the defence of the gospel and the Holy Scriptures that we exist as a denomination, despite how small we are, in an age of abounding error, an age of much theological confusion. May we be enabled by divine grace to appreciate that!

I want to move on to Paul’s definition of the gospel, when he says, “Which was made of the seed of David according to the flesh”. There we have Christ assuming our nature into union with His Divine Person. For He is God manifest in the flesh. The Eternal Word became flesh. As John says, “The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth” (Jn 1:14). He became man with a particular end in view: to do the will of God and give Himself for His people as a vicarious sacrifice.

The descent from David is, of course, confined to His human nature, and I want to mention something I read in Calvin’s *Commentary on Romans*:

when Christ came in our nature, of the seed of David, He brought with Him from heaven something He could not receive from David – the glory of the Divine nature. The Divine nature never came so close to man as it did when the blessed Saviour became incarnate and appeared amongst men in the likeness of sinful flesh. He who is of the seed of David is a Divine Person. Not only did others speak of this, it was revealed. And it was the Holy Spirit that unfolded this great and glorious mystery: that He is indeed divine. “Great is the mystery of godliness; God was manifest in the flesh.”

He made these claims and He had every right to do so, although men were blind to them. Despite all the miracles and the evidence of His Divinity, men were indeed blind. In a state of humiliation He spoke about His relationship to the Father on so many occasions: “I came forth from the Father, and am come unto the world; again I leave the world and go to the Father”. Time and time again He makes Himself equal with God, because He possessed the divine nature. He took His human nature into union with the Divine in His state of humiliation. This reference to being “made of the Seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness” refers to the two states: one of humiliation and the other of exaltation after the resurrection of the dead. The resurrection is the beginning of that process of exaltation.

In the state of humiliation, from the moment of conception before He was conceived in the womb, “that holy thing which shall be born of thee shall be called the Son of God” (Lk 1:35). When He appeared as a 12-year-old in the temple, He asked Mary His mother: “Wist ye not that I must be about My Father’s business?” At His baptism, the declaration from heaven was: “This is My beloved Son, in whom I am well pleased”. In the whole course of His ministry on earth, even at the cross and at His burial, He was the Son of God. We are not to think that, because He was declared to be the Son of God with power after His resurrection from the dead, He was only then the Son of God; He was the Son of God in His humiliation.

This is the final evidence, the final proof, of the claim which He made for Himself. And it is according to the Spirit of Holiness that power is given to Him by the Father so that He is Lord of all in His exaltation, for the resurrection is the beginning of that process; so Paul brings out the contrast of the two conditions: “made of the seed of David according to the flesh” and “declared to be the Son of God with power according to the spirit of holiness”. As I said, He was Son of God in His humiliation; from His conception, at His baptism, in the whole course of His ministry on earth, till the cross and His burial, He was a divine Person. At His resurrection from the dead, He entered into a glorious inheritance, with the fullness of divine life which He received

for the Church – as Head over all things to the Church – that He may give gifts to men. “Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them”.

It is for His sake and for His glory that Paul received grace and apostleship for the obedience of faith to all nations. So it is with ourselves if we know the grace of God in truth and all who are called into the fellowship of His Son, whether Jew or Gentile – who were dead in trespasses and sins but were drawn from darkness to light and from the power of sin and Satan to God. The power that brought the Son of God from the grave is the same as what quickens a dead soul.

Christ is the cornerstone of the Church, and when Paul began to preach the gospel in a synagogue of the Jews, he preached that Christ was indeed the Son of God (Acts 9:20). Look at the conversion of Nathanael, who declared to Jesus: “Thou art the Son of God; Thou art the King of Israel” (Jn 1:49). Look at Peter’s confession when Jesus asked, “Whom do men say that I the Son of man am?” He answered in that noble confession: “Thou art the Christ, the Son of the living God”. Then Jesus said to him: “Flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it” (Mt 16:13-18).

Every true believer has received that testimony concerning Jesus Christ, by the Spirit of holiness. It is the same grace and the same Spirit that quickens everyone that is brought to life, Jew and Gentile, and they are built upon the same foundation as the apostles and prophets, Jesus Christ Himself being the chief cornerstone, upon “whom all the building fitly framed together groweth into an holy temple in the Lord”. What a wonderful union is the union of the two natures in the one Person of Christ! The resurrection by the Spirit of holiness is the great proof of who Jesus is – raised in power, exalted at the Father’s right hand.

Paul further defines the gospel by referring to historical facts in 1 Corinthians 15, a chapter on the resurrection. He says, “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures” (vv 1-4).

3. The gospel to the nations. Paul says, “By whom we have received grace and apostleship, for obedience to the faith among all nations, for His name”.

After the resurrection, Christ commanded to disciple all nations: “Go ye into all the world and preach the gospel to every creature”, or, in Matthew’s account, “to disciple all nations”. He gave that command to the Apostles.

I want to refer to the words, “For the obedience to the faith among all nations, *for His name*”. It is an honour to be allowed to preach the gospel of the blessed God. It was so for Paul and the other apostles; it should be so to us. We are ever to remember that this preaching of the gospel, this command to bring the nations under subjection to Christ, is for His name – for the glory of Christ. While the gospel of salvation proclaimed to sinners is for their advantage and spiritual benefit, and particularly their eternal benefit, we must remember that the salvation of any individual is for the glory of God. So true preaching, the true work of evangelisation and missionary endeavour is for the glory of God’s name and of the Head of the Church. We must keep that in mind: it is His glory and not the glory of men.

The gospel reveals the righteousness of God to the nations. With regard to the nations I want to touch on what I mentioned in the introduction about the gospel being sent to them. Following the salutation, Paul develops this, and there are two sides to it: verses 16-31 in this chapter and chapter 2.

(1) “The wrath of God is revealed from heaven against all unrighteousness and ungodliness of men, who hold the truth in unrighteousness”, or seek to suppress the truth. We have a picture there of the deplorable state of the Roman world, the deplorable state of the nations in all classes of society, the condition of the human heart everywhere, and the fearful guilt that man is under. There is condemnation and wrath because of God’s infinite hatred of sin – what is contrary to the holiness of God – and the Jewish world was no better than the Gentile world, though they had the oracles of God.

Paul goes on to prove conclusively that both Jews and Gentiles are all under sin. “There is none righteous, no, not one.” Yet it is in this hostile environment – fearful, sad and deplorable as it is – that the apostles let down their nets on the right side of the ship. By the power of God, through the Holy Spirit, they obtained much success, although they suffered much on account of it. When we read Romans 1 and look at the picture presented to our minds, we cannot but think how fitting a description it is of the Western world today and our own country, in particular. This is the same environment that is to a large extent facing the Church of Christ in the modern world.

(2) A righteousness without the law is revealed in the law and the prophets and is set before us from Romans 3:21 onwards. Paul has already described the gospel as “the power of God unto salvation . . . to the Jew first and also to the Greek. For therein is the righteousness of God revealed.” Paul goes on

to develop the great doctrine of justification by faith. Here is the wonder of grace: it reaches all classes of men and transforms the hearts of sinners, Jew and Gentile; God justifies the ungodly – all that believe in Jesus. That theme is opened up in this letter by the Apostle.

The desired end of the preaching of the gospel to the nations is faith, to bring sinners to the obedience of the gospel, to bring the nations of this world to become the nations of our Lord and of His Christ. That is why the Church of Christ endeavours to preach the gospel. “Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem” (Lk 24:46-47).

Conclusion. From the verses of this salutation we have endeavoured, however imperfectly, to notice briefly the divine origin of the gospel and the Holy Scriptures, the Person of Christ in His two natures, in His humiliation and exaltation. We noted the efficacy of divine grace in the conversion and calling of Paul to obedience and service as an apostle, and the desire to bring the nations to the obedience of the gospel. And the same spirit should motivate us; we need the same grace, the same Spirit that converts sinners, although we live in a very poor day, a very sad day. Yet the message of the gospel is the same, whether few or many will hear. We read of the Jews in Rome: “Some believed . . . some believed not”. The message of the gospel has lost none of its power. The same gospel, the good old-fashioned gospel, is able to convert sinners still. If we know something of the grace of God in our own experience, that is what changed our lives and brought us to where we are – from darkness to light, from the power of Satan to God.

We, as a constituted court of the Church of Christ, are under the same obligations to consider Him and to be subject to Him as the Head of the Church – not only in our courts but in all the service that is due to Him. As we meet again as a Synod, may we once more, through God’s grace, remember Him; the Court belongs to Him. As the Head of the Church, He is before all things, and by Him all things consist. He is the Head over all things to the Church, which is His body. May we, through divine grace, be clothed with all humility of mind, being subject one to another, as the Apostle says in his letter to the Philippians: “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem each other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus” (2:3-5). Remember it is all for His name and His glory. In all our deliberations may we, by divine grace, seek to keep the unity of the Spirit in the bond of peace among the fathers and brethren!

Christ Continuing His Kingdom¹

John Dick

Christ upholds the Church throughout all generations by bringing in a constant succession of members. The great promise of eternal life which He has made to His followers will be performed in another world; their interest in His salvation secures them against the sting of death, but not against death itself. Each in his order lies down in the grave when he has completed his term of obedience and trial in this life. We observe the havoc which is daily made among the ranks of His disciples when those who professed the truth and showed their sincerity by the steadfastness of their faith, and the devoted zeal with which they served Him, are removed one after another into the house of silence where there is no work, or wisdom, or device. Then we might be tempted to expect the most gloomy result and we naturally exclaim, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men".

But while the individuals perish, the race remains. Instead of the fathers, He takes the children. The places of those who have fallen are supplied by their own families, and more frequently by strangers. Thus several acts of His royal authority and power are exerted. Having received from His Father the gifts of the Spirit after His ascension, He bestows them on those whom He is pleased to qualify for preaching the gospel. This is the great means of gathering subjects into His kingdom of grace or, in the words of an apostle, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph 4:12,13).

Roman Catholics and some Protestants boast of the regular succession of their clergy from the Apostles; but the latter must acknowledge that, as the Church of Rome was the medium of communication, it is a very corrupt channel in which power has been conveyed to them. We know that, in every age, men have been found who have willingly consecrated themselves to the work of the ministry, and their labours have been crowned with blessing. Notwithstanding the opposition which it may encounter, Christ preserves the gospel in a particular place till all the elect there are converted. And He sends it into any country where He has designs of mercy to accomplish, in spite of the efforts of men and devils to exclude it.

The power of the Roman Empire, which had conquered most of the known world, could not hinder the propagation and triumph of the truth. And the

¹Taken, with editing, from Dick's *Lectures on Theology*, vol 3. He lived from 1764 to 1833.

obstacles to its entrance, or its progress, in India, China and Turkey, will give way when the time to favour those regions has come. The words of God about the temple are equally applicable to the opposition with which the spiritual kingdom of the Messiah has to contend: "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it" (Zec 4:7). He exerts a secret power upon the heart, which the strongest prejudices and the stubbornest habits of sin are not able to resist.

As the kingdom of Christ is not of this world, His servants do not fight for Him; and it is only in a figure of speech that the Church is represented as "terrible as an army with banners". Our religion forbids the use of external force in its propagation and defence, and leaves that to Antichrist, who has recourse to the sword in the absence of arguments, and terrifies into compliance those whom he has failed to persuade. The weapons of our warfare are not carnal, but they are not therefore ineffective. They are mighty through God to pull down the strongholds of sin, to cast down lofty imaginations, and to bring every thought into captivity to Christ.

There is no one who may not become a subject of this kingdom, however remote he may now be from the character of a subject, however hostile his sentiments and feelings may be. He may undergo a change as sudden and wonderful as that of Paul, who, from being a persecutor, became an apostle and a preacher of the faith which once he destroyed. The grace of our exalted Redeemer operates silently but surely; it always gains its end, and daily He adds to the Church such as shall be saved. "All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before Him; and none can keep alive his own soul. A seed shall serve Him; it shall be accounted to the Lord for a generation. They shall come, and shall declare His righteousness unto a people that shall be born, that He hath done this" (Ps 22:29-31).

Gospel justification is a change of state and condition in the eye of the law and the Lawgiver, whereas gospel sanctification is a blessed conformity of heart and life to the law and will of the Lawgiver. The first is a relative change from being guilty to being righteous; the other is a real change from being filthy to being holy. By the one we are made near to God; by the other we are made like Him. By being justified, of aliens we are made children; by being sanctified, the enmity of the heart is slain and the sinner not only a faithful, loyal subject, but a loving, beautiful child. *Robert Bragge*
An humble soul . . . can never be good enough, it can never pray enough, nor hear enough, nor mourn enough, nor believe enough, nor love enough, nor fear enough, nor joy enough, nor repent enough, nor loathe sin enough, nor be humble enough.

Thomas Brooks

Biblical Fellowship¹

3. The Believer's Fellowship with Christ as Mediator

Rev J R Tallach

Christ was “made of a woman, made under the law . . . that we might receive the adoption of sons” (Gal 4:4,5). This fellowship is confirmed by the calling of God as seen in 1 Corinthians 1:9: “God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord”. Believers are called by the Father to have fellowship with the Son.

This fellowship is represented as eating together: “Behold I stand at the door and knock: if any man hear My voice and open the door, I will come in to him and will sup with him, and he with Me” (Rev 3:20). In that shared meal there is a giving and a receiving. The Song of Solomon uses the same figure repeatedly and to the same effect: “Let my beloved come into His garden and eat His pleasant fruits (Song 4:16). Again Christ replies, “I am come into My garden, My sister, My spouse: I have gathered My myrrh with My spice: I have eaten My honeycomb with My honey; I have drunk My wine with My milk” (Song 5:1). The union of Christ and the Church by the same Spirit is reflected in the likeness and conformity that exists between these two. Christ is the “lily of the valley” (Song 2:1), and Christ says of His people: “As the lily among thorns, so is My love among the daughters” (Song 2:2). Both Lord and believers are likened to lilies.

This grace by which the believer is brought into fellowship is purchased grace. It was purchased by the Redeemer on the basis of His obedience, of His sufferings unto death; and His continuing intercession is on this basis also. Owen speaks, under three heads, of the grace given: acceptance with God, sanctification from God, and privileges with and before God.

(1) Having received Christ, the cause of the enmity is removed and righteousness is bestowed. This involves the removal of defilement: “Such were some of you: but ye are washed” (1 Cor 6:11); “The blood of Jesus Christ . . . cleanseth us from all sin” (1 Jn 1:7). Whatever is of Himself remains; whatever is of self or the flesh or unbelief (“wood, hay, stubble”) He consumes away.

(2) He bestows cleanness as a grace. The Spirit of holiness is made unto us sanctification (1 Cor 1:30). By procuring sanctification for us, He also bestows habitual grace. This is effected by the formation of faith in the heart, which is light to the understanding, obedience to the will and love in the affections. In actual performance, though all these are effected, we can do

¹The previous part of this Theological Conference appeared last month. It dealt with the believer's fellowship with God the Father.

nothing without Christ and He must work in us “to will and to do of His good pleasure” (Phil 2:13).

(3) The privilege of the believer is fellowship with the Lord; and adoption and all other favours and blessings arise from this. Owen, having in view this fellowship with the Redeemer, commends us rebels to pursue it while we are on our short, uncertain pilgrimage. “He that shall come, will come, and will not tarry” (Heb 10:37). “The Spirit and the bride say, Come: and let him that heareth say, Come Even so come, Lord Jesus” (Rev 22:17,20).

John Love's Early Years¹

1. His Background

Roy Middleton

In 1825 a respected Church of Scotland minister died whose voice had never been heard in the courts of the Established Church. He had been the minister of a chapel of ease² at Anderston, Glasgow for a quarter of a century. Chapel ministers at that time did not have a seat in Church courts and his exclusion from Church courts had the effect of concentrating his attention on the special work of the preacher and pastor. Before coming to Glasgow he had been the minister of a congregation in London that was connected with the Scots Presbytery in the English capital. There he was one of the founders of the London Missionary Society and its first foreign secretary.

In his lectures on Scottish theology delivered in April 1939 at Westminster Theological Seminary in America, Principal John Macleod spoke of this Scottish minister as follows: “At Anderston he had a great congregation that rallied about his ministry, and there he became the recognised centre of the

¹This is the first section of an abridgement of a new introduction to John Love's *Memorials*, a two-volume work which is to be republished later this year, DV, by Free Presbyterian Publications.

²Between 1755 and 1831 the population of Scotland grew by almost 87%. The failure of the Church of Scotland to create additional places of worship for this growing population led to the creation of independent churches connected with the Established Church that were called chapels of ease. These early chapels were the forerunners of Thomas Chalmers' great drive for church extension in the 1830s. The formation of these congregations had the effect of creating a two-tier ministry in the national Church as chapel ministers had neither their own Kirk Session nor a seat in Church courts. Most of the chapel ministers were Evangelicals and when their party gained the ascendancy in the General Assembly the Chapel Act of 1834 was passed, which gave these ministers a seat in Church courts for the first time. When the Court of Session declared the Chapel Act to be illegal in January 1843, it made the Disruption, four months later, to be inevitable.

old school gospel folk of the West of Scotland. He was a man of a great mind with a majestic type of thought. His thinking was of a searching and penetrative quality as well as of a comprehensive range. In his early spiritual experience he was very thoroughly searched by the teaching of Jonathan Edwards and the men of the older New England introspective school.

“This left its mark on his teaching in turn. And he was remarkable for how he opened up not only the truth in regard to God’s glorious Being and Name, but also in particular the truth in regard to the sovereign effectual work of the Holy Ghost in the New Creation. He believed in thoroughness of self-examination and practised it. There was with all this a serene aloofness about him so that men might say of him that his soul was like a star that dwelt apart. Yet for all his majesty and aloofness he was as much loved as he was revered by a wide circle. In those days there was no man who was more looked up to or in whose judgement his friends more implicitly rested.”³

The minister being spoken of was John Love of London and Anderston. After he died, his wife, Janet, entrusted to literary executors his diary and papers for them to publish as they thought appropriate. Two volumes of *Discourses* were published shortly after his death, but it was over a quarter of a century before excerpts from his diary and his papers on theology and experimental religion were published in two volumes that together comprise almost a thousand pages. They were titled the *Memorials of the Rev John Love*. The reader of these volumes will be struck by the maturity of Love’s thought, the extent both of his learning and his reading, and the depth of his spiritual experience.

This is all the more remarkable when it is realised that practically the entire contents of these volumes were written by John Love in the three years after his conversion, before he had completed his twenty-first year, and before he was licensed as a probationer. Accordingly, the introductory biographical material prefacing this first reprint of the *Memorials* since their original publication in 1857-58 concentrates entirely on the early years of his life. This has been done in order to discover what the influences were that contributed to a young man, newly converted, being able to produce the material contained in these volumes.

Childhood. John Love was born at Paisley on 15 June 1757; he was the son of James Love, who was a weaver, and his wife, Margaret Laing. The editor of his *Memorials* states, “His parents occupied a middle station in life – his father being enabled, in the prosecution of a respectable calling, to provide a moderate competency for a family of several children, of whom John was

³John Macleod, *Scottish Theology in Relation to Church History since the Reformation*, Edinburgh, 1943, pp 221-222.

the eldest”⁴. During his childhood years, John Love's privileges were very considerable. His parents taught him from his earliest years – and by their own example – a reverence for God and divine things, strictly to observe the Sabbath, to be unailing in his attendance in the house of God at the regular diets of worship and to give attention to all the moral and religious duties prescribed in Scripture. In their home, family worship, in all its parts of praise, prayer and the reading of God's Word, was daily maintained morning and evening. James and Margaret Love enjoined personal religion, and secret prayer, both morning and evening, on their family (1:13).

It was surely due to this parental encouragement and influence that we must attribute mainly the remarkable circumstance that, at the age of 12, John Love had already read the Bible through at least six times (1:13-14). When converting grace, at a later period, visited the household, apprehending first the son, and afterwards in succession both parents, it became evident that with all their conscientiousness and exemplary conduct, during the period of their eldest son's childhood, they had not known the grace of God in truth. ***Presbyterianism in Paisley.*** During John Love's childhood, there were six Presbyterian churches in Paisley: four were connected to the Church of Scotland, and the other two were Secession congregations. James Love and his family attended the Abbey Kirk in Paisley, where the ministry, according to the editor of the *Memorials*, was not on Evangelical principles. This would imply that the ministers in Love's early years were Moderates in their theological persuasion. “Moderatism” and “Moderate” thinking originated in the rather lenient provisions whereby the Episcopalian clergy were accommodated in the Church of Scotland after Presbyterianism was re-established in 1690.

However, the term has been more generally applied to the party in the Scottish Establishment which from around the middle of the eighteenth century was led by William Robertson (1721-1793), Principal of Edinburgh University. Moderatism was characterised by its adherence to the Scottish Enlightenment, and its opposition to Evangelicalism, which was regarded as enthusiasm. Moderates were critical of what they called “man-made creeds” and they disapproved of dogmatism. Their preaching concentrated on morals at the expense of the gospel. In addition, they had a profound respect for the Established Church, which led them to support the system of patronage, the arrangement whereby parish ministers were not chosen by the people but by the patron – usually a member of the landed gentry.

In contrast to the Abbey Kirk, the ministry in both the High and Laigh

⁴*Memorials of the Rev John Love*, Glasgow, 1857-1858, vol 1, p 9. (Further references to the *Memorials* are placed in the body of the text, with volume and page numbers in brackets.)

Kirks was thoroughly Evangelical. The first ten years of John Love's life were spent in the family home, and gospel preaching could easily have been found both in Paisley and the surrounding district. He was not, however, under the sound of such preaching, but was a regular worshipper with his parents at the Abbey Kirk and was, therefore, brought up under the ministry of men who were Moderates. However, there are retrospective references in his diary, and in other reminiscences, to this period in his life when he acknowledges that he had precious opportunities of hearing gospel preaching from James Baine⁵ and especially from George Muir⁶ during the five years of his ministry in Paisley between 1766 and 1771.

Revivals¹

1. In the Old Testament Age

James Buchanan

The greatest work going on in the world is of the conversion of sinners and the edification of saints. Sometimes this work proceeds slowly and silently under the stated ministry of the Word as one after another is secretly impressed with the power of divine truth, brought under the teaching of God's Spirit, and built up in faith, holiness and comfort unto eternal life. At other times, it is accomplished in a more extraordinary and remarkable way, vast numbers being brought suddenly under the power of divine truth and exhibiting the effects of divine grace in a striking manner.

We have been so much accustomed to look to the more slow, quiet and gradual method of maintaining and extending the kingdom of Christ that we are apt to be startled, and even to listen with some degree of incredulous surprise, when we hear of any sudden and general work of the Spirit of God. Indeed we cease even to expect and to pray for any more remarkable, or more rapid, change in the state of the Church and world than what usually takes place under a regular ministry.

⁵James Baine (1710-1790) was minister of the High Kirk from 1756 to 1766. He was widely regarded as being one of the ablest preachers of his day.

⁶Baine was succeeded by George Muir (1723-1771), whose writings testify to his zealous Evangelicalism. He was attracted out of curiosity to visit Cambuslang during the revival of 1742. As a result of his visit, Muir was converted and decided to study for the ministry. Principal Macleod says of him that he was part of a band of "worthy men who did good work in the dark days of Moderate ascendancy in holding the faith and furthering the cause of the gospel" (*Scottish Theology*, p 220).

¹Taken, with editing, from the "Illustrative Cases of Conversion" in *The Office and Work of the Holy Spirit*. It is based on Acts 2:17,18.

But God's ways are not as our ways, neither are His thoughts as our thoughts. Often in the history of His Church He has been pleased, for wise reasons, to manifest His grace and power in an extraordinary manner – partly to arouse a slumbering Church and partly to alarm and convince those who oppose Him; and, most of all, to teach them the sovereignty and also the power of that grace which they are too prone to despise.

When any real revival of the power of true religion takes place in any country – however local and temporary, provided only that some immortal souls are savingly converted – such an event, however it may be ridiculed by the world, is the occasion of joy to the angels in heaven and also of unmingled satisfaction to the Redeemer Himself. If we have anything of the same spirit, such an event will be an occasion of joy to us, and is fitted in many ways to confirm our wavering faith, to animate our flagging zeal, to add energy to our lukewarm prayers and strength to our languid hopes. Wherever God's power and glory are remarkably displayed, it is both the duty and the privilege of His Church to behold and adore it.

The Bible speaks of “times of refreshing from the presence of the Lord” – times of remarkable revival which would occur long after the days of the Apostles. It records several memorable examples which occurred both under the Old and the New Testament dispensations. We may briefly refer to them with a view to showing that such revivals are expressly recognised in the Word of God.

When it is said of those who lived in the days of Seth: “Then began men to call upon the name of the Lord”, there is probably an allusion to some general revival of religion which occurred before the flood. But we have a more particular account of a very general revival in the times of Joshua. We read of the whole generation which entered with him into the promised land: “The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel”. But when “all that generation were gathered unto their fathers, there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel: and the children of Israel did evil in the sight of the Lord”.

Several circumstances are recorded here which show that under the ministry of Joshua there was a very deep spirit of earnest religion among the people and that it exerted an extensive influence. The nation acted as one man, and in a spirit of devoted piety, when “the whole congregation of the Children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there; and the land was subdued before them”. They did so again, when “all Israel, and their elders, and officers, and their judges, stood

on this side the ark and on that side,” while Joshua “read all the words of the law, the blessings and cursings, according to all that is written in the book of the law; there was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women and the little ones, and the strangers that were conversant among them”.

This was also so when “all Israel stoned [Achan] with stones, and burned him with fire,” for his “trespass in the accursed thing”, and when “the whole congregation of the Children of Israel gathered themselves together at Shiloh”, to go up to war against the two and a half tribes, on the first suspicion of their falling into idolatry. Such a lively zeal on behalf of God’s service indicates a deep, prevailing sense of religion; and it is interesting to reflect on the means by which this had been produced.

We are told that the Israelites who came out of Egypt with Moses were a stiff-necked and rebellious people; but none of them, except Joshua and Caleb, entered into the promised land; they all died in the wilderness. It was their children – children born and bred in the wilderness – who afterwards exhibited so much of the power of religion on their hearts. Their religious earnestness and zeal may be ascribed to three things: first, they had seen the wonderful works of the Lord, the miracles which He wrought in the wilderness, and the remarkable fulfilment of His word; second, from their earliest years they had received a wilderness education – being trained from their childhood in hardships and trials – which taught them their entire dependence on God and the duty of absolute submission to His sovereign will; third, they had heard the reading of God’s law, and were acquainted with its glorious truths. These were appropriate means, but the experience of their fathers shows that, of themselves, neither the hardships nor the miracles of the wilderness would have produced true religion. That depends on *the blessing of the Spirit of God*.

Another remarkable time of revival of true religion occurs in the history of the Kings. When Shaphan read the book of the law before Josiah, “it came to pass, when the King had heard the words of the book of the law, that he rent his clothes”. And the king commanded the priests and scribes, and other officers: “Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us”. The King’s concern for his people was now remarkably displayed: he knew that they were exposed to God’s wrath, and he dreaded the judgements with which they were threatened.

Forthwith he “sent and gathered together all the elders of Judah and of

Jerusalem. And the King went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep His commandments and His testimonies and His statutes, with all his heart and all his soul, to perform the words of the covenant that were written in this book. And all the people stood to the covenant.”

Then followed a great national reformation: the vessels that had been made for Baal and the host of heaven were burnt; idolatrous priests were suppressed; the houses of the Sodomites were broken down; Tophet, in which children were made to pass through the fire to Molech, was defiled; the horses and chariots which had been given to the service of the sun were taken away or destroyed; the idolatrous altars of the kings of Judah were overthrown; the high places which Solomon had built were not spared; the images were broken in pieces and the groves cut down; Jeroboam’s altar at Bethel was overturned; the offending priests were cut off, according to the national law.

Then there followed a great, solemn general assembly to keep the Passover, of which it is said: “Surely there was not holden such a Passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah”. And of Josiah himself it is said: “Like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him”.

Some other similar instances of a revival of the power of religion among the people of Israel might be mentioned: such as those that took place under King Asa and under King Hezekiah; and the remarkable change which was wrought on the hearts of the captives at Babylon, and by which they were prepared for their restoration to their own land. This change occurred chiefly amongst the younger Jews who were left, since their fathers had died in captivity – just as formerly the young generation were impressed in the wilderness. Of it Ezra says, “Now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in His holy place; that our God may lighten our eyes, and give us a little reviving in our bondage”. And there are many passages in the Old Testament (Ps 85, 102:13-22) which beautifully describe the spiritual revivals which occurred from time to time under the Jewish dispensation.

In many other passages of the Old Testament (Is 52:7, 54:1-5; Ezek 36:25; Hos 14:4; Joel 2:28) we find predictions of great, general revivals of religion which should occur under the new and better dispensation to which

the faith of the Jewish Church looked forward. Accordingly, in the New Testament, we read the authentic account of the most remarkable revival of true religion that has ever occurred in the history of the world. It was, as it were, “life from the dead”. A new impulse was then given to the world, the force of which is felt and its effects witnessed even in the present day. It was not a new religion that was then introduced, but a completion of what had been revealed from the beginning – the visible fulfilment of God’s word of promise and a clearer manifestation of His grace and truth.

Book Reviews

The Reformation Heritage KJV Study Bible, published by Reformation Heritage Books, hardback, 2254 pages, £25.00 from the Free Presbyterian Bookroom (more expensive editions are also available).

Joel Beeke, the General Editor, along with his three editors and team of contributors, are to be congratulated on producing the first King James Study Bible written from a distinctively Reformed perspective. Earlier King James Study Bibles have been written, but from a very different theological outlook: for example the Scofield Bible, which was written from a Dispensationalist viewpoint.

In the introduction by the General Editor, and the section on “Reading the Bible experientially”, the writers indicate that they regard the Bible as infallible and the Authorised Version of the Bible to be the best “liturgical text”. This superiority is grounded on the fact that the Masoretic Text is the foundation for the Old Testament and the Received Text is the basis for the New Testament and the translation philosophy is that of “complete equivalence”.

Before each book of Scripture there is an introductory section which deals with authorship, date and purpose, and provides an outline of the contents. There are brief explanatory notes on almost every verse of Scripture with the aim of aiding understanding. At the end of each chapter there is a short section providing “Thoughts for Personal/Family Worship”. Inserted throughout the Bible are 57 one-page articles that cover the different doctrines. The volume concludes with a section of “Study Helps” of over 300 pages. These deal with topics such as: “How to live as a Christian”; “Twenty Centuries of Church History”, where a page is given to each century; a section on “Creeds and Confessions”, which includes the full text of the *Westminster Confession* and the *Larger* and *Shorter Catechisms*; Robert Murray M’Cheyne’s scheme to read the Bible in a year; a concordance; and a section

of 14 maps. Without doubt this is the work of a group of men committed to a high view of Scripture and to the Reformed faith.

Whilst this reviewer would normally read the books that he reviews from cover to cover, this has not been the case with the 2234 pages, mostly double column, of the notes and articles of this book. It is, however, clear from reviews in other journals and magazines and on the internet that the volume contains a number of errors that have not been identified by the proof-readers and some which betray insufficient attention by the editors.

In the first category is a statement in Romans 6:1-4 (p 1623), where the note alarmingly reads, "Justification is the change of a man's moral nature". At the proofing stage, the word *not* was apparently deleted after the word *is*. Whilst one accepts the statement as to how the error arose, the inclusion of the word *not* does not relieve the oddity of the sentence. With this included, it would read as follows: "Justification is not the change of a man's moral nature; every justified man is a changed man". The proofing error seems to this reviewer to involve rather more than the deletion of the word *not*.

In the second category is a statement in the article on Regeneration (p 1774) which speaks of the necessity of receiving the Lord's Supper frequently in order that a person's spiritual life does not die. The statement regarding the Lord's Supper reads as follows: "It is a rite of nurture, signifying the way in which our souls are nourished and refreshed by feeding on Christ as the true food and drink of eternal life, it must be administered frequently, because the new life within us is still created, dependent life that will wane and die if not refuelled and sustained". Other reviewers have pointed out that this comment is rather less than satisfactory and appears to deny the Final Perseverance of the Saints.

The article dealing with God's covenants (p 83) states that the basic meaning of the Old Testament word for covenant (*berith*) means agreement. The unknown writer continues, without indicating that it is God who takes the initiative, "God's covenants are agreements between Himself and His people". This is a view that if applied consistently would lead to Arminianism. It is a position controverted by Geerhardus Vos, *Biblical Theology* (Banner of Truth, 1975, pp 23-26), and by John Murray, *Covenant of Grace* (Tyndale Press, 1953). The language of Scripture is, "And I, behold, I establish My covenant with you, and with your seed after you" (Genesis 9:9).

The reviewer in the Protestant Alliance magazine, *The Reformer*, (May/June 2015, p 14) has drawn attention to the note on Matthew 16:18, "And I say unto thee, That thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it". The first part of the note on this text reads, "The rock that Jesus builds His Church upon is most

naturally understood as Peter, together with the other apostles in their Spirit-given testimony to Him” (p 1385). This is the passage on which Romanism builds its doctrine of Papal Supremacy. To make the short statement cited above without a great deal of qualification is very misleading. J A Alexander, in his commentary on Matthew, takes four and a half dense pages to deal adequately with the text. This demonstrates the problem with brief comments on highly-contested portions of Scripture.

When we read the commentaries of Matthew Henry, John Gill or William Hendriksen¹, for instance, we appreciate that the views expressed are theirs and we may in places disagree with them as being the opinion of a specific author. In this *Study Bible* the notes and comments have no authors’ names attached to them. In the reviewer’s opinion, that is rather unwise. When the notes are printed along with the Biblical text they can appear, particularly to the young, as being *the meaning* of the Biblical text in all instances.

A further, most disappointing, editorial oversight was the use, at the back of the volume, of a map from Zondervan publishers that shows the route of the Exodus as not going through the Red Sea, but rather the route advocated by modernist scholars.

This reviewer has a great deal of sympathy with the comments of the reviewer in the *British Church Newspaper*, who writes, “In this substantial volume approximately two-thirds of the letterpress is that of commentators, and one third the inspired words of Holy Scripture. This is a little disturbing, in a book that is sold as a Bible.” He goes on to speak of the benefits of the Bible being printed “without note or comment” and adds, “This is an important principle, and such excellent material as accompanies this Bible might perhaps have been better offered as a separate *Reformed Heritage Companion to the KJV*” (*BCN*, 3 April 2015, p 14).

It is understood that the publishers have already corrected some of the mistakes to which we have referred in the online version of this Study Bible. It is regrettable that the first print edition of this Study Bible was for 20 000 copies and it may, therefore, be some time before a revised version is produced that will enable these errors to be corrected in print. The proofing that is required in a Study Bible, which is seeking to aid the understanding of God’s inerrant Word, is of a very high order. Having not read the entire volume, and being conscious of these errors, one wonders what further mistakes may be uncovered as the volume is used more extensively.

Roy Middleton

¹William Hendriksen in his commentary on *The Gospel of Matthew* (Banner of Truth, 1974, pp 645-650) adopts a similar interpretation of these words. He has, however, a lengthy section of qualifications and explanations of his exegesis.

Sermons of the Great Ejection, published by the Banner of Truth Trust in their Puritan Paperbacks series, paperback, 276 pages, £6.25, obtainable from the Free Presbyterian Bookroom.

This collection is a revised and reset edition of the 1962 publication which marked the tercentenary of the Great Ejection in August 1662. It consists of sermons, memorials and brief biographies of seven English non-conformists first published in 1662 as *An Exact Collection of Farewell Sermons Preached by late London Ministers* and in 1663 as *England's Remembrancer*. The seven ministers include the well-known names of Edmund Calamy (senior), Thomas Brooks and Thomas Watson. The other four names will not be so well known – John Collins, Thomas Lye, John Oldfield and John Whitlock.

The sermons are fairly short and have the added and special interest of being the last preached by these worthy divines before their ejection from their pulpits. The ejection was on account of the Act of Uniformity passed by the English Parliament in 1661. This Act demanded unfeigned consent to the Prayer Book, abjured and condemned Presbyterianism, replacing it with a semi-popish system of Episcopacy and demanded renunciation of the Solemn League and Covenant. A similar Act rescinding the Second Reformation Acts was passed the same year in Scotland by what became known as “Middleton’s Drunken Parliament”. In England, as in Scotland, a date was set – 24 August 1662 – for conformity to the Act, and the result was that about 2000 faithful ministers refused conformity and were ejected.

The sermons are of a very high standard, such as readers of the Puritans will be acquainted with. The application to our own day of much that is written will not be missed by discerning readers. Of particular note are those by Edmund Calamy on “Eli trembling for the Ark of God” (1 Sam 4:13), John Oldfield on “Stumbling at the Sufferings of the Godly” from Psalm 69:6 and a very useful and searching discourse by Thomas Lye entitled “Stand Fast in the Lord”, from Philippians 4:1. Each sermon is introduced by a short biographical note about the preacher, and several include the prayer offered at the time of the sermon’s delivery. There are powerful passages when application is made, such as this warning against worldliness and the danger of temptation:

“You that are husbands and parents know it. The world is a great temptation, but if we are overcome by the world, and the world is not overcome by us, we shall never be able to overcome any one temptation that is offered to us Do not go and run and venture yourself into temptations. You have heard of a superstitious or idolatrous worship; you are curious to see this. What if, when you are found in Satan’s way, Satan should lay a paw on you and claim you? What do you there in Satan’s ground? Would you be

found, when you come to die, in a playhouse? Or in a place where the true God is idolatrously worshipped?" (pp 118,120).

One significant fault which we must identify in this book is the inclusion of false teaching in the Catechism appended to the sermons. The *Non-conformist's Catechism* by Samuel Palmer was first published in 1772 and the present edition of it is the result of several revisions. While much of the material is useful as a critique of the Church of England, this Catechism contains teaching at variance with *The Westminster Confession* concerning both the nature of the Church and the Establishment Principle. The importance of these doctrines (erroneously handled in Questions 7 and 8) means that we must sound this note of caution to readers.

(Rev) D Campbell

Protestant View

Free Church Ministers at Mass

We were sorry to see that at least two Free Church of Scotland ministers attended the funeral mass for Charles Kennedy, the former MP. This is not the spirit of John Knox, Andrew Melville, Samuel Rutherford, James Renwick and other brave, wise, and godly men who have gone before in Scotland. The mass is idolatrous; and attendance at mass, apart from being contrary to Scripture, also gives an entirely wrong impression to others about the dangers of idolatry and false religion. If the professing Christian Church will not separate from Romanism, it is little wonder if the world assumes that Romanism is a harmless variant form of Christianity. "Touch not the unclean thing" (2 Cor 6:17).

DWBS

The Turin Shroud

The Pope has "venerated" the Shroud of Turin, which many Roman Catholics believe to be the linen cloth in which the Lord Jesus Christ was buried. The Roman Catholic authorities are careful not to make any claim as to the authenticity or provenance of this mysterious and rather grotesque object which bears a faint image of a bearded man with the marks of scourging and crucifixion. In 1989 it was dated as being around 700 years old but scientists and others are not all in agreement as to its age or the actual process whereby the man's image came to appear on the fibres of the cloth.

This papal "veneration" is one further example of how Rome speaks with a forked tongue, hallowing the shroud as an "icon" of Christian devotion, yet unwilling to state whether it is a fake or not. What is certain and unambiguous, however, is the fact that Romanist "devotion" is as superstitious,

idolatrous and carnal today as it was in mediaeval times, when fake relics abounded throughout Europe, deluding multitudes over many hundreds of years. Furthermore, items of this nature can never be accepted as aids to the worship of God nor can they yield knowledge of divine truth to the soul of a sinner.

“Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath or that is in the water under the earth, thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me and showing mercy unto thousands of them that love Me and keep My commandments” (Ex 20:4-6). *AWM*

Notes and Comments

Frenchman in Coma Given “Death Sentence”

In June this year, a Frenchman who was left in a “vegetative state” after sustaining serious head injuries in an accident seven years ago, was in effect sentenced to death by a European Court ruling. Thirty-nine-year-old Vincent Lambert, who has quadriplegia, has been in a semi-coma since his motorcycle accident in 2008. He is currently a patient at a hospital in the north-east city of Rheims, being kept alive by an intravenous drip and a gastric tube.

In 2013 a number of doctors, together with his wife Rachel and six of his siblings, agreed to cut off Vincent’s life support. Later, when his mother arrived at the hospital, she found him almost dead. Supported by other medical staff, his father and the two remaining siblings, she took the case to a local court, which ruled in her favour to reinstate feeding. On appeal, the case came to the State Council, the highest administrative court in France, which overturned the local court’s ruling and gave permission for the hospital to stop all nourishment and hydration. The parents and the two siblings then appealed to the European Court of Human Rights which, in June 2014, ruled that France must “suspend the execution of this judgement for the duration of the proceedings before the Court”.

The decision gave great hope to M Lambert’s parents; however, a year later, these hopes were dashed as the Strasbourg judges decided by a 12-5 majority that “French law was sufficiently clear and that there was no infringement of M Lambert’s rights under existing conventions”. Effectively a death sentence was handed down to this helpless man. However the five judges who opposed the verdict dissented strongly.

Although euthanasia as such is illegal in France, in 2005 it legalised “passive euthanasia” (the withdrawal of artificial life support); since then the President has passed a law that allows doctors, in certain cases, to place terminally-ill patients in a deep sleep until they die. “Living wills” are now legally binding in France, and Rachel Lambert has used this law, claiming that her husband had spoken about not wanting to live if he should become permanently incapacitated. Significantly, there is no written record of such a wish, although doctors state that M Lambert had shown signs of resisting treatment last year. Mme Lambert insists that her husband “would never have wanted to be kept in this state”.

However, his parents think differently, arguing that Vincent is semi-conscious and responding to stimuli. There is even a video of him on the internet, apparently listening to his mother’s voice over a telephone with some signs of recognition. She says he is showing a little progress and just needs better care, adding: “It is a scandal; our son has been sentenced to death”, while her lawyer demands that the health ministry allow Vincent to be transferred to another hospital “so that those who want to take care of him can do so rather than leave him on death row”. Rachel Lambert does not wish to have her husband moved from the hospital but, mercifully, he is still being fed artificially at the time of writing. The law demands that, as the doctor who signed off his life support no longer works there, a new doctor must be found who would be willing to authorise termination of life support.

We are seeing the insidious tentacles of the euthanasia lobby at work in many countries. Here in the UK it is not yet legal, technically. But another vote is expected soon at Westminster. The ground is shifting in a sinister direction, and France is no different. This man is in a vulnerable state, yet the person who should be supporting him – his wife – seems to want him dead, even when it appears there is some possibility, however small, of his recovery. How tragic when there is little recognition of God as the One who alone has the right to give life and to take it away. How solemn when men and women seek to overthrow God’s law. The Sixth Commandment, “Thou shalt not kill” (Ex 20:13) remains as binding today as it did in Moses’ day and those who break it are just as culpable now as then. *KHM*

US Supreme Court Verdict on Same Sex Marriage

The US Supreme Court has ruled, by the narrowest of margins, 5 to 4, that same-sex marriage is a legal right across the United States. It means that the 14 states which prohibited same-sex marriage will no longer be able to maintain their opposition. Among them is Texas, whose Governor Greg Abbott said that the justices “have imposed on the entire country their personal

views on an issue that the Constitution and the Court's previous decisions reserve to the people of the states". Meanwhile President Obama rather meaninglessly declared that the ruling was a "victory for America".

One of the minority, Justice Antonin Scalia, spoke out strongly against the majority on the Supreme Court imposing their values on "320 million Americans coast-to-coast". He described the decision a "judicial Putsch" and "a threat to democracy", in which the majority discovered a right to marriage that all the US legal minds before them had overlooked. By further broadening the interpretation of the Fourteenth Amendment's equal-protection guarantee to include a universal right of same-sex marriage, he argued, the Court had given itself unlimited power. "It stands for nothing whatever, except those freedoms and entitlements this Court really likes," he went on. It is ironic that such a major change in the law has been brought about by nine individuals in a nation which makes so much effort to promote democracy in other nations – at the same time overruling laws democratically passed in a number of US states.

More importantly, of course, the objection to same-sex marriage arises on the basis of the Scriptures – for example, Romans 1 – as has been pointed out in some recent issues of this Magazine. We do not wish to multiply notes on such subjects, but we must handle topics that are significant at the moment, and this, sadly, is one that crops up repeatedly as the frontiers of the kingdom of Christ are being – so it seems – rolled back at an alarming rate.

Dr Douglas Kelly, a Professor at Reformed Theological Seminary in Charlotte, North Carolina, has commented, "Here is the problem that the Church [in the US] now must face: since marriage of same-sex persons has now become national state policy, what if the Church follows God's Word, and therefore refuses to perform such marriages? To refuse to do it will now be to disobey an edict of the US Supreme Court. Does that mean the state will seek to disadvantage the churches by removing their tax deduction, or putting property taxes on them? That remains to be seen."

Clearly many American churches will welcome the decision of the Supreme Court. They are among those which have grievously departed from the authority of the Scriptures. May we pray from the heart: "O Lord, revive Thy work in the midst of the years . . . in wrath remember mercy" (Hab 3:2).

Demise of English Culture

It is not uncommon for people to find that the familiar world of their childhood has vanished. This happened to the Eastern European Jews in the 1930s and 1940s, to the Welsh miners in the "valleys", and, to a considerable extent, to the Gaelic-speaking culture of the Scottish Highlands. Recent

figures suggest that the same is likely to happen in England during the next century. A BBC report says that 30% of the children at primary school in England are from ethnic minorities, and 27% of the children at secondary school. In the ordinary course of time this will clearly lead to a country in which a third of the people are from ethnic minorities; but in fact the proportion of children from ethnic minorities is rising rapidly, and it is likely that, before the end of the century, “indigenous” English people will cease to be an absolute majority and will be merely the largest ethnic group, and even that may not last for very long according to present birth-rates.

The same sort of thing is happening in most European countries, and one wonders to what extent the new “ethnic mix” in each of these countries is likely to retain the historic flavour of the country. Will Magna Carta and the battle of Waterloo matter in England in a hundred years’ time, or will the bulk of the people be more interested in their own history from different parts of the world? Will the majority language still be English? Already street-names are being changed and are appearing in foreign languages in some English towns. The old Europe with France, Germany, Italy and Spain, which has lasted for the last thousand years, may soon be at an end.

These are sad thoughts for the present writer, especially when one thinks of the gospel blessings that the English have enjoyed, and the eminent Christians such as John Wycliffe and William Tyndale whom God has raised up; but there are two things that make them less sad. One is that English culture seems to have degenerated into hedonism and immorality, according to the “British values” currently being imposed by our rulers. If the English and other European races are too selfish to have children because it may interfere with their pleasures, let their land be taken from them and given to others with a better view of family life. “God is no respecter of persons” (Acts 10:34).

The other thought is that in the Christian Church there is “neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all” (Col 3:11). The believer finds that he has far more in common with fellow-Christians of different races than he does with his irreligious kith and kin. Christians of other races already give more honour to Wycliffe and Tyndale than most English people do. We remember a Chinese lady-visitor in Aberdeen telling us forcefully, in broken English, that what was destroying Scotland was the ignorance about John Knox. “Out of the mouths of babes and sucklings Thou hast perfected praise” (Mt 21:16). The English nation may not survive, but the righteous, and the memory of the righteous, will be preserved for ever. “The memory of the just is blessed” (Prov 10:7).

DWBS

Church Information

Resolution on Versions of the Bible

We, the Synod of the Free Presbyterian Church of Scotland, met at Inverness this twentieth day of May 2015, taking into consideration the spate of newly translated versions of the Bible in English published in recent times, and particularly their increasing use in public and private worship among those professing Evangelical beliefs, reaffirm our adherence to the Authorised/King James Version of 1611, as the only version to be used in the public worship, Bible Classes and Sabbath Schools of our Church, and as the only version recommended for use in family and private devotions. We would urge our people not to be affected by the present tendency in professed Evangelical circles to use a variety of modern versions but to adhere to the Authorised Version of the Bible which is still unsurpassed in its fidelity to the original text of the Scriptures and in its beauty of language and diction.

We reaffirm the following principles expressed in the Synod Resolution on English Standard Version on 24 May 2006.

Modern versions are to a greater or lesser extent based upon a reconstructed Greek text that departs from the Received Text preserved by the special providence of God in all ages. Contrary to the false claim of modern textual critics that the Church lost the true Word of God for many generations, the Church has had God's pure Word in all generations by copying and re-copying the Word of God.

The Westminster Confession, to which we wholeheartedly subscribe, rejects and repudiates the view that the true Scripture was ever lost to the Church of God. It states: "The Old Testament in Hebrew, and the New Testament in Greek, being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the Church is finally to appeal unto them" (1:8).

Unlike the Authorised Version, modern versions do not distinguish between the singular and plural second person, although the Hebrew and Greek original make this distinction and it is often essential for understanding the meaning of the text.

We also reaffirm the Synod Resolution on Versions of the Bible on 20 May 1981, which outlined the following points.

In our view, the use of modern English versions which are in many places unfaithful to the original text:

(1) undermines confidence in the Scriptures as the very Word of God, the inspired, infallible and inerrant revelation of His will to man;

(2) undermines the authority of the Scriptures in the minds of the people;
 (3) opens the way for false teachings to be further spread abroad;
 (4) increases the divisions in the Churches;
 (5) makes the systematic learning by heart of portions of the Word of God much more difficult;

(6) increases the cost of the publication of the Scriptures and so curtails instead of extends the circulation of the Scriptures;

(7) above all, dishonours God, whose Word it is, and who has pronounced a “Woe” on all who tamper with His Word. “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book” (Rev 22:18,19).

Meetings of Presbytery (DV)

Australia & New Zealand: At Sydney, on Friday, September 4, at 10 am.

Southern: At Glasgow, on Tuesday, September 29, at 2 pm.

Zimbabwe: At Bulawayo, on Tuesday, October 13, at 11 am.

Western: At Lochcarron, on Tuesday, October 20, at 11 am.

Outer Isles: At Stornoway, on Tuesday, October 20, at 11 am.

Northern: At Dingwall, on Tuesday, November 10, at 2 pm.

Jewish and Foreign Missions Fund

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

W Campbell, General Treasurer

Acknowledgement of Donations

Congregational Treasurers acknowledge with sincere thanks the following donations:

Duirinish: North Uist Friend, £40 per RAC.

North Tolsta: Iain, Andrew and Alex, 19 North Tolsta, In loving memory of our parents John and Mary Miller, £3000. *Communion Expenses:* LMA, £100; Anon, £40, £40; Mrs MacLeod, 10 New Tolsta, £40; Mrs Hadden, £50. *Sustentation Fund:* Anon, £20.

Perth: *Communion Expenses:* Anon, £20. *Magazines Fund:* TL, £100 per AMP.

Portree: *Bus Fund:* Anon, £10. *Communion Expenses:* Anon, £20. *Sustentation Fund:* Anon, £40; Anon, £100 per Rev IMD.

Shieldaig: Anon, £800. *Communion Expenses:* Anon, £140, £100. *Sustentation Fund:* Anon, £110.

South Harris: Raasay Friend, £20 per Rev KDM.

Staffin: Raasay Friend, £20 per Rev WAW. *Manse Fund:* Anon, £100 per Rev WAW. *Sustentation Fund:* Anon, Shieldaig, £100 per Rev WAW.

Stornoway: The family of the late Mr D MacLeod, 25 Achmore, £100; Tolsta Friend, £80. *Communion Expenses:* Anon, £100.

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 Achary 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 N M Ross; tel: 01349 864351.

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. (Each of these services is held once in three weeks as intimated). **Farr:** Thursday 7.30 pm (as intimated). Contact Mr M J Schouten; tel: 01463 221776.

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. Contact Mr A MacRae; tel: 01463 790521.

Kinlochbervie: Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.

Kyle of Lochalsh: Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.

Laide (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.

Lochcarron: Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.

Lochinver: Church. No F P services at present. 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 Rev D Campbell; tel: 0131 312 8227.

Portree: Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Rev I D MacDonald, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.

Raasay: Sabbath 12 noon, 6 pm; Saturday 7 pm. Contact Rev W A Weale; tel: 01470 562243.

Shieldaig: Sabbath 11 am; **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.

Staffin: Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev W A Weale, F P Manse, Staffin, IV51 9HY; tel: 01470 562243.

Stornoway: Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.

Tain: Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.

Uig (Lewis) Miavaig: Sabbath 12 noon Gaelic, 6 pm English; Wednesday 12 noon. 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 I D MacDonald; tel: 01478 612110.

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, 252 Brierciffe Road, Burnley, BB10 2DQ; tel: 01282 835800.

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; Monday 11.00 am. 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 7.30 pm. Rev G G Hutton BA PhD, 174 Fitzroy Street, Grafton, NSW 2460; tel: (02) 6643 5692.

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 Levyskiyi; tel:00 38 048 785 19 24; e-mail: dlevyskiy@gmail.com.

Zimbabwe

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

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

Mbumba: Church and Hospital. 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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