

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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Moderator of Synod: Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.

Clerk of Synod: Rev K M Watkins BA, 252 Briercliffe Road, Burnley, BB10 2DQ; tel: 01282 835800; e-mail: kmwatkins@fpchurch.co.uk.

Assistant Clerk: Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.

General Treasurer: Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; tel: 0141 332 9283, fax 0141 332 4271, e-mail: wc.fpchurch@btconnect.com.

Law Agents: Brodies LLP, 15 Atholl Crescent, Edinburgh, EH3 8AH; tel: 0131 228 3777.

Clarks to Presbyteries:

Northern: Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.

Southern: Rev R MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.

Western: Rev D A Ross, F P Manse, Laide, IV22 2NB; tel: 01445 731340.

Outer Isles: Rev K D Macleod BSc, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271.

Australia and New Zealand: Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel: 02 9627 3408.

Zimbabwe: Rev S Khumalo, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo; tel: 00263 9407131.

Zimbabwe Mission Office: 9 Robertson Street, Parkview, Bulawayo; tel: 002639 62636, fax: 002639 61902, e-mail: fpchurchheadoffice@gmail.com.

Residential Care Homes:

Ballfeary House, 14 Ness Walk, Inverness, IV3 5SQ; tel: 01463 234679.

Leverburgh Residential Care Home, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520296.

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

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Editor: Rev K D Macleod BSc, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA. Tel: 01859 520271; e-mail: kdmacleod@gmail.com. Unsigned articles are by the Editor.

Editorial Board: The Editor, Rev A W MacColl, Mr K H Munro, Rev D W B Somerset.

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Communions

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

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

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

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

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

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

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

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

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

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

November: First Sabbath: Aberdeen, **Second Sabbath:** Glasgow; **Third:** Chiedza, Singapore.

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

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“By Strength of Hand”

Children are given to questioning. So it could be anticipated that, at the Annual Passover in Israel – when the lamb was killed and the family had their special meal with bitter herbs, after disposing of all traces of leaven – the children might ask, “What is this?” (Ex 13:14). The Lord had provided the parents with an answer: “By strength of hand the Lord brought us out from Egypt, from the house of bondage”. The Passover was intended to commemorate Israel’s deliverance from slavery in Egypt. It was impossible for them to escape; they were too weak and Pharaoh was far too powerful. Only God’s hand could effect their deliverance. Of course, God has no hand; He is a spirit. The word *hand* is used to help us understand: just as human beings exercise power by using their hands; so the Bible speaks of God’s hand, or arm, to indicate the exercise of His power.

This powerful deliverance of Israel from Egypt was intended as a type of a more wonderful deliverance: of sinners from Satan’s kingdom. Just as Israel could not escape from Egypt apart from God’s power, no sinner can escape from bondage to sin and Satan. Satan is too powerful and they have no spiritual strength. What is more, they have no desire to leave the ways of sin; their wills are corrupted; they love “darkness rather than light” (Jn 3:19).

This Saviour was pointing to Satan’s power to keep sinners in his kingdom when He said, “When a strong man armed keepeth his palace, his goods are in peace” (Lk 11:21); they are undisturbed while God leaves the sinner to his own sinful ways, while He does not work in the sinner’s heart by the Holy Spirit. Matthew Henry comments on this verse: “The heart of every unconverted sinner is the devil’s palace, where he resides and where he rules; he works in the children of disobedience. The heart is a palace, a noble dwelling, but the unsanctified heart is the devil’s palace. His will is obeyed, his interests are served . . . he usurps the throne in the soul.”

Further: “The devil, as a strong man armed, keeps this palace, does all he can to secure it to himself, and to fortify it against Christ. All the prejudices with which he hardens men’s hearts, against the truth and holiness, are the strongholds which he erects for the keeping of his palace.” So Paul warns

about Satan: “The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor 4:4). He does all in his power to prevent the glorious good news about Christ penetrating into the darkness of the unbelieving heart. He leads sinners further and further into the ways of sin; he is pleased when sinners receive the teachings of false religions, or atheism and secularism.

But Satan is especially anxious to do all in his power to prevent sinners receiving the glorious gospel, the truth concerning the One who came into the world to save sinners – the Son of God who gave Himself, in human nature, to suffer and die in the place of the guilty, so that multitudes might escape from Satan and become free to serve God in this life and enjoy the fullness of blessing provided for believers for ever in heaven. It is impossible for Satan again to enjoy that supreme blessedness which was his when he was created and, maliciously, he does all he can to prevent any other creature ever enjoying such a blessing. In this he is highly effective, not least because of his superhuman intellect. He is indeed the “strong man armed”.

Just as the Lord showed Himself to be stronger than Pharaoh when He brought Israel out of Egypt, so there is One stronger than the strong man armed – the Lord Jesus Christ. Whenever it is God’s will to bring a sinner out of the kingdom of darkness, not even Satan can prevent that purpose being put into effect. So Jesus continued His reference to the strong man armed by saying, “When a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils” (Lk 11:22).

Matthew Henry continues: “Satan is a strong man armed; but our Lord Jesus is stronger than he, as God, as Mediator. . . . He comes upon him by surprise, when his goods are in peace and the devil thinks it is all his own for ever, and overcomes him. . . . The conversion of the soul to God is Christ’s victory over the devil and His power in the soul, restoring the soul to its liberty, and recovering His own interest in it and dominion over it.” The Lord Jesus overcomes all Satan’s schemes to keep sinners in his kingdom – tempting them to sin, to give themselves to the world, the flesh and the devil, to follow false religion, to trust in self-righteousness.

The Saviour wields a mighty weapon: the Word of God. That was seen, for instance, when Paul, Silas and Timothy were preaching the gospel in Thessalonica. Paul looked back on the effects of that mighty weapon, as they had made use of it in that heathen city: “Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance” (1 Th 1:5). The power was that of the Holy Spirit, not the power of these

eminent preachers. They spoke; they used words; and that was necessary if the gospel message was to reach the minds and hearts of their hearers. But if that was all, no one would have been converted; no one would have been delivered from Satan’s kingdom. So we must conclude that Christ was powerfully present when these ambassadors preached the gospel; accordingly the Holy Spirit applied the truth with power so that the people felt the authority of God’s Word; they were brought to an assurance that this Word had divine authority and that it was absolute truth.

In particular, the Lord would have blessed the call of the gospel as the preachers spoke. One can easily think of Paul or one of the other preachers repeating the call that Jesus gave: “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Mt 11:28). In Thessalonica, the Saviour exercised His power as the One greater than the strong man armed and drew a significant number of sinners out of Satan’s kingdom, the Holy Spirit making them willing to come to Christ and follow Him. Another way of expressing the result was: they “turned to God from idols to serve the living and true God” (1 Th 1:9). In turning to God they forsook the bondage of Satan’s kingdom, and they did so because God exercised His power – the strength of His hand – through the Word of God being declared.

Every revival, from Pentecost onwards, was a remarkable demonstration of God’s power to bring sinners out of Satan’s kingdom. One of the most remarkable instances of the pouring out of God’s Spirit in Scotland was at the kirk of Shotts in 1630, through the preaching of John Livingstone. He was still only 27 and not yet an ordained minister, but already he had been several times at Shotts to preach.

Livingstone gave the following account of the particular time of blessing: “In that place I used to find more liberty in preaching than elsewhere. Yea, the one day in all my life wherein I got most presence of God in public was on a Monday after a communion, preaching in the churchyard of the Shotts, 21 June 1630. The night before, I had been with some Christians, who spent the night in conference and prayer. When I was alone in the fields about eight or nine in the morning, before we were to go to sermon, there came such a misgiving of spirit upon me, considering my unworthiness and weakness, and the multitude and expectation of the people, that I was consulting with myself to have stolen away somewhere, and declined that day’s preaching, but that I durst not so far distrust God, and so went to sermon, and got good assistance. I had about one hour and a half upon the points I had meditated on [from] Ezekiel 36:25,26.”

As Livingstone was about to bring his sermon to a close, a heavy shower came on suddenly, and the people quickly began to put on their cloaks. This

set Livingstone off on a fresh train of thought, something to this effect: “If a few drops of rain disturb you like this, how disturbed would you be, how full of horror and despair, if God would deal with you as you deserve? And thus He will deal with all the finally impenitent. God might justly rain fire and brimstone upon you as He did upon Sodom and Gomorrah and the other cities of the plain. But (for ever blessed be His name!) the door of mercy still stands open for such as you are.

“The Lord Jesus Christ, by tabernacling in our nature and by obeying the law, which we have wickedly and wilfully broken, and suffering that punishment which we have so richly deserved, has now become a refuge from the storm and a covert from the tempest of divine wrath due to us for sin. His merits and mediation are alone the defence from that storm, and none but those who come to Christ just as they are, empty of everything, and take the offered mercy at His hand, will have the benefit of this shelter.” Livingstone summed up this latter part of his discourse: “In end, offering to close with some words of exhortation, I was led on about an hour’s time in a strain of exhortation and warning, with such liberty and melting of heart as I never had the like in public all my life”.

The result of this sermon was 500 souls delivered from Satan’s kingdom. These effects were clearly not fundamentally the result of special human ability, though Livingstone was an able preacher; the real cause was the strength of God’s hand. The subsequent course of providence seems intended to demonstrate that. “Some little of that stamp remained on the Thursday after,” Livingstone noted, “when I preached at Kilmarnock. But the very Monday after, preaching in Irvine, I was so deserted, that the points I had meditated and written, and had them fully in my memory, I was not able . . . to get them pronounced. So it pleased the Lord to counter-balance His dealing, and hide pride from man. This so discouraged me, that I was upon resolution for some time not to preach, at least not in Irvine; but Mr David Dickson [minister of the town] would not suffer me to go from thence till I preached the next Sabbath Day, to get (as he called it) a mends [revenge] of the devil. I stayed and I preached with some tolerable freedom.”¹

Children ask questions, but we all should ask ourselves questions. Let us note this vital one: Which kingdom am I in, God’s or Satan’s? In the Bible we will find the right answer, as it spells out the evidence of those who trust in God and express Paul’s desire: to “be found in [Christ], not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” (Phil 3:9).

¹These quotations are from *Select Biographies*, Edinburgh, 1842, vol 1, pp 138-9. This two-volume set has been reprinted by the Banner of Truth as *Scottish Puritans*.

God's Chief Mercy (1)¹

A Sermon by *John Maclaurin*

Romans 8:32. *He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?*

The work of redemption was a very great mercy; but to say so is to come far short of doing justice to the matter. Even the least mercy from the sovereign Lawgiver of the world to such transgressors of His laws is a great mercy. It is evident from Scripture that we are always wrong unless we consider redemption, not only as a very great mercy, but as absolutely the greatest: not only as a high manifestation of love, but as the highest. And if this is God's chief gift, it follows plainly that gratitude for it is our chief duty, and ingratitude for it is our chief sin. It should be our chief joy and delight, the chief object of our thoughts and desire.

As duly to contemplate this doctrine in a special manner is our principal work at this occasion, so its transcendence over all other mercies is one of the most suitable views we can have of it, and the text before us is one of the most suitable scriptures to give us that view of it.

Paul takes a very comprehensive view of it in the context. He looks back on it before the foundation of the world, and pursues the joyful prospect in its consequences beyond the end of the world. No wonder such a view of such an object makes him in a manner pause, as overwhelmed with the greatness of the prospect. Inspired by the Spirit of God, he asks, "What shall we say to these things?" (v 31). He is speaking of the love of God, in the language of men. And when he prays for the Ephesians to be strengthened by the Spirit to know the love of Christ, he says that it "passeth knowledge". Nothing can surpass the strength of the Spirit, which is infinite; but the capacity of the creature is necessarily finite; and what passes knowledge must surpass all expression.

All great objects naturally cause difficulty of expression. Peter, on the mount of transfiguration, experienced such joy and wonder at Christ's glory that he did not know what he said. When Paul had a view of Christ's love and its fruits, he had at least as much reason to be at a loss what to say. He spoke like the Author of these blessings did when He had a view of the sufferings that purchased them: "Now is my soul troubled, and what shall I say?" No wonder if the greatest saints so often express their gratitude for God's goodness by acknowledging that they cannot express it: "What shall I render

¹Taken, with editing, from *The Works of John Maclaurin*. Maclaurin (1693-1754) was minister of the Ramshorn church in Glasgow. The sermon was preached immediately before the Lord's Supper and was addressed primarily to believers.

to the Lord?" and "What can David say more?" We can render nothing, and we can say or think but very little; yet are we not to say or think nothing – our hearts and tongues would then be useless.

We may turn the expression into, What shall we not say? or, What shall we not think? It is our duty to say all we can. This is what the Apostle does in our text: "He spared not His own Son . . .". Paul had before broken out in admiration at the number and greatness of God's blessings; but now he shows that, though believers receive all things from God, in some sense they have but one thing to wonder at. After receiving the gift of His Son, they need not wonder at anything else; the wonder would be if, after that, anything else would be withheld.

In the words we have therefore: (1) an account of God's chief gift, (2) the connection between that gift and all others.

1. *An account of God's chief gift*, "He . . . spared not His own Son". His sufferings were for the benefit of sinners, and He was given up to them when He was delivered up to justice. As to the meaning of His being delivered up for us all, we are chiefly to consider that the free offer of that gift extends to all to whom it is revealed, and the saving virtue of it to all who embrace that offer; and nothing is more just than that they who reject it should get no saving benefit by it.

2. *The connection between this gift and all others*. Here we may consider separately: (1.) The vast extent of believers' privileges. (2.) How they receive them. (3.) The basis for the connection between the chief gift and others.

(1.) *The vast extent of believers' privileges*: "all things". We have similar expressions elsewhere: "He that overcometh shall inherit *all things*; and I will be his God, and he shall be My son." "*All things* are yours; and ye are Christ's; and Christ is God's." Everything that contributes to our good, we may in some sense call ours: and Paul tells us what the believer may say: "We know that *all things* work together for good to them that love God". Thus necessary afflictions and fatherly chastisements are privileges, and are contained in the covenant as promises.

(2.) *How believers receive all things*: "freely". God gives all things with Christ, and therefore gives all things freely. Christ did not receive gifts freely. Never were gifts purchased at a dearer rate, or given more freely to others. Believers are bought with a price, but both price and purchase are freely given to them. The obedient angels cannot earn the benefits they receive, although they give perfect obedience. The believer is obliged to give sincere obedience, but it is not merely a duty; it is the gift of the Spirit. No gift can be more freely offered than one that is offered to as many as will receive it: "As many as receive Him, to them gave He power to become the sons of

God". Faith is called receiving Christ; it receives His righteousness and strength, or Spirit: yet this faith, is expressly called "the gift of God".

(3.) *The basis for the connection between the chief gift, the Son of God, and all others.* Paul supposes the connection is so evident that he expresses it by a question rather than by a positive assertion. A twofold connection seems to be taught in Scripture: one relates to God's justice and faithfulness, the other to His goodness. As to the first, we are told that God is just to justify the sinner who believes in Christ. The promise of all things is made to faith. There is an intrinsic value in the Pearl of great price, the object of faith, to purchase all things. But Paul is speaking of the connection between God giving so great a gift and giving all others. So it relates to goodness; it is the connection between a great favour and a less, which, though it lays no obligation on the giver, gives reasonable ground of hope to the receiver.

Thus, if a man puts his life in danger for us, we may be sure of any lesser favour which we need and he can spare. There is an obvious difference between God's bounty and man's. If a man gives all things, he will have nothing left for himself; but after God has given the greatest favour, we may expect any other favour we need. Since He has given up His Son to justice, He may justly give us all things. Paul means that, after this gift, the believer who has an interest in it may freely expect every other gift from God till he can think of a greater gift than His Son.

In discoursing on this doctrine, the superiority of the work of redemption over all other mercies, let us consider: (1.) Some of the principal and most edifying truths included in it. (2.) Where the superiority consists.

1. Some principal, edifying truths included in redemption. One remarkable truth is: the necessity of Christ's sacrifice for our salvation. This is included both in the superiority of the gift, and its relation to the Giver.

(1.) As to *its superiority*, it is plain it would not be the greatest gift if it was unnecessary. And as to the relation between the Giver and the gift, we may be sure a good father always spares his own son (unless it is necessary to do otherwise) and will not deliver him up to death needlessly. God was not obliged to deliver up His Son, either as to His justice, or for the glory of His goodness. If God had been obliged in justice to deliver us from our sin and its punishment, there would have been no necessity of a sacrifice to His justice for our sins. When we read therefore the Redeemer's expression in His agony, "If it be possible, let this cup pass from Me", we may understand that, absolutely considered, it was very possible that it might wholly pass from Him. The meaning seems to be: if it was possible that it might pass from Him *without passing to His people* – for He had a still greater aversion to this than to drinking it Himself.

The necessity to be understood here is that His sacrifice was necessary for the relief of sinners, “to declare His righteousness in the remission of sins”. As Caiaphas expressed it without understanding it, it was needful that one should die so that the whole people might not be destroyed, though it was not in itself necessary for one person to show so much mercy.

It would take too long to consider here all the objections against our need of that sacrifice. An impartial consideration of them might easily show that they flow from ignorance of the nature of God’s justice and our sin. If we object, How can my sin have so much evil in it that I must be personally punished, and why do I need such a great atonement? we should reflect on this: to let disobedience pass unpunished is to dispense with the law that governs God’s kingdom; and if God could dispense with it in favour of any one of us, the same reason would allow Him to dispense with it for all God’s other subjects – and so allow Him to tolerate universal, eternal wickedness.

(2.) The chief mercy in the work of redemption was not merely Christ coming to teach us our duty, which He could do through others, but to “*purge our sins*”, which only He could do.

(3.) In considering the love of Christ, we must consider *the love of the Father*. Surely it is one purpose of our baptism in the name of the Father, Son and Spirit to oblige us to acknowledge devoutly what each of these adorable Persons does in redemption – to bless the Father, who did not spare the Son; the Son, who did not spare Himself; and the Spirit, who applies what was purchased. So it is no small encouragement, in approaching God by Christ, to reflect that we approach Him by a Mediator that He Himself has sent and anointed, one chosen of God and precious.

(4.) The truth in the doctrine which especially deserves our careful attention is: the Redeemer is not a mere creature, but *a divine Person*. For surely the way this text speaks of the Redeemer’s special relation to God the Father as His own Son, and of the superiority of this gift to all others, would be unintelligible if the Redeemer was a mere creature. Besides the full proofs of Christ’s divinity drawn from the divine names, attributes, works and worship which the Scriptures so frequently ascribe to Him, the superiority of God’s mercy in redemption is an argument that is specially suitable to affect our hearts with a lively impression of that great truth.

It is useful to observe the name given to Christ in the text: God’s own Son. If that name signified that He was produced by God the Father, it would be true for all creatures; if it signified only the greatest resemblance to God that any creature has, it might agree to many, since no mere creature can have so much of God but another might be raised to have as much or more; if it signified His being created by the Father, whereas other beings are created

by the Son, all other rational creatures might have had the same relation to the Father. Accordingly the name of *God's own Son*, as it is ascribed to Christ, cannot agree to any mere creature.

(5.) *The superiority of the gift.* Would there be such force in Paul's reasoning if the Redeemer was a mere creature – if he spoke like this: If God delivered up one to temporal sufferings, how will He not deliver so many multitudes from eternal sufferings? If He gave up a mere creature to temporal pain for us, how will He not give us the right to everlasting happiness?

If we observe carefully the way Paul speaks of God's own Son and "us all", we may see he believes it is evident there is no proportion between Him and us. The only idea the Scriptures give us of superior creatures is that of angels. Man is indeed said to be lower than the angels, but it is only said a little lower (Ps 8). The Bible gives no indication that the distance between a mere creature and man is such as either would make the sacrifice of that mere creature a sufficient atonement for him, or that the creature could be the chief gift that can be bestowed on us, whereas the Apostle believes it is evident that there is such a distance between the Son of God and us all.

How evidently the Scriptures distinguish the nature of the Son of God from the nature of angels! And if it cannot possibly be conceived that any created spirit could assume the nature of another created spirit (whereas Christ *could* have assumed the nature of angels) this is no small confirmation of the great truth we are speaking of. But we may distinguish, in the whole of that blessed work, these two things: the price and what is purchased – that is, on the one hand, Christ's sacrifice and righteousness, and on the other, all the spiritual and eternal blessings which flow from it. It is clear that the Scriptures lay the stress of the benefits on the price; whereas, if the Redeemer was a mere creature, it would plainly be otherwise. Then people could not avoid saying, "Herein is love" that for so small a price there is so great a purchase; for so cheap a ransom, such a wonderful deliverance. The way to commend God's love would not be by considering that He gave one mere creature, though the highest, to die for multitudes; but that, for so small a consideration, such great blessings are bestowed.

The style of the Scriptures is the reverse of this. God Himself knows best how to commend His love to us: "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us". Then Paul adds over and over again: "Much more, we shall be saved". The Scripture style is, "God so loved the world"; and, "Herein is love . . . that He . . . sent His Son"; and, "He is faithful and just to forgive us our sins", to hear our prayers, to give us all things – as if all the mercy was comprehended in the gift of Christ; and after that, all the rest was in justice due. All the rest is a free gift likewise,

being virtually contained in the chief gift, whose superiority above all things is plainly supposed in this: it virtually contains all things.

2. Wherein that superiority consists. To believe in this superiority has no tendency to lessen our esteem of any other gift of God, but rather to heighten it; it is the greatness of the price that shows the value of the purchase. We know little of the Redeemer if we do not see that every spiritual or eternal, or even temporal, blessing receives additional value and sweetness by coming through such hands, carrying along with it a tincture of that precious blood, and the savour of that infinite friendship. In showing what the superiority consists in, it is not enough to consider only the dignity of the Person given, but also the manner in which He is given and the value of the gift – “the gift of righteousness”.

(1.) *The dignity of the Person* (which is supposed in this superiority). Other gifts are creatures; this is the Creator. Other gifts are the works of God; this is the Son of God, who is God. He is man likewise, but that does not lessen the gift. The greatness of it consists in His being made man and in what followed. The Scripture style is not that God gave the human nature of His Son, but gave His own Son, and gave Him to be made man. It is not that Christ, who is God, redeemed the Church by the blood of His human nature, but “by His own blood”. He who made the worlds “by Himself purged our sins”. These and other scriptures show that, as Christ is but one Person, so that one person is the Redeemer, the Saviour, the Gift. It is the Lord Jehovah who is our righteousness. This gift therefore must transcend all others: but how far? As far as the Creator transcends the creature; and no one knows that, for no one knows the Father perfectly but the Son, as no one knows the Son but the Father; there is not a better answer to that question.

(2.) *The manner in which He is given.* It may be objected that, in the work of grace, the Spirit is given who is God, and in the state of glory the Father gives Himself to be His people’s portion and happiness. And Christ, the Son of God, is given in the work of grace and in glory, as well as in redemption.

The superiority of one divine work does not disparage another. Though God’s attributes are all infinite and equal, yet the manifestations of them are not so. The perfection of God’s works consists partly in a variety, by which some of them far excel others. The least blade of grass is an effect of infinite power, but not the highest effect of it; so the least degree of grace or glory is a manifestation of infinite love, but not the highest manifestation. That the gift of Christ Himself in the work of redemption transcends every gift of grace or glory is evident from the account we have of the special manner in which Christ, who is God, is given in that work.

In the work of grace, Christ makes us to be born of God and to be sons of

God; in the work of redemption He is born of a virgin and becomes the Son of man. In the former, He gives us the likeness of the holy God; in the latter He takes on Him the likeness of sinful flesh. In the one, He gives us His strength; in the other, He bears our infirmities. But this is not all. In the one, He heals us; in the other, He is wounded for us. In the one, He enables us to do our duty; in the other, He bears our sins. In the one, He makes us obey the commandments of the law; in the other, He bears the curse for us. In the one, He gives us life, health, honour, joy; in the other, He suffers shame, pain, sorrow, death for us.

When He gives us heaven, He raises us to His high and holy place, His royal palace; in redemption, He descended to our low polluted cottage. There He manifests His glory for our happiness; here He veiled it for our relief. There He receives us to a place of many mansions; here He had no place where to lay His head. There He gives unsearchable riches; here He condescended to ignominious poverty. There He brings us to the greatest honour; here He suffered the lowest disgrace for us. There He gives the waters of life; here He drank the cup of wrath for us. There He makes us see God face to face; here He was forsaken of God for us. There He shows us His own face, shining in glory more than the sun; here He showed His face marred more than any man. There He gives us crowns of glory; here He wore a crown of thorns for us. There He incorporates us in the company of holy angels; here He was numbered with transgressors. There He makes us sit on thrones; here He died on the cursed cross for us.

These instances might easily be multiplied, but they are sufficient to show that though the gift of Christ in His incarnation and sacrifice, and the gifts of grace and glory, are bright manifestations of the same love, yet the first is the chief gift; it is in the first that a divine Person can most properly be said to be given to us. In the other inestimable favours of sanctification and heavenly blessedness, it is as if a king's son, with his father's consent, should take a wounded rebel, heal him with his own hands, receive him into his family and give him an estate: in the other great work, it is as if that prince should lay His head on the block to be sacrificed for that rebel.

It is plain that in this case the prince would more properly be said to give himself, or to be given by his father, than in the first case, when he merely gives that criminal life, wealth and riches without such a sacrifice. It would be highly unreasonable to esteem Christ's sacrifice less, because the divine nature did not suffer, but only the human. In considering any act of love, nothing can be more unreasonable than to esteem it less because it does not contain absolute impossibilities. It was impossible for the divine nature to suffer, but the nature which suffered was the human nature of a divine Person.

Both natures contributed to the sacrifice; the one bore the pain, the other gave the value. But there is only one Mediator, one Christ, God's only Son, who redeemed His people and purged their sins by His own blood. This was not impossible; but if it went to the utmost verge of possibility, then surely this is more than a sufficient confirmation of the doctrine, showing the superiority of the gift in the manner it was given.

To set this in a better light, it is useful to note the steps of divine condescension in this work. No act of goodness is more attractive than condescension, and condescension in God is infinitely above what is found in any other being. His condescension to the angels is infinite, because the distance between Him and them is infinite. But the lower the object of divine love, the greater the condescension. The creatures below man are not objects capable of divine love in the sense understood here. Man was made a little lower than the angels; therefore the greatest acts of divine condescension that we can conceive of are His acts of condescension to men. Yet while God made man a little lower than the angels, man has made himself a great deal lower by his sin. So God's greatest acts of condescension to man are His acts of favour to us in our low state.

For their Creator to have taken the nature of angels would have been condescension capable to astonish the highest creatures; "but He took not on Him the nature of angels"; He was made flesh. This was not when all flesh was innocent, but when it was fallen and sunk in sin. It was great condescension if He had assumed our nature in the form in which the Jews expected Him, as the visible conqueror of the world. But He was not only made lower than the angels, but He was counted as no man.

Here was the reverse of the grandeur of princes; here was eminence in sorrow and the deepest level of trouble. Yet a man of low status, low under trouble, may have a high character. But Christ made Himself of no reputation. He brought Himself to that low character before men, that of a criminal. These two extremities, the lowness of man's state and the depth of Christ's condescension, how well they meet together! How could man make himself lower than to be a real malefactor in God's sight, or Christ make Himself lower than to be a reputed criminal in the sight of man?

Though true repentance be never too late, yet late repentance is seldom true. Millions are now in hell who have pleased themselves with the thoughts of after-repentance. The Lord has made a promise to late repentance, but where has He made a promise of late repentance? Yea, what can be more just and equal: that such men should seek and not find who might have found but would not seek; and that He should shut His ears against their late prayers who have stopped their ears against His early calls?

Thomas Brooks

Christ's Intercession¹

Thomas Boston

Christ's intercession involves the following:

1. *Appearing in heaven* in His people's nature and on their behalf. After He had shed His precious blood on the earth to atone for their sin, He rose again from the dead and ascended into heaven as their Advocate and Intercessor. He did this so that He, by the virtue of His meritorious sacrifice, might answer all the charges brought in against them and might petition for all the good things that belong to them. "Christ is . . . entered . . . into heaven itself, now to appear in the presence of God for us" (Heb 9:24).

2. *Presenting the memorials of His death and passion* as a moving plea on their account. This was prefigured by the high priest carrying the blood of the sacrifice into the most holy place, and presenting it before the Lord. He was not to go in before the mercy seat without it, and there was no interceding but by virtue of it. So the whole power and efficacy of Christ's intercession is founded on His meritorious sufferings. His soul was bruised and made an offering for sin, and His body was wounded and broken on the cross; these are daily presented before God and will remain in His presence for ever, as an eternal memorial of Christ's bloody sufferings.

This prevails powerfully with God. Hence, by a common figure, an interceding voice is attributed to His blood: it "speaketh better things than that of Abel" (Heb 12:24). Christ's blood speaks, not vocally, yet powerfully and effectively. It speaks in the same manner that Abel's blood did, though not for the same end; this cried for vengeance upon wicked Cain, who shed it; but Christ's blood pleads for mercy and favour to all believing sinners. We have a rare illustration of the effective intercession of Christ in heaven, in the famous story of Amyntas, who appeared as an advocate for his brother Aeschylus, who was strongly accused and in great danger of being condemned to die. Amyntas had performed great services for the state and merited great things from the commonwealth, in whose service one of his hands was cut off in battle. He came into the court on behalf of his brother and said nothing; he only lifted up his arm and showed them an arm without a hand, which so moved them that they immediately acquitted his brother.

Thus you have Christ represented, in a vision, as standing between God and us: "I beheld, and lo, in the midst of the throne and of the four beasts and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth" (Rev 5:6). That is, He was represented as bearing in His glorified

¹Taken, with editing, from Boston's *Works*, vol 1.

body the marks of His death and sacrifice, the wounds which He received for His people's sins on the earth; they are, as it were, still visible and fresh in heaven, as a prevailing argument with the Father to give them the mercies that He pleads for.

3. *Presenting His will and desire to the Father on their behalf*, not in a humble and supplicatory manner, in the way of charity, but by a claim in the way of justice. He now pleads that His people may be put in full possession of all the blessings which were purchased for them by His bloody death. We find Him pleading to this purpose immediately before His passion (Jn 17:24). He reminds the Father, as it were, of the covenant that was between Them both, that He performed the condition required on His part, and so He claims the performance of God's promise as a debt due to His meritorious obedience even unto death. He has made "His soul an offering for sin"; and therefore pleads that He may see His seed, prolong His days, and that the pleasure of the Lord may prosper in His hands (Is 53:10, 11).

4. *Presenting His people's prayers and petitions unto God* and pleading that they may be accepted and granted for His sake. Their prayers and religious performances are both impure and imperfect, but His precious merit, applied by His powerful intercession, purifies and perfects them. This skilful Advocate puts their petitions into form and language suited to the methods of the court of heaven, and His great interest there procures them a speedy hearing.

This was well typified by the high priest going in before the Lord with the blood of the sacrifice, and his hands full of incense. After he had offered the sacrifice outside, he was to take his hands full of the spices which the incense was composed of and put them in a censer of gold full of fire, and cover the mercy seat with their fumes. This was a figure of Christ's intercession and offering up His people's sacrifices to God. He is the one altar on which our sacrifices must ascend before the Lord, with a smell expressing gratitude; the incense of His merit must be added to our prayers, to make them ascend before the mercy seat as a sacrifice of a sweet-smelling savour. Hence He is represented as an angel standing at the golden altar which was before the throne, with a golden censer in His hand, offering up the prayers of all the saints, perfuming them with the incense that was given Him (Rev 8:3). By the *much incense* mentioned here, we are to understand the mighty quantity of merit and the great power of His intercession, which was a sweet savour to all His people's sacrifices, and renders them acceptable to God.

5. *Answering all the charges* which are brought in against them. Many times a believer is brought in charged as a criminal before God's tribunal, where Satan appears as the accuser, brings in the charge of sin, pleads the righteousness of the law, solicits for judgement on his accusations, and

for the curse due to the crime to be inflicted. The justice of God calls for vengeance, and conscience thunders out nothing but hell and wrath. Now, while the believer is in these dismal circumstances, Christ steps in and answers the charge. He pleads the effectiveness of His merit against the greatness of the believing sinner's crimes and His satisfaction to justice by the death of the cross, against all the demands and challenges of the law. And thus the sentence of condemnation due unto the sinner for his sin is averted, and a sentence of absolution is pronounced, upon the merit and plea of this powerful Intercessor.

Hence we find the Apostle glorying in this: "Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom 8:33,34). Satan may accuse believers, but Christ can soon silence him. Thus, when Joshua the high priest stood before the Lord in filthy garments, Satan stood at his right hand to accuse him; but the Angel – the Angel of the covenant, Jesus Christ – interposed, saying, "The Lord rebuke thee, O Satan" (Zec 3:1,2). Though their garments be filthy, yet Christ can take them away and clothe them with change of raiment. Though Satan is always ready to resist them, yet Christ always stands at the right hand of God in heaven, to plead for them and silence Satan.

Effectual Calling¹

2. Based on a Complete Salvation

Rev D A Ross

Let us now note some of the gospel benefits and privileges revealed in the Word of God. By these gospel blessings we are assured that the purpose of the Most High is to encourage us to believe in Christ Jesus for the salvation of our soul. In the Scriptures, God affirms the suitability of Christ Jesus as a Saviour and the sufficiency of His atonement to save a sinner. He says, "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him: and to our God, for He will abundantly pardon" (Is 55:6,7). As we proceed to notice these gospel blessings I wish also to show, despite this clarity of salvation in Christ, the iniquitous persistence, on the part of sinners addressed, in refusing Christ. Then I wish to show the necessity of the work of the Holy

¹The first section of this Theological Conference paper was an introduction to the subject.

Spirit in the sinner to persuade and enable him to receive Christ as He is offered to sinners in the gospel.

While it is my intention to dwell on gospel privileges in relation to the outward call of the gospel, we cannot omit the fact that, while unconverted, we continue under the covenant of works, and the laws of God cry loudly to us, "Do this and live". At the same time, our failure to fulfil the covenant of works is itself a loud cry to look to Christ, who kept the covenant of works on behalf of His people. Just as proud Saul of Tarsus needed Christ to do this for him, so do we all. But in our pride we go on believing that we can attain the unattainable. Who will convince us of the impossibility of doing this, unless the Holy Spirit will graciously do so?

The gospel is the *good news* that Christ Jesus came into the world to save sinners. Paul describes the gospel to Timothy: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief". Thus there is absolute good here for sinners throughout the world. Again Christ tells us: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life". There is here every encouragement to sinners everywhere to believe in Christ.

In this and other statements of the Word of God, we see the universal nature of the gospel. It is to be preached to the whole world; so Christ directed His disciples: "Go ye into all the world and preach the gospel to every creature". It is suited to the spiritual needs of sinners to the ends of the earth. It would be unreasonable to send the gospel everywhere if it had no bearing on the spiritual needs of those to whom it comes. However, the natural man does not appreciate such a blessing when it is brought close to him. Like the Gadarenes, he prefers his swine to Christ. Jesus was their greatest good, but "they besought Him that He would depart out of their coasts" (Mt 8:34). This demonstrates man's unreasonable opposition to Christ and the need for the effectual work of the Holy Spirit in his heart.

Paul preferred to be a fierce persecutor of Christ, opposing all who showed an interest in the gospel until, in the mercy of God, he was savingly changed. Sadly, the natural man today is no different; he refuses to receive the things of Christ. M'Cheyne, preaching to a large congregation, said something to this effect: While you sit here quietly listening to the gospel, this place would be like a den of devils if the Lord were to leave you to yourselves. Great need therefore for the sweet influences of the Holy Spirit to draw such people to Christ!

In Christ Jesus, there is everything necessary to save a sinner. Isaiah said, "Come now, and let us reason together, saith the Lord; though your sins be

as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Is 1:18). There is therefore no deficiency, even for the chief of sinners, in the salvation Christ has procured; there is every encouragement here to receive Christ. But the sinner goes on refusing Christ although all these spiritual blessings are presented in the gospel: the fullness and sufficiency of Christ as a Saviour altogether suitable for the worst of sinners and His readiness to save all who come to Him. This not only tells us of the power of man’s corrupt nature to resist the outward call of the gospel, but also of the need for the Holy Spirit to call the sinner inwardly.

We ought never to underestimate the completeness of salvation wrought out by Christ. See Isaiah 5:1-7, for example – in particular, verse 4, where God compares the inhabitants of Jerusalem and the men of Judah to a vineyard which is very well cared for: “What could have been done more to My vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?” Hence sinners cannot claim on the Day of judgement that something was missing from the gospel and so they could not be saved. The truth is that the difficulty is on the side of sinners, as Christ stated, “Ye will not come unto Me that ye might have life”. A great sin indeed! Evidently the Holy Spirit must apply to the sinner’s heart what Christ has done outwith the sinner.

Again there is no mistaking the reality that the gospel calls all sinners within hearing, each and all, to repent of their sins and turn to Christ to have their iniquities washed away. Time and again they are directed to turn from sin to salvation in Christ. Not one person is left out. It is truly a universal call. Wisdom – that is, the Son of God – cries, “Unto you, O men, I call; and My voice is to the sons of man” (Prov 8:4). Yet proud man is not interested in God’s gracious call and shrugs off these directions from the Most High, demonstrating the need of an inward call.

Gospel directions come from Almighty God in the form of a command; they thus have the highest authority; He “now commandeth all men everywhere to repent” (Acts 17:30). This ought to compel sinners to come to Him trembling in penitence. But sinners defiantly say, like Pharaoh, “Who is the Lord, that I should obey His voice . . . ?” (Ex 5:2). There is no more dreadful form of rebellion than to oppose God in the face of gracious gospel commands. When man is capable of committing such an evil, he surely needs a new heart.

There is another gospel benefit. In certain gospel commands, there is great urgency, as in the call to each of Lot’s family; “Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed” (Gen 19:17). In disobedience to this urgent direction,

Lot's wife obstinately looked back. It is clear from the Word of God that it is natural to fallen mankind to be disobedient, which also demonstrates the need of a new nature.

Notice too the dignity of the messengers God sent to Sodom with the solemn message of imminent destruction; they were angels. Though ministers do not have this dignity, yet they are the messengers of Christ. Despite the presence of angels, and of righteous Lot, who opposed the great wickedness of his family and the city, the wicked people of Sodom despised them, and Lot's sons-in-law thought he was out of his mind. It is a solemn reminder to us of the spiritual sloth of sinners under the urgent warnings of the law of God and the equally-urgent calls of the gospel to flee from the wrath to come, soon to be poured out. Yet these sinners decidedly refused to do so. Who can change such characters? Only God. And such were some of you.

As well as gospel commands, there are gracious invitations and pleadings. Notice Lot's plea to his wicked fellow citizens, when bravely confronting their vile obstinacy: "I pray you, brethren, do not so wickedly". However, no messenger can excel Christ's gracious invitations and pleadings, which remain a pattern for preachers of the gospel.

The Church in Laodicea was nauseating in its hypocrisy, for Christ threatened to spue them out of His mouth. Yet He forbears to do so, graciously showing where they were seriously wrong. What was their response? We are not told; but, going by fallen human attitudes, probably many said, "We desire not the knowledge of Thy ways". But see the gracious reasoning of the Lord Jesus Christ. He points out the great error in their presumptuous claim that they were "rich, and increased with goods, and had need of nothing"; but did not know that they were "wretched, and miserable, and poor, and blind, and naked". Their spiritual ignorance was complete.

Then the Saviour gives the direction they sorely needed: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see". There is no mistaking Christ's compassion and concern for them, when He says: "As many as I love, I rebuke and chasten: be zealous therefore and repent. 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. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." In this address of Christ to church-goers who spiritually were poverty-stricken, we can truly say, What a depth of compassion and concern He had for these poor, miserable, blind sinners on their way to a lost eternity!

Yet we know, from many parts of the Word of God, that the natural man is not moved to receive Christ and rest on Him alone for salvation. Nevertheless, the gracious invitation is given, in this passage and elsewhere in the Word of God, so that no sinner under the gospel can possibly be mistaken as to God's gracious directions to them. Alas, the Saviour has to say, "We have piped unto you and ye have not danced; we have mourned unto you and ye have not wept". What need for the Holy Spirit to accompany the preaching of the gospel with power!

Because of these directions to sinners, not even the most profligate sinner need ever despair of mercy through Christ. How shameful therefore that any sinner goes on refusing Christ! And he will go on doing so unless God in sovereign mercy will act spiritually for him as Christ did for the widow's son at Nain who, physically, was dead: "Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak."

Musical Instruments in Worship¹

5. The Spiritual Meaning

Rev K M Watkins

The previous four articles have sought to establish from Scripture the truth that musical instruments have no place in the worship of the New Testament Church. "Instrumental music passed away with all the other parts of the ceremonial law when it was fulfilled in Christ."² But Christians still read and sing about musical instruments. For example, they sing: "With harp, with harp, and voice of psalms, unto Jehovah sing: / with trumpets, cornets, gladly sound before the Lord the King" (Ps 98:5,6, metrical version). What are they to be thinking of when they sing such words? This article seeks to answer that question.

There is a similarity with the Old Testament sacrifices. Christians sing about these too: for example, "I'll bring burnt off'rings to Thy house" (Ps 66:13, metrical version). When they sing these words, they do not for a moment think of actually sacrificing animals to God. They know that animal sacrifice was ended by the once-for-all sacrifice of Christ at Calvary. They also know that the Old Testament sacrifices were types of Christ; so when they read or sing of them, they look for likenesses to Christ and Him crucified.

The passover lamb was to be "without blemish" (Ex 12:5), to represent the holy innocence of Christ, the Lamb of God. On the day of atonement, the

¹This is the final article in the series.

²"Acceptable Worship", editorial in *Free Presbyterian Magazine*, July 2003, p 194.

high priest confessed Israel's sins and laid his hands on the scapegoat's head, (see Lev 16:21), to picture the elect's sins being imputed to Christ. The burnt offering was wholly consumed by fire (Lev 1:9), to speak of Christ suffering the fiery wrath of God for His people's sin. Bringing burnt offerings to God's house then means that the Christian is relying on Christ's suffering unto death as the only way of access to God.

Musical instruments are similar. Like the sacrifices, they are not to be used in Christian worship. But like the sacrifices and all the other ceremonies, musical instruments were typical of something. What exactly were they pointing to?

Not all the Old Testament types pictured Christ's work of accomplishing redemption. Some of them were pictures of the Holy Spirit's work of applying redemption to the soul. Old Testament saints received the Spirit's saving operations in their souls, but as *The Westminster Confession* states, New Testament believers enjoy "fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of" (20:1). Musical instruments were typical of the increased grace that was to be poured out in the New Testament dispensation. John L Girardeau summarises: "Some [of the types] were typical of the Holy Ghost and the effects to be produced by His grace in New Testament times; and . . . among them instrumental music must be classed".³

David Dickson, the celebrated Scottish divine of the Second Reformation, commented on Psalm 150's rich array of instruments, that they were "the shadow of typical music, appointed in the ceremonial law". He insisted that, while the instruments "be now abolished with the rest of the ceremonies", yet "the moral duties shadowed forth by them are still to be studied" in the New Testament age. He continued: "The plurality and variety . . . of these instruments were fit to represent divers conditions of the spiritual man". Their purpose was "to teach what stirring up [there] should be of the affections and powers of our soul . . . unto God's worship".

To what particular exercises of soul do the musical instruments point us?

Frequently the Psalms connect musical instruments with *joy*. "*Rejoice* in the Lord, O ye righteous: for praise is comely for the upright. Praise the Lord with *harp*: sing unto Him with the *psaltery* and an *instrument of ten strings*" (Ps 33:1,2). "Then will I go unto the altar of God, unto God my exceeding *joy*: yea, upon the *harp* will I praise Thee, O God my God" (Ps 43:4). "Make a *joyful* noise unto the Lord, all the earth: make a loud noise, and *rejoice*, and sing praise. Sing unto the Lord with the *harp*; with the *harp*, and the

³John L Girardeau, *Instrumental Music in the Public Worship of the Church*, Richmond VA, 1888, p 74.

voice of a psalm. With *trumpets* and sound of *cornet* make a *joyful* noise before the Lord, the King” (Ps 98:4-6). “Let Israel *rejoice* in Him that made him: let the children of Zion be *joyful* in their King. Let them praise His name in the dance: let them sing praises unto Him with the *timbrel* and *harp*” (Ps 149:2,3).

The seventeenth-century Scot, David Calderwood, explains that instrumental music was “figurative of that spiritual joy whereunto our hearts should be opened under the gospel”.⁴ The English divine, Thomas Ridgeley, in his extended treatment of *The Larger Catechism*, agrees: instrumental music “was a type of that spiritual joy which attends our praising God for the privilege of that redemption which Christ has purchased”.⁵ The Old Testament’s musical instruments pointed to “joy in the Holy Ghost” – one of those “benefits” which, according to *The Shorter Catechism*, “do either accompany or flow from justification, adoption and sanctification” (Q 36). It was not that Old Testament saints were without joy in the Lord. But it is one of the privileges of the New Testament dispensation that ordinarily it is communicated in greater measure, on the basis of Christ’s now-completed work.

Christians have every reason to rejoice. The Holy Spirit has enlightened their minds in the knowledge of Christ. Like the Ethiopian eunuch, who “went on his way rejoicing” (Acts 8:39), the meaning of Christ being led like a lamb to the slaughter of Calvary’s cross, bearing His people’s sin, has been opened up to them. Like the paralysed man lowered through the roof to the Saviour’s feet, they can “be of good cheer”, for their sins are forgiven (Mt 9:2). Like the returned prodigal, they have been brought back from the far country of sin and welcomed into the Father’s house, where it is only right that they should “be merry” with spiritual “music and dancing” (Lk 15: 23,25). “Is any merry” with gospel joy? “Let him sing psalms” (Jas 5:13) is the New Testament way to express this joy, not playing musical instruments. This is the Christian’s “pleasant harp” (Ps 81:2).

The joy of salvation is a solemn, deep and spiritual joy. It is not the flip-pant, carnal and worldly merriment of the ungodly. “Rejoice with trembling” (Ps 2:11) is the way of true, saving grace. Christ is an awe-inspiring King, with “eyes like unto a flame of fire” (Rev 2:18), that burn with indignation against sin, as well as a kind Saviour who freely pardons His people. The salvation of our never-dying souls is no light matter, and making our calling and election sure is a serious duty, especially when we consider our treacherous and deceitful hearts.

⁴David Calderwood, *The Pastor and the Prelate*, Philadelphia, 1844, p 27.

⁵Thomas Ridgeley, *A Body of Divinity*, ed John M Wilson, Edinburgh, London and Glasgow, 1844, vol 2, p 437.

Therefore the Psalms associate instrumental music with *solemnity* as well as joy. Psalm 92, the Sabbath Psalm, exhorts us to show forth God's loving-kindness and faithfulness "upon the *harp* with a *solemn* sound" (v3). The Hebrew word translated "a solemn sound" is *Higgaion*, which speaks of serious contemplation and meditation. "The kindness and love of God our Saviour toward man" (Tts 3:4), as it appears in the gospel of Christ, calls for the deepest attention of our innermost thoughts.

"Blow up the *trumpet* in the new moon, in the time appointed, on our *solemn* feast day" (Ps 81:3). Yes, there is a gospel feast, "of fat things full of marrow, of wines on the lees well refined" (Is 25:6), but these gospel provisions were obtained at the heaviest cost imaginable – the agony and blood of God's dear Son. From the blowing of the trumpets over the burnt offerings onwards, musical instruments were usually connected with animal sacrifices. Salvation through faith in Christ crucified brings serious reflection to the hearts of God's people, as well as joyous celebration. "O death, where is thy sting?" That is cause for joy. But the Saviour suffering death's sting, that is cause for solemnity.

There is another lesson pictured by the instrumental music of old. Worship should be *whole-hearted*. "To show forth all His praise" (Ps 106:2), nothing less is required than loving the Lord "with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mk 12:30). The assembling of so many instruments in Psalm 150 illustrates this, with its trumpet, psaltery, harp, timbrel, stringed instruments, organs and cymbals. As all those instruments would unite in a crescendo of sound, so let all the faculties and exercises of our souls be united in praising the Lord. Let the cymbals of the soul come together, with heartfelt praise resoundingly "loud" and "high-sounding" (v5).

Psalm 33 speaks of using "harp . . . psaltery and an instrument of ten strings" (v2) and of playing "skilfully with a loud noise" (v3). Let all the soul's increasing "skills" – the gracious exercises produced by the Holy Spirit in sanctification – be employed in devotion to the Lord. Let praise be a "loud noise" of wholehearted proclamation of His glory. As every finger on both hands could be used to play the ten-stringed instrument, so let the soul's every thought, desire and purpose exhibit complete devotion to the Lord.

We know the stirring effect music can have upon us. When singing of musical instruments, the Christian should be stirred up to worship his Lord and Saviour with his whole heart. This is what he should have in mind when he addresses his soul in the language of Psalm 57: "Awake up, my glory; awake, psaltery and harp: I myself will awake early" (v8). His whole soul should be wide awake and fully engaged in vigorously worshipping the

Lord. “O thou my soul, bless God the Lord; and all that in me is / be stirred up His holy name to magnify and bless” (Ps 103:1, metrical version).

Joy, solemnity, wholeheartedness – all produced by the Holy Spirit in the believing soul – these are the truths pictured by musical instruments. Surely the spiritual meaning of instruments is of far greater benefit to New Testament believers than their physical use was to Old Testament saints. “The weapons of [Christian] warfare are not carnal, but mighty through God to the pulling down of strong holds” (2 Cor 10:4). Likewise, the instruments of Christian praise are not carnal, but are mighty through God to the stirring up of spiritual life in the soul.

It would be a great dishonour to Christ and His once-for-all sacrifice if professing Christians offered animal sacrifices in their worship. Why do not all Christians see that dishonour is done to the Holy Spirit and His gracious operations in the soul when musical instruments are used in Christian worship?⁶ For the glory of God the Holy Spirit, let the instruments be put away, and let ever-increasing joy, solemnity and wholeheartedness take their place.

Character of the Scottish Reformation¹

1. A Thorough Work

D Hay Fleming

If the Reformation in Scotland had to be characterised in one word, that word might be *thorough*. Its thoroughness was at once its chief characteristic and its glory. Writing in 1566, John Knox boldly affirmed that, as for the administration of the sacraments and for doctrine, there was no realm on the face of the earth that had them in greater purity, or even in the same degree of purity. Other countries, even those sincere in doctrine, retained in their churches “some footsteps of Antichrist, and some dregs of Papistry”; but “we (all praise to God alone) have nothing within our churches that ever flowed from that man of sin”.

It was not only in doctrine and in the administration of the sacraments that the Scottish Church forsook the “footsteps of Antichrist” and rid itself from the “dregs of Papistry”. As the leaders had informed Mary of Guise,² “As the types of the Holy Spirit in the temple-service are fulfilled in His application to believers of the benefits of a purchased redemption, to retain them in the Christian church is as much to dishonour Him as to retain bloody sacrifices would dishonour Christ” (John L Girardeau, *Instrumental Music*, p 74).

¹Taken, with editing, from Hay Fleming’s *The Reformation in Scotland*.

²Wife of King James V and mother of Mary Queen of Scots, she acted as Regent of Scotland after her husband’s death, during her daughter’s childhood.

in November 1558, they not only desired to have the lives of the clergy amended; they wished “Christ’s religion to be restored to the original purity”, so that “the grave and godly face of the primitive Church” might be restored, ignorance expelled, and true doctrine and good manners appear again “in the Church of this realm”.

Had there been a strong ruler on the throne determined to oppose the Reformers, their task in overthrowing the Papacy and in trying to bring about their ideal of a Church would have been much more difficult, perhaps impossible. John Row, the historian, explains how they formed their ideal: the ministers did not take “their pattern from any Kirk in the world; no, not from Geneva itself; but, laying God’s Word before them, made reformation according thereunto, both in doctrine first, and then in discipline”.³

This John Row was born in the winter of 1568-69, and was a son of the John Row who helped to prepare the 1560 *Confession of Faith* and the *First Book of Discipline*, and therefore ought to have known fairly well how the work of reformation had been planned; but the statement quoted cannot be accepted as literally accurate. Possibly all that he meant was that, in preparing the *Confession* and *Book of Discipline*, the framers did not follow any other Church implicitly or blindly; but, having the open Bible before them, they judged for themselves. The commissioners of the Church of Scotland, when in London in 1644, thus spoke of their reforming predecessors: “They had no other rule and pattern of reformation but the Word of God, and the practice of the apostolic churches in the Word. . . . Our chiefest Reformers had indeed their education in other churches, which was the goodness of God to them and us; there did they see examples of reformation, and conversed with other Reformers by whom they were taught from the Word in the ways of God, and thence did they bring . . . models of church government, that comparing one with another they might fix upon that which was builded upon the foundation of the Apostles.”

That they were influenced to some extent by other Churches is certain. A F Mitchell has shown that, while the *Confession* of 1560 has characteristics of its own, it often coincides in expression, and agrees generally in its definitions of doctrine, with the other Reformed or Calvinistic Confessions. The Order of Geneva, used in the English congregation at Geneva, of which Knox was a minister, was adopted bodily in the Scottish *Book of Common Order* and afterwards enlarged.

The *Confession of Faith*, after being read before the lords of the articles⁴ and afterwards in open Parliament, was on 17 August 1560 ratified by the

³John Row, *Historie of the Kirk of Scotland*, Edinburgh, 1842, p 12 (with modern spelling).

⁴A parliamentary committee.

Three Estates⁵ “as wholesome and sound doctrine grounded upon the infallible truth of God’s Word”. It was published not as a mere ecclesiastical, but as a national, document in the name of “the Estates of Scotland with the inhabitants of the same professing Christ Jesus’ holy evangel”; it was addressed “to their natural countrymen and to all other realms and nations professing the same Christ Jesus with them”.

The paragraph following the greeting may, with considerable certainty, be ascribed to Knox, but it is also evidently intended to run in the name of the Estates and the inhabitants of Scotland: “If any man will note in this our *Confession* any article or sentence repugnant to God’s holy Word, that it would please him of his gentleness, and for Christian charity’s sake, to admonish us of the same in writing; and we of our honour and fidelity do promise unto him satisfaction from the mouth of God (that is, from His holy Scriptures) or else reformation of that which he shall prove to be amiss”.

The sentences which immediately follow are also remarkable, and are not such as would, in these degenerate days,⁶ be readily inserted in a declaration by Parliament: “For God we take to record in our consciences that, from our hearts, we abhor all sects of heresy and all teachers of erroneous doctrine; and that with all humility we embrace the purity of Christ’s evangel, which is the only food of our souls; and therefore so precious unto us that we are determined to suffer the extremity of worldly danger, rather than that we will suffer ourselves to be defrauded of the same. For hereof we are most certainly persuaded that whosoever denies Christ Jesus, or is ashamed of Him, in presence of men, shall be denied before the Father and before His holy angels. And therefore, by the assistance of the mighty Spirit of the same Lord Jesus, we firmly purpose to abide to the end in the *Confession* of this our faith.”

This Parliament was in several respects exceptional; it was an outstanding feature of the Reformation. It was held in virtue of the concessions granted, on 6 July 1560, to the nobles and people of Scotland by two of the commissioners whom Francis⁷ and Mary had appointed with full powers. It was agreed that, on certain conditions, the Scottish Parliament should meet and be “as valid in all respects as if it had been called and appointed by the express commandment of the King and Queen”.

From the days of James I many Scottish Parliaments had begun their legislative work by passing an Act fortifying the freedom and privilege of Holy Kirk. But in 1560 the Roman Church, so long regarded as the Holy

⁵These were the prelates, the nobility and the representatives of the royal burghs.

⁶The book was published in 1910.

⁷King of France and Mary’s husband.

Kirk, was by Parliament condemned and overthrown. In the *Confession of Faith*, ratified on August 17, it was referred to as “the horrible harlot the Kirk malignant” and as “the Papistical Kirk”; and on August 24 four Acts were passed which swept Roman Catholic power out of Scotland.

By the first of these, it was ordained that “the Bishop of Rome” should have no jurisdiction or authority within the realm in time coming; that no one should sue to him for any right or title to anything within the realm; and that no prelate of this realm should have any jurisdiction, in time coming, by authority of the Bishop of Rome.

By the second Act, all previous legislation “not agreeing with God’s Word” and contrary to the *Confession of Faith*, was annulled. Both of these Acts run in the name of the Three Estates of Parliament.

The third Act declares that “it is perfectly known that the sacraments of baptism and of the body and blood of Jesus Christ has been in all times bypast corrupted by the Papistical Kirk and by their usurped ministers”; and ordains no person or persons say mass or hear mass or be present at it, under pain of having all their goods confiscated, and corporal punishment at the discretion of the magistrate for the first offence, banishment for the second, and death for the third.

By the fourth Act, it was ordained that all parties having cases in the courts of Rome should instead pursue and defend them before a civil court in Scotland. This Act was ratified, approved, and confirmed on 29 November 1581, by James VI and the Three Estates of Parliament, who declared them to have been “a common law” from 24 August 1560.

Of these four Acts, the first three were ratified and approved in the Regent Murray’s first Parliament on the 20 December 1567. On the same day the *Confession of Faith* was by the Estates “authorised as a doctrine grounded upon the infallible Word of God” (instead of being, as in 1560, “ratified and approved as wholesome and sound doctrine grounded upon the infallible truth of God’s Word”).

Hypocrisy is as fatal as avowed unbelief.

There are no circumstances in which genuine faith cannot sustain the heart of the pious. Moses’ parents were as calm as if all was right around them when they were utterly disregarding the king’s wicked edict requiring all male children to be put to death. Yet their faith was not presumption. They used all proper means, but they trusted in God to bless the means. He who assures His people of final victory tells them they must be faithful unto death, watch and pray, fight on and never give over till they are safely lodged in heaven. He who despises duty despises promises and Him that made them. God can preserve us in the darkest hour and greatest peril, but He has not bound Himself to protect the reckless.

W S Plumer

The Glorious Gospel¹

W K Tweedie

Romans 5:6. *In due time Christ died for the ungodly.*

Not for the virtuous; in God's eye there are none such, for all are "become filthy". Not for the penitent, for Christ has been exalted "a Prince and a Saviour, for to give repentance," and no one can possess it till they come to Christ to obtain it. Not for the reformed, for in God's estimation there is no valid reformation till men are in Christ and become new creatures under the converting power of the Spirit. Not even for believers, for faith is itself a "gift of God", and cannot be the procuring cause of His favour.

"For the ungodly" then; for sinners, even the chief; for those who are by nature the children of wrath and dead in trespasses and in sin – for these did the Redeemer die. This is the glorious gospel of the grace of God: salvation for the chief of sinners. Man would be satisfied if he was permitted to think that his tears, at least, or his sighs and his contrition had some share in procuring the favour of his God; but that is only a portion of the smoke from the abyss. The sighs and tears and contrition of a sinner are all tainted by sin, and therefore they can only obtain condemnation from God.

In His wisdom and compassion these are the terms of the gospel: "When we were yet without strength, in due time Christ died for the ungodly" – for those who were without God in the world, were aliens from hope, and had in themselves no portion but sin, no heritage but despair. This is the sheet anchor of the self-condemned. Here is the divine method of meeting the law's demands, of satisfying the challenges of conscience, and teaching us to join in the noble anthem, "Who shall lay anything to the charge of God's elect?"

Rejoice then and be exceeding glad, O my soul, for here is the good news: Christ died for the ungodly. Hold up the hands which hang down, for Christ died for sinners, even the chief, for the ungodly to make them godly, for sinners to make them saints.

Book Review

Records of Grace in Sutherland, by Donald Munro, published by the Scottish Reformation Society, paperback, 292 pages, £10.95, obtainable from the Free Presbyterian Bookroom.

This is an important book giving brief accounts of godly people in the county of Sutherland in an age when many more people lived there and, particularly,

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

many more godly people. These accounts were assiduously collected – from memories passed down through a number of generations – by Rev Donald Munro, latterly Free Church minister of Rogart in his native Sutherland, which occupies most of the northernmost part of mainland Scotland. The final chapter describes four men from neighbouring Caithness. This new edition includes “minor additions to the text” as well as photographs; it is attractively produced.

The book includes a record of “a memorable communion in Dornoch That summer had been exceptionally dry and the crops were beginning to suffer from lack of rain. On the Sabbath morning, the clouds were lowering and drops of rain began to fall at the commencement of the Gaelic service in the open air, and it threatened to be a downpour. Mr Kennedy, the saintly minister of Killearnan, was the preacher, and in the opening prayer he pleaded most earnestly that, if it were in accordance with the Lord’s will, the bottles of heaven might be stopped while they were engaged in His own blessed work. As the man of God continued to pray, the clouds began to dispel and, after that, not a drop fell while the prolonged service lasted.

“But in a spiritual sense, the Lord was pleased to send down a plentiful rain which was the means of refreshing His weary heritage, for some felt on that day as if the very windows of heaven had been opened and enriching blessings poured down to revive their fainting souls. In the closing prayer, the minister acknowledged the goodness of the Most High in granting such outward comfort to the people during the services of the day, and then he besought the Lord that, if it were agreeable to His divine mind, copious showers might come down to water the parched earth. Sure enough, ere the most distant of the congregation had reached their homes, the rain came down in drenching torrents.”

Many of the accounts are short. One of them records a small amount of information about John Mackenzie of Stoer, in Assynt, the south-west parish of the county. It concludes with a verse of a Gaelic poem he composed; it is translated as follows: “I know of no one under the sun truly to be envied but he who has faith in God and is contented with his state”. He clearly had a right perspective on life. And in this he was typical of those who are described in this book.

Another brief account is of William Mackay, of Tongue, on the north coast. One Sabbath, heavy snow covered the ground, yet Mackay walked the 16 miles to the church as usual. After the service, the minister asked him why he had come on such a stormy day. He gave three reasons: (1.) The Lord had given him strength and he considered it his duty to attend public worship. (2.) He wanted to encourage the minister by adding even one to the

congregation on a day when it would be small. (3.) If the Holy Spirit was to be working on that day he wished not to miss the blessing.

Very few ministers are included. One exception is John Mackay, who was minister of Lairg from 1714 to 1753; “his earnest piety” marked “him out as a true servant of God”. He was on one occasion catechising and asked if everyone in the household was present. They were, except for a lad of limited intelligence who was looking after the cattle. “Send for him,” the minister directed, “for he has a soul.” After he had appeared, Mackay asked him if he had a soul. The lad claimed that he had no soul. Mackay went on to ask, “Have you ever had a soul?” The lad answered, “Yes”. “And what has become of your soul?” was the next question. And the answer showed that the lad had considerable spiritual intelligence: “I was once out herding and I felt my soul had become sick, for the pains of hell took hold of me. I soon found that I could not do anything for my soul, so I gave it over to Jesus and left it in His keeping; and, O minister, that is what I meant when I said that I had no soul.”

One danger in the use of traditional material is that the information may be corrupted as it is retold. One story involving John Mackay does seem to have been added to as it was transmitted. Yet there seems no reason to believe that much of the material is other than accurate.

We should be very thankful that this material has been made available again, in addition to the recent republication of *Men of Sutherland*. To read this book should awaken in us a prayerful desire for such days as William Mackay hoped for, when the Holy Spirit would work powerfully. Then true godliness would again be much more widespread than it is today.

Protestant View

The Pope and the Roman View of Sin

The Pope has again made controversial remarks about homosexuality. He stated to journalists that the Roman Catholic Church should apologise to sodomites for the way it has treated them. He went on to say that the Church should seek forgiveness from other people it had marginalised, namely, women, the poor and children forced into labour. This comment is in line with his earlier statement that he was not going to sit in judgement upon priests with homosexual inclinations.

While his remarks seem to have angered some conservative Romanists for making comments that are ambiguous on morality, his position is still in line with the Romanist conception of sin, which holds that the underlying

corruption of nature in man is not properly sin until it breaks forth into actual transgression. This erroneous teaching is most pernicious, not least since it leads to a shallow view of human sinfulness and, consequently, to a lesser sense of need for salvation by grace alone. The very inclination to sin (whatever sin it may be) is not only the root of sin but is sin, as Christ taught in Matthew 15:18-20.

AWM

Notes and Comments

A New Prime Minister

On July 13, amidst political turmoil in the aftermath of the vote to leave the European Union, Theresa May became Prime Minister of the United Kingdom. Mrs May has been in Parliament since 1997. She became Shadow Education Secretary in 1999, Chairman of the Conservative Party in 2002, and was appointed Home Secretary in 2010. The daughter of an Anglican vicar and a member of the Church of England, she is said to attend church regularly. She claims that her Christian faith “is part of me. It is part of who I am and therefore how I approach things”. But where does the new Prime Minister stand on moral issues?

Encouragingly, in 2000 she voted against the repeal of section 28 – the law banning local councils from promoting homosexual lifestyles – and in 2002 she voted against same-sex adoption. A year later, she voted against lowering the age of consent from 18 years to 16 years for homosexuals – all promising. However, sadly, in subsequent years, alongside many other MPs, she appears to have changed her views, conforming to the new immoral climate. In 2010, on a BBC Question Time programme, she stated that she had “genuinely changed” her mind and now favoured same-sex adoption. As early as 2004 Mrs May voted in favour of civil partnerships, and in 2013 voted for same-sex “marriage”. She followed David Cameron in promoting the legislation allowing for religious same-sex “marriage” ceremonies, as well as civil weddings. She explained, “I believe if two people care for each other, if they love each other, if they want to commit to each other . . . then they should be able to get married, and marriage should be for everyone”.

Other votes have varied. She did vote against the recent Assisted Suicide Bill and, last year, was central in bringing into force a law banning dangerous “legal high” drugs. She voted against increasing the number of regional casinos from 1 to 8 and, in 2008, for reducing the abortion limit to 20 weeks. However, on the negative side, in February of this year Mrs May supported Nicky Morgan, the then Education Secretary, in her efforts to make sex

education in schools compulsory; it was claimed that she sided with Mrs Morgan's plan to make LGBT-inclusive sex education mandatory. She also voted in favour of all-day trading on the Lord's Day in England and Wales.

In her former Cabinet role as Home Secretary, Theresa May was architect of the Government's "counter-extremism strategy" – a strategy which has been heavily criticised by many Christians for the perceived threats posed to free speech and Christian freedom. There are unconfirmed concerns too as to where she stands on certain aspects of the threats posed by radical Islam and Sharia Law.

All in all, like many other MPs, Theresa May's voting record on moral issues has been weak. Therefore, sadly, it does not appear that we can have any more confidence in how she will handle such issues than we had in Mr Cameron. However, we are to pray that she and her Cabinet will be given wisdom for the onerous task ahead as they set the tone for a new government, developing strategies and policies on a variety of daunting issues, including exit from the EU and, importantly, seeking to maintain Scotland's union with the rest of the UK. Scripture tells us, "I exhort . . . that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority: that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim 2:1,2). *KHM*

Major Setback to the Named Person Scheme

The long-awaited ruling from the UK Supreme Court on the Scottish Parliament's 2014 Named Person legislation finally appeared at the end of July. The appeal was heard in March, and the delay was caused, in part at least, by the extreme complexity of the legislation under review. The ruling speaks of the "logical puzzle created" in trying to reconcile certain sections of the 2014 legislation with the Data Protection Act (DPA), and concludes: "In these circumstances, it is necessary for anyone wanting to understand the effect of sections 23 and 26 [of the 2014 Act] . . . to have the 2014 Act in one hand and the DPA in the other, to determine the priority which their provisions have vis-à-vis one another . . . and to try, by cross-reference, to work out their cumulative effect".

The Christian Institute, which was one of the appellants in the case, hailed the judgement with the headline: "Victory! Supreme Court rules Named Person scheme illegal". The Scottish Government, on the other hand, "welcomed the publication of the judgement and the fact that the attempt to scrap the named person service has failed". There seems to be an element of truth in both statements. The Supreme Court's ruling found that the notion of a Named Person for every child is not in itself a breach of (so-called) human

rights, but it also found that some of the most important provisions of the 2014 legislation were “incompatible with the rights of children, young persons and parents under article 8 of the European Convention on Human Rights”. Very major changes in the legislation will therefore be required. The Scottish Government intends to start at once on the “necessary legislative amendments”, but this statement may just be the first step in a gradual climb-down. The Christian Institute comments: “It is doubtful that any new legislation can deliver a Named Person scheme along the lines originally envisaged by the Scottish Government”.

Whatever the ruling of the Supreme Court, the fact remains that the appointment of a Named Person for every child in Scotland is a foolish and dangerous proposal, showing a disregard for the position that the Bible gives to parents in the care of children. The Scottish Government professes a great concern for the “well-being” of children, but at the same time one Scottish adoption agency is placing one child in five in the hands of homosexual couples. A lesbian couple were recently imprisoned for the brutal murder of the child of one of them. It would be no surprise in years to come if some of the poor children thus adopted do not take legal action for the way in which they have been deprived of their “right” to ordinary family life. *DWBS*

Church Information

Committee Meetings

These Synod committees will meet, DV, in Inverness Free Presbyterian Church as follows on Tuesday, October 4:

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

(Rev) *K M Watkins*, Clerk of Synod

Overseas Fund

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

W Campbell, General Treasurer

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhl, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale Duirinish-Strath:** **Struan:** Sabbath 12 noon. **Vatten:** Sabbath 6pm. Thursday 7 pm (alternately in Struan and Vatten, fortnightly). Contact Rev I D MacDonald; tel: 0147861 2110.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, 10 Achany Rd, Dingwall, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. Manse tel: 01862 810615. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev N M Ross; tel: 01349 864351.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6 pm; Thursday 7.30 pm. Rev D Campbell, 35B Barton 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:** Sabbath 2.30 pm, held in Free Church of Scotland Hall, 14 Jamaica Street, PA15 1XX. Sabbath 2.30 p.m.
- Halkirk:** Sabbath 11.30 am; Thursday 7.30 pm. Rev W A Weale, Bridge Street, KW12 6YG; tel: 01847 831758. **Thurso:** Sabbath 5 pm; **Wick:** Church; **Strathy:** Church; no F P Church services.
- Harris (North):** **Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South):** **Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (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.
- Kinlochervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross, F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** 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 I D MacDonald; tel: 01478 612110.
- 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. Manse tel: 01470 562243. Contact Rev I D MacDonald; tel: 01478 612110.
- 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 A W MacColl; tel: 01851 810228.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449.

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 BA, 252 Brierclyffe 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. Contact Rev K M Watkins; tel: 01282 835800.

Canada

Chesley, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 10.30 am, 7.30 pm; Tuesday 8 pm. Contact: Mr David Kuiper; tel: 519 363 0367. Manse tel: 519 363 2502.

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; 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, 3 Martin Crescent, Junction Hill, NSW 2460; tel: (02) 6644 6174; e-mail:grafton@internode.on.net.

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:sydneyfpcchurch@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. Rev C Hembd, 14 Thomson St, Gisborne 4010; tel: 06 863 3140.

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. Sabbath 12 noon, 6 pm; Wednesday 6 pm. Rev D Levytyskiy; tel: 00 38 048 785 19 24; e-mail: dlevytyskiy@gmail.com; or contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua.

Zimbabwe

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

Ingwanya: 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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