

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

Contents

Hating with a Cruel Hatred.....	225
The Place of Christ’s Feet Glorious Synod Sermon by <i>Rev J R Tallach</i>	228
Luther and the Reformation: 21. Demanding Proof from Scripture <i>J H Merle d’Aubigné</i>	236
Preaching Christ: 4. Zealously and Boldly, Painstakingly and Frequently <i>Thomas Brooks</i>	240
Union with Christ: 4. Spiritual Union (2) <i>Rev I D MacDonald</i>	242
Jesus and the Woman of Samaria (12) <i>George Hutcheson</i>	246
The Many Mansions <i>J C Ryle</i>	247
Duncan MacLeod, Applecross <i>Rev Neil Cameron</i>	250
Book Review: <i>Swift and Beautiful</i> by David B Calhoun.....	251
Protestant View	252
Notes and Comments	254
Church Information	256

August 2022

Vol 127 • No 8

The Free Presbyterian Church of Scotland

Moderator of Synod: Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.

Clerk of Synod: Rev K M Watkins BA, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271; e-mail: kmwatkins@fpchurch.org.uk.

Assistant Clerk: Rev A W MacColl MA PhD, 10 Achany Road, Dingwall, IV15 9JB; tel: 01349 866546.

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 D Campbell MA, 35B Barnton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227.

Western: Rev I D MacDonald BA, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.

Outer Isles: Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253.

Asia Pacific: 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.

The Free Presbyterian Magazine

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

Editor: Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ. Tel: 01463 712872; e-mail: kdmacleod@gmail.com. Unsigned articles are by the Editor.

Editorial Board: The Editor, Mr F R Daubney, Rev A W MacColl, Rev D W B Somerset.

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

The Gaelic Supplement (quarterly): Editor: Rev A W MacColl MA PhD, 10 Achany Road, Dingwall, IV15 9JB; tel: 01349 866546. Available free on request.

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

Communions

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

February: Second Sabbath: Dingwall; **Third:** Stornoway; **Carterton;** **Fourth:** Zenka.

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

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

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

June: First Sabbath: Perth; **Second:** Nkayi, North Uist, Santa Fe; **Fourth:** Bulawayo, Gairloch, Inverness.

July: First Sabbath: Beauily; **Second:** Bonar Bridge, Staffin, Uig; **Third:** Shieldaig, Fort William; **Fourth:** Auckland, Cameron. **Fifth:** Cameron,

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

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

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

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

December: Third Sabbath: Bulawayo, Santa Fe.

The Free Presbyterian Magazine

Volume 127

August 2022

Number 8

Hating with a Cruel Hatred

David had many enemies. There was King Saul, who persecuted him mercilessly for a significant period of his life – after Samuel had, at God’s command, anointed him king over Israel. Later in life, Absalom, David’s own son rebelled against him. But these are only two examples; David had to pray, “Consider mine enemies; for they are *many*” (Ps 25:19). When he was asking the Lord to consider these enemies, or to look at them, he was asking Him to act, to “deliver” himself (v 20). He was conscious that they were hating him with a “cruel hatred”, and even in David’s petition that the Lord would consider his enemies, the request was implied that He would act by way of delivering David from these enemies.

But lying behind these human enemies was Satan, who has a cruel hatred against all God’s children, wanting to bring them down by his temptations so that they would sin and dishonour God and His cause. And when Satan did succeed in tempting David to sin with Bathsheba, he gave “great occasion to the enemies of the Lord to blaspheme” (2 Sam 12:14). If it was possible for him, Satan would persuade God’s children to leave the way of holiness, just as he tempted Adam and Eve into a state of sin.

Satan also seeks to damage the people of God collectively. We see that illustrated in the evil one stirring up the Pharaoh who “knew not Joseph”, to oppress the Children of Israel, the people whom God had chosen as His outward followers – some of whom were sincere, believing followers of the living and true God. Satan acted against them with cruel hatred, particularly when he tempted Pharaoh to order that all the male babies were to be killed. Satan must have known that it had been prophesied that the Messiah would come through the descendants of Jacob, for the Lord had promised him: “In thee and in thy seed shall all the families of the earth be blessed” (Gen 28:14). If Satan could bring about a generation of Israelites in which no males were left, there could be no Messiah in the way God had promised. But, of course, Satan could never succeed in thwarting God’s promises, he could not prevent the fulfilment of God’s prophecies. Satan is without question powerful, but he is most certainly not all-powerful. He is powerful, but finitely so; God

is infinitely powerful, which ensures the fulfilment of all His purposes, including those which He has chosen to reveal in prophecy.

There were surely some among the suffering Israelites in Egypt who were praying to God in terms such as these: Consider our enemies, who hate us with a cruel hatred. God heard their cry and appeared to Moses at the burning bush, promising, "I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey" (Ex 3:7,8).

It was by an exercise of supernatural power that Israel was brought out of Egypt. Succumbing to Satan's temptations, Pharaoh resisted again and again, until the last of the 10 plagues left him unable to resist any longer. Even after Pharaoh had let the Israelites go free, Satan still harboured cruel hatred against God's people. He again tempted Pharaoh to pursue them with his army, and Israel found themselves trapped between Pharaoh's forces and the Red Sea. The Lord miraculously opened up the Sea to let Israel pass through safely to the other side. Pharaoh presumptuously followed them, but the miracle had been performed for Israel, not for the Egyptians. They were drowned. God had considered the enemies of His people; He delivered Israel from destruction. Pharaoh was destroyed, and Satan was foiled.

We are to see Israel's deliverance from bondage under Pharaoh in Egypt as a type of the deliverance of sinners from spiritual bondage to sin and Satan. He is holding them captive, doing all he can to keep them content to go on in the ways of sin, until they will go down to the blackness of darkness for ever in hell. If they are to be set free, divine power is necessary. And if they were awake to the seriousness of their condition, they would cry out to the Lord, asking Him to consider their great enemy and rescue them from Satan's clutches. Yet it is part of God's saving work to awaken sinners to a sense of their need – to realise that they are guilty and must be punished, to realise also that they are polluted by sin and must be cleansed.

We must recognise that Satan, in his cruel hatred towards God and in his determination not to allow anyone to escape his cruel grasp, will do all in his power to prevent sinners being awakened to a realisation of their danger. Yet we must realise that God is gracious and is ready to deliver sinners from going on in carelessness, and bring them to face the dangers involved in continuing in such a state. There can be no question about God's power to awaken sinners, in spite of the strength and craftiness of Satan's temptations.

But when a sinner has been awakened, Satan does not let go easily. He will, out of cruel hatred, continue his temptations, trying to get the sinner to

forget his serious thoughts and to plunge back again into worldly ways of thinking and acting. It should be obvious that there is no hope for the sinner unless the Holy Spirit will work savingly in his heart, calling him effectually “from darkness to light, and from the power of Satan unto God” (Acts 26:18). The Spirit makes the sinner spiritually alive and creates faith in his heart so that he is able to respond to the call of the gospel – expressed in such words as these: “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31). Satan will continue to oppose but, where the Lord has a purpose to bring a sinner into His kingdom, no effort of Satan can prevent that purpose being fulfilled.

Even after the sinner has been brought into the safety of the kingdom of God, Satan will not cease to act according to his cruel hatred, as is illustrated in David’s experience. Satan will follow the believer with temptations for the rest of his life, as far as the Lord will permit. He still warns His children: “Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour”; and He directs them: “Whom resist steadfast in the faith” (1 Pet 5:8,9). Yet the Lord will restrain Satan from going further with his cruel temptations than the Lord in His wisdom sees fit. He will enable the believer to resist many temptations and will prevent Satan from so tempting the believer that he will be swept out of the way of salvation. The believer is to remember that the Lord hears the cry, Consider my enemy, and that He is ready and able to deliver His child from Satan’s cruel hatred. And at the moment of death the believer will be brought out of the reach of temptation.

We may also notice that it is dangerous for anyone to be doing Satan’s work for him, even unconsciously. God used the heathen kingdom of Assyria in punishing Israel and Judah because of their sins. Yet Assyria attacked these nations for selfish reasons and must themselves be punished. So it was prophesied: “When the Lord hath performed His whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks” (Is 10:12).

So it is dangerous for people today to persecute professing Christians, for example, to agitate against true religion, to promote a false morality, and to make sin attractive in entertainment. The Lord’s people should ask Him to “consider” these people – asking Him to act by turning them from those sins and bringing them to Himself in saving mercy. Psalm 2 speaks of rebellion against the Lord and His Anointed One, but it closes with the call, “Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little”. What a glorious exercise of God’s power it would be if this call was made effective in the hearts of many of Christ’s enemies today! What a setback it would be for the great enemy of souls!

The Place of Christ's Feet Glorious¹

Synod Sermon by Rev J R Tallach

Isaiah 60:13. *The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious.*

In chapter 1, Isaiah speaks of the effects of sin and the fall of man: “The whole head is sick and the whole heart faint” (v 5), while in chapter 53 the remedy provided by the suffering Saviour is plainly set before sinners: “He shall see of the travail of His soul, and shall be satisfied”. The glory of man in his state of innocence had departed (see 1 Sam 4:21), but the promise in Christ was clear: He will make the place of His feet glorious.

Isaiah is well known among us as the Old Testament prophet of the gospel. Due to the Fall of man, “the whole head [was] sick and the whole heart faint”. Isaiah foresaw a second Adam who would die for His people (Is 53) and give a glory to His body, the Church, which eye had not seen nor ear heard. He would make the place of His feet glorious. There is an obvious reference here to worship in the tabernacle in the wilderness or in the temple in Jerusalem.

There are three matters I would like to bring before you as the Lord may be pleased to enable us, from these words in verse 13:

(1.) ***The glory of the Lord in the worship of the Old Testament tabernacle***, under the ceremonial law. There is an obvious reference to that here. Though the revelation in the New Testament has a glory that excelled it, there was still a glory about the worship of God in the Old Testament ceremonial law – depths of the grace of God; depths of the wisdom of God; depths of the power of God; depths of the gospel, the good news of the message of redemption.

(2.) The Old Testament Church, as it spoke of His coming, foretold that **Christ would “make the place of His feet glorious”**. Every Old Testament prophecy of salvation had its fulfilment in the coming of the Lord and Saviour Jesus Christ. We have such a promise: “I will make the place of My feet glorious”.

(3.) ***The glory foretold in the Redeemer***. It is figurative here: “The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary”. This is, first of all, of course, a reference to the house that Solomon built – David providing the materials and Solomon, guided by the Spirit of God, building that great temple. But

¹The sermon preached by the retiring Moderator at the opening of the meetings of Synod in May 2022.

there is a reference here also to the body of Christ, the Church of Christ, the blessedness of that Church and the ultimate blessedness of each individual member of that Church, the blessedness of those who are united by faith to the Lord and united to each other by the Spirit of the Lord. As the Lord formed Adam out of the dust of the earth, fearfully and wonderfully made, and then breathed His Spirit into Adam and he became a living soul; so it is with the Church of God, the Lord forming it out of the individual members and uniting them to form the one body – His body the Church of God, a living, breathing, praying, desiring, growing, sanctified Church.

1. The glory of the Lord foreshadowed in the tabernacle and in the temple. The footstool of the Lord was the Ark of the Covenant. This is evident from what David says, "I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God" (1 Chr 28:2). So the footstool referred to is the ark of the covenant of the Lord. This is the ark that we read of in Psalm 132 which had been so markedly ignored by Saul and left to lie in the field during Saul's reign. Saul was more interested in capturing and killing David than he was in bringing the ark of the covenant of the Lord back into its proper place in the tabernacle. Saul was much more concerned about establishing his own kingdom than in establishing the Lord's kingdom in Israel.

Here was the footstool of the Lord, the place of rest for the feet of the Lord. It was as though the Shekinah glory sat on the wings of the cherubims spread out over the ark and rested His feet on the ark itself. Thus He sat in the place of His glory. This was the rest that is spoken of here, the footstool of the Lord. This was the place which was fundamental in the ceremonial law, in the furtherance and maintenance of godliness in Israel, and was at the very centre of the feast of atonement in Israel. The atonement (at-one-ment) between Israel and Israel's God was to be effected formally and ceremonially at this meeting place.

The High Priest would take the goat to be sacrificed and confess the sins of the children of Israel upon the head of that goat, and he would then kill the goat and take the blood into the tabernacle or the temple. He would take it into the tabernacle, beyond the veil, and sprinkle it upon the mercy seat, the footstool of Jehovah, in the very presence of Jehovah – in the light of Jehovah. The light in the Holy of Holies was not from the candelabra, which was outside in the holy place, but the light in the holy of holies was the presence of the Shekinah glory itself. The priest sprinkled the blood in the very presence of Israel's God upon the footstool of Jehovah.

The High Priest appeared at this footstool. He did not appear there according to His own ordering but according to the ordering of God. This

appointment was another glory of the Day of atonement and of the footstool of Jehovah. "And there I will meet with thee", the Lord said, "and I will commune with thee from above the mercy seat" (Ex 25:22). It was, by divine plan, a tryst between God and His people, reminiscent of when Moses turned aside to see the burning bush and the Lord commanded Him to go and set Israel free. Moses, under God, led Israel out of Egypt through the Red Sea into the wilderness, to the foot of Mount Sinai, to the place that the Lord Himself had already appointed.

The Lord also met with His people in the person of the High Priest. The High Priest represented the people. He was clothed in the dress of the High Priest for glory and for beauty. He was set apart by the Lord to this great work and he had in his hand the censer containing the incense. This incense was ascending all the time that the High Priest and the Lord were communicating in the sanctuary. "There I will meet with thee", the Lord said, "and I will commune with thee from above the mercy seat". That was the footstool of Jehovah, and those promises were precious to the spiritual Israel of God through the wilderness and in the promised land. "That I Thy power may behold and brightness of Thy face, / as I have seen Thee heretofore within Thy holy place."

The High Priest had two great functions; one was to present a sacrifice suitable to the occasion, the blood of an animal, "for the wages of sin is death" (Rom 6:23). Sin had been confessed upon the head of the animal; therefore the animal must die. That was the lesson of the blood: "without the shedding of blood is no remission of sin" (Heb 9:22). That was a great truth for the children of Israel in the wilderness, and it is true today for sinners in the wilderness of this world. God was glorified. He was worshipped and His righteousness ceremonially vindicated by the death of the animal which had the sins of His people confessed upon it.

Another great work of the Lord and Saviour Jesus Christ is typified by the incense brought by the High Priest. He was in the attitude of prayer and supplication to God. He came as a suppliant to the footstool of Jehovah to plead for His people, to speak for them all, to seek the good of them all. He brought them before Jehovah name by name, circumstance by circumstance. He was bearing their names upon His own breast; He had their names upon His shoulder and He thus brought them before Jehovah. The blood was upon the mercy seat, the very footstool of Jehovah; and it was for them.

One other observation concerning that meeting under the ceremonial law was that the mercy seat, the footstool of Jehovah, was of solid gold. It was the lid of the covenant ark, within which were the two tables of stone. They had the Ten Commandments written on them. These commandments put

their finger, as it were, on the sins of His people, but the blood of the sacrifice was spread over the mercy seat and covered the people's sins. There was much of the gospel there. Indeed, all that is required to save us from a lost eternity and bring us to heaven is represented in the footstool of Jehovah. The teaching of God Himself and His divine Spirit in relation to the taking away of sin by the sacrifice of Christ, at the footstool of Jehovah, is found there. "I will make the place of My feet glorious". "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "Thou shalt call His name Jesus; for He shall save His people from their sins" (Mt 1:21). This is where the High Priest stood, who was typical of Christ Himself.

2. How the coming of Christ was foretold in the Old Testament Church.

"When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law" (Gal 4:4). Jesus was conceived by the Spirit in the womb of the Virgin Mary and born of her at Bethlehem. He came to be the High Priest of His people, to bear their sins upon His own body upon the tree. He fulfilled every hope that had been raised by the Old Testament ceremonial law and was Himself the flowering and fulfilment of that law.

All His life was one of self-emptying and self-abnegation, as we read in Philippians 2: "Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord" (vv 6-11).

We read in the inspired, inerrant account of Jesus' life, in the Gospels, many cases of which Christ says, "I will make the place of My feet glorious". Did He not make the well of Jacob glorious when He revealed Himself there to the woman of Samaria? She came seeking water for her waterpot, but the Lord Himself had in His mercy a far, far better matter in view: something that would satisfy her soul, something that would take her from the land of rebellion and sin, the wilderness of this world, to the better country. That is the place of which we read: "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev 22:1). He made the place of His feet glorious.

You may remember what He said to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou

wouldest have asked of Him, and He would have given thee living water” (Jn 4:10). That is how glorious it was, a well of water springing up into everlasting life. He spoke with a glorious intention also, an intention of salvation. Remember, though He was tired, though He was hungry, “He must needs go through Samaria” (Jn 4:4). That “must needs” was the fulfilling of a covenant obligation. A sinner had been given by the Father to Christ, that He might save her with an everlasting salvation, that He might wash her in the fountain opened for sin and for uncleanness, that she might yet shine as a star in the firmament of heaven itself for ever and ever. “He must needs go through Samaria”, to make the place of His feet glorious.

Another instance of this occurred as He was coming from Jericho. He stood at the foot of the tree in which Zacchaeus was. Being short of stature, Zacchaeus must needs climb a tree in order to see Jesus, but He had seen Zacchaeus from a much, much greater distance in time, and in eternity had set His love upon him. Jesus said to Zacchaeus standing at the foot of the tree: “Zacchaeus, make haste, and come down; for today I must abide at thy house” (Lk 19:5). Calling him down from the tree, He took him away from the lust of the flesh, and the lust of the eye, and the pride of life, and He gave him a desire after holiness, “without which no man shall see the Lord”. He gave Zacchaeus a new heart and brought salvation to his house. “This day is salvation come to this house” (Lk 19:9). Jesus gave him a new mind concerning sin and an indebtedness to the Saviour. Did He not make the place of His feet glorious? Each sinner saved by grace is an occasion for praise and honour, and dominion and power, to the Saviour of sinners, to the Redeemer who came in God’s great name to redeem.

But as far as the words before us are concerned, “I will make the place of My feet glorious”, the great occasion of their fulfilment was when, in the end of His days on earth, Jesus set His face as a flint to go up to Jerusalem. He astonished His disciples because they knew something of the danger that lay before Him in Jerusalem, but they saw His determination to go there and remembered the words of Psalm 69, “The zeal of Thy house hath eaten me up” (v 9). It was with this in view that He went to Jerusalem and, as He Himself predicted, they laid violent hands upon Him, set Him at nought, and bound and crucified Him. Although He was greeted as a King coming into Jerusalem, riding on a colt and welcomed by the voices of many who praised Him with Hosannas on every side, and although they laid palm leaves before Him for the animal to walk on as a mark of triumph, yet He was betrayed into the hands of wicked men and brought before Pilate, and before Herod, and back to Pilate again and counted worthy of death, even the accursed death of the cross.

He was led out of Jerusalem bearing His cross and numbered among the transgressors, raised up between heaven and earth just as foretold. The purpose was plain, as it had been spelt out by the ceremonial law. The offering to be given for the sins of His people was to be without spot or blemish or any such thing, and Christ Himself was God and man in two distinct natures and one person for ever. He Himself was the sacrifice. He offered His offering for the sins of His people according to the fiat of heaven itself. He became a curse for His people. He bore the curse for His people upon His own body on the tree. That curse was bound up with the manner of His death: "Cursed is every one that hangeth on a tree" (Gal 3:13). The Holy One of Israel was numbered among the transgressors.

This picture had already been drawn for the Children of Israel, in the mercy seat as the footstool of God. The golden lid of the ark represented the divinity of Christ. That divinity had the blessed effect that all His sufferings, all His cries, all His tears and all His sorrows were of that special, divine, prevailing quality in relation to His intercession for His people. He was, as it were, a living incense ascending into heaven above, bringing the case of His people to the attention of God on high, in His pleading for them. In His intercession for them, as hell-deserving sinners, Christ passed through deep waters. The fire of the wrath of God fell upon Jesus and the incense of His intercession ascended to heaven. "I pray for them: I pray not for the world, but for them which thou hast given Me; for they are Thine" (Jn 17:9). There was prayer on Calvary which ascended into heaven itself, and such a prayer as was holy, and such sufferings as were of a quality that was given them by the divinity of the sufferer, "My God, My God, why hast Thou forsaken Me"? (Mt 27:46).

On the Day of Atonement in the Old Testament, the blood was put upon the golden lid of the footstool of Jehovah. Thus it both covered over the sins of the Lord's people and satisfied the law and made it honourable. His shed blood was an atoning blood and fulfilled the requirements of God's law on behalf of His people. "I will make the place of My feet glorious". In this was the glory of the Lord and Saviour Jesus Christ, the glory of His sacrifice, the glory of His death, the glory of His overcoming at Calvary, the taking away of sins by the sacrifice of Himself – the sins of His people laid upon Him. And He bore them away into the land of the forgetfulness of God, never to be remembered again. Even Satan searching maliciously cannot find the sins of the Lord's people. "I will make the place of My feet glorious". The mercy seat was the footstool of the Lord.

3. The glory foretold in the Redeemer. "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the

place of My sanctuary.” First there is an allusion here to the materials Solomon used when he built the temple of the Lord. As you may remember, it had been in the heart of David his father to build it, but the Lord said that he, David, was a man of blood and that his son Solomon would build it; and so it came about. He used the very best of materials, like the cedars of Lebanon, but he did not despise using other materials also. In the Word of God we are given an understanding of this – these trees representing the spiritual Israel of God, the people in the covenant of grace.

You will remember the righteous man is likened in Psalm 1 to a tree planted by the rivers of waters bringing forth fruit in due season, taking root downward and bearing fruit upward, a tree which is “the planting of the Lord, that He might be glorified”. The different characteristics and talents given to the Lord’s people are exemplified by these various trees. Some are cedars like Abraham and Isaac and Jacob, and some are the box trees mentioned here, “the fir tree, the pine tree, and the box together . . . beautify the place of My sanctuary”. They all had their place in the glory of the temple.

And so it is with the body of Christ; different talents are given, different opportunities given, different events passing over each individual, but all of them have their part or lot in the body of Christ Himself; all of them have been called out of darkness into His marvellous light, to His glory, as well as for their temporal and eternal good. In Isaiah 61:3 we read that this is so “that they might be called trees of righteousness, the planting of the Lord, that He might be glorified”. We read of the Lord Himself speaking to a church: “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me” (Rev 3:20).

Where the gospel comes, where the invitation to come to Christ is given, where the Word of reconciliation is brought to our ears, where the Saviour’s hand is “put in at the hole of the door” (Song 5:4), where the response of saving faith comes from the heart, and the sinner says to Christ standing outside the door, “Come in, Thou blessed of the Lord” (Gen 24:31), then the Lord enters into the heart, and the blessing of the presence of Jehovah into the soul of the sinner. And we read the Lord saying concerning Himself: “I will come in to him, and will sup with him” (Rev 3:20). This is the Saviour finding a lost sinner, the Saviour who came in God’s great name to save finding a hell-deserving sinner. The sinner can then say, “He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God” (Ps 40:2-3). God does so “to beautify the place of My sanctuary; and I will make the place of My feet glorious”.

That sinner who, by grace, embraces the Lord and Saviour Jesus Christ, has the Lord taking up a place in his heart, and the more the Lord dwells in the heart the more the work of sanctification progresses. The sinner dies unto sin and lives unto righteousness. "Put ye on the Lord Jesus Christ" (Rom 13:14). He will make the place of His feet glorious. We read, "Unto Him that is able to keep you from falling, and present you faultless before the presence of His glory" (Jude 24). That is an amazing promise! If it was not the infallible Word of God, you would wonder that it was written concerning worms of the dust such as you and me that they are preserved faultless and presented faultless before the throne of His glory. What an incredible statement about a fallen man!

This is an outworking of the words of our text here, that He Himself will make the place of His feet glorious. The Apostle Paul complains of himself and the power of sin in his heart in Romans 7: "In me, that is in my flesh dwelleth no good thing". But that same apostle was yet to realise the fullness of what we were singing of in Psalm 45: he is "all glorious within". The Lord took up residence in the heart and made the inglorious heart glorious, by His Word and Spirit. It is His work. It is His grace. It is His power. It is by His authority. "I will make the place of My feet glorious".

This promise then has its further expression in Ephesians 5:26,27: "That [Christ] might sanctify and cleanse [the Church] with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish". Notice the phrase, "not having spot, or wrinkle or any such thing". This was required of the morning and the evening lambs, offered in the Old Testament. These lambs represented the Redeemer, and now His people are made gloriously like Him, being without spot or wrinkle or any such thing. The high calling of God in Christ Jesus is above and beyond what we ask or think, above our comprehension.

No wonder it is called the high calling of Christ Jesus! It is something we ought to be praying for, and seeking after, and desiring with all our hearts. Is the Lord in our hearts indeed? You remember the two on the way to Emmaus and how the Lord made His feet glorious in their experience, opening to them the Scriptures, causing their hearts to burn within them as He talked with them by the way. He was bringing home to them their folly and unbelief. He was also setting before them the glory of His own death and rising again: that it was entirely according to the Scriptures of truth and essential for the salvation of even one sinner, but powerful in the salvation of a number that no man can number. "I will make the place of My feet glorious".

Luther and the Reformation¹

21. Demanding Proof from Scripture

J H Merle d'Aubigné

The day fixed for the interview arrived at last. The legate, Cardinal Cajetan, knew that Luther had declared himself willing to retract everything that could be proved to be contrary to the truth. He assumed it would be easy for a man of his rank and learning to reclaim this monk to obedience to the Church.

Luther went to the Cajetan's residence, accompanied by some friends. He had scarcely entered the legate's palace, when all the Italians who formed the entourage of this prince of the Church crowded round him wanting to see the famous Luther, and he could proceed only with difficulty. The Cardinal received him coldly, but civilly. In accordance with the advice he had received, Luther prostrated himself before the Cardinal. Many of the most distinguished Italians in the legate's court particularly desired to see the German monk humble himself before the Pope's representative.

The legate remained silent. He hated Luther as an adversary of the theological supremacy of Thomas Aquinas and as the chief of a new, active, hostile party in a rising university. He was pleased to see Luther fall down before him and thought the Reformer was about to recant. He humbly waited for the Cardinal to address him; but as he did not speak, Luther understood this silence as an invitation to begin.

He said, "Most worthy Father, in obedience to the summons of his papal holiness, and in compliance with the orders of my gracious lord, the Elector of Saxony, I appear before you as a submissive and dutiful son of the holy Christian Church, and acknowledge that I have published the propositions and theses ascribed to me. I am ready to listen most obediently to my accusation and, if I have erred, to submit to instruction in the truth."

The Cardinal, who had decided to assume the appearance of a tender and compassionate father towards an erring child, then adopted a most friendly tone. He praised Luther's humility and said, "My dear son, you have disturbed all Germany by your dispute on indulgences. I understand that you are a very learned doctor in the Holy Scriptures and that you have many fol-

¹This is a further abridged extract from d'Aubigné's *The History of the Reformation in the Sixteenth Century*, vol 1, continued from last month. That article told of Luther in Augsburg, where he had come in 1518 to be examined by a cardinal – a legate, or representative, of the Pope – because, as a friend put it, Luther had attacked "the abuses of those who sell Jesus Christ". The Cardinal decided to try to win him back to Rome by mildness rather than force. It should be noted that Luther had not yet broken with Rome.

lowers. For this reason, if you desire to be a member of the Church and to find a gracious father in the Pope, listen to me.”

Cajetan declared at once what he expected of him, so confident was he of Luther’s submission. “Here are three articles”, said he, “which by the command of our holy Father, Pope Leo X, I have to set before you. First, you must . . . own your faults and retract your errors, propositions and sermons; secondly, you must promise to abstain in future from propagating your opinions; and thirdly, bind yourself to behave with greater moderation, and avoid everything that may grieve or disturb the Church.”

Luther. “Most holy Father, I beg you will show me the Pope’s instructions, by virtue of which you have received full powers to treat of this matter.”

The Italians opened their eyes with astonishment at such a daring request.

Cajetan. “This request, my dear son, cannot be granted. You must confess your errors, keep a strict watch on your words for the future, and not return like a dog to his vomit, so that we may sleep without anxiety or disturbance. Then, in accordance with the order and authorisation of our most holy Father the Pope, I will arrange the whole business.”

Luther. “Condescend then to inform me where I have erred.”

At this new request, the Italian courtiers, who had expected to see Luther fall down on his knees and beg pardon, were still more astonished. None of them would have condescended to reply to so impertinent a question. But Cajetan, who thought it ungenerous to crush this petty monk with the weight of his authority and, besides, trusted to gain an easy victory by his learning, told Luther what he was accused of, and even entered into discussion with him. We must acknowledge that he showed more equity, a greater sense of propriety and less passion, than have often been shown in similar matters.

He replied in a condescending tone: “Most dear son, here are two propositions that you have advanced and which you must retract before all: (1) The treasure of indulgences does not consist of the sufferings and merits of our Lord Jesus Christ; (2) The man who receives the holy sacrament must have faith in the grace that is presented to him”.

Each of these propositions, in truth, struck a mortal blow at the Romish trade in indulgences. Indulgences were more or less an extraordinary branch of Roman commerce and the sacraments produced significant revenue. To assert that faith was necessary, before the sacraments could confer real benefit on the soul of a Christian, took away all their charms in the eyes of the people; for it is not the pope who gives faith; it is beyond his province; it proceeds from God alone. To declare its necessity was therefore depriving Rome both of the speculation and the profit. By attacking these two doctrines, Luther had imitated Jesus Christ, who at the very beginning of His

ministry had overthrown the tables of the money-changers and driven the dealers out of the temple. He had said, "Make not my Father's house a house of merchandise".

"In confuting your errors," said Cajetan, "I will not appeal to the authority of St Thomas [Aquinas] and other doctors of the schools; I will rely entirely on Holy Scripture and talk with you in all friendliness." But he had scarcely begun to bring forward his proofs before he departed from this rule. He combatted Luther's first proposition by a document of Pope Clement, and the second by all sorts of opinions from the schoolmen. The discussion turned first on this papal constitution in favour of indulgences. Luther, indignant at hearing what authority Cajetan ascribed to a decree of Rome, exclaimed, "I cannot receive such constitutions as sufficient proofs on matters so important. For they pervert the Holy Scriptures and never quote them to the purpose."

Cajetan answered, "The Pope has power and authority over all things." Luther responded quickly: "Except Scripture!" Cajetan sneered, "Except Scripture! Do you not know that the Pope is above councils; he has recently condemned and punished the Council of Basle."

The dispute between the Cardinal and Luther then turned on the second point, the faith that Luther declared necessary for the efficacy of the sacraments. Luther, according to his custom, quoted various passages of Scripture in favour of the opinion he maintained, but Cajetan treated them with ridicule. "It is of faith in general that you are speaking", he said. "No", replied Luther. The Cardinal's master of ceremonies was irritated at Luther's resistance and burned with a desire to speak. He continually tried to put in a word, but the Cardinal at last reprimanded him so sharply that the master of ceremonies quitted the hall in confusion.

"As for indulgences," Luther told the legate, "if it can be shown that I am mistaken, I am very ready to receive instruction. . . . But as to the article of faith, if I made the slightest concession, I should renounce Jesus Christ. I cannot . . . yield on this point, and with God's grace I will never yield." Cajetan grew angry and said, "Whether you will, or whether you will not, you must retract that article this very day, or, upon that article alone, I shall reject and condemn your whole doctrine."

Luther. "I have no will but the Lord's. Let Him do with me as seemeth good to Him. But if I had 400 heads, I would rather lose them all than retract the testimony which I have borne to the holy Christian faith."

Cajetan. "I did not come here to dispute with you. Retract, or prepare to suffer the penalty you have deserved."

Luther saw clearly that it was impossible to put an end to the subject by a conference. His opponent sat before him as if he were himself pope and

pretended that he would receive humbly and submissively all that was said to him. Yet he listened to Luther's replies, even when they were founded on Holy Scripture, with shrugging of shoulders and every mark of irony and contempt. Luther thought the wiser plan would be to answer him in writing.

When Luther showed a disposition to leave, Cajetan said, "Do you wish me to give you a safe-conduct to go to Rome?" Nothing would have pleased him better than for Luther to accept this offer. He would thus be freed from a task of which he now began to perceive the difficulties; and Luther, with his heresy, would fall into hands that would soon arrange everything. But the Reformer, who saw the dangers that surrounded him even in Augsburg, took care not to accept an offer that would have delivered him up, bound hand and foot, to the vengeance of his enemies. He therefore rejected it, as often as Cajetan proposed it. He dissembled his vexation at Luther's refusal; he took refuge in his dignity and dismissed the monk with a compassionate smile, under which he endeavoured to conceal his disappointment.

Luther had scarcely reached the court of the palace before the master of ceremonies, burning with desire to confound the abominable heretic with his reasonings, ran after him and began, as he walked along, to speak to him. But Luther, disgusted with this foolish individual, replied to him with one of the sarcasms he had so much at his command, and the poor master slunk away abashed.

Luther did not carry away a very exalted opinion of Cajetan. He had heard from him, as he wrote afterwards to Spalatin, propositions quite opposed to sound theology and which, in the mouth of another, would have been considered extreme heresies. Yet Cajetan was reckoned the most learned of the Dominicans. "We may conclude from this", says Luther, "what they must be who are in the tenth or the hundredth rank." On the other hand, Luther's noble, decided bearing had greatly surprised the Cardinal and his courtiers. Instead of a poor monk asking pardon as a favour, they had found a man of independence, a firm Christian, an enlightened scholar, who required unjust accusations to be supported by proofs, and who victoriously defended his own doctrine. But everyone in Cajetan's palace cried out against the pride, obstinacy and effrontery of the heretic. Luther and Cajetan had come to know each other, and both prepared for their second interview.

A very agreeable surprise awaited Luther on his return to the Carmelite convent. The vicar-general of the Augustine order, his friend and father, Staupitz, had arrived at Augsburg. Unable to prevent Luther's journey to that city, Staupitz gave his friend a new and touching proof of his attachment by going there himself in the hope of being useful to him. Staupitz foresaw that the conference with Cajetan might have the most serious consequences. He

was equally agitated by his fears and by his friendship for Luther, who told Staupitz how impossible it had been to obtain an answer of any value, and how the Cardinal had insisted on a recantation, without trying to convince him. "You must", said Staupitz, "positively reply to the legate in writing."

After what he had learned of the first interview, Staupitz entertained few hopes from another. He therefore resolved to do what he now thought necessary – to release Luther from the obligations of his order. By this Staupitz hoped to attain two objects: if, as everything seemed to forebode, Luther should fail in this undertaking, he would thus prevent the disgrace of his condemnation from being reflected on the whole order; and if the Cardinal should order him to force Luther to be silent or to retract, he would have an excuse for not doing so. The ceremony was performed with the usual formalities. Luther saw clearly what he must now expect. His soul was deeply moved at the breaking of those bonds which he had taken upon him in the enthusiasm of youth. The order he had chosen rejects him; his natural protectors forsake him. He is already a stranger among his brethren. But although his heart was filled with sadness at the thought, all his joy returned when he directed his eyes to the promises of a faithful God, who has said, "I will never leave thee nor forsake thee".

The Emperor's councillors informed the Cardinal that Luther had been provided with an imperial safe-conduct; at the same time they told him to take no proceedings against the Reformer. Cajetan lost his temper, and abruptly answered in this truly Romish language: "It is well; but I will execute the Pope's orders". We know what they were.

Preaching Christ¹

4. Zealously and Boldly, Painstakingly and Frequently

Thomas Brooks

Ephesians 3:8. *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ.*

[5.] Ministers must preach Christ *zealously and boldly* (Acts 4:20), as well as wisely. When the council had charged Peter and John that they should not preach any more in the name of Christ, they said, in effect, What do you tell us of the whip, or of prisons, or of this and that? We cannot but speak the things we have seen and heard. So Jeremiah: "His word was

¹Taken, with editing, from Brooks' *Works*, vol 3. Last month's article spoke of preaching Christ plainly and faithfully.

in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay” (Jer 20:9); the Lord told Isaiah, “Cry aloud, spare not; lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins” (Is 58:1). Isaiah had his tongue touched with a coal of fire from the altar (6:6,7). And when the disciples were to go and preach the gospel, the fire sat upon them (Acts 2:3,4).

The worst of men are in a dead sleep, and the best of men are too often in a sinful slumber, as the spouse (Song 5:2) and the wise virgins (Mt 25); therefore faithful ministers need to cry aloud; they need to be courageous and zealous, to awaken both sinners and saints, so that no one may go sleeping to hell. Every coward is a murderer. The cowardice of the minister is cruelty; if he fears the faces of men he is a murderer of the souls of men. Let men’s hands be as fire and their strength as iron, yet ministers must deal with them and strive to make a conquest on them (Ezk 2:3-8).

Luther professed that he had rather be accounted anything than be accused of wicked silence in Christ’s cause. “Let me be accounted proud,” says he, “let me be accounted covetous, let me be accounted a murderer, yea, guilty of all vices, so that I am not proved guilty of wicked silence for the Lord Jesus Christ.”

Themistocles² was about to speak to the general of the Greek army against Xerxes, the general held up his staff, as if he had been about to strike him, “Strike,” said Themistocles, “but yet hear!” So should ministers say, Strike, but yet hear; mock, but yet hear; despise, but yet hear; censure, but yet hear; oppose, but yet hear; do what you will, but yet hear. Augustine says, “He is no friend to God that is not zealous for him”.

[6.] They are to preach Christ *painstakingly and frequently*.³ A minister must be like the bee, which still flies from one flower to another to suck out honey for the good of others. Should not that dreadful word make every idle shepherd tremble: “Cursed be he that doeth the work of the Lord deceitfully”, or, negligently (Jer 48:10); “Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor 15:58). O the dreadful woes that are pronounced in Scripture against idle shepherds! (Jer 23:1; Ezk 13:3, 34:2; Zec 11:17; Mt 23:13-16,23,25,27).

The great Shepherd of our souls, the Lord Jesus, was still feeding His flock, and much in provoking others to do the same work: “Feed My sheep . . .

²A politician in Athens who died in 459 BC.

³The father pays the nurse though the child dies; the doctor has his fee though the patient dies, and the vine-dresser has his reward though the vine wither. So will God deal with faithful ministers (2 Cor 2:15, Is 49:2-4).

Feed My lambs” (Jn 21:15); “Preach the word . . . in season, out of season” (2 Tim 4:2). Christ wept for souls, bled for souls and prayed for souls; and shall not ministers sweat much for souls and work much for the good of souls? Doubtless they will give but a sad account to Christ that make anything serve to fill up the hour, that spend two or three hours at the end of a week to fit themselves for Sabbath exercises. Idleness is hateful in anyone, but most abominable and intolerable in ministers; and sooner or later no one shall pay so dear for it as *they* will. Witness the frequent woes that are denounced in Scripture against them.

Union with Christ¹

4. Spiritual Union (2)

Rev I D MacDonald

3. *The necessity and benefits of spiritual union.*

(1.) *Spiritual union is necessary to justification.* It provides a final and “immediate” foundation for the imputation of Christ’s righteousness to the believer in order to their justification. John Owen says² that all the prior phases of union centre upon spiritual union, which makes Christ and believers “one mystical person”, and which is a “complete foundation” for the imputation of their sins to Him, and of His righteousness to them.

Owen says, “God appointed that there shall be an immediate foundation of the imputation of the satisfaction and righteousness of Christ unto us: whereon we may be said to have done and suffered in Him what He did and suffered in our stead, by that . . . imputation of it unto us; or that we may be made interested in it, that it may be made ours. . . . And this is our actual coalescency into one mystical person with Him by faith.”³

The connection with the imputation of Christ’s righteousness follows from the fact that the sinner now united to Christ has a communion with Him in, or a right to, all that is His. By virtue of this union, Christ and the sinner become one mystical person, so that all belonging to Christ becomes their possession, just as Boston’s poor, debt-ridden woman has access to the rich man’s wealth when a marriage union is formed between them.⁴ When united

¹The previous section of this paper, given at the 2021 Theological Conference, dealt with “the formation and nature of spiritual union”. This section continues the discussion of spiritual union, and the conclusion of the paper follows.

²Owen, *Works*, Edinburgh, 1851, vol 5, p 196.

³Owen, *Works*, vol 5, pp 217-8.

⁴See the top of page 206 in the previous issue of this *Magazine*.

to Christ's person, the guiltiest sinner begins to have a right to His righteousness. On this point Boston says, "The first particular benefit that a sinner has, by his union to Christ, is justification: for, being united to Christ, he has communion with Him in His righteousness, 1 Cor 1:30, 'But of Him are ye in Christ Jesus, who of God is made unto us righteousness'".⁵

On the basis of this communion, or interest, in Christ's surety righteousness, the Father imputes that righteousness to the sinner in order to their justification. In an act of His free grace, the Father then justifies the sinner on the grounds of this imputed righteousness. Scripture teaches that it is only "in Him" that the imputation of His righteousness to them takes place: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor 5:21). Since saving faith is a necessary part of the bond of spiritual union, we have one reason why saving faith is essential to justification.

The comparison may be made here with the way sin is imputed to Adam's posterity. When Adam sinned and was condemned, his posterity were virtually (that is representatively) condemned by virtue of their federal union to him in the covenant of works. However, it is not until they have a real natural union to Adam through being conceived and born into the world that the guilt of Adam's sin is actually imputed to them to their condemnation. Christ was justified from imputed guilt when His active obedience and passive obedience were accepted, and then His seed were virtually (that is representatively) justified by virtue of their federal union to Him in the covenant of grace (Rom 4:25, Is 50:8). However, it is only once they come to have a real spiritual union with Christ, in their effectual calling, that His righteousness is imputed to them for their actual justification. Thus the elect come into the world as the fallen sons of Adam, and they remain children of wrath even as others until they are united to Christ and justified.

One final aspect here is the fact that divine wisdom is seen in securing the consent of the debtors to the whole scheme of redemption by suretyship before they participate in the benefits of it. The Father so ordered the matter that, unless sinners would consent to have union with His beloved Son, they would not have the benefit of His suretyship (1 Jn 5:12). The Father as the Creditor gave His consent in the covenant of grace that the Son would be the Surety for the elect, and the Son also then gave His consent to be their Surety, but since the debtors had then no existence, they were of course not able to give their own consent.

However, the debtor's consent to the way of salvation through the suretyship of Christ is included in the first exercise of saving faith. This consent

⁵Boston, *Human Nature in its Fourfold State*, Sovereign Grace Book Club, 1957, p 195.

leads on from the hearty approval of the way of salvation bound up with the assent of faith, and consists especially in the willingness of their wills to be saved by the suretyship of Christ. Faith, as it were, lays its hands upon the head of the sacrifice as the worshippers did typically in the old dispensation, saying, I am well pleased to be reconciled to God through the imputation of my sins to the Surety-Substitute and by the imputation of His righteousness to cover me.

(2.) *Spiritual union is necessary to adoption.* At one level, this is simply because no one but the justified can be adopted, and spiritual union has been shown to be necessary to justification. Going further, it can be said that one essential ground of adoption is the spiritual union itself. The believer's relation to God the Father in adoption is dependent on the prior relation to the Son as Mediator, formed in spiritual union to Him. Thus the adopted become "joint-heirs" with Christ so that He will be "the firstborn among many brethren" (Rom 8:29). As John Murray says, "union with Christ reaches its zenith in adoption, and adoption has its orbit in union with Christ. The people of God are 'heirs of God and joint-heirs with Christ'."⁶

(3.) *Spiritual union is necessary to sanctification.* "But of Him are ye in Christ Jesus, who of God is made unto us . . . sanctification" (1 Cor 1:30). Sinners require to be saved not only from guilt and wrath upon their persons, but from the power and pollution of sin in their hearts and lives. Not until they are "in Christ" do they become new creatures, and the old things of the dominion of sin pass away, and all things become new (2 Cor 5:17).

One way of viewing sanctification is as the renewal of the image of God in the soul of the sinner. When Adam lost God's image it was gathered up, as Archibald Cook puts it, into the last Adam, the Lord from heaven. In His human nature, the divine image is drawn with greater beauty than ever it was in the first Adam. He was filled with the Holy Spirit above measure, and all the graces of the Spirit found their perfection in Him. Having removed by His atonement the judicial obstacles to the outflowing of the Spirit and His graces to sinners, and when condemnation is removed from them in their justification, the way is now clear for Him to become a source of all sanctifying influences to them.

Scripture directs us to think about the "two Adams" in this way: "The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor 15:47-49). Through union with the first Adam in the covenant of works we derive a corrupt

⁶John Murray, *Redemption Accomplished and Applied*, Banner of Truth, 1979, p 170.

nature when we come to have a natural being; and through union with the last Adam in the covenant of grace we derive a spiritual, holy nature when we come to have a spiritual being in regeneration. Not one drop of holiness will be conveyed to the soul of a sinner until then.

Christ is not only the “ruling” Head of the Church, but He is the “organic” Head to provide all needed supplies of the Spirit and grace to His people, as members of His mystical body (Col 1:18, Eph 4:15,16). As the stalk of the vine supplies all necessary nourishment to maintain life in the branches and to make them fruitful, so Christ the living Head provides continual supplies of the Holy Spirit to maintain spiritual life and fruitfulness in those who are united to Him (Jn 15).

This aspect of the spiritual union with Christ highlights the privilege of believers in union to a risen and living Saviour with an unfathomable supply of all spiritual fulness. As Thomas Boston says, “Being united to Christ they partake of His Spirit, which is the Spirit of holiness. There is a fulness of the Spirit in Christ, and it is not like the fullness of a vessel, which only retains what is poured into it, but it is the fullness of a fountain for diffusion and communication, which is always sending forth its waters, and yet is always full.”⁷

Christ came to give life to sinners and life “more abundantly”, and here is one instance of a life “more abundant” than Adam had in innocence. It is true that Adam in innocence had the indwelling of the Holy Spirit as the principle of his spiritual life, but he was not thereby united to the Son of God as the unfailing source of all needed spiritual strength.

(4.) *Other benefits.* Time forbids anything but to list the other benefits bound up with spiritual union. These include the final perseverance of the saints, fellowship between the saints, communion with the Persons of the Godhead, Christ’s sympathy with His people as one who can be touched with the feeling of their infirmities, the believer’s comfort in view of death and the grave, as well as their resurrection and final glorification. To quote Thomas Boston on these final blessings: “The Lord says to a dying saint as to Jacob (Gen 46:3,4): ‘I am God, the God of thy father; fear not to go down into Egypt [that is, the grave]: I will go down with thee into Egypt [that is, the grave]; and I will surely bring thee up again’.”⁸

5. Concluding thoughts. The great question for each in the visible Church is, Am I in Christ? It is not enough to be near Him, nor to be externally joined to Him in the visible Church, in our baptism and a profession of faith, far less to have a mere outward association with His people. Nothing less

⁷Boston, *Human Nature in its Fourfold State*, Sovereign Grace Book Club, 1957, p 201.

⁸Boston, *Works*, London, 1854, vol 1, p 553.

than the new birth by the Holy Spirit and a saving faith which embraces Christ will suffice. Can we hear about the necessity and privilege of union with Christ without determining, in dependence upon divine grace, not to rest until we “win Christ, and [are] found in Him, not having [our] 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 3:8,9)?

Jesus and the Woman of Samaria (12)¹

George Hutcheson

John 4:25,26. *The woman saith unto Him, I know that Messias cometh, which is called Christ: when He is come, He will tell us all things. Jesus saith unto her, I that speak unto thee am He.*

1. Some knowledge of the mysteries of religion may be found among those who otherwise are very far off. By this the Lord would condemn all those who are nearer, yet remain grossly ignorant, and all those who content themselves with notional knowledge. For this woman, a Samaritan, not only knew the Messiah was promised, but was expecting Him as near at hand, because things prophesied before His coming were accomplished, and especially that the sceptre was removed from Judah: “I know that the Messiah cometh”, she says.

2. It is the will of God that the Scriptures and truths of God should be made plain to the capacity of all, and that men should not please themselves with forms of words in the matter of knowledge, but should be acquainted with the thing itself. Therefore the name “Messiah” is expounded: “which is called Christ”, (not by the woman, who understood that name well enough, but by John,) for the use of all readers, that they might know what was signified by that name.

3. Resolution in a controversy of religion is only to be had and sought from Christ, who is the infallible resolver of all who come to His light. Therefore she remits the matter to Him.

4. As the will of God concerning religion and the way of salvation was not fully revealed till Christ came from the bosom of the Father, so Christ came to be a teacher of His Church and has fully revealed the counsel of God concerning His service and man’s salvation; so there is no place for adding to it or diminishing it. So much is implied in her expectation: “When He is come, He will tell us all things” – that is, which relate to this subject in hand.

¹These are the “Doctrines”, or lessons, as edited, that Hutcheson (1626-74) draws from these verses, in his *Exposition of the Gospel of John*.

5. Christ is not far off from any who have a high estimation of Him and a desire after Him, however great the distance may seem to themselves to be; for to this woman, so affected, He is at hand: "I am He".

6. It commends Christ's great condescension, that He not only came into the world, but was pleased to converse with the vilest of sinners to do them good; for says He, "I am He that speaketh unto thee", a lewd woman, and a scoffer.

7. It commends also His great compassion towards needy sinners that His secret is with them, and that He will reveal Himself to them when He lets others lie in darkness. Although, on wise grounds, He forbade His disciples to make Him known, and would not Himself answer many fault-finding and tempting questions of the Jews, yet He will not conceal Himself from this Samaritan, now convinced of her need of Him.

8. No one can know or take up Christ, though present with them and speaking to them, unless He will reveal Himself; therefore this woman needs this declaration.

The Many Mansions¹

J C Ryle

These three verses are rich in precious truth. For eighteen centuries they have been peculiarly dear to Christ's believing servants in every part of the world. Many are the sick rooms which they have lightened! Many are the dying hearts which they have cheered! Let us see what they contain.

1. We have in this passage *a precious remedy against an old disease*. That disease is trouble of heart. That remedy is faith.

Heart trouble is the commonest thing in the world. No rank or class or condition is exempt from it. No bars or bolts or locks can keep it out. Partly from inward causes and partly from outward causes, partly from the body and partly from the mind, partly from what we love and partly from what we fear, the journey of life is full of trouble. Even the best Christians have many bitter cups to drink between grace and glory. Even the holiest saints find the world a vale of tears.

Faith in the Lord Jesus is the only sure medicine for troubled hearts. To believe more thoroughly, trust more entirely, rest more unreservedly, lay hold more firmly, lean back more completely – this is the prescription which their Master urges on all His disciples. No doubt the members of that little

¹Taken, with editing, from Ryle's *Expository Thoughts on John*, vol 3. Here he is drawing lessons from John 14:1-3.

band, which sat round the table at the last supper, had believed already. They had proved the reality of their faith by giving up everything for Christ's sake. Yet what does their Lord say to them here? Once more He presses on them the old lesson, the lesson with which they first began: "Believe! Believe more! Believe distinctly on Me!"

Never let us forget that there are degrees in faith, and that there is a wide difference between weak and strong believers. The weakest faith is enough to give a man a saving interest in Christ. It ought not to be despised, but it will not give a man such inward comfort as a strong faith. Vagueness and dimness of perception are the defect of weak believers. They do not see clearly what they believe and why they believe. In such cases more faith is the one thing needed. Like Peter on the water, they need to look more steadily at Jesus and less at the waves and wind. Is it not written, "Thou wilt keep him in perfect peace whose mind is stayed on Thee"? (Is 26:3).

2. We have in this passage *a very comforting account of heaven, the future abode of saints*. It is but little that we understand about heaven while we are here in the body, and that little is generally taught us in the Bible by negatives much more than by positives. But here, at any rate, there are some plain things.

Heaven is a "Father's house" – the house of that God of whom Jesus says, "I go to My Father, and your Father". It is, in a word, home – the home of Christ and Christians. This is a sweet and touching expression. Home, as we all know, is the place where we are generally loved for our own sakes, and not for our gifts or possessions; the place where we are loved to the end, never forgotten, and always welcome. This is one idea of heaven. Believers are in a strange land, and at school, in this life. In the life to come they will be at home.

Heaven is a place of "mansions" – of lasting, permanent and eternal dwellings. Here in the body we are in lodgings, tents and tabernacles, and must submit to many changes. In heaven we shall be settled at last and go out no more. "Here we have no continuing city" (Heb 13:14). Our house not made with hands shall never be taken down (2 Cor 5:1).

Heaven is a place of "many mansions". There will be room for all believers and room for all sorts, for little saints as well as great ones, for the weakest believer as well as for the strongest. The feeblest child of God need not fear there will be no place for him. None will be shut out but impenitent sinners and obstinate unbelievers.

Heaven is a place where Christ Himself shall be present. He will not be content to dwell without His people – "Where I am, there ye shall be also". They need not think that they shall be alone and neglected. They may say,

Our Saviour, our elder Brother, our Redeemer, who loved us and gave Himself for us, shall be in the midst of us for ever. What we shall see and whom we shall see in heaven, we cannot fully conceive yet, while we are in the body. But one thing is certain: we shall see Christ.

Let these things sink down into our minds. To the worldly and careless they may seem nothing at all. To all who feel in themselves the working of the Spirit of God, they are full of unspeakable comfort. If we hope to be in heaven, it is pleasant to know what heaven is like.

3. God's people have in this passage *solid ground for expecting good things to come*. The evil heart of unbelief within them is apt to rob them of their comfort about heaven. "We wish we could think it was all true." "We fear we shall never be admitted into heaven." Let us hear what Jesus says to encourage them.

One cheering word is this: "I go to prepare a place for you". Heaven is a prepared place for a prepared people: a place which, they shall discover, Christ Himself has made ready for true Christians. He has prepared it by procuring a right for every believing sinner to enter in. No one can stop them and say they have no business there. He has prepared it by going before them as their Head and Representative, and taking possession of it for all the members of His mystical body. As their Forerunner He has marched in, leading captivity captive, and has planted His banner in the land of glory. He has prepared it by carrying their names with Him as their High Priest into the holy of holies, and making angels ready to receive them. Those who enter heaven will find they are neither unknown nor unexpected.

Another cheering word is this: "I will come again and receive you unto Myself". Christ will not wait for believers to come up to Him, but will come down to them, to raise them from their graves and escort them to their heavenly home. As Joseph came to meet Jacob, so will Jesus come to call His people together and guide them to their inheritance. The second advent ought never to be forgotten. Great is the blessedness of looking back to Christ coming the first time to suffer for His people, but no less great is the comfort of looking forward to Christ coming the second time, to raise and reward His saints (Heb 9:25-28).

Let us leave the whole passage with solemnised feelings and serious self-examination. How much they miss who live in a dying world and yet know nothing of God as their Father and Christ as their Saviour! How much they possess who live the life of faith in the Son of God and believe in Jesus! With all their weaknesses and crosses, they have that which the world can neither give nor take away. They have a true Friend while they live and a true home when they die.

Duncan MacLeod, Applecross¹

Rev Neil Cameron

Duncan spent the best part of his life without any concern about his immortal soul's everlasting destiny. He spent several years in his younger days in the Navy of the United States of America. He told the writer how, on one occasion, he was considered by other sailors of his ship to have been drowned. Being on shore in one of the ports in South America, he was thrown over the pier into the water, and left without any effort made by his drunken comrades to save him. He also was drunk at the time. When the morning light came, he found himself stretched on top of a log of wood beside the pier. How he got there he did not know. It seemed to us to have been one of the proofs, recorded in the history of men who were afterwards saved, of the almost-miraculous intervention of God's divine providence in their deliverance from immediate death. He had extraordinary escapes from drowning on other occasions, but God preserved him on account of the fact that He had loved him with an everlasting love, and had a fixed purpose of mercy towards him.

The Lord's time came at last. Duncan went to the communion in Raasay in the summer of 1893, and the Word of God spoke with such authority and power to him that it could neither be disregarded nor resisted. He was then afraid that he had committed sins which the Lord would not and could not forgive, consistently with the glorious majesty of His justice. But by degrees the light of the glorious gospel of Christ began to rise like the morning twilight on his soul, which had been till then in darkness and in the shadow of death. At length the Holy Spirit brought him to the clear light of the gospel by shining into his heart the light of the knowledge of the glory of God in the face of Jesus Christ. The joy that then filled his soul was comparable to that of the man who has found the treasure hid in a field; he went and sold all he had and bought the field. Duncan's field ever after was God's Word, in which he found Christ and in which he was living daily on the true bread which came down from heaven.

After several years had passed by, he became a member in full communion with the Church, and a very faithful and true Free Presbyterian. For the last few years of his earthly pilgrimage he was suffering from anaemia and a weak heart. Owing to his physical condition he was advised to keep to his bed during the winter and early spring, but until the last summer of his life, he was in the habit of attending a few of the communions held in the surrounding districts. At these communions he was always called on Friday to

¹Reprinted, with editing, from *The Free Presbyterian Magazine* for November 1922.

speak at the question meeting. He was not possessed of fluency of speech, but all were bound to feel his absolute sincerity. His presence will be much missed by all of the Lord's people who had the privilege of knowing him, but especially in the places where he was well known and appreciated.

We desire to express our sincere sympathy with his widow, who was his co-partner in all his spiritual conflicts and his tender nurse during his declining years; and also all who mourn his departure. "All flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

Book Review

Swift and Beautiful, The Amazing Stories of Faithful Ministers, by David B Calhoun, published by the Banner of Truth Trust, paperback, 237 pages, £6.25, may be obtained from the Free Presbyterian Bookroom.

This book contains four chapters on well-known missionaries, while the other six deal with lesser-known and more recent people. The author wrote a two-volume history of Princeton Seminary describing the period when it was recognised as a reliable institution. He was an able historian and had been a professor of church history in an American seminary. He passed away since the book under review was published.

The first chapter deals with John Eliot (1604-90), an Englishman who emigrated to America and evangelised some American Indian tribes. His labours among them saw some success and, in 1651, a group of Natick Indians adopted a covenant with God which Eliot had written for them.

It reads as follows: "We are the sons of Adam. We and our forefathers have a long time been lost in our sins, but now the mercy of God begins to find us out again. Therefore, the grace of Christ helping us, we do give ourselves and our children unto God to be His people; He shall rule us in all affairs, not only in our religion and affairs of the church . . . but also in all our works and affairs in this world; God shall rule over us. The Lord is our judge, the Lord is our lawgiver, the Lord is our king. He will save us; the wisdom which God has taught us in His books, that shall guide and direct us in the way. Oh Jehovah, teach us wisdom to find out Thy wisdom in Thy Scriptures, let the grace of Christ help us, because Christ is the wisdom of God, send Thy Spirit into our hearts, and let it teach us; Lord, take us to be Thy people, and let us take Thee to be our Lord."

Eliot laboured on until he was 82, in spite of numerous discouragements,

including war. He travelled long distances to preach the gospel, besides translating the Bible and other good books into the local language. After finishing his translation of what seems to have been his last book, he was ready to revise some of his earlier work and said, "I am old, ready to be gone, and desire to leave as many books as I can".

The second chapter is devoted to David Brainerd (1718-1747). During his short life, Brainerd devoted himself to evangelising various Indian tribes in New England, and not without success. For instance, the Indians at Cross-weeksung experienced what Brainerd called "an amazing season of grace". A brief anecdote illustrates the depth of thankfulness, in at least one Indian woman's heart, for the blessings of the gospel. She asked Brainerd "whether he was not sent to preach to the Indians by some good people a great way off". He replied, "Yes, by the good people in Scotland". She answered "that her heart loved those good people, so that she could scarce help praying for them all night". The eminent preacher-theologian Jonathan Edwards, in whose home the missionary died, "believed that David Brainerd's life showed the right way to success in the work of the ministry: by his example of working diligently, praying, denying himself, and enduring hardness with resolution and patience".

Two Scots get a place in this book. The first is David Livingstone (1813-1873). He went to Africa as a missionary, but his life there was more occupied by exploring that vast continent, but with a view to opening it up for future missionaries, and also in opposing the slave trade. Yet the author notes that "David Livingstone's example inspired many to serve God in Africa". The other Scot was Mary Slessor (1848-1915) from Dundee, who did much good work in Nigeria, while suffering greatly from fever. For instance, she rescued children, including twins, whom the local culture would have killed at birth. Yet she clearly went too far, even in the absence of male missionaries, by taking services.

All the others whose lives are recorded in this book were American. Two of them were William Henry Sheppard and his wife Lucy Gantt Sheppard, who went to the Congo. They would have been among the first black missionaries to go out from the United States, and it is no doubt best for people to be evangelised by others from their own ethnic group. Sadly Sheppard had to be disciplined by his Church because of serious sin, but he was later restored and worked among black people in America. But his inclusion is questionable, especially given the "beautiful" in the book's title.

There are 12 chapters in all, and they are interestingly written. The book should remind us how much of the world still needs the gospel and it should also make us pray for the spread of the good news of salvation everywhere.

However, one would wish that, for instance, a swear word had not been quoted and that the practice of some of these missionaries had been more consistent with Scripture.

Protestant View

Rome and the Confessional

The Church of Rome arrogates to herself the power of forgiving sins, a power which God has reserved to Himself alone. While Romanists formally concede that only God can forgive sin, they hold that He does so through the priesthood. This blasphemous claim is put into effect through the institution of auricular confession (confessing in the hearing of a priest). Rome has invented a sacrament – that of “penance” – to bolster its hold over the consciences and conduct of its victims. Auricular confession is extremely dangerous to the souls of men and tends to demoralise both the one making the confession and the priest who hears it. The pronouncing of forgiveness – generally as a matter of course – tends to deaden the moral sense of guilt and personal responsibility and thus make sinners careless about their state before that God who alone can see into the hearts of men.

Little wonder that the Reformers called the confessional the “slaughterhouse of consciences”. They recognised how ruinous the teaching and practice of Rome must be to sinners with guilt on their consciences and in need of real forgiveness. Instead of directing such sinners to Christ, the doctrine of penance has the effect of hardening the heart under a false sense of peace where there is no true peace. Only through justification by faith in Christ can we have peace with God (Rom 5:1).

Rome makes pronouncing of forgiveness by the priest essential to obtaining pardon for sins committed after baptism and does so by misinterpreting the Saviour’s words in John 20:23 to the apostles, “Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained”. The ministers of the Church of Christ may pronounce the shutting out of the offender from the Church’s fellowship by the key of Church discipline, when a case of sin requiring censure has been brought to their attention. When they see hopeful evidence of repentance and amendment of life, they are to open the door of Church fellowship once more.

But using the key of discipline in this way does not make any absolute statement about the state of the person’s soul before the Judge of all the earth. Here is where Rome’s view fundamentally differs from the biblical, Protestant position. We are not entitled to say that sin is forgiven simply on

the basis of the outward act of confession and the accompanying priestly declaration of absolution. Without genuine, gracious repentance wrought in the heart by the Spirit of the Lord, on the foundation of Christ's merit alone, there can be no forgiveness.

Rome holds the view that true contrition of heart would obtain forgiveness without recourse to the priest and the confessional. But they hold that very few attain this degree of grace. They then fabricate a lesser degree of sorrow for sin which they entitle "attrition", which involves fear of hell and desire to amend. When attrition is joined with confession, the priest is to pronounce absolution and forgiveness. He may, of course, prescribe certain "penances" of varying kinds. Attrition, as William Cunningham notes, is more like the sorrow of the world which works death.

Here again we have a subtle yet deadly perversion of Scripture truth in an area most vital to the salvation of the soul and the purging of the conscience. What Rome has done by constructing her false doctrine of penance and confession is to substitute the power of the Church in place of the merit of Christ. Again, we see the spirit of antichrist at work, putting the institutional Church in the place of Christ Himself. Cunningham's words are sobering: "Thus has the Church of Rome, in order to lay a foundation for acquiring a knowledge of all men's actions, and gaining a tyrannical control over their consciences, made deliberate provision for sending her unhappy victims down to hell with a lie in their right hand."¹

AWM

Notes and Comments

Abortion Statistics in England and Wales

Figures released by the Office for National Statistics in June show a record 214 869 abortions took place in England and Wales last year. (The numbers for Scotland and Northern Ireland were not available at that time.) This shows an increase of nearly 4000 from 2020 and is the highest annual toll on innocent babies since the introduction of the Abortion Act of 1967.

The statistics show that 625 008 live births were recorded, and 214 869 abortions, which indicates how significant is the proportion of abortions. These are dreadful and horrifying numbers which would suggest that abortion is now being used as simply a form of birth control. An indication of this is that taking abortion-inducing drugs at home, without visiting a hospital or clinic, was the most common procedure, accounting for 52% of abortions in 2021.

¹Quoted in E Stillingfleet, *The Doctrines and Practices of the Church of Rome*, Edinburgh, 1845 edn, pp 140,143.

One would think that no woman would take abortion lightly, but the statistics show a fearful upward trend. One positive statistic is that abortion rates for those aged under 18 have declined significantly over the last ten years (from 15.0 per thousand females in that age group in 2011 to 6.4 per thousand in 2021) and even more so far for the under-16 age group (down to approximately 1 per thousand). In 2021 82% of abortions were for women whose marital status was given as single, a proportion that has remained roughly constant for the last ten years.

All these numbers speak volumes about the state of the nation's moral standards – in particular, the disregard of the Seventh Commandment and of marriage. *FRD*

Overturing of US Supreme Court Ruling on Abortion

On June 24 the United States Supreme Court overturned its 1973 ruling on the Roe v Wade case, which stated that governments lacked the power to prohibit abortions and that a woman's right to terminate her pregnancy was protected by the US Constitution. The Court's recent opinion (and such a wholesale reversal of its own legal precedent is extremely rare) said that the constitution does not mention abortion and that abortion "rights" are not included in the constitutional "right to liberty".

The ruling does not mean that abortion is banned throughout the US. Rather, arguments about the legality of abortion will return to state legislatures for them to make their own decisions. While those in favour of abortion are denouncing the ruling, 26 conservative states are likely to introduce new abortion restrictions or bans. Thus the lives of many unborn children, who would otherwise be murdered in the womb, will be spared. *FRD*

Monkeypox

Monkeypox is a viral disease, related to smallpox, and first identified in 1958. It is uncommon in the Western world, but since May there has been an outbreak in the homosexual community in Britain and other European countries. By the end of June there were 6000 confirmed cases worldwide, with over 1300 in the UK, and the numbers seem to be increasing rapidly. The disease is seldom fatal among adults, and resolves after a few weeks, but it can be very painful. Its rapid spread is related to the appalling promiscuity accompanying "Pride" marches.

Once again the Lord is speaking pointedly to the nation about the great evil of homosexuality, which is often condemned in His Word, in both the Old and the New Testaments. It is estimated that 1.5 million people attended the recent "London Pride" event, and one media outlet carried favourable comments from eight former British prime ministers in support of the event

on its fiftieth anniversary. The “Pride” marches are an open declaration of defiance against God and His law, with men glorying in their sins and in the fact that these sins have been made legal. Monkeypox is yet another call to Britain to repent of this and other evils. *DWBS*

Boris Johnson’s Resignation

After less than three years in office as British Prime Minister, Boris Johnson has intimated his resignation. Especially over recent weeks, he has faced repeated accusations of lying and a general lack of integrity. Most people would expect those in positions of leadership to be honest, especially leaders of nations. Yet it should not surprise us to find a lack of honesty in an ungodly nation, as the UK is today. A nation that has forsaken the Bible and the God of the Bible will inevitably reject the moral code of the Bible.

Yes, many people expect others to keep to elements of that moral code – as politicians and journalists have recently been decidedly vocal in their accusations, against the Prime Minister, of lying. His repeated adultery has attracted much less attention. And how little is said against the widespread slaughter of unborn children, as legalised by Parliament. It has to be confessed of many MPs and many individuals in the nation as a whole (as well as in other nations) that “they have rejected the word of the Lord; and what wisdom is in them?” (Jer 8:9). What need for prayer for an outpouring of the Spirit everywhere, for a time when there will be very many godly leaders, and for God’s blessing on the next prime minister in particular!

Church Information

Meetings of Presbytery (DV)

Western: At Staffin, on Tuesday, August 9, at 6.30 pm. Public worship, in connection with the ordination and induction of Rev John Campbell to the Staffin Congregation, will commence at 7 pm.

Southern: At Glasgow, on Tuesday, August 24, at 2 pm.

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

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

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

Jewish and Foreign Missions Fund

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

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

Aberdeen: 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D WB Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.

Bracadale Duirinish-Strath: **Struan:** Sabbath 12 noon. **Glendale and Vatten:** Sabbath 6pm, alternately. Thursday 7 pm, rotating between Struan, Vatten and Glendale. Contact Rev I D MacDonald; tel: 01478 612110.

Dingwall: Church, Hill Street, IV15 9JP: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev A W MacColl MA PhD, 10 Achary Road, Dingwall, IV15 9JB; tel: 01349 866546.

Dornoch: Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; no F P services. Rev J A Morrison BA, 2 Cherry Grove, Bonar Bridge, IV24 3ER. Tel: 01863 766157.

Edinburgh: 63 Gilmore Place, EH3 9NU, Sabbath 11 am, 6 pm; Thursday 7.30 pm. Rev D Campbell MA, 35B Barnton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227, e-mail: dcampbell1560@gmail.com.

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). Contact Mr M J Schouten; tel: 01463 221776.

Fort William: Monzie Square, Sabbath 11 am, 5 pm, as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.

Gairloch (Ross-shire): Sabbath 12 noon, 6 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Manse tel: 01445 712247. Contact Rev D A Ross; tel: 01445 731340.

Glasgow: St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev R 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. Contact Rev R MacLeod; tel: 0141 954 3759.

Halkirk: Sabbath 11.30 am, 5.30 pm, second, third and fifth Sabbaths of month; Thursday 7.30 pm. Rev W A Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. **Thurso:** Duncan Street no services meantime; **Strathy:** 6 pm, first and third Sabbaths of month.

Harris (North): **Tarbert:** Sabbath 12 noon, 6 pm. **Tarbert and Stockinish:** Wednesday 7 pm, alternately. 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; Wednesday 7 pm. **Shielebost:** as intimated. Rev K M Watkins BA, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271.

Inverness: Chapel Street, IV1 1NA; Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.

Kinlochervie: Sabbath 6 pm; **Scourie:** Sabbath 11:30 am, Tuesday 7 pm (as intimated). Contact Dr A Ross; tel 01971 502099.

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 7.30 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.

Ness: Sabbath 12 noon, 6 pm; Wednesday 7 pm. Manse tel: 01851 810228. Contact Rev K M Watkins; tel: 01859 520271.

North Tolsta: Sabbath 12 noon, 6 pm; Thursday 7.30 pm. Manse tel: 01851 890325. Contact Rev J R Tallach; tel: 01851 702501.

North Uist: **Bayhead:** Sabbath 12 noon, 6 pm; Thursday 7.30 pm. Manse tel: 01876 510233. Contact: Rev J B Jardine; tel: 01859 502253.

Oban: Church. No F P services at present.

Perth: Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev A B MacLean, 5 Main Road, Luncarty, PH1 3EP; tel: 01738 828762.

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

Raasay: Sabbath 12 noon, 6 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: Clachan, Staffin, IV51 9HY tel: 01470 562243.

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

Uig (Lewis) Miavaig: Sabbath 12 noon, 6 pm; Wednesday 12 noon. Manse tel: 01851 672251. Contact Rev K M Watkins; tel: 01859 520271.

Ullapool: Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449. Contact Rev D A Ross; tel: 01445 731340.

England

Barnoldswick: Kelbrook Road, Sabbath 11 am, 6 pm; Wednesday 7.30 pm.; **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building); Wednesday 8 pm, alternately in Sandbach and Gatley. Contact Mr R Middleton, 2 Emerald Drive, Sandbach, CW11 4ND; tel: 01270 761673.

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 2AW. Sabbath 11 am, 6.30 pm; Wednesday 7.15 pm. Manse. Contact Mr Hugh Campbell; tel: 01923 442497.

Northern Ireland

Larne: Station Road. No F P services. Contact Rev R Macleod; tel: 0141 954 3759.

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: Burnaby Community Room, 3605 Gilmore Way, Burnaby, BC, V5G 4X5. No services at present. Contact: Mr Hector Ross, tel: 1-647-355-0844; e-mail: hector.ross@outlook.com, or Mr David Kuiper; tel: 1-519 -363- 0367; e-mail: info@fpchurchvancouver.ca.

USA

Santa Fe, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 5 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 pm; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel. (02) 9627 3408; e-mail:sydneyfpchurch@aapt.net.au.

New Zealand

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

Carterton: 124 High Street North, Carterton. Sabbath 11 am, 4 pm; Wednesday 7.30 pm. Contact: Mr Hank Optland, P O Box 150, Carterton, 5743; tel: 02 7432 5625.

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: Sabbath 11 am, 6 pm; Thursday 7.15 pm, at Senior Citizens Hall, 33 Maitland street, Greerton, every third week, as intimated). For Sabbath services, contact Rev J D Smith; tel: 09 282 4195.

Singapore

Singapore: 33 Ubi Avenue 3, Vertex Tower A, #05-60, Singapore 408868: Sabbath: 9.30 am and 5.30 pm; Wednesday: 7.30 pm. Contact: Mr Bernard Yong, tel: (65) 9639 3040, 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 Levytskyi; tel: 00 38 048 785 19 24; e-mail: dlevytsky@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.

Ingwenya: Church and Secondary School. Postal Address: Ingwenya Mission, Private Bag T5445, Bulawayo.

Mbumba: Church and Hospital. Postal Address: Mbumba Mission Hospital, Private Bag T5406, Bulawayo.

New Canaan: Church. Rev T Mwedzi.

Zenka: Church.

Free Presbyterian Church Bookroom

133 Woodlands Road, Glasgow, G3 6LE Tel: 0141 332 1760

E-mail: sales@fpbookroom.org

Book Selection

	RRP	Offer
Walking in the Light by Hugh M Cartwright		
Ettrick Press, 2020, hbk, 253 pp	£14.00	£10.99
Thomas Charles' Spiritual Counsels edited by Edward Morgan		
Banner of Truth, 2021 [1836], hbk, 389 pp	£15.50	£12.39
God is Love: Communion Addresses by J W Alexander		
Banner of Truth, 1985 [1860], pbk, 366 pp	£5.50	£4.39
The Abiding Presence by Hugh Martin		
Christian Focus Publications, 2009 [1860], pbk, 237 pp	£7.99	£6.39
The World Conquered by the Faithful Christian by Richard Alleine		
Soli Deo Gloria Publications, 2019 [1668], pbk, 176 pp	£11.99	£9.59

(Postage is extra)

Subscription rates, including postage:

FP Magazine £28.50 (£2.20 per copy) • YP Magazine £16.50 (£1.10 per copy)

Combined £43.00