

The Free Presbyterian Magazine

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

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

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Communions

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

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

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

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

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

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

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

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

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

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

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

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

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“Where Art Thou?”

This was God’s question, to Adam, after the Fall. It was not that God needed to be told where Adam was, for God knew everything about him. He knew what Adam had done with the forbidden fruit. He knew the consequences for Adam of that action. He understood perfectly why Adam, and Eve, no longer wished to be in His presence. The question was intended to bring Adam and Eve to consider these things, and this was God’s kindness to them. In his *Commentary*, Matthew Henry suggests that implicit in this question (recorded in Genesis 3:9) was this: “Thou that wast my friend and favourite, whom I have done so much for, and would have done more for; hast thou now mistaken Me and ruined thyself?”

Adam’s fall affected not only himself but also his descendants. It has resulted in us all being born in sin, with a nature which cannot but sin – though the degree of sin that individuals are guilty of varies. And God’s question to Adam: “Where art thou?” is directed to us all. In particular, God asks where we stand spiritually. Are we in His kingdom or that of the devil? Do we delight in God’s kingdom or do we imagine that we can only be happy in the devil’s?

Before his fall, Adam delighted in fellowship with God; he had a holy nature that reflected God’s holy nature. But now everything was different; he did not value God’s presence; he did not want God to speak to him, for God’s voice troubled his conscience. So he fled from God; more correctly, he tried to do so. Yet, however thick the trees and however dense the foliage, it was impossible for him to get away from God’s all-seeing eyes. He was now afraid of God and of the punishment that he deserved. Adam had fallen from a state of real spiritual understanding to one of desperate spiritual ignorance. And in his ignorance he felt that it was worth trying to get away from God, though, in fact, He was the giver of every good gift.

Adam could surely not have forgotten that “the eyes of the Lord are in every place”, but he was now unable to apply to himself the fact that these eyes are beholding the evil as well as the good (Prov 15:3). Yes, God was looking into Adam’s heart and saw the evil that was now the controlling

power in that corrupted heart. David, however, with a renewed heart, knew differently and so he said to God: “Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways” (Ps 139:1). But David had become God’s friend; he had been reconciled by divine power, and so he enjoyed God’s presence.

Adam, however, was no longer God’s friend. He had a guilty conscience and so he was afraid of God’s voice. He could have no reason to believe that God would show him mercy; he had to assume that God could only speak with a voice of judgement. Iniquity had separated him from God, as it always does. He had forsaken God, the fountain of living waters, the source of every blessing for this life and for the next. What a sad condition he was in! And we are in the same situation if we have not come to drink at the fountain of living water that has been opened by Christ Jesus for Adam’s fallen descendants.

Did Adam respond to the question that God put to him? Not directly, it would seem; instead he tried to justify himself by attempting to transfer to his wife the blame for his sin. He was in rebellion against his Maker; he was spiritually dead and so was unable and unwilling to submit to God’s authority and give an appropriate, God-honouring answer. What then should Adam have said in response to God’s question?

(1.) He should have confessed that he was on what the Saviour was to call the broad way. It is the way on which the spiritually dead are travelling and it leads to everlasting destruction, where the worm does not die, and the fire is not quenched. Although the destination is so awful, this “is a way which seemeth right unto a man” in his natural condition, for the thinking of the spiritually dead has been corrupted. Apart from the Holy Spirit bringing them to a sense of their sin and danger, they will continue to see this way as the only reasonable way through life. But if the Spirit begins to reform their thinking, they believe that the Scriptures accurately describe this way: “the end thereof are the ways of death” (Prov 14:12).

Adam was not the only one to whom the Most High has addressed the question, “Where art thou?” He puts the same question to us all, and unless we have been born again, we should confess that we are still wandering along the broad way that leads to eternal destruction.

(2.) Adam should also have confessed that he was in the camp of the devil. When he was created, he was on God’s side, but the evil one and his temptations had come between him and God, with disastrous consequences – not only for himself but for all his decedents. So the Lord Jesus warns those who continue complacently in the devil’s camp: “Ye are of your father

the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him” (Jn 8:44). As a murderer, Satan brought the whole human race into a state of spiritual death and sent them on their way to eternal death.

Jesus further described Satan: “When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it”. He brought the sin of lying into the world when he used deceitful words to separate Eve from God and, through her, Adam and all the rest of mankind throughout all generations. And when the Lord asks each of us, “Where art thou?” we too should confess that we are in the devil’s camp unless, by God’s grace, we have had a change of mind and have entered the kingdom of God.

Matthew Henry gives the following “notes” on Genesis 3:9: “(1.) Those who by sin have gone astray from God should seriously consider where they are; they are afar off from all good, in the midst of their enemies, in bondage to Satan, and in the high road to utter ruin.” This question to Adam “may be looked upon as a gracious pursuit, in kindness to him, and in order to his recovery. If God had not called to him, to reclaim him, his condition would have been as desperate as that of fallen angels; this lost sheep would have wandered endlessly, if the good Shepherd had not sought after him, to bring him back and, in order to that, reminded him where he was, where he should not be and where he could not be either happy or easy. (2.) If sinners will but consider where they are, they will not rest till they return to God.”

And God has provided a way for sinners to return to Him. The announcement was made in Eden of a Saviour – the seed of the woman – who would bruise Satan’s head, while His own heel was bruised (Gen 3:15). Why did Christ Jesus come into the world? Many answers might be given. Most obviously, He came to save sinners. So He had to suffer, as the substitute for sinners, and suffer unto death. We must also bear in mind that His coming to save sinners was so that God might be glorified. But not the least significant of the possible answers is: “For this purpose the Son of God was manifested, that He might destroy the works of the devil” (1 Jn 3:8). Christ came to deliver sinners from Satan’s murderous, lying activity, to set them free to serve God sincerely and to bring them at last into perfect fellowship with Him for ever in heaven.

This is the good news which is to be proclaimed to sinners, and it is to be accompanied by the call: “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31). We must then consider the question: Where art thou in relation to Christ? We must ask ourselves if we have recognised our need as sinners, if we have believed on Christ, if we have forsaken the broad way and are on the narrow way to eternal life. Where art *thou*?

“No Continuing City”¹

A Sermon by *Donald Cargill*

Hebrews 13:14. *For here we have no continuing city, but we seek one to come.*

In vain could we hope to bring men to a course of godliness – considering how averse the flesh is to it – if there was no great and real advantage in taking that way, and in vain could we deal with ourselves for that purpose. Whatever the flesh sees as a disadvantage, there is no real disadvantage in a religious life. Indeed there is more advantage in this course; it will make up for all other disadvantages. It would be good for us to consider what advantages there are in this way, and to compare our advantages with our disadvantages. This would gain our affections to it, considering that our Lord is calling us to leave all that will at last prove our eternal ruin. As for anything lawful, He is not calling us to leave that, but we are not to make an idol or a god of it, as it were. Consider what He is calling us to pursue. It is what we cannot be eternally happy without.

Now the Apostle is here pressing that exhortation which he was giving in verse 13. He says, “Let us go forth therefore unto Him without the camp, bearing His reproach”. But this seems heavy, and therefore he puts this reason into the text: “For here have we no continuing city”. In these words, we have:

1. The shortness of man’s life indicated. It is here compared to a city. In opposition to the present life, Paul sets forth the length of eternity: “But we seek one to come”.
2. Their employment. How are they occupied? They are as travellers going from one place to another, until they at last come to their long abode or resting place, which is heaven.

Now the words hold forth these few things to us:

1. Man’s continuing on earth and his enjoyments of earthly things are only for a short time.
2. The consideration of this short time on earth should take our hearts off earthly things and set them upon Christ only.
3. We must all remove from this earth, “for here we have no continuing city”.
4. All should be seeking after Christ and that city, or eternal habitation, of rest.

Now we shall speak to some of these:

¹Taken, with editing, from *Sermons Delivered in Times of Persecution in Scotland*. Cargill (c1627-81) was one of the best known of the Covenanters. His life was told by Maurice Grant in *No King but Christ*. Points of application are headed “Use”.

1. Man has only a short time on earth. The Spirit of God points it out by various expressions: “Lord, make me know to mine end, and the measure of my days”. And what is the answer? “Behold, Thou hast made my days as an handbreadth”. Indeed it is shorter: “and mine age is as nothing before Thee”. Says Moses, when speaking of man’s life, “They are as a sleep; in the morning they are like grass which groweth up . . . in the evening it is cut down, and withereth”. Our days are but as a thought; no, the Holy Ghost points them out to be shorter: “For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away.” It is rather a vapour than a reality. It is but a vapour that continueth for a little time. And does experience not prove all this? Are we not here today and away tomorrow? The great thing we ought to consider is that our time here is but short – a truth seldom remembered and more seldom laid to heart.

Use 1. If our time here is short, it ought to be put to better use. It should make us give time to our main work. It is appropriate for us:

(1.) To consider our ways and what belongs to our peace. It is good advice that Solomon gives us: “Remember . . . thy Creator in the days of thy youth, before the evil days come”; yet most of us, for all that is spoken from the Word of the Lord concerning the shortness of man’s life, do not think that our time is short, but long enough, and so do not remember that the evil days are coming upon us.

(2.) We lie down and do not know if we shall ever rise up again. Should we not then make good use of our time? For is anyone so certain of his life that he can say, I shall live such and such a time? And is it not of God’s good providence that it is so short and so uncertain to us?

(3.) Consider that it is not only short and uncertain, but also full of trouble and misery. And is it not enough for everyone? What is dying and a decaying old age but labour and misery? Should we not consider this, and lay it to heart, that our life is not only short and uncertain but full of misery? And should not the time we now have be well employed on that account?

(4.) To incite you to employ your time well, consider that the time is short and the task is great. Are there not many strongholds of sin and corruption to subdue and conquer? Has man not a little world to subdue in his own heart? Now lay these two together – that your time is short and your work great – and this may make us use it to the best advantage.

(5.) To provoke you to a right use of time, consider further that there is nothing of greater moment or importance than eternity – an eternity of happiness or an eternity of misery. It would be good for us to be considering this and laying the preciousness of the soul in the balance with all earthly things, so that we might see which of them is of most value. As the Lord says, “What

is a man profited, if he shall gain the whole world, and lose his own soul?"

(6.) Consider that eternity is fast approaching, and the Lord Jesus is coming to judgement. His last words are, "Surely I come quickly". And is Christ hastening? Should not every believer then be hastening to meet Him? If believers loved Christ as well as He loves them, they would hasten more to meet Him. It is a wonder to see what we are occupied in and yet never employing our time aright.

(7.) Consider that the Bridegroom is coming, and the bride must be prepared. It ought to be all our work and talk here, to be ready to meet Him, that we may not be found unprepared. O what a dreadful thing it will be to be found unprepared when Christ comes – when the midnight cry is made: "Behold, the Bridegroom cometh; go ye out to meet Him"!

Use 2. To incite you further to use your time aright, consider the advantages that those have who do so:

(1.) It keeps them from many challenges of conscience that they otherwise might have. Those who employ their time aright have much peace! Much comfort and good are spoken to them. Indeed none have such a peaceful departure as the man who is always preparing and looking for it.

(2.) They will have a clear and comfortable departure when they enter into eternity, when about to launch out of time. They then have nothing to do but to step into their Master's house. But what sad thoughts they will have who have employed their time otherwise!

(3.) It has this advantage also: all that refreshes him is sweet who uses his time aright. His sleep is sweet; his waking is sweet; all is sweet. The wise man says that the "rest of a labouring man is sweet", but especially when he has been about his Master's work.

Now we shall give you some directions how to employ your time aright:

[1] You ought to divide your work into tasks, setting so many hours apart for hearing, so many for reading, praying, meditating etc, and so many for your ordinary calling. It would be an excellent thing if we were tasking ourselves and saying, Such a thing we resolve to do, and such a thing we must do. O this would make a Christian's work sweet to him!

[2] You should employ your time well. You must have much heavenly and sweet prayer. Say with the psalmist: "Lord, make me to know mine end". "So teach us to number our days, that we may apply our hearts unto wisdom." If this were our main care and principal petition, there would not be so much misspent time amongst us as there is.

[3] In the morning, when we rise, we should be thinking upon our last end. And in the evening we should take account of how we have spent the day, and then be mourning over what we have done amiss in it.

Use 3. We should not be troubling our thoughts with vain prospects. Are there not many who have projected things for 20 years from now? And who knows if they shall live so long? But it were good for us to be employing our time, in casting off vain and foolish prospects. The Apostle James speaks well about this: “Go to now, ye that say, Today or tomorrow, we will go into such a city, and continue there a year . . . whereas ye know not what shall be on the morrow”. If we would consider the shortness of our time, we would consider the care of every day enough for it. But this is to burden ourselves with unnecessary cares, adding a load to a burden. Are not the cares of a day sufficient for it? Why then do we care for tomorrow, or for many days hence?

Further, you should consider that these unnecessary cares put the heart out of frame. They indispose the heart so that we cannot get our time so well spent as we ought. They not only indispose for duty, but duties are jostled out; these things that are at hand are put far off, and these things that are afar off are brought near. You know far-off thoughts put death and eternity out of mind. And are there not many who, when they put death, judgement and eternity far out of mind, are suddenly surprised by them. Now consider which of these is most necessary and, having discovered what is most necessary, let your thoughts be occupied about it.

Use 4. To consider the shortness of our time should not only take our hearts off earthly things, but it should even help to mitigate the cross, and help to render it more easy, that we may suffer more contentedly. Our longest afflictions must be, as it were, but for a moment, since our time is but as a moment, and shall shortly be at an end.

(1.) Consider that, even while we are eating, drinking, sleeping etc, our time is fast elapsing, and all our crosses and afflictions shall be ended before long. We speak this to believers; but for unbelievers, however bad their crosses may be, it were better for them that they were thus continued and lengthened out to them through all eternity. At death they emerge out of one woe only to enter into a greater woe and misery. But death to believers is an entrance into eternal happiness, and they ought to long for it more earnestly, as the hireling for the end of the day. It is strange that there is any intermission of afflictions in our moments of time. A cross does not abide for ever; there is some intermission of it. Hence our life is compared to a weaver’s shuttle: it slips through many threads in a little time, and so steals away unperceived or insensibly.

(2.) Consider that though you may be under many crosses or afflictions, yet, if believers, you shall be freed from them all by Jesus Christ. Jesus Christ shall make up all your hardships. You shall shortly arrive at rest. And rest unto them that are weary, O how sweet it is! And a sweet rest it is for

those who are seeking after Him. But those who do not remember Christ have nothing to do with this rest “that remaineth for the people of God”. But, believer, in thy “Father’s house are many mansions”. Thou mayest well be in difficulties here, but there are no such circumstances there.

2. Our life is short. Then it is appropriate for us to be moderate in all things, even in the use of lawful enjoyments. Paul inculcates this: “The time is short: it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not . . . and they that use this world, as not abusing it: for the fashion of this world passeth away”. It is appropriate for us to be taking our hearts off all earthly things and studying to be weaned from them, for what are they? They are as nothing. It is strange that we, who seek after other things, should be so taken up with such frivolous things. But those who weep for Christ’s presence shall be made to rejoice. Now for directions how to get your hearts taken off earthly things, take these two matters:

(1.) Do not bestow too much of your time upon those things that are of a perishing nature. It is strange to see even believers so much taken up with the world, and the cares of this life. This eats out the comfort of the soul, and where there is very much of this, there cannot be much prosperity in true godliness. And where there is much real godliness there cannot be much of this, these two being inconsistent with one another. We cannot serve God and mammon; for, as the thoughts of the one rise up, the other goes down. Is it not strange that we should be so much taken up with these things? The Apostle Paul gives it as a mark of those that perish: “But they that will be rich fall into temptation . . . and hurtful lusts, which drown men in destruction and perdition”.

(2.) If thou wouldest have thy thoughts weaned from the world, as thou shouldest let it have little of thy time, so give it little of thy affections. If believers were doing this, they would be more cheerful; and he that is most cheerful in going about duty is most taken up with this city. “But we seek for one to come.” And consider what a stir it would make if Christ should come and take these things away, and if our mountain were moved. Think what you would do if put to difficulties. Indeed it would be better if this world had none of our affections.

3. This doctrine reproves those who cast away all thoughts of using their time aright, and whose consciences do not tell them that they are mispending time. It is the Apostle’s direction: “See then that ye walk . . . not as fools, but as wise, redeeming the time because the days are evil”. There are few of us but have bygone time to take again and redeem it. In the short time we have to live, we ought to be as travellers who have sat till the day is far spent and are now obliged to run more in one hour than in three before.

4. We would ask, **Are you ready to meet Christ and ready for eternity?** Have you nothing to do but to come and meet Him? We say, Are ye ready to step into eternity? Well, if it is not so, you need to be serious in time, for we are not sure of another day or another sermon. Consider that eternity will come once, and if you do not spend your time well, it will be ill with you. Take Christ's advice: "Walk while ye have the light". Has God given you a day? Then you should be serious in it, for we do not know if we shall have another. And is it not a mercy that we are not lying in the bosom of the earth unprepared and unconverted? If you misspend this time, then wrath will come upon you. To sum up, these words are a direction to you, to consider that time is passing on, and before long we must all go away, "for here we have no continuing city, but we seek for one to come".

Luther and the Reformation¹

4. Professor and Preacher

J H Merle d'Aubigné

From this moment light sprang up in Luther's heart. The word of grace had been pronounced; he had believed in it. He disclaimed all merit of salvation, and resigned himself confidingly to the grace of God in Jesus Christ. He did not at first perceive the consequences of the principle he had accepted; he was still sincere in his attachment to the Church; yet he had no further need of her, for he had received salvation directly from God Himself. Henceforth Roman Catholicism in him was virtually destroyed. He sought in the Scriptures for all that could strengthen the hope which filled his heart. Each day he invoked support from on high, and each day also the light increased in his soul. Luther's mental health restored that of his body, and he soon rose from his sickbed. He had received new life in a twofold sense.

Luther had been two years in the cloister and was to be ordained priest. He had received much, and saw with delight the prospect this position afforded to distribute freely what he had freely received. He wished to take advantage of this ceremony to become thoroughly reconciled with his father. He invited him to be present, and even asked him to fix the day. John Luther, although

¹This is a further abridged extract from d'Aubigné's *The History of the Reformation in the Sixteenth Century*, vol 1. This series marks the five-hundredth anniversary of the European Reformation. We have already seen Luther, in the monastery of Erfurt, studying the Bible, continuing to experience conviction of sin, and being pointed, especially by Staupitz, to the Lord Jesus as the Saviour. Another monk helped Luther to see the reality of the forgiveness of sin.

not yet entirely pacified, accepted the invitation and named 2 May 1507. He gave his son a clear mark of his affection and generosity by presenting him with 20 florins.

Hieronymus, bishop of Brandenburg, officiated at the ceremony. At the moment of conferring on Luther the power of celebrating mass, he placed the chalice in his hands and uttered these solemn words: "Receive the power of sacrificing for the quick and the dead". Luther at that time listened calmly to these words, which conferred on him the power of doing the work of the Son of God; but he shuddered at them in after years. "If the earth did not then open and swallow us both up," he said, "it was owing to the great patience and longsuffering of the Lord."

The father afterwards dined at the monastery with his son, his son's friends and the monks. The conversation turned to Martin's entrance into the monastery. The brothers loudly extolled it as a most meritorious work, when the inflexible John, turning to his son, asked him: "Have you not read in Scripture that you should obey your father and mother?" These words struck Luther; they presented in quite a new aspect the action that had brought him into the monastery, and they long re-echoed in his heart.

Shortly after his ordination, by the advice of Staupitz, Luther made little excursions on foot into neighbouring parishes, either to divert his mind and give his body necessary exercise, or to accustom him to preaching.

The festival of Corpus Christi was to be celebrated with great pomp at Eisleben, Luther's birthplace. Staupitz would be present and Luther went also. The young priest still needed, and sought, every opportunity of meeting the one who had directed his soul into the path of life. There was a large, brilliant procession. Staupitz himself bore the consecrated host, Luther following in his priestly robes. The thought that it was Jesus Christ Himself whom the vicar-general carried, the idea that the Saviour was there in person before him, suddenly struck Luther's imagination and filled him with such terror that he could scarcely proceed. He thought he should die of fright. At length the procession was over; the host was solemnly deposited in the sanctuary. Luther finding himself alone with Staupitz, confessed his dread, and the older man sought to comfort Luther.

Luther was not destined to remain hidden in an obscure monastery. Staupitz spoke of him to the Elector Frederick of Saxony, and in 1508 this enlightened prince invited Luther to become professor at the University of Wittenberg. This was the field on which he was to fight many hard battles. Luther felt that his true vocation was there. He was requested to take up his new post with all speed and he replied to the call without delay. He had been three years in the cloister at Erfurt.

In 1502, Frederick had founded a new university at Wittenberg. This new institution was admirably fitted to become the cradle of the Reformation, and it powerfully contributed to the development of Luther and of his work. On arriving at Wittenberg, he went to the Augustinian convent, where a cell was allotted to him; though he was a professor, he was still a monk. Luther, who hungered and thirsted after the Word of God, was compelled to devote himself almost exclusively to the study of the Greek philosopher, Aristotle. He needed the bread of life which God gives to the world, and yet he had to occupy himself with human subtleties. What a restraint and what sighs it called forth! "By God's grace, I am well," he wrote to a friend, "except that I have to study philosophy with all my might. From the first moment of my arrival at Wittenberg, I was earnestly desirous of exchanging it for . . . theology."

"Be that as it may, God is God," Luther continued with that confidence which was the soul of his life; "man is almost always mistaken in his judgments; but this is our God. He will lead us with goodness for ever and ever." The studies that Luther had then to pursue were of great use to him in later years, enabling him to combat the errors of the mediaeval theologians.

But he could not stop there. The desire of his heart was about to be accomplished. That same power, which some years before had driven Luther from studying law to a monastic life, was now impelling him from philosophy towards the Bible. He zealously applied himself to acquiring ancient languages, particularly Greek and Hebrew, in order to draw learning from the springs whence they gushed forth. He was all his life indefatigable in labour.

A few months after arriving at the university, he applied for the degree of bachelor of divinity. He obtained it at the end of March 1509, with a particular summons to devote himself to biblical theology. Every day, at 1 pm, Luther lectured on the Bible; it was a precious hour for both the professor and his pupils and led them deeper and deeper into the divine meaning of those revelations so long lost to the people and to the schools. He began his course by explaining the Psalms and then passed to the Epistle to the Romans.

It was particularly while meditating on this portion of Scripture that the light of truth penetrated his heart. In his quiet cell, he used to consecrate whole hours to the study of God's Word, this epistle of Paul lying open before him. On one occasion, having reached verse 17 of the first chapter, he read this passage from the prophet Habakkuk: "The just shall live by faith". These words struck him. There is then for the just a life different from that of other men, and this life is the gift of faith. This promise, which he received into his heart – as if God Himself had placed it there – unveiled to him the mystery of the Christian life and increased this life in him. Years

after, in the midst of his numerous activities, he imagined he still heard these words: "The just shall live by faith".

Luther's lectures had little similarity with what had been heard till then. He spoke as a Christian who had felt the power of revealed truths – who drew them forth from the Bible, poured them out from the treasures of his heart, and presented them full of life to his astonished hearers. This entirely new method of expounding the truth made a great noise; the news of it spread far and wide and attracted to the newly-established university a crowd of young foreign students. Even professors attended Luther's lectures. "This monk," said one visitor, "will put all the doctors [theologians] to shame, he will bring in a new doctrine, and reform the whole Church; for he builds upon the Word of Christ, and no one in the world can either resist or overthrow that Word, even should he attack it with all the arms of philosophy."

Staupitz, who was the instrument of God in developing the gifts and treasures hidden in Luther, requested him to preach in the church of the Augustines. The young professor shrunk from this proposal. He desired to confine himself to his academic duties, he trembled at the thought of increasing them by those of the ministry. In vain did Staupitz try to convince him. "No," he replied, "it is no slight thing to speak before men on behalf of God." Staupitz persisted, but the ingenious Luther found 15 arguments, pretexts and evasions to defend himself against this invitation. At last, Luther said, "By doing this you deprive me of life. I shall not be able to hold out three months." Staupitz replied that "our Lord God has also need . . . of devoted and skilful men". Luther was forced to yield.

In the middle of the square at Wittenberg stood an ancient wooden chapel whose walls were falling into ruin. An old pulpit received the preacher. It was in this wretched place that the preaching of the Reformation began. It was God's will that what was to restore His glory should have the humblest beginnings. The foundations of the new Augustine Church had just been laid, and meanwhile this miserable place of worship was used. Myconius, one of Luther's contemporaries, adds, "Among those thousands of cathedrals and parish churches with which the world is filled, there was not one at that time which God chose for the glorious preaching of eternal life".

Everything was striking in the new minister. His expressive countenance, his clear and impressive voice captivated all his hearers. Before his time, most preachers sought to amuse their congregation rather than say what might convert them. The great seriousness that pervaded all Luther's sermons, and the joy with which the gospel had filled his heart, imparted to his eloquence an authority, a warmth and an unction that his predecessors had not possessed. "Endowed with a ready and lively genius," says one of his opponents, "with

a good memory, and employing his mother tongue with wonderful facility, Luther was inferior to none of his contemporaries in eloquence. Speaking from the pulpit . . . he affected his hearers' minds in a surprising manner, and carried them like a torrent wherever he pleased."

Soon the little chapel could not hold the hearers who crowded to it. The council of Wittenberg then nominated Luther as their chaplain and invited him to preach in the city church. The impression he produced there was greater still. His energy, his eloquence and the excellence of the doctrines he proclaimed, all astonished his hearers. His reputation extended far and wide, and Frederick the Wise himself came once to Wittenberg to hear him.

This was the beginning of a new life for Luther. Freedom, labour, earnest and constant action, to which he could now devote himself at Wittenberg, succeeded in re-establishing peace within him. Now he was in his place, and the work of God was soon to display its majestic progress.

The Many Mansions¹

J C Ryle

These three verses are rich in precious truth. For eighteen centuries they have been specially 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 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.

¹Taken, with editing, from *Expository Thoughts on John*, vol 3, first published in 1873. Ryle is here commenting on John 14:1-3.

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 except 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." But 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.

The superficial piety of the present day is owing, in a large degree, to feeble impressions of the malignity of sin.

J H Thornwell

Faith in Hebrews 11¹

A Review Article by *Rev N M Ross*

In this volume of 17 instructive and spiritual sermons by the late Rev Donald MacLean we have an able exposition of the first half of Hebrews 11. Most of the sermons were preached to his congregation in Glasgow during the winter of 1983-84 and evidently were exceptionally helpful to many of his hearers.

The principal theme of the sermons is, of course, the grace of saving faith as highlighted in Hebrews 11. Therefore the first sermon, entitled “Saving Faith”, describes the nature of faith as defined in the first verses of the chapter, and is followed by sermons which show the presence and working of faith in the hearts and lives of Old Testament believers from Abel to Sarah to Joseph. Although two of the sermons have the title “Abraham”, the first one shows his faith in obeying God’s call when he was in Ur; the second deals with the severe trial of his faith when he was required by God to offer up his son Isaac.

The preacher gives several useful definitions of faith: “It is a heart reliance on the promise, and on Christ in the promise”. Or again, “Faith is looking to Him and faith is bringing Him near to the soul. Or faith is so viewing Him that He is near to the soul”. He adds, in another place, “The eye of faith is looking to Him, and the mouth of faith is feeding on Him, as one who is a present Saviour – the One who says, ‘Lo, I am with you always, even unto the end of the world.’”

Other definitions he gives of faith are also helpful: “Faith is a relying, it is a trusting, it is a confiding, it is an abiding in Christ in the promise of the gospel”. “Faith is the instrument through which the soul is united to Christ and is thereby justified.” He renders Hebrews 11:1 thus, “Faith is the substance (or the foundation) of the things hoped for”, by which he means, as we discover in another sermon: “It is in the nature of faith to be, as Calvin calls it, the underlying prop to the grace of hope and to the things that are hoped for”.

The specific object of faith is also emphasised in sermon after sermon. “The grace [of faith] that is wrought by the Holy Spirit will never find rest until it finds rest in Christ, the great object of faith, and until it finds rest in the reconciliation that is bound up with faith”. In the sermon on Jacob we read, “The object of faith is not only Christ in His person (although that is embraced in it), but Christ as the way to the Father – Christ is the ladder from earth to heaven”.

¹A review of *Seeking a Better Country – Studies in Hebrews 11* by Rev Donald MacLean, published by Reformation Press, 210 pages, paperback £9.45, and hardback £19.50, available from the Free Presbyterian Bookroom.

With regard to faith focusing on the promises of Scripture, he says in the sermon about those who “died in faith” and had not yet received the fulfilment of the promises, that “the particular object of faith here, and in the experience of God’s people, is the promise of God”. In another sermon we read, “The grace of faith is the empty hand of the soul that is filled with the promise of God, but if the promise of God is not there, then the hand of faith remains empty”.

True faith will be tried. “The possession of the grace of faith does not exclude us from trials – on the contrary, it means that we are often tried.” He illustrates this by the trial of Abraham’s faith when he was commanded to offer up Isaac, and says that on this occasion Abraham was tried in an outstanding way. “This teaches us that the grace of faith is a grace which is often tried. It belongs to the experience of those who have the grace of faith that they do have trials, in order that their faith might be seen clearly in its exercise.” In another sermon he says, “When they [the patriarchs] came to the greatest trial of all, that is, to face death, to leave this world for ever and to pass into eternity, they manifested their faith: ‘these all died in faith’”.

He encourages those who have doubts about their faith. “We should not think that our faith is not genuine just because on occasions [it] is so affected by unbelief that we stumble.” And again, “Perhaps you say, ‘Well, my faith is very weak, sometimes I can hardly see it’. But be honest with yourself. Must you not say that you have been persuaded of the promise? And must you not say that you have embraced the promise – that this is your only hope for eternity: Christ in the everlasting gospel, that you are resting in Him for time and for eternity? Well, that is faith, saving faith.”

His advice to the believer labouring under a sense of sin is to follow the example of the Psalmist in saying, “My heart upon Him did rely”. He adds, “The burdened soul complains, ‘My heart, this heart of mine, is heavy with sin, with a sense of sin – and sees no way of salvation anywhere else’. Well – ‘My heart upon Him did rely’. That is faith. That is faith resting in Christ, and faith bringing Christ in the gospel near to the soul, relying on Him, trusting in Him. If you say about a certain person, ‘I’ve got faith in him, because he is reliable and trustworthy’; well, in a spiritual sense and much more glorious sense, so is the Lord Jesus Christ, the Saviour of the lost and undone, the tender-hearted Saviour who will not cast out those who come to Him. The soul comes to this exercise: ‘My heart relies upon Him.’ It’s a heart reliance. And where that is, there is faith. And where that is, there is union to Christ. And where that is, there is eternal salvation.”

The sermons have also much to say to unbelievers. The preacher urges them to seek that they “would have the faith that is mentioned here, without

which it is impossible to please God. If we are destitute of this faith we cannot be united to Christ. There is no merit in faith itself; it is after all the gift of God. But by virtue of union to Christ believers are accepted in the Beloved. And let us seek to lay hold on this great fact, that we are encouraged to seek the Lord. . . . However great our sins may be, however multitudinous they may be, however vile they may be, we are invited to draw near to Him, to taste and see that God is good.”

In another sermon he searchingly asks the unconverted if they have the Psalmist’s resolve, “Thy face, Lord, I will seek”. He later relates an anecdote: “Remember the old man in Argyll who Neil Cameron wrote about . . . that when he was on his deathbed he asked to be carried outside so that he would have a last view of the hills and the dales of his native land. They took him out and he looked round and he said, ‘It is a bonny world, but what made it a bonny world to me was that I found Christ here’. Now, is that true of you? For without faith it is impossible to please God, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him – and those that seek shall find.”

In his sermon on Enoch he assures his hearers that “there is every encouragement in the Word of God for sinners to seek the Lord that they may live – it’s full of encouragement for sinners so to do. It is in coming by this new and living way, coming by faith in Christ and being united to Christ, that the soul is accepted in the Beloved. They are accepted in the Beloved. They are not saved because of their faith. They are not saved because of their seeking. They are saved because of their union to Christ.”

He leaves his hearers in no doubt about the solemn consequences of unbelief, of rejecting the Saviour and neglecting the great salvation. “Without faith,” he warns, “it is impossible to please God. What solemn words!” Or again, “What is important for you is this: Noah, being warned of God, was moved with fear, and obeyed the word of God with regard to salvation. . . . The question for you and for me is, Have we been so moved? The warnings have come to us; we cannot deny it. We all know it perfectly well. But have we been moved with fear? The Scripture says so plainly, clearly, unmistakably: ‘How shall we escape, if we neglect so great salvation?’ There is no escape.”

In another sermon, having referred to the saints dying in faith and arriving in the better country they were seeking, he asks, “Now what about yourself? What about yourself? Have you this hope, that if death came to you, you would be one of those of whom we read here, they died in faith?” Or again, “When death will come we shall have to go to the eternal world. Will we be of those who will be welcomed by Christ on the other side of death?”

Having read these sermons and, we trust, benefited from them, we heartily recommend them to others. May many profit from them through God's blessing on the reading of them.

Evidences of Preparedness for Heaven¹

Thomas Case

1. Truly this one thing would amount to an evidence (and not the least evidence): an active endeavour to assure ourselves that we have a share in this inheritance of the saints. This would indicate that we have a high estimate of this state, as most incomparably and absolutely eligible for heaven. This is the very language of a heaven-born soul: What have I to count upon but my treasure which is in heaven? What business have I on earth comparable to this: to make sure of my portion in heaven? For this cause I was born, and for this end I came into the world. The whole earth, compared with heaven, is but a dunghill.

2. Especially if the holiness of heaven do kindle those desires in us more than the happiness. When a poor soul can truly say, I should not account it a heaven were it not a land of holiness, a land flowing with milk and honey, of pure and immaculate joys – that there the beauty of holiness shines forth with inconceivable lustre and glory. And there, says the soul, I shall be in some degree like my God, glorious in holiness. This is not only an evidence of heaven, but heaven itself.

3. A universal hatred of sin is a good token that heaven is designed for you, for hatred of sin is the negative part of holiness, and heaven is a place provided by God on purpose, so that the saints may be as holy there as they wish without disturbance or reproach. Do not fear to think much and often of heaven; if sin is an offence to you, if sin be a hell on earth to you, heaven is designed for you to be your paradise. Do not fear to be often solacing yourself by contemplating that place where sin never entered; or if it did, it was cast out as soon as ever it was conceived. Indeed it is but a fancy which men have taken up, that they love happiness while they continue to love sin. A chaste love of heaven can never consist with the love of impure lusts. Sin is the devil's image, holiness is God's; he does not love the beauty of holiness that would have the devil advanced to heaven. If men would not have it so, why else do they give sin such free entertainment in their own bosoms, and will by no means give it a bill of divorce?

¹An edited extract from *A Prospect of Heaven*, one of the books included in *The Select Works of Thomas Case*. Case (1598-1682) was a noted Puritan.

4. A superlative love to Him that has purchased heaven for us, and us for it – that is, the Lord Jesus Christ – is an infallible evidence of our right to it, and our interest in it. And a strong motive for gracious souls to be often in heaven in their contemplations is that, by the eye of faith, they may behold, not the purchase only, but the Purchaser, whom having not seen we love, and whom loving, we would fain see.

This is the glory of everyone that is so affected; thus it is expressly said, “The things which God hath prepared for them that love Him” (1 Cor 2:9). Do you love the Lord Jesus? Ascend often in the chariot of love, so that you may see His face and, in His face, the glory and beauty of heaven. Surely such as do not love Christ, and yet think they love heaven, are miserably mistaken; they know neither heaven nor Christ, and may well cry out, “Is there not a lie in my right hand?” (Is 44:20).

The Free Offer of the Gospel¹

2. The Biblical Grounds for the Gospel Offer

Rev A W MacColl

Were the Westminster Divines and the Evangelical Presbyterians of Scotland correct in asserting the doctrine of the free offer of the gospel? To answer this question, we must consider the biblical grounds upon which the doctrine is founded.

In the first instance, it is clearly to be observed that the Bible contains promises of mercy and invitations to sinners to come to God through Christ to obtain this mercy. Among others, we might cite: “Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else” (Is 45:22); “Ho, every one that thirsteth, come ye to the waters” (Is 55:1); “Let the wicked forsake His way, and the unrighteous man his thoughts: and let him return unto the Lord; and He will have mercy upon him; and to our God, for He will abundantly pardon” (Is 55:7); “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Mt 11:28); “All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out” (Jn 6:37); “If any man thirst, let him come unto Me, and drink” (Jn 7:37); “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); “Let him that is athirst come. And whosoever will, let him take the water of life freely” (Rev 22:17).

¹Last month’s section of this Theological Conference paper discussed controversies surrounding the gospel offer.

Here we have sinners, wicked and unrighteous men, directly addressed with the information that, if they forsake their ways and return to the One from whom they have deeply revolted, they will be abundantly pardoned. If by God's grace, they then accepted God's words, they would act upon them by coming to Him for pardon. What is this other than an offer of pardon and acceptance from God to sinners?

Secondly, Christ's ambassadors are commanded to preach the gospel to all without exception, as in Mark 16:15: "Go ye into all the world and preach the gospel to every creature". It is therefore imperative that the good news of the gospel be proclaimed to as many as we are able to reach. In making this indiscriminate proclamation, we must bear in mind the fact that we simply do not know who will truly receive the good news in God's sovereign good pleasure.

It is through hearing the Word that faith comes, and there is no doubt the Lord will ensure that all elected to eternal life will be brought into a state of grace and salvation in His own good time. Ordinarily this arises through the conjunction of the outward call of the gospel and the inward, effectual calling of the Holy Spirit. The Scriptures do not require us to make distinctions between those to whom salvation is to be offered and those to whom it is not. The conclusion therefore follows that, if the gospel is to be preached, it is to be preached unequivocally to all that hear it.

Thirdly, the very nature of the gospel itself should lead us to proclaim the free offer. If we conceive of the gospel as, fundamentally, the objective facts concerning Jesus Christ and His accomplishment of redemption, this ought to bring us to couch our presentation of these facts in a way that is conducive to bringing sinners to be persuaded of them and accept them for themselves, through the agency of the Holy Spirit. We are, as Paul says, to "persuade men" and, if we do not present the truths of the gospel to our hearers for their personal acceptance, then we are coming short of our duty. The teaching of the truth as it is in Jesus should culminate in pressing the claims of that truth upon our hearers for their own acceptance. It seems very difficult to conceive of any other way of bringing sinners to accept salvation unless they are brought to see that that salvation is adapted to and offered to them in particular.

Because of this we can assert that even those who in various ways deny the doctrine of the free offer, are – if they are saved themselves – brought to Christ through, implicitly, the very offer which they deny to others. For there is no other warrant for a sinner to lay hold of Christ for himself if Christ is not offered to him personally. No man can have knowledge of his election until he believes in Christ, and we cannot rightly believe in Him unless we

have a warrant to lay hold of His salvation for ourselves. If any will truly believe in the Bible's revelation of Jesus Christ, he will be saved, for it is the truth that shall make him free. Christ came to save sinners; therefore if they believe the gospel truths concerning Him with application to their own case, they will not perish but have everlasting life. But if there is no offer of salvation, there is no access to that salvation. Clearly if sinners are saved it is because salvation in Christ is offered to them in the Word.

Fourthly, there are places in Scripture which seem to indicate a "desire" in God that wicked, unrepentant sinners turn to Him in repentance for pardon. We might think of such passages as Deuteronomy 5:29, 32:29; Psalm 81:13, Isaiah 48:18, and also Matthew 23:37, as expressive of a Divine desire that unrepentant sinners would turn to Him in repentance.² There is clearly a large element of condescension to our level in how God speaks to us about Himself in these verses, yet Rev David Silversides points out that they do contain something "that is actually true of God, albeit stated in human terms to help our feeble understandings".³

God is giving a demonstration of what is pleasing to Him, what is consistent with His nature and His moral government of the universe. If He commands and invites sinners to turn from sin, this is because He hates sin and loves holiness in all His creatures. It is something wholly pleasing to the Divine nature that sinners as sinners turn from their evil ways and live, as Ezekiel makes clear in chapters 18 and 32 of his prophecy. The precise implications of the will of God's decrees are not in view at this point, since the prophet is only dealing with what is in accordance with God's character and His preceptive will as moral Governor. If they do turn, they will not be refused by God. It is inaccurate to say God desires the salvation of all men, neither can we assert that God has two separate wills regarding the salvation of sinners. But it is right and proper to maintain that the repentance of sinners generally is a thing that delights God.

If we are looking for a solution to the great problem of where those passages of Scripture originate which seem to point to a "desire" in God that all should be saved, we must look to the nature and character of God for our answer – rather than to His eternal purpose. Francis Turretin's comments on this point are worth considering. He makes it clear, first of all, that it is inconsistent and erroneous to suggest that God could intend the salvation of those whom He has reprobated from all eternity, otherwise "He would intend

²K W Stebbins, *Christ Freely Offered*, Covenant Press, 1996 edn, p 43.

³D Silversides, *The Free Offer: Biblical and Reformed*, Marpet Press, 2005, p 48. The technical terms for this kind of language are *anthropomorphism* and *anthropopathism*.

what He knows is contrary to His own will and what He knew in eternity would never take place.”⁴

Turretin goes on, however, to state, “Although God does not intend the salvation of the reprobate by calling them, still He acts most seriously and sincerely; nor can any hypocrisy and deception be charged against Him”. He goes on to explain this position: Since God “seriously and most truly shows them the only and most certain way of salvation, seriously exhorts them to follow it and most sincerely promises salvation to all those who do follow it . . .”.

Turretin continues: “God delights in the conversion and eternal life of the sinner, as a thing pleasing in itself and congruous with His own infinitely compassionate nature, rather than in his perdition; and therefore demands from man as an act due from him, to turn if he would live. But although He does not will, in the sense of delighting in, the death of the sinner, He at the same time wills, in the sense of decreeing, the death of the sinner for the display of His justice. Even as an upright magistrate, though he does not delight in and desire the death of the criminal, yet determines to inflict the just penalty of the law.”⁵

Following on from this, there is the fact that, in preaching the gospel tidings, we are to preach with love to the souls of our hearers. There can be no question that Christ’s preaching was full of love and compassion for the souls of the lost, those sheep without a shepherd, so that in weeping over the city of Jerusalem He was giving vent in His human nature to sentiments that were entirely in accordance with the Divine mind.⁶ Again, this was obviously the manner of apostolic preaching, as Paul’s heartfelt desire for the salvation of his unbelieving Jewish compatriots reveals (Rom 10:1). If we are to preach the gospel earnestly, in the same strain and with the like compassion that characterised the Saviour and His apostles, we must have love in our hearts for our hearers and an earnest desire that they would be saved. We cannot be allowed to hold the view that we are more compassionate than Christ or that we can love our unconverted hearers more than Christ who perfectly fulfilled the law of love to His neighbour.

We agree with Mr Silversides: “As the Holy Spirit is the cause of all true love to our neighbour, so He must be the author of that love as it expresses

⁴Francis Turretin, *Institutes of Elenctic Theology*, Presbyterian and Reformed, 1994, vol 2, p 505.

⁵Turretin, *Institutes*, vol 1, p 408, cited by Shedd, *Dogmatic Theology*, Presbyterian & Reformed, 2003 edn, p 347. Shedd’s translation is given here.

⁶Mr Silversides refutes the assertion that Christ’s weeping was only directed towards the elect in Jerusalem (*The Free Offer*, pp 50-54).

itself in desire for their salvation. He is also the ultimate cause of all true prayer, including that for the salvation of men. The desire God created and approved of in the Apostle, must reflect something analogous in God Himself for the creation and approval of it to be consistent with His own holy character.”⁷

These are the biblical grounds upon which the free offer of the gospel may be said to rest. In the next article (DV) we will seek to consider a few of the wider theological issues which arise in connection with this doctrine.

Pleading with God¹

A Moody Stuart

Prayers are the offering up of our desires, for things agreeable to the will of God: for the hallowing of His name and the hastening of His kingdom, the pardon of sin and renewal of the heart, the gift of eternal life and supply of earthly bread day by day. It is the will of God – consistent with His honour, His justice, His truth, and agreeable to His mercy – to bestow such favours on sinners through Jesus Christ.

Prayer is asking Him to do for myself, in particular, what is according to His revealed will in general. It is not doubting His willingness to save, but aiming to move His will towards my deliverance – knowing also that He wills to be so called upon in the name of Jesus. The importunity of the supplication, “Friend, lend me three loaves,” is exactly in the strain of the plea, “If thou wilt, thou canst”: thou hast the loaves, let it please thee to give them to me; and the purpose of all the pressing is to move the will of the friend toward the suppliant.

It is good for us so to come to Jesus, to kneel before Him, and beseech Him, “If Thou wilt, Thou canst make me clean”.

Book Review

The Puritans Day by Day, compiled by HJ Horn, published by the Banner of Truth Trust, hardback, 408 pages, £14.00, obtainable from the F P Bookroom.

The Puritans Day by Day contains Puritan quotations for each day of the year. The compiler of this book, Harry John Horn, was born in Poplar, London in 1868 and, after training in Cardiff Baptist College, pastored churches in

⁷D Silversides, *The Free Offer*, p 84.

¹An extract from the author’s book, *Capernaum*. It is part of a chapter on “The Leper that Came to Jesus after the Sermon on the Mount”.

South Wales, Northamptonshire and London, before retiring from the ministry in 1935. He is described as a man of “forceful personality and courage”, as well as a “great Bible teacher” and an “enthusiastic seeker of souls for his Master”.

In a Foreword, a Principal W M Clow DD, who seems to have been a contemporary of Harry Horn, describes the volume as a “noble army of memorable aphorisms”, being a “unique selection from a wide range of reading”. These “have been found chiefly in the writings of Puritan worthies, who excelled in their power of deep insight, both in the Word of God and the heart of man, with the rare gift of quaint and distinctive expression”.

Each day has a subject title, below which is a relevant verse of Scripture, and then from six to nine quotations from a wide range of Puritans, several of which are less well known and several, such as Augustine and Luther, who could not strictly be called Puritans. At the conclusion of the book there is a list of the authors as well as an index of Scripture texts and subjects.

As an example of those pages, we find the following among the quotations for January 10, under the title, “The Cross” and the text, “The cross of our Lord Jesus Christ” (Gal 6:14):

“The cross was the first general rendezvous in this world”

Thomas Goodwin.

“There is no tribunal so magnificent, no throne so stately, no show of triumph so distinguished, no chariot so elevated, as is the gibbet on which Christ hath subdued death and the devil”

John Calvin.

“The Church is heir to the cross”

Thomas Adams.

“He suffered not as God, but He suffered who was God”

John Owen.

“The doctrine of the cross of Christ is the substance of the gospel”

Stephen Charnock.

Clow concludes his Foreword with the advice: “Young preachers should keep this volume, with its careful ordering, and its full indices, lying at their right hand, and in days when the mind is dull and the spirit is weary, they will find it to be the brook in the way”. To that it could be added that we have here a book that no exercised Christian would fail to profit from, when reading and meditating on it, day by day.

(Rev) *W A Weale*

Notes and Comments

“British Values” Oath

As society implodes morally, the result is more and more fragmentation, for sin divides people from each other as well as separating us from our God.

The United Kingdom Government is desperately seeking a solution, but sadly it does not discern the root of the malady affecting the nation, although it does to a degree see something of the fruit produced by it. One proposal is to introduce a “British values” oath which public office holders would be compelled to take. In a recent visit to the USA, Prime Minister Theresa May stated her determination to “address the whole spectrum of extremism” and indeed boasted that the UK was leading the world in this field. The oath on British values and equality is one such recommendation in an array of policy proposals intended to address the disintegration/extremism problem.

Over a year ago the former Prime Minister and Theresa May, his Home Secretary, asked Dame Louise Casey to undertake a review on “integration and opportunity” in modern Britain. She concluded her evaluation in December and states, “I wanted to consider what divides communities and gives rise to anxiety, prejudice, alienation and a sense of grievance”. She adds, “I approached this task by hoping that by improving integration . . . we could also inject some resilience against those who try to divide us with their extremism and hate”.

Her report stated that Britain is “becoming increasingly ethnically diverse” and, although the country is “predominantly religious” with a majority belonging to some religion, the proportion of people saying that they are Christians fell from 70% to 59% over the 10-year period to 2011. Worryingly the number of people identifying themselves as Muslim has increased by 1.2 million over the same time. Another alarming observation was that “we have a significant lesbian, gay, bisexual or transgender population, with an increase of self-identification”. Her solution to this complex diversity – running throughout her analysis – is to have “unity around British values”.

But what are British values today? They are certainly far removed from the ethics held several decades ago and very far from the biblical values held dear by God’s people in Britain over many generations. Sajid Javid, the Communities Secretary, is very keen to support a “British values” oath. He lists the benefits of “tolerating the views of others that we disagree with: freedom of speech, freedom of religion, equality, democracy”. School employees, civil servants, councillors, police and judges – indeed anyone engaged in public service – would be expected to take the oath. At first glance it may seem very benign. On the face of it, no Christian would oppose these values, but the question is: How would they be interpreted in practice? As one digs deeper, we detect subtlety behind the concept.

It was the “Equality” Commission of Northern Ireland which brought a prosecution case against Ashers’ bakery for refusing to bake a cake promoting same-sex “marriage”. Is this how we want the British value of “equality” to

be worked out? At present we see how harshly the authorities apply the “equality and diversity” framework. Some time ago we noted how Felix Ngole was expelled from his university course for supporting the biblical teaching on marriage. The tolerance of the university extended just as far as it agreed with his views. There was no tolerance, no acceptance of an alternative viewpoint. Similarly NHS Trust worker Richard Page was barred from office for not agreeing to same-sex “parents” adopting children. Even the word “democracy” appears to be losing its real meaning in some quarters as can be heard when we listen to debates on “Brexit”.

A Christian publication crystallises the issue: “‘Tolerance’ itself has changed its meaning. It used to mean accepting the existence of ideas with which you disagree. It now tends to mean accepting all other ideas as equally valid, unless you happen to disagree with this meaning of ‘tolerance’, in which case you are not ‘tolerated’. Those who hold that there are absolute truths and moral values are branded ‘intolerant’, though that is not what ‘intolerance’ used to mean.” The writer goes on to add, “For example, if I say that sex outside marriage is morally wrong, then I may be branded ‘intolerant’. Actually I am merely expressing a moral opinion which bears no relation to how ‘tolerant’ of other opinions I am.”

It seems evident that the proposed values oath would be of no help and would tend to jeopardise the Christian’s position in public life and bring in an even more oppressive society. Of course, if Christian values were the norm, how good it would be to swear allegiance to them. Indeed God’s people are the first to acknowledge with grief how far short they come in attaining these values.

However, Dame Casey does not even seem to understand what she is asking for when, on a Radio 4 programme, she proclaimed, “We need to unite around unity”. Such a statement is tautological. We have drifted from our shared Christian heritage; so there is nothing concrete to unite around. Many words have lost their true meaning and the nation has lost its Christian identity. We have drifted from our moorings out onto a secular sea, with no compass. To change the figure, we are “as sheep going astray” and our only hope, as individuals and as a nation, is to return by God’s grace “unto the Shepherd and Bishop of [our] souls” (1 Pet 2:25). *KHM*

The Church of England Synod and Homosexuality

A report on marriage and same-sex relations from the House of Bishops in the Church of England was narrowly rejected by the General Synod in February. Though far too liberal, the report was not liberal enough for the House of Clergy. The report was two years in preparation, and will now be

reconsidered by the House of Bishops, but there was no need for any such report in the first place. The unchanging Word of God has long since condemned homosexual activity and homosexual desire, and indeed all lust. Christians are to deny “ungodliness and worldly lusts” (Tts 2:12), and all men ought to be Christians: “God commandeth all men everywhere to repent” (Acts 17:30). *DWBS*

Death of Rev I D Campbell

Rev Iain D Campbell, Free Church minister of Point, Lewis, died on January 28 at the age of 53. It was widely rumoured at the time, and has now been confirmed, that he died as a result of hanging himself. Furthermore, his widow is now reported to have raised allegations of immorality regarding her late husband and other women.

If it were simply a case of alleged immorality, the matter would be best left to the Church courts, but the suicide of someone who professed to be a converted Christian for 40 years, and who was a prominent minister of the gospel on the more conservative side of the present Free Church, is a matter of spiritual concern to the whole Church and nation. Particularly, it is a loud voice to the people of Lewis and elsewhere to give careful consideration to their own spiritual state before the Lord.

There will be some – probably many – who will turn the event to their own destruction. They will persuade themselves that it confirms what they already believed or hoped to be true: that Christians are merely sanctimonious hypocrites, and that Christianity is false. It is evident that the truth of Christianity does not depend on the conduct of any single professing Christian but on the historical reality of Christ’s resurrection; yet such people ignore this fact. This solemn event is, in their case, a further aspect of the Divine displeasure towards our nation, which has resulted in virtually whole generations of our fellow countrymen going down to hell in unbelief.

Others, however, may ask themselves what the Lord is saying to them by this extraordinary providence. Whatever the reason for the suicide was, we do not wish to end our lives in the same way. We are being taught that a long profession of faith, and apparent employment in Christ’s service, are no perfect security against our laying violent hands on ourselves.

Those directly involved will have to investigate the circumstances of Mr Campbell’s life and death, but the rest of us have to do with our own souls; and we should be looking to our own faith and asking whether it is genuine; to our sins and asking whether they have been blotted out in the blood of Christ; to our fruitfulness and asking whether we are living to Christ’s glory; to our self-denial and asking whether we are taking up the cross and going

after Him; to our spiritual-mindedness and asking whether we have joy in the Holy Ghost; to our mortification and asking whether the world is crucified unto us and we unto the world; to our prayerfulness and asking whether we are praying without ceasing; to our watchfulness and asking whether we are resisting the devil; and to our love and asking whether it is shed abroad in our heart by the Holy Ghost given unto us.

There has been far too little self-examination in Scottish Christianity in the last 50 years. This sad death is a commanding voice to us from heaven. "Let him that thinketh he standeth take heed lest he fall" (1 Cor 10:12). *DWBS*

Protestant View

The Pope's Theology Is Heretical

The *Evangelical Times* recently reported on a lecture given in London by an Italian Evangelical scholar, Dr Leonardo De Chirico, on the theology and aims of the current Pope. Dr De Chirico noted that the Pope's public statements have been carefully calculated to win over backslidden Roman Catholics to the fold and to soften up opposition. Although Pope Francis' doctrinal statements have been ambiguous, the lecturer referred to published lectures the present Pope gave in the 1980s which reveal a "hardline view against Protestants, the Reformation and evangelical Christianity".

It is expected that he will make a pronouncement at some point in the near future that "the Reformation is dead, that Protestantism has had its day and that its devastating effects on world history are over". This view of Protestantism is not surprising from a Jesuit and is no doubt bolstered by the spiritual deadness and loss of moral influence in most Protestant churches in our day. However, we fully believe that a resurrection of the biblical principles of the Reformation will yet do away with all false religion and that the Papacy's aims will ultimately be brought to the dust.

Dr De Chirico then pointed out that the Pope's theology is heretical in its downplaying of the doctrines of original sin and the plan of salvation, as he holds that there is a fundamental goodness in mankind and that God's approval is more determined by man's own conscience than by the cross.

When questioned whether the Pope's approach would encounter opposition from within the Vatican, Dr De Chirico replied that, as the real underlying intention is to bring more and more people within the fold of Rome, there would be little resistance. Dr De Chirico draws a picture which confirms what we have suspected all along about the present incumbent of St Peter's.

FREE PRESBYTERIAN CHURCH OF SCOTLAND - CONGREGATIONAL CONTRIBUTIONS - 2016

CONGREGATION	MINISTER (Interim Moderator*)	SUSTENTATION FUND	HOME MISSION FUND	COLLEGE & LIBRARY FUND	BOOKROOM FUND	GENERAL BUILDING FUND	OUTREACH FUND	JEWISH & FOREIGN MISSION FUND	OVERSEAS FUND	TOTAL
		£	£	£	£	£	£	£	£	£

NORTHERN PRESBYTERY

Aberdeen	Rev D W B Sommerset	16,038.13	18.75	1,062.50	18.75	18.75	18.75	187.50	18.75	17,381.88
Creich, Dornoch, etc	Rev N M Ross*	4,125.00	80.00	102.00	110.00	56.00	55.00	387.50	150.00	5,065.50
Daviot, Tomatin & Stratherrick	Rev D W B Sommerset*	3,090.00	218.50	531.25	188.25	199.50	232.50	739.00	242.00	5,441.00
Dingwall & Beaully	Rev N M Ross	17,211.74	422.50	1,041.25	265.00	368.75	488.75	1,295.00	532.50	21,625.49
Halkirk, Strathly, Thurso & Wick	Rev W A Weale	8,413.75	275.00	387.50	137.50	137.50	347.50	525.00	137.50	10,361.25
Inverness	Rev K D Macleod	17,950.75	878.00	717.50	899.25	647.75	1,215.25	3,727.00	552.50	26,588.00
Kinlochberrie & Scourie	Rev N M Ross*	2,115.00	105.00	217.50	87.50	65.00	102.50	595.00	205.00	3,492.50
		68,944.37	1,997.75	4,059.50	1,706.25	1,493.25	2,460.25	7,456.00	1,838.25	89,955.62

SOUTHERN PRESBYTERY

Barnoldswick	Rev K M Watkins	10,331.36	212.00	245.00	195.00	222.50	359.00	902.00	76.70	12,543.56
Broadstairs	Rev J Macleod*	9,375.00	-	625.00	-	625.00	-	625.00	-	11,250.00
Chesley	Rev R Macleod*	-	-	-	-	-	-	-	-	-
Dundee, Perth & Stirling	Rev D Campbell*	3,167.50	283.75	427.50	161.25	137.50	211.25	267.50	131.25	4,787.50
Edinburgh	Rev D Campbell	21,688.00	553.00	1,810.00	363.00	523.00	1,059.00	1,817.00	371.00	28,184.00
Fort William & Oban	Rev R MacLeod*	390.00	20.00	40.00	20.00	20.00	20.00	40.00	20.00	570.00
Glasgow	Rev R MacLeod	29,088.42	2,000.66	2,665.37	1,978.27	1,566.34	1,153.47	5,539.40	1,715.97	45,707.90
Greenock (Preaching Station)	Rev R MacLeod	2,117.50	276.25	156.25	180.00	171.25	157.50	941.25	201.25	4,201.25
Larne	Rev K M Watkins*	115.00	35.00	65.00	5.00	-	20.00	-	20.00	260.00
London	Rev J Macleod	28,852.50	371.25	6,550.00	100.00	100.00	200.00	1,010.00	100.00	37,283.75
Santa Fe, Texas	Rev J Macleod*	10,208.91	-	43,556.04	-	-	-	38,126.82	11,597.11	103,488.88
		115,334.19	3,751.91	56,140.16	3,002.52	3,365.59	3,180.22	49,268.97	14,233.28	248,276.84

OUTER ISLES PRESBYTERY

Achnmore	Rev J R Tallach	3,846.50	508.25	352.25	254.75	216.00	276.00	1,278.25	237.25	6,969.25
Ness	Rev A W MacColl	8,075.00	-	20.00	10.00	-	10.00	35.00	10.00	8,160.00
North Harris	Rev J B Jardine	9,377.25	95.75	237.50	64.00	107.50	82.75	170.00	92.75	10,227.50
North Tolsta	Rev J R Tallach*	13,687.25	777.25	671.50	366.25	374.00	295.00	1,540.25	595.75	18,307.25
North Uist	Rev D A K Macdonald	9,350.00	280.00	610.00	202.50	260.00	210.00	572.50	245.00	11,790.00
South Harris	Rev J B Jardine*	10,787.50	292.50	891.00	388.50	295.00	266.50	782.00	241.50	13,944.50
Stornoway	Rev J R Tallach	23,407.00	1,102.25	1,397.75	856.00	829.00	899.25	2,078.00	948.25	31,517.50
Uig	Rev A W MacColl*	2,075.00	47.00	108.00	47.00	55.00	55.00	130.00	55.00	2,562.00
		80,605.50	3,103.00	4,288.00	2,189.00	2,136.50	2,084.50	6,586.00	2,425.50	103,418.00

Church Information

Induction of Rev K D Macleod to Inverness Congregation

The Northern Presbytery met in the Inverness church on the evening of Friday, March 3 for the induction of Rev K D Macleod to the charge of Inverness. About 400 people were present. The Moderator, Rev Neil Ross, preached from Ephesians 4:8: "Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men". Mr Macleod answered the appointed questions and signed the Formula in the presence of the congregation. Rev Wilfred Weale addressed the newly inducted minister, and Rev Douglas Somerset, the former Interim Moderator, exhorted the congregation. Refreshments were kindly provided by the congregation at the Drumossie Hotel, and presentations were made. The Inverness charge has been vacant for just over two years. We are thankful to the Most High that it is now filled, and we pray for His blessing upon Mr Macleod's labours.

(Rev) *D W B Somerset*, Clerk of Presbytery

Meeting of Presbytery (DV)

Outer Isles: At Stornoway, on Tuesday, April 4, at 12 noon.

General Building Fund

By appointment of Synod, this year's special collection on behalf of the General Building Fund, is due to be taken in congregations during April.

W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

Eastern Europe Fund: Anon, Ps 60:4, £60.

Jewish & Foreign Missions Fund: Mr N Pearce, Cymru, for Zimbabwe Mission maize, £140.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Duirinish, Bracadale-Strath: Anon, envelope in Portree, £400 for Glendale and Vatten.

Fort William: Anon, Ps 60:4, £50 per WC.

Glasgow: Anon, £40; Family of late Mrs Mima Morrison, £200 per Rev RML. *Bus Fund:* Anon, £10, £10, £20, £10. *Eastern Europe Fund:* Anon, £60, £12, £60, £63, £60, £65, £60, £60. *Home Mission Fund:* Anon, £100. *Jewish & Foreign Missions Fund:* Anon, for Thembiso Children's Home, £100; Anon, £100. *Sustentation Fund:* Anon, £200.

Greenock: *Jewish & Foreign Missions Fund:* Anon, £80, £40. *TBS:* Anon, £1000.

Halkirk: Estate of late Mrs Peterina Beach, £500.

Inverness: Mr N Pearce, Cymru, £140; Corinth Club, for evangelistic purposes, £100 per W MacKenzie; Estate of late Mrs Peterina Beach, £500. *Bus Fund:* Anon, for bus drivers, £50. *Home Mission Fund:* Mr A M Reynolds, £10, £15, £23. *Jewish & Foreign Missions Fund:* Mr A M Reynolds, £10, £15, £23.

North Harris: *Sabbath School Outing:* Anon, £30, £20, £10, £10.

Portree: Anon, for seat cushions, £100. *Sustentation Fund:* CMP, £60; Anon, £40, £1000. *TBS:* Anon, £100, £70, £300, £70.

Wellington: *Earthquake Strengthening Fund:* Anon, \$NZD500; South Australian Friends, SAUD50; SAUD200.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale 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: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, 10 Achary Rd, Dingwall, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. Manse tel: 01862 810615. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev N M Ross; tel: 01349 864351.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, EH3 9NU, Sabbath 11 am, 6 pm; Thursday 7.30 pm. Rev D Campbell, 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). **Farr:** Thursday 7.30 pm (as intimated). Contact Mr M J Schouten; tel: 01463 221776.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.
- Greenock:** Sabbath 2.30 pm, held in Free Church of Scotland Hall, 14 Jamaica Street, PA15 1XX. Sabbath 2.30 p.m.
- Halkirk:** Sabbath 11.30 am; Thursday 7.30 pm. Rev W A Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. **Thurso:** Sabbath 5 pm; **Wick:** Church; **Strathly:** Church; no F P Church services.
- Harris (North):** **Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South):** **Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (as intimated). Prayer meetings in **Leverburgh**, **Sheilebost** and **Strond** as intimated. Manse tel: 01859 520271. Contact Rev J B Jardine; tel: 01859 502253
- Inverness:** Chapel Street, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.
- Kinlochbervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7.30 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. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Manse tel: 01851 890325. Contact Rev J R Tallach; tel: 01851 702501.
- North Uist:** **Bayhead:** Sabbath 12 noon, 6 pm; Wednesday 7.30 pm (fortnightly). **Sollas:** Wednesday 7.30 pm (fortnightly). Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS; tel: 01876 510233.
- Oban:** Church and Manse. No F P services at present.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact Rev D Campbell; tel: 0131 312 8227.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Rev I D MacDonald, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.
- Raasay:** Sabbath 12 noon, 6 pm; Saturday 7 pm. Contact Rev I D MacDonald; tel: 01478 612110.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Manse tel: 01470 562243. Contact Rev I D MacDonald; tel: 01478 612110.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 12 noon. Manse tel: 01851 672251. Contact Rev A W MacColl; tel: 01851 810228.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449.

England

- Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Sandbach and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Rev K M Watkins BA, 252 Brierclyffe Road, Burnley, BB10 2DQ; tel: 01282 835800.
- Broadstairs:** Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU; tel: 0208 309 1623.

Northern Ireland

- Larne:** Station Road. Sabbath 11.30 am, 6.30 pm. Contact Rev K M Watkins; tel: 01282 835800.

Canada

Chesley, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 10.30 am, 7.30 pm; Tuesday 8 pm. Contact: Mr David Kuiper; tel: 519 363 0367; or Mr Gilbert Zekveld; tel: 519 363 5899. Manse tel: 519 363 2502.

Vancouver, British Columbia: Contact: Mr David Kuiper; tel: 519 363 0367; or Mr Gilbert Zekveld; tel: 519 363 5899.

USA

Santa Fe, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Contact Mr Joseph Smith; tel: 409 927 1564.

Australia

Grafton, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA PhD, 3 Martin Crescent, Junction Hill, NSW 2460; tel: (02) 6644 6174; e-mail:grafton@internode.on.net.

Sydney, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel. (02) 9627 3408; e-mail:sydneyfpcchurch@aapt.net.au.

New Zealand

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

Gisborne: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev C Hembd, 14 Thomson St, Gisborne 4010; tel: 06 863 3140.

Tauranga: 45 Cliff Road, Sabbath 11 am, 7 pm; Wednesday 7 pm. Contact: Mr Dick Vermeulen; tel: 075443677.

Wellington (Carterton): Senior Citizens' Hall, 150 High Street North. Sabbath 11 am, 4 pm; 3rd Wednesday of the month (not secondary school holidays) 7.30 pm. Contact: Mr Hank Optland, P O Box 150, Carterton, 5743; tel: 02 7432 5625.

Singapore

Singapore: Sabbath: 9.30am and 5.30 pm; Beacon International College, 70 Martaban Road, Singapore 328667 (entrance is opposite 37/39 Mandalay Road); Wednesday: 7.45 pm, Lion Building B, #02-11, 12 Arumugam Road, Singapore 409958. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822; tel: (65) 6383 4466, fax: 6383 4477, e-mail: byong1@singnet.com.sg.

Ukraine

Odessa: F P Mission Station, 3 Pestelya Street, 65031. Sabbath 12 noon, 6 pm; Wednesday 6 pm. Rev D Levytyskyi; tel: 00 38 048 785 19 24; e-mail: dlevytysky@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.by@gmail.com.

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

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

New Canaan: Church.

Zenka: Church. Rev M Mloyi. Postal Address: Private Bag T5398, Bulawayo; cell phone: 0026311 765032.

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