

# The Free Presbyterian Magazine

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

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*“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; **Fourth:** 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; **Third:** Edinburgh, Kinlochbervie; **Fourth:** Chiedza.

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

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

**August: First Sabbath:** Dingwall; **Second:** 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: First Sabbath:** Leverburgh; **Second:** Glasgow; **Third:** Chiedza, Singapore.

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

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## A View from Inverness

“When I look upon the misery and calamity of this nation, I almost lose hope. Your subjects have fallen into such hardness of heart that nothing pleases them but such things as displease God, and what pleases Him displeases them. I ask you, what is it that renders habitual practice almost impossible to change? What is it that constant usage does not harden?”<sup>1</sup> So spoke Robert Bruce (c1554-1631) from his pulpit in St Giles’, Edinburgh, particularly addressing King James VI (James I of England), who was present.

If Bruce had the opportunity to speak in an Edinburgh pulpit today, he could speak in much the same terms or, for that matter, in any Scottish city – Inverness included. Here there are people who go to church, but they are presumably a very distinct minority, and the scriptural quality of the preaching in many of the city churches is a big question. And when a recent survey has found that fewer than half of people in the UK identify as religious – all this is to state the obvious. People today are very much hardened against God, the revelation He has given and, particularly, His commandments. Accordingly it is still true that “nothing pleases them but such things as displease God, and what pleases Him displeases them”.

Bruce was, for some time, very much in favour with the King, but that did not last and eventually, in 1605, Bruce was ordered to Inverness, from where he would, it was assumed, have no influence on the life of the nation. Inverness was then just a small town with two intersecting streets, and the castle standing over them. Bruce found it difficult to find a place to stay, but he was able to take a service every Sabbath morning and every Wednesday. He also gave an exposition of Scripture, with “public prayers” every other evening of the week. Bruce had to face considerable opposition during the early part of his stay, and on one occasion a bullet fired from a fisherman’s cottage missed him by only a few inches.

This period of ministry in Inverness, which lasted till 1613, seems to have borne little fruit. In that year Bruce was permitted to return to his family home near Larbert. But in 1622 Bruce was again exiled to Inverness; his

<sup>1</sup>Bruce, *The Way to True Peace and Rest*, Banner of Truth reprint, 2017, pp 38-39.

time there was to last till after the King's death in 1625. As he was about to mount his horse to ride away to exile, his friends saw that his eyes were lifted up towards heaven for about 15 minutes. When he had mounted his horse and he began to move forward, a friend asked, "What was it you did when you fell into that muse?" Bruce replied, "I was receiving my commission from my Master to go to Inverness, and He gave it me Himself, before I set my foot in the stirrup, and thither I go to sow a seed in Inverness that shall not be rooted out for many ages".<sup>2</sup>

Again Bruce faced opposition in Inverness. One Sabbath, a minister visiting Inverness was highly offended by a remark Bruce made in preaching, presumably quite unconscious of the identity of this particular hearer. The result was that Bruce was evicted from his lodgings and had to move to the Fortrose district for a time. But crowds of people began to travel from as far as Sutherland to hear the exiled minister preach, and "the Lord blessed his labours to the conversion of many". One Highland drover came under concern of soul and went to Bruce offering him two cows, all he had, if the minister would "agree me and God". At the end of the seventeenth century, John Brand, a minister from Bo'ness on the Firth of Forth, recorded "in his diary how he found the memory of that man of God, Robert Bruce, [still] sweet" in Inverness at the time he visited.

By all accounts, Bruce was a remarkable preacher. "No man since the Apostles' time", said John Livingstone, himself a remarkable minister of the seventeenth century, "spake with such power". But we should not focus overmuch on the man and his gifts, not even on Bruce's natural power of utterance and of personality; we must focus on the source of his power in preaching – on the fact that the Holy Spirit came down powerfully as Bruce proclaimed the good news of salvation for lost, needy sinners. A time of mercy had dawned on a district that desperately needed spiritual blessings.

It is always by divine power that sinners are brought to Christ, whether one at a time or in large numbers under one sermon. When Paul found Lydia and other women by a river outside Philippi, "where prayer was wont to be made", he declared the Word to them, and the Lord opened her heart, so "that she attended unto the things which were spoken of Paul" (Acts 16:14). No matter how eloquently and convincingly, in the absence of divine power, he declared the truth which God had revealed, he would have made no saving impression on Lydia's heart. It was the Holy Spirit, opening her heart and applying the truths declared to her, that brought about a saving change.

So it was with Robert Bruce in Inverness: probably he preached the same

<sup>2</sup>The historical information and quotations, apart from the first, come from D C MacNicol, *Robert Bruce*, Banner of Truth reprint, 1961.

truths in the same way, during each of his exiles there. The lack of fruit during his first stay, at least in comparison with the second, is to be put down to the Spirit being withheld; the abundance of fruit during the second, whose effects endured for many years, is to be attributed to the outpouring of the Spirit. The relevance of Paul's words was demonstrated once more: "I have planted, Apollos watered; but God gave the increase" (1 Cor 3:6).

When Bruce was first in Inverness, he would have called sinners to come to Christ, but few came. During his second exile, he continued to call sinners to Christ – he gave the outward call – but this time, the Spirit made the call effective. There was an inward call, for many sinners were made spiritually alive and made able to obey the outward call; this was effectual calling, described thus by the Westminster Divines: "Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel" (*The Shorter Catechism*, Ans 31). It is this divine power, exerted in connection with the Word of God, that results in sinners being truly convinced of sin and believing in Christ for salvation.

As we look at our own age, we should feel it our duty to pray that the Lord Himself would send out preachers of the gospel in large numbers and direct them to places where He would bless them. Our prayer should be, not only for a degree of blessing, but for large-scale blessing, so that multitudes of sinners would be turned from their state of rebellion in the kingdom of darkness. Or, to borrow the drover's idea: that God and sinners would be reconciled. That will not take place, of course, by some kind of magical power on the part of a minister, but when the power of the Spirit accompanies his preaching, or his conversation.

Bruce almost lost hope when he considered the spiritual hardness of the Scottish people; so might we today. But God is able, now as in Bruce's time, to change hard hearts, bringing sinners to Himself in faith and repentance. Then what pleases them will please God also, and what displeases Him will displease them. May that happen on a large scale in our time, in Inverness and throughout the world through the almighty, irresistible power of God, with whom nothing is impossible!

Robert Bruce did indeed sow a seed in Inverness which, by God's grace, has not yet been rooted out. God is able to preserve that seed in this city and wherever else God's servants have sown such seeds. And He is able to bless the sowing of such seeds, even today, in many other places, so that they will not be rooted out for many ages. There is absolutely no reason to lose hope, however rebellious against God's commandments sinners today may be.

# How to Make Religion Our Business (1)<sup>1</sup>

A Sermon by *Thomas Watson*

Luke 2:49. *Wist ye not that I must be about My Father's business?*

These are the words of the Lord Jesus, whose lips dropped as a honeycomb. The occasion was this: Christ, who had the Spirit of wisdom and holiness poured on Him without measure, went to the temple when but 12 years old, and began to dispute with the doctors [that is, teachers] (v 46). Where should learning blossom out but on that tree which did bear several sorts of fruit? Who could better interpret secrets than He who lay in His Father's bosom? (Col 2:9). "All that heard Him were astonished at His understanding" (Lk 2:47). In the Greek it is "they were out of themselves" with admiration. Well might they admire – that He who had never been at university should be able to silence the great rabbis: "How knoweth this man letters, having never learned?" (Jn 7:15).

While they were wondering, His mother, who had now come to seek Him, propounded this question, "Son, why hast Thou thus dealt with us?" (Lk 2:48) – that is, Why hast Thou put us to all this labour in seeking Thee? In the words of the text, Christ makes a rational and religious reply: "Wist ye not that I must be about My Father's business?" In the Greek it is, "in the things of My Father" – as if Christ had said, I must be doing the work which My Father in heaven has set Me about; this is why I received My mission and unction: that I might do the will "of Him that sent Me" (Jn 9:4). Why am I in the world but to promote His glory, propagate His truth, and be as a lodestar<sup>2</sup> to draw souls to heaven? Did you not know that I must be about My Father's business?

From this example of the blessed Saviour making His Father's work His business, we learn the great truth: ***It is the duty of every Christian to make religion his business.***

Religion is not a thing by the by, proper only for spare hours, but it must be the great business of our lives. Paul made it so: his great care was to know Christ and to be found in Christ (Phil 3:9,10). How abundantly did he lay himself out for God! "I laboured more abundantly than they all . . ." (1 Cor 15:10). Paul moved heavenward, not slowly as the sun on the dial, but as the sun in its hemisphere, with a winged swiftness. He made religion his business.

To illustrate and unfold this, there are three questions to be resolved:

<sup>1</sup>Taken, with editing, from *The Morning Exercise at Cripplegate*, vol 1. Watson (c1620-1686) was a noted Puritan minister.

<sup>2</sup>A star used in the navigation of a ship, especially the pole star.

1. What is meant by *religion*? 2. Why must we make religion our business? 3. What it is to make religion our business?

*Question 1.* What is meant by *religion*? I answer, sin has loosened us from God, but when religion comes into the heart, it fastens the heart to God again, as the members are knit to the head by several nerves and ligaments. Religion is the spiritual ligament that knits us to God. The Greek word for *religion* signifies “a right worshipping”. This is religion, when we not only worship the true God, but in that manner which He has prescribed – by a right rule, from a right principle, to a right end.

*Question 2.* Why must we make religion our business? Because religion is a matter of the highest nature; while we are serving God, we are doing angels’ work. The business of religion infinitely outweighs all things besides. Pleasure, profit, honour (the trinity which the world adores) are all inferior and must give way to religion. The fear of God is said to be “the whole duty of man” (Ecc 12:13) or, as it is in Hebrew, “the whole of man”. Other things may delight, religion satisfies; other things may make us wise to admiration, religion makes us “wise unto salvation” (2 Tim 3:15).

*Question 3.* What is it to make religion our business? It consists principally in these seven things:

1. We make religion our business *when we wholly devote ourselves to religion*. “Stablish Thy word unto Thy servant, who is devoted to Thy fear” (Ps 119:38), as a scholar who devotes himself to his studies makes learning his business. A godly man may sometimes, through rashness and thoughtlessness, run himself upon what is evil. There is no one so bad but he may do some good actions; and there is no one so good but he may do some bad actions. But if the course and tenor of a godly man’s life is religious; when he *deviates* to sin, he yet *devotes* himself to God.

Christians are like a company of mariners at sea: they are bound for some coast. While they are sailing, they may meet with a crosswind that may turn them back and drive them in a quite contrary way; but as soon as the storm is over and the sea calm, they recover themselves and get into the right way where they were sailing before. So it is with a Christian: heaven is the haven he is bound for, Scripture is the compass he sails by; yet when a contrary wind of temptation blows, he may be driven back into a sinful action. But he recovers himself by repentance, and sails on consistently to the heavenly port. This is to make religion our business, when, notwithstanding some departures through human frailty, we are devoted to God’s fear and dedicate our entire existence to God.

2. We make religion our business *when we pay chief attention to the business of religion*; it gains the pre-eminence. “Seek ye first the kingdom

of God” (Mt 6:33) – first in *time*, before all things; and first in *affection*, above all things. We must give religion the precedence, making all other things subordinate to it. We are to provide for our families, but chiefly for our souls: this is to make religion our business. Jacob put the cattle first, and made his wives and children follow (Gen 32:16). It is unworthy to make religion come in the rear: it must lead and all other things must submit to it. He never had religion in his heart who says to any worldly thing, In the throne thou shalt be greater.

3. We make religion our business *when our thoughts are about religion*. While others are thinking how they shall get a living, our thoughts are about what we shall do to be saved. David said, “While I was musing the fire burned” (Ps 39:3). Thoughts are as passengers in the soul; when we travel every day to the city of God and are contemplating glory and eternity, this is to make religion our business. Theophylact<sup>3</sup> calls holy contemplation “the gate and portal by which we enter into heaven”. A Christian is, by divine soliloquies and cries, in heaven before his time; he is carried up to paradise; his own thoughts are all packed up and gone.

4. We make religion our business *when our main end is to serve God*. He is said to make the world his business whose great design is to get the world. Paul’s ultimate end was that Christ might be magnified and the Church edified (Phil 1:20, 2 Cor 12:19). Our aims must be good, as well as our actions. Many make use of religion for sinister ends; like the eagle, while she flies aloft, her eye is on her prey. Hypocrites serve God on account of something else, the temple for the gold (Mt 23:17); they court the gospel, not for its beauty, but for its jewels. These do not make religion their business, but a prudent artifice to get money. But then we make religion our business when the glory of God is mainly in our eye, and the very intention of our life is to live to Him who has died for us (2 Cor 5:15). God is the centre, and all the lines of our actions must be drawn to this centre.

5. We make religion our business *when we trade with God every day*. “Our conversation is in heaven” (Phil 3:20). The Greek word for *conversation* signifies “commerce”, so our merchandise is in heaven. A man may live in one place and carry out his trade in another; a saint, though he lives in the world, yet he trades above the moon; he is a merchant for the pearl of great price. This is to make religion our business. When we keep holy intercourse with God, there is trade between us and heaven; “our fellowship is with the Father, and with His Son Jesus Christ” (1 John 1:3). God comes down to us upon the wing of His Spirit, and we go up to Him upon the wing of prayer.

6. We make religion our business *when we redeem time from secular*

<sup>3</sup>A Bible commentator in Constantinople (modern Istanbul) and in Bulgaria.



*things for the service of God.* A good Christian is the greatest monopoliser: he hoards up all the time he can for religion. "At midnight I will rise to give thanks unto Thee" (Ps 119:62). Those are the best hours which are spent with God; and David, having tasted how sweet the Lord was, would borrow some time from his sleep that he might take a turn in heaven. It well becomes Christians to take time from worldly occasions, sinful dressing, idle visits, so that they may be the more intent on the matters of religion.

I have read of a holy man who, when tempted to sin by his former evil companions, answered, "I am so busy reading in a little book with three leaves, that I have no leisure so much as to mind my other business". He was asked afterwards if he had read over the book and replied, "This book with three leaves is of three separate colours: red, white and black, which contain such deep mysteries that I have resolved with myself to read therein all the days of my life. In the first leaf, which is red, I meditate on the precious blood of Christ, which was shed for my sins; in the white leaf I meditate on the pure and delightful joys of heaven; in the black leaf, I contemplate the hideous and dreadful torments of hell, prepared for the wicked to all eternity."

This is to make religion our business: when we are so taken up with it that we have scarcely any leisure for other things. Christian, you have a God to serve and a soul to save; and if you have anything of religion in you, you will take heed of the thieves of time, and will engross all opportunities for the best things. How far are they from Christianity who jostle out holy duties! Instead of borrowing time from the world for prayer, they steal time from prayer that they may follow the world.

7. We make religion our business *when we serve God with all our might.* Our strength and spirits are drawn forth about religion: we seek, sweat, strive, bestir ourselves, as in a matter of life and death, and put forth not only diligence but violence. "David danced before the Lord with all his might" (2 Sam 6:14). This is to make religion our business: when we shake off sloth and put on zeal as a garment. We must not only pray, but pray fervently (Jas 5:16); we must not only repent, but "be zealous . . . and repent" (Rev 3:19); we must not only love but be "sick of love" (Song 2:5).

This is to be a Christian indeed: when we put forth all our vigour and fervour in religion and take the kingdom of God as it were by storm (Mt 11:12). It is not a faint wish that will bring us to heaven; there must not only be wishing but working; and we must so work as those that will be damned if we come short.

### ***Application 1: Information.***

1. Hence learn that *there are but few good Christians.* How few make religion their business! Is he a tradesman if he never worked in the trade? Is

he a Christian if he never worked in the trade of godliness? How few make religion their business!

(1.) Some make religion a leisure activity but not their business. They profess to be religious and, if need be, religion shall have their letters of commendation, but they do not make religion their business. Many of Christ's disciples, who said, "Lord, evermore give us this bread," yet soon afterwards basely deserted Christ and would follow Him no longer. "From that time many of His disciples went back, and walked no more with Him" (Jn 6:34,66).

(2.) Others make the world their business, "who mind earthly things". (Phil 3:19). Earth puts out a fire; so the love of earthly things puts out the fire of heavenly desires. It was a judgement on Korah and Dathan when "the earth swallowed them up" (Num 16:32). Thus it is with many: the world swallows up their time, thoughts and talk; they are swallowed up alive in the earth. There is a lawful use of these things, but sin is in the excess of them. The bee may suck a little honey from the leaf, but put it in a barrel of honey and it is drowned. How many engulf themselves in created things and drive such a trade in the shop that they quite break in their trading for heaven! The farm and oxen have kept millions from Christ. These do not make religion their business but make the world their business, and what will all be at death but as a dream or fancy? "The people shall labour in the very fire, and the people shall weary themselves for very vanity" (Hab 2:13).

2. Hence see *how hard it is to be saved*. It is not so easy as some assume: religion must be our *business*. It is not enough to have a mere taste of religion, a touch and away; but we must make it our business. How many precepts have we to obey, how many temptations to resist, how many graces to treasure up! Religion is the work of our whole lives, and all little enough! Lord, how hard then it is to be saved! "Where will the . . . sinner appear?" What will become of the fashionable people of our times, who make sin their business, whose whole employment is to indulge and pamper the flesh? "All their care is," as Jerome speaks, "to crisp their hair, to sparkle their diamonds; instead of steeping their souls in briny tears, they bathe themselves in perfumed waters, and ride to hell upon the back of pleasure."

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Though true repentance be never too late, yet late repentance is seldom true. Herein delays are dangerous, for the longer we defer it the worse is our case. The further a nail is driven in with the hammer, the harder it is to get out again. The longer a disease is let run, the harder it is to cure. The deeper a tree is rooted, the harder it is to pluck up again. The longer we defer the time of our repentance, the harder it will be to repent; and therefore it is dangerous driving it off to the last cast.

What is a man the better though he have all things, and be without Him which is the author of all things?

Arthur Dent

# All Things Together for Good (1)<sup>1</sup>

Robert Haldane

Romans 8:28. *And we know that all things work together for good to them that love God, to them who are the called according to His purpose.*

Nothing is more necessary for Christians than to be well persuaded of the happiness and privileges of their condition, that they may be able to serve God with cheerfulness and freedom of spirit and pass through the troubles and difficulties of the world. Here then is further consolation: Christians are often in sorrows, sufferings, and trials. Though this is not in itself joyous, but grievous; yet from another point of view it is a matter of joy. Though afflictions in themselves are evil, yet in their effects, as overruled and directed by God, they are useful. Yes, all things, of every kind, that happen to the Christian are overruled by God for his good!

Paul has previously spoken of the various sources of consolation and, in the previous two verses about the Spirit helping our infirmities in relation to those prayers which are heard of God. Now he refutes another objection: If God hears our sighs and groanings, why are we not delivered from our afflictions and troubles? In answer, it is here shown that afflictions are salutary and profitable; so that, even if they are not removed, God changes their natural tendency and makes them work for our good. But in order that no one should hereby be led into carnal security, the Apostle adds that those for whom all things work together for good are such as *love* God and are the *called* according to His purpose. This is not only true in itself, but it is here asserted to be a truth known to believers.

Paul had proposed various considerations; he now says *we know* this is to be added to them. This does not mean that believers know it merely in a speculative manner, but that it is a knowledge which enters into their heart and affections, producing in them confidence in its truth. It is a knowledge of faith which implies certainty and self-application, by which the believer not only knows, but applies, the promises of God and is able to say, This promise is mine; it belongs to me. Otherwise, what advantage would there be in a general knowledge of this fact? Where would its consolation be and where its practical use? “The secret of the Lord is with them that fear Him, and He will show them His covenant.” The experience too of the believer brings home to his mind the conviction of this encouraging truth.

The Church of Rome accuses of presumption those who make such an

<sup>1</sup>An edited extract from Haldane’s *Exposition of Romans*. Haldane (1764-1842) presented the material in this volume, with tremendous effect, to a group of theological students in Geneva, including Frédéric Monod and J H Merle d’Aubigné.

application to themselves. They allow that the Christian should believe, in general, the promises of God, but as to a particular self-application of them, he should hold this in doubt and always be uncertain about his own salvation. This is to destroy the nature of those consolations and render them useless. For if, in order to console someone who is afflicted, it is said to him, "All things work together for good to them that love God", he will answer, True, but I must doubt whether this belongs to me. Thus the consolation is made of no effect.

But if this error is not imbibed, and the duty of such appropriation is not denied, why do so many believers experience so little of this consolation in their afflictions? Is it not because they have little of that knowledge of which the Apostle speaks: "We know that all things work together for good to them that love God?" Carnal affections, the love of the world and indulgence of the flesh prevent this consideration from being deeply impressed on their minds; they also darken their understandings, so as to prevent the light of the consolations of God entering their hearts. But in proportion as their hearts are purified from these affections, in the same degree it is confirmed in their minds. The objection that sufferings are not removed should be answered by reminding believers that all things work together for their good.

*All things work together for good to them that love God.* All things, whatever they are – all things indefinitely – are meant here. Many limit the extent of this expression to afflictions, but it is much more consolatory, and consequently more to the Apostle's purpose, if literally all things are included; and in this view it forms the most complete summing up of his subject. He had been pointing out to believers their high privileges as heirs of God, and partakers of glory with Christ. He had said that their sufferings in the present time are not worthy to be compared with that glory. He had suggested various topics to induce them to wait for it with patience and had given them the highest encouragement, from the fact (1) of the working within them of the Spirit of all grace and (2) of the acceptance of that work by God. Is it then more than was to be expected, that he should conclude the whole by saying that all things, without exception, were concurring for their good?

Is it too much to suppose that it must be so to them whom he had addressed as heirs of God and joint heirs with Jesus Christ, who are therefore under the guidance of the Good Shepherd and honoured by the indwelling of the Holy Ghost? Is it more than the Apostle says on another occasion, when he uses the very same expression, *all things*, and, so far from intimating any exception, adds a most comprehensive catalogue? "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's and Christ is God's" (1 Cor

3:21-23). And again, “*All things* are for your sakes” (2 Cor 4:15). Finally, ought the expression here to be restricted, when it is impossible to believe that the same expression, *all things*, occurring a few sentences afterwards (v 32), can be restricted?

That *all things work together* for the good of them that love God is a truth affording the highest consolation. These words teach believers that, whatever may be the number and overwhelming character of adverse circumstances, they are all contributing to conduct them into the possession of the inheritance provided for them in heaven. That they thus work for the good of the children of God is manifest from the fact that God governs the world.

The first cause of all is God; second causes are all His creatures, whether angels, good or bad men, animals or the inanimate creation. Second causes move only under His direction; and when God withdraws His hand, they cannot move at all, as it is written, “In Him we live, and move, and have our being”. As then God, the first cause, moves all second causes against His enemies, so when He is favourable to us, He employs all of them to work for our good, as it is said, “In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely” (Hos 2:18). So also it is said, “When a man’s ways please the Lord, He maketh even his enemies to be at peace with him” (Prov 16:7).

If all things work together for good, there is nothing within the compass of being that is not, in one way or other, advantageous to the children of God. All the attributes of God, all the offices of Christ, all the gifts and graces of the Holy Spirit, combine for their good. The creation of the world; the fall and the redemption of man; all the dispensations of providence, whether encouraging or adverse, all occurrences and events – all things, whatever they be – work for their good. They work together in their efficacy, in their unity, and in their connection. They do not work thus of themselves: it is God that turns all things to the good of His children.

The afflictions of believers contribute to this end in a special manner. “Before I was afflicted I went astray; but now have I kept Thy word.” “It is good for me that I have been afflicted, that I might learn Thy statutes.” “Tribulation worketh patience.” “No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” And God chastens believers for their profit, that they “might be partakers of His holiness”. The Apostle himself was an example of this, when a thorn in his flesh was sent to him to prevent him being exalted above measure. We see how much the

sufferings of those spoken of in Hebrews 11 were calculated to detach their affections from this present world, and lead them to seek a better country, even a heavenly. There is often a needs-be for their being in heaviness through manifold temptations.

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## Luther and the Reformation<sup>1</sup>

### 11. The 95 Theses

*J H Merle d'Aubigné*

Luther's condemnation of the sale of indulgences produced little effect. Tetzel continued his traffic and his unscriptural discourses. As pastor, Luther had earnestly exhorted those who attended his services; as preacher, he had uttered a warning voice from the pulpit. It still remained for him to speak as a theologian; he had yet to address not merely the assembly of worshippers at Wittenberg, but those who were, like himself, teachers of the Word of God. He did not think of attacking the Church or the Pope; on the contrary, it was his respect for the Pope that would not allow him to be silent any longer on the monstrous claims by which the Pontiff was being discredited. He felt he had to take the Pope's part against those impudent men who dared to invoke his name in their scandalous traffic. Far from thinking of a revolution which should overthrow the primacy of Rome, Luther believed he had the Pope and Romanism as his allies against these barefaced monks.

The festival of All Saints was a very important day for Wittenberg and especially for the church the Elector had built there and had filled with relics. On that day the priests used to bring out these relics, ornamented with gold, silver and precious stones, and display them before the people, who were dazzled by such magnificence. Those who visited the church at that festival and made confession obtained a rich indulgence. Accordingly pilgrims then came to Wittenberg in crowds.

At noon on 31 October 1517, the day before the festival, Luther walked boldly towards the church, as a superstitious crowd of pilgrims were making their way there, and posted up on the door 95 theses, or propositions, against the doctrine of indulgences. Neither the Elector, nor Staupitz, nor Spalatin, nor any even of his most intimate friends, knew of his intentions. Luther declared, in a kind of preface, that he wrote these theses desiring to set the

<sup>1</sup>This is a further abridged extract from d'Aubigné's *The History of the Reformation in the Sixteenth Century*, vol 1. Last month's article focused on Tetzel's sale, especially near Wittenberg, of indulgences to fund the building of St Peter's in Rome – and also on Luther's reaction to the sale.

truth in the full light of day. He declared himself ready the next day to defend them in the university against all opponents. They excited great attention and, before long, the pilgrims, the university, and the whole city were in commotion. We give some of these propositions:

2. "This word [repent] cannot be understood of the sacrament of penance (that is, confession and satisfaction) as administered by the priest."

3. "Still the Lord does not mean to speak in this place solely of internal repentance; internal repentance is null if it does not produce externally every kind of mortification of the flesh."

4. "Repentance and sorrow – that is, true penance – endure as long as a man is displeased with himself: that is, until he passes from this life into eternity."

5. "The Pope is unable, and does not desire, to remit any other penalty than that which he has imposed of his own good pleasure, or conformably to the canons – that is, the papal ordinances."

6. "The Pope cannot remit any condemnation, but only declare and confirm the remission of God, except in the cases that refer to himself. If he does otherwise, the condemnation remains entirely the same."

27. "They preach mere human follies who maintain that, as soon as the money rattles in the strong box, the soul flies out of purgatory."

28. "This is certain: that as soon as the money tinkles, avarice and love of gain arrive, increase and multiply. But the support and prayers of the Church depend solely on God's will and good pleasure."

32. "Those who fancy themselves sure of salvation by indulgences will go to perdition along with those who teach them so."

35. "They are teachers of antichristian doctrines who pretend that to deliver a soul from purgatory, or to buy an indulgence, there is no need of either sorrow or repentance."

36. "Every Christian who truly repents of his sins, enjoys entire remission both of the penalty and of the guilt, without any need of indulgences."

37. "Every true Christian, whether dead or alive, participates in all the blessings of Christ or of the Church, by God's gift, and without a letter of indulgence."

43. "We should teach Christians that he who gives to the poor, or lends to the needy, does better than he who purchases an indulgence."

44. "For the work of charity increases charity, and renders a man more pious; whereas the indulgence does not make him better, but only renders him more self-confident, and more secure from punishment."

50. "We should teach Christians that, if the Pope knew of the extortions of the preachers of indulgences, he would rather the mother-church of St

Peter were burnt and reduced to ashes, than see it built up with the skin, the flesh and the bones of his flock.”

53. “They are the enemies of the Pope and of Jesus Christ who, by reason of the preaching of indulgences, forbid the preaching of the Word of God.

62. “The true and precious treasure of the Church is the holy gospel of the glory and grace of God.”

65. “The treasures of the gospel are nets in which in former times the rich and those in easy circumstances were caught.”

66. “But the treasures of the indulgence are nets with which they now catch the riches of the people.”

76. “The indulgence of the Pope cannot take away the smallest daily sin, as far as regards the guilt or the offence.”

79. “It is blasphemy to say that the cross adorned with the arms of the Pope is as effectual as the cross of Christ.”

80. “The bishops, pastors, and theologians who permit such things to be told to the people, will have to render an account of them.”

94. “We should exhort Christians to diligence in following Christ, their head, through crosses, death and hell.”

95. “For it is far better to enter into the kingdom of heaven through much tribulation than to acquire a carnal security by the consolations of a false peace.”

Such was the commencement of the work. The germs of the Reformation were contained in these propositions of Luther. The abuses of indulgences were attacked, and this is their most striking feature; but the evangelical doctrine of a free remission of sins was there for the first time publicly professed. The work must now increase in strength. It was evident that whoever had this faith in the remission of sins, this conversion and this sanctification – the necessity of which Luther so earnestly taught – would escape from the toils of Rome and would acquire the liberty of the children of God. All errors would fall down before this truth, by which light had begun to enter Luther’s mind.

A clear knowledge of this truth is what preceding reformers had lacked; hence the unfruitfulness of their exertions. Luther himself acknowledged afterwards that, in proclaiming justification by faith, he had laid the axe to the root of the tree. “It is doctrine we attack in the adherents of the Papacy,” said he; “Hus and Wycliffe only attacked their lives, but in attacking their doctrine we take the goose by the neck.” Everything depends on the Word, which the pope has taken from us and falsified. I have vanquished the Pope, because my doctrine is from God, and his is from the devil.”

But if Luther’s theses were strong by the strength of the truth they pro-



claimed, they were not the less so by the faith of their champion. He had boldly drawn the sword of the Word; he had done so in reliance on the power of truth. He had felt that, by leaning on God's promises, he could afford to risk something, to use the language of the world. "Let him who desires to begin a good work," said he when speaking of this daring attack, "undertake it with confidence in the goodness of his cause, and not – which God forbid – expecting the support and consolation of the world. Moreover, let him have no fear of man, or of the whole world; for these words will never lie: It is good to trust in the Lord, and assuredly he that trusts in the Lord shall not be confounded."

Whatever boldness prevails in these propositions, they still point to the monk who refuses to admit a single doubt about the authority of the see of Rome. But, while attacking the doctrine of indulgences, Luther had unwittingly touched on certain errors, whose discovery could not please the Pope; sooner or later they would call his supremacy in question. Luther was not so far-sighted, but he realised the extreme boldness of the step he had just taken, and consequently thought it his duty to soften down their audacity, as far as he could in conformity with the truth. He therefore set forth these theses as doubtful propositions on which he solicited the views of the learned; and appended to them, conformably with the established usage, a solemn declaration that he did not mean to affirm or say any thing contrary to the Holy Scriptures, the Fathers of the Church, and the rights and decrees of the Roman See.

Often in later years, as he contemplated the immense, unexpected consequences of this courageous attack, Luther was astonished at himself, and could not understand how he had ventured to make it. An invisible and mightier hand than his led the herald of truth along a path that was still hidden from him, and he would perhaps have shrunk from its difficulties if he had foreseen them, and if he had advanced of his own accord. "I entered into this controversy," said he, "without any definite plan; I was taken quite unawares."

Luther had become acquainted with the source of these abuses. Someone brought him a little book, adorned with the arms of the Archbishop of Mainz and Magdeburg, which contained the regulations to be followed in the sale of indulgences. So this young prelate had at least sanctioned all this quackery. In him Luther saw only a superior whom he should respect. Not wishing to beat the air at random, but rather to address those who are charged with the government of the Church, Luther sent him a letter, abounding at once in frankness and humility. On the very day he posted up the theses he wrote to Albert:

"Pardon me, most reverend father in Christ and most illustrious prince, if

I, who am but the dregs of men, have the presumption to write to your sublime Highness. The Lord Jesus Christ is my witness that, feeling how small and despicable I am, I have long put off doing it. . . . Certain individuals are hawking the papal indulgences up and down the country, in your Grace's name. . . .

"The souls intrusted to your care, most excellent Father, are taught, not unto life, but unto death. The severe and just account that will be required of you increases from day to day. . . . I could no longer be silent. No, man is not saved by the work or the office of his bishop. Even the righteous are saved with difficulty, and narrow is the way which leads unto life. Wherefore then do these preachers of indulgences by their empty fables inspire the people with a carnal security?

"Indulgences alone, to hear them, ought to be proclaimed and extolled. . . . What! Is it not the principal . . . duty of the bishops to instruct the people in the gospel, and in the love of Christ Jesus? Christ Himself has nowhere ordained the preaching of indulgences, but He has forcibly commanded the preaching of the gospel. How dreadful then, and how dangerous, for a bishop to allow the gospel to be silent, and that the noise of indulgences alone should re-echo incessantly in the ears of his flock! . . .

"Most worthy Father in God, in the instructions to the commissioners, which have been published in your Grace's name (no doubt without your knowledge), it is said that the indulgences are the most precious treasure – that by them man is reconciled to God and that repentance is not necessary to those who purchase them. . . . I beg your Highness, in the name of our Lord Jesus Christ, to cast a look of fatherly vigilance on this affair, to suppress the book entirely, and to order the preachers to deliver other sermons before the people. If you do not so, fear lest you should one day hear some voice uplifted in refutation of these preachers, to the great dishonour of your most serene Highness."

At the same time, Luther forwarded his theses to the Archbishop, inviting him to read them in order to convince himself how slight was the foundation of the doctrine of indulgences. Luther's whole desire was for the sentinels of the Church to awaken and put an end to the evils that were laying it waste. Nothing could be more respectful than this letter from a monk to one of the greatest princes of the Church and of the Empire. It is the cry of a Christian conscience – of a priest who gives honour to all but fears God above everything. All his entreaties, were unavailing. The youthful Albert, engrossed by pleasures and ambitious designs, made no reply to so solemn an appeal.

The Bishop of Brandenburg, Luther's superior, to whom he also sent his theses, replied that he was attacking the power of the Church, that he would

bring upon himself much trouble and vexation, that the thing was above his strength; and he earnestly advised Luther to keep quiet. The princes of the Church stopped their ears against the voice of God; they were struck with that blindness which has caused the ruin of so many powers and dignities. "They both thought", said Luther afterwards, "that the Pope would be too strong for a poor mendicant friar like me." But Luther could judge better than the bishops the disastrous effects of indulgences on the lives of the people, for he was in direct communication with them. Although the bishops failed him, God did not. The Head of the Church, who sits in the heavens, and to whom all power is given upon earth, had prepared the soil and deposited the seed in the hands of His minister, and He scattered it in an instant throughout the length and breadth of Christendom.

No one appeared next day at the university to attack Luther's propositions. The Tetzels were too much decried and too shameful for anyone but himself or his followers to dare take up the challenge. But in less than a month these theses reached Rome. "In a fortnight," says a contemporary historian, "they were in every part of Germany, and in four weeks they had traversed nearly the whole of Christendom. No one can believe the noise they made." Somewhat later they were translated into Dutch and Spanish, and a traveller sold them in Jerusalem. "Everyone", said Luther, "complained of the indulgences: and as all the bishops and teachers had kept silence, poor Luther became a famous doctor, because (as they said) there came one at last who ventured to do it. But I did not like this glory, and the tune was nearly too high for my voice."

Many of the pilgrims, who had thronged to Wittenberg from every quarter for the feast of All Saints, carried back with them the famous theses, instead of indulgences. They thus contributed to their circulation. Everyone read them and commented on them. Men conversed about them in all the monasteries and universities. Monks who had entered the cloisters to save their souls were delighted at this simple and striking confession of the truth and heartily desired that Luther would continue his work. At length one man had found courage to undertake the perilous struggle. Thus the public conscience was satisfied. Piety saw in these theses a blow aimed at every superstition; the new theology hailed in it the defeat of the scholastic dogmas; princes and magistrates considered the theses a barrier raised against the invasions of the ecclesiastical power; and the nation rejoiced at seeing so positive a veto on the avarice of the Roman chancery. "When Luther attacked this fable," a trustworthy man remarked to Duke George of Saxony, one of the principal rivals of Erasmus, "the whole world applauded, and there was a general assent."

## “Looking unto Jesus”<sup>1</sup>

*A S Patterson*

How and why the Christian Hebrews were to look to Jesus as they “run the race”, the description itself is fitted to explain in some degree.

Christ is a *bright example*, and those who run the race must look to Him in that character. True, He seems here to be exhibited as the Judge of the sacred course. But probably, in many cases, he who assigned the prize in the classic games had been himself a candidate and conqueror in his day. If so, this fact would be fitted to stimulate the efforts of those who ran. True, others besides Jesus are held forth as examples to the Church, and these may serve to prompt and encourage the efforts of the candidate for an eternal crown. But all such examples are imperfect; it may be doubted whether, in the faithful record of any merely human believer, every one of the elements of moral and religious excellence is distinctly embodied. But every such element appears in the recorded life and manifested character of Christ.

Architects speak of high, and of low, relief. In the saints it is, after all, in low relief that spiritual excellence is shown. But it is in full development, in outstanding prominence, in high relief, that it appears in the history and character of Christ. In others, what is good requires to be distinguished from what is evil. There was no evil in Christ – the “chiefest among ten thousand” and “altogether lovely”. And in the particular point referred to in the context – in the generous self-denial and noble magnanimity with which He “endured the cross, despising the shame” – what a bright example He has given!

Jesus is a *witness of the race* and in that character is to be looked to by those who run it. In the public games, he who was to award the prize surveyed the candidates and marked the defeats which they encountered and the progress which they made. Even so with Christ. In the days of His flesh, He “needed not that any should testify of man, for He knew what was in man” (Jn 2:25). Even then, He could say to Nathanael, “Before that Philip called thee, when thou wast under the fig tree, I saw thee” (Jn 1:48). And now “His eyes are as a flame of fire”.

He spoke from heaven into the open ear of His servant John, commissioning him to carry to certain of the churches those words: “I know thy works, and thy labour, and thy patience”; “I know thy works, and tribulation, and poverty”; “I know thy works, and where thou dwellest, even where Satan’s seat is”; “I know thy works, and charity, and service, and faith, and thy

<sup>1</sup>An edited extract from Patterson’s *A Commentary on the Epistle to the Hebrews*. He is here commenting on Hebrews 12:2. Patterson (1805-1885) became minister of Hutchesontown Free Church in Glasgow.

patience”; “I know thy works, that thou hast a name that thou livest, and art dead”; “I know thy works, that thou art neither cold nor hot” (Rev 2:2,9,13,19; 3:1,15). The eye of Jesus is intently fixed on those who run, or profess to run, the race. To the careless, what a solemn warning! To the faithful, what a sublime encouragement! To each, what a summoning call!

Christ *has provided the prize and will Himself confer it*; in these relations, men are to look to Him as they “run the race”. By the suffering and shame described in this verse, “glory, honour,” and eternal joy were purchased for believing men. Death borne by *Christ* has procured for *them* everlasting life. The cross *He* endured made provision of a bright and undecaying crown for *them*. And He who bought it with His sacrificial blood will bestow it with His kingly hand. He who “is set down at the right hand of the throne of God” will make believers share in the “fullness of joy” which is before His Father’s face, the “pleasures for evermore” which are “at God’s right hand.”

“To him that overcometh,” are His own animating words, “will I grant to sit with Me in My throne, as I also overcame, and am set down with My Father in His throne” (Rev 3:21); and again, “Be thou faithful unto death, and I will give thee a crown of life” (Rev 2:10). The love, the mighty love, in the exercise of which the crown was purchased and will hereafter be bestowed – and the prize itself, so dearly bought, so freely offered, so distinctly promised, and so gloriously conferred – what powerful motives, what vast encouragements, are these!

Finally, Christ *possesses a treasury of grace*, and therefore they who would successfully run the race should look to Him. It is His to guide the footsteps of the candidates, His to invigorate their souls, His to speed their efforts, His to make them prosper and prevail. How suitable then to wait on the Lord! How urgently important to seek His face! In doing these things, many have “renewed their strength”; and still the same directions are ready to be followed by the same success.

To Christ, then, and through Christ to the Eternal Father, let us go, “that we may obtain mercy, and find grace to help in time of need” (Heb 4:16). And let these be among the honest and earnest supplications of our souls: “Show me Thy ways, O Lord, teach me Thy paths. Lead me in Thy truth, and teach me: for Thou art the God of my salvation; on Thee do I wait all the day” (Ps 25:4,5). Still fresh, still true, are the words of Him who was crucified in weakness once, but is now exalted gloriously: “My grace is sufficient for thee, for My strength is made perfect in weakness” (2 Cor 12:9). Nor is that ancient promise obsolete: “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (Is 40:31).

# Mankind's Fallen State<sup>1</sup>

*John Newton*

The nature of fallen man agrees with Paul's description of his boasted wisdom: it is "earthly, sensual, devilish". The height of the malignity of that nature cannot be properly estimated, unless we consider how he reacts to the light of the gospel. The Jews were extremely wicked at the time of Jesus' appearance on earth; yet He said of them: "If I had not come and spoken unto them, they had not had sin" – that is, as the light and power of His ministry deprived them of all excuse for continuing in sin, so it proved the occasion of showing their wickedness in the most aggravated manner; all their other sins were faint proofs of the true state of their hearts, if compared with their unyielding opposition to Him. In this sense, what Paul said of the law of Moses, may be applied to the gospel of Christ: it entered, that sin might abound.

If we would estimate the strongest effects that human depravity is capable of producing, we must select our instances from the conduct of those who know the gospel. The Indians who roast their enemies alive give sufficient proof that man is barbarous to his own kind, which may be easily demonstrated much nearer home, but the preaching of the gospel reveals the enmity of the heart against God in ways and degrees of which heathens are not capable.

By the gospel, I now mean the public, authoritative declaration of this doctrine, which the Lord Jesus Christ has committed to His true ministers. They have, by His gracious power, been brought out of darkness into marvellous light, and are by His Holy Spirit qualified and sent forth to declare to their fellow-sinners what they have seen, felt and tasted of the word of life. Their commission is to exalt the Lord alone, to stain the pride of all human glory. They are to set forth the evil and demerit of sin; the strictness, spirituality and sanction of the law of God; the total apostasy of mankind; and to prove the utter impossibility of a sinner escaping condemnation by any works of his own. They are then to proclaim a full and free salvation from sin and wrath, by faith in the blood, obedience and mediation of God manifest in the flesh; while warning that all who finally reject God's testimony about His Son will suffer eternal misery.

Though these truths are plainly revealed in the Bible, and though the Bible is in almost every house, it is little read, little understood, and so but little regarded, except where the Lord has sent ministers who can confirm these truths from their own experience. By a sense of the Lord's constraining

<sup>1</sup>A letter to a Christian friend; taken, with editing, from Newton's *Works*, vol 1 (1985 reprint).

love, and the worth of souls, these men make a faithful ministry the one great business of their lives; they do not seek the wealth but the welfare of their hearers, they do not regard the frowns or smiles of the world and do not count their lives dear, so that they may be wise and successful in winning souls to Christ.

When the gospel, in this sense of the word, first comes to a place, though the people are going on in sin, they may be said to sin ignorantly; they have not yet been warned of their danger. Some are drinking down iniquity like water; others are more soberly burying themselves alive in the cares and business of the world; others find a little time for what they call religious duties, which they persevere in, though they are utter strangers to the nature or the pleasure of spiritual worship. In part they do so, as they think they can bargain with God thereby and make amends for such sins as they do not choose to relinquish, and partly because it gratifies their pride and gives them (as they think) some ground for saying, "God, I thank Thee that I am not as other men".

The preached gospel declares the vanity and danger of these various ways which sinners choose to walk in. It declares and demonstrates that, different as they appear from each other, they are equally remote from the path of safety and peace, and all tend to the same point: the destruction of those who persist in them. At the same time, the gospel provides against that despair into which men would otherwise be plunged when convinced of their sins; it reveals the immense love of God, the glory and grace of Christ, and invites all to come to Him that they may obtain pardon, life and happiness. In a word, it shows the pit of hell under men's feet, and opens the gate and points out the way to heaven.

Let us now briefly observe the effects it produces in those who do not receive it as the power of God unto salvation. These effects are various, as dispositions and circumstances vary, but they may all lead us to adopt the Psalmist's exclamation, "Lord, what is man!"

Many who have heard the gospel once or a few times refuse to hear it any more; it awakens their scorn, hatred and rage. They pour contempt upon the wisdom of God, despise His goodness, defy His power; and their very looks express the spirit of the rebellious Jews, who told the prophet Jeremiah to his face: "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee". The ministers who preach the gospel are accounted men that turn the world upside down, and the people who receive it fools or hypocrites.

The Word of the Lord is a burden to them, and they hate it with a perfect hatred. How strongly is the disposition of the natural heart manifested by the

confusion which often takes place in families where the Lord is pleased to awaken one or two in a house, while the rest remain in their sins! To profess, or even to be suspected of, an attachment to the gospel of Christ is frequently considered and treated as the worst of crimes, sufficient to cancel the strongest obligations of relation or friendship. Parents will then hate their children and children ridicule their parents. Many find, as Christ declared, that from the time a sense of His love engaged their hearts to love Him, their worst foes have been those of their own household; and that those who expressed the greatest love and tenderness for them, before their conversion, can now hardly bear to see them.

The bulk of a people will perhaps continue to hear, at least now and then. Those who do hear will find that the Spirit of God will usually, at one time or other, bear testimony to them through the truth and strike their consciences; and for a season they believe and tremble. But what is the consequence? No one who has taken poison seeks more earnestly for an antidote than such people seek something to stifle their convictions. They run to the company of others, to strong drink, to anything, for relief from the unwelcome intrusion of serious thoughts. And when they succeed and recover their former indifference, they rejoice as if they had escaped some great danger. The next step is to ridicule their own convictions, and then, if they see anyone they know under similar impressions, they use every art and strain every nerve to make them as obstinate as themselves. For this purpose they watch as a fowler for the bird; they flatter or revile, tempt or threaten; and if they can prevail and cause any to become hardened in their sins, they rejoice and triumph as if they accounted it their interest and their glory to ruin the souls of their fellow creatures.

By frequent hearing, they receive more light. They are compelled to know, whether they will or not, that the wrath of God hangs over the children of disobedience. They carry a sting in their consciences and at times feel most miserable, they cannot but wish they had never been born, or that they had been dogs or toads rather than rational creatures. Yet they harden themselves still more. They pretend to be happy and at ease and they force themselves to wear a smile even when anguish preys upon their hearts. They blaspheme the way of truth, watch for the faults of professing Christians, and with a malicious joy publish and aggravate them. They see perhaps how the wicked die but they are not alarmed; they see the righteous die but they are not moved. Neither providences nor ordinances, mercies nor judgements, can stop them; for they are determined to go on and perish with their eyes open rather than submit to the gospel.

But they do not always openly reject gospel truths. Some who profess to



approve and receive them do thereby expose the evils of the heart of man in, if possible, a yet stronger light. They make Christ the minister of sin, and turn His grace into licentiousness. Like Judas, they say, "Hail, Master," and betray Him. This is the highest pitch of iniquity. They pervert all the doctrines of the gospel. From election they draw an excuse for continuing in their evil ways; they contend for salvation without works, because they do not love obedience. They extol the righteousness of Christ but hold it in opposition to personal holiness. In a word, because they hear that God is good, they determine to persist in evil. "Lord, what is man!"

Thus wilful and impenitent sinners go on from bad to worse, deceiving and being deceived. The Word, which they despise, becomes to them a savour of death unto death. They take different courses, but all are travelling down to the pit; and, unless sovereign mercy interpose, will soon sink to rise no more. The final event is usually twofold. Many, after they have been more or less shaken by the Word, settle in a state of formality. If hearing would supply the place of faith, love and obedience, they would do well; but by degrees they become sermon-proof; the truths which once struck them lose their power by being often heard.

Thus multitudes live and die in darkness, though the light has long shone around them. Others are more openly given up to a reprobate mind. Contempt of the gospel makes people infidels, deists<sup>2</sup> and atheists. They are filled with a spirit of delusion to believe a lie. These are scoffers, walking after their own lusts; for where the principles of religion are given up, the conduct will be abominable. Such people sport themselves with their own deceivings, and strongly prove the truth of the gospel while they argue against it. We often find that people of this cast have formerly been under strong convictions; but when the evil spirit has seemed to depart for a season and returns again, the last state of that person is worse than the first.

It is likely that some of my readers may meet with their own characters under one or other of the views I have given of the desperate wickedness of the heart, in its actings against the truth. May the Spirit of God constrain them to read with attention! Your case is dangerous but, I would hope, not utterly desperate. Jesus is mighty to save. His grace can pardon the most aggravated offences, and subdue the most persistent habits of sin. The gospel you have hitherto slighted, resisted, or opposed, is still the power of God unto salvation. The blood of Jesus, upon which you have hitherto trampled, speaks better things than the blood of Abel, and is able to cleanse those whose sins are scarlet and crimson, and to make them white as snow. As yet you are spared; but it is high time to stop, to throw down your arms of rebellion and humble

<sup>2</sup>Those who believe in God as creator but who thereafter has left the world to itself.

yourselves at His feet. If you do, you may yet escape; but if not, know assuredly that wrath will come upon you to the uttermost. And you will shortly find, to your unspeakable dismay, that it is a fearful thing to fall into the hands of the living God.

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## Book Reviews<sup>1</sup>

*The Way to True Peace and Rest*, by Robert Bruce, translated and edited by David C Searle, published by the Banner of Truth Trust in their Puritan Paperback series, paperback, 204 pages, £5.75.

This new and welcome addition to the Puritan Paperbacks series consists of six sermons preached around the year 1589 by one of the most honoured servants whom Christ has ever raised up in the ministry in Scotland, Robert Bruce, at that time minister of Edinburgh. The sermons are expository in their nature and deal with King Hezekiah's sickness, from the account in Isaiah 38. The first two in the series were preached in the presence of King James VI, and there is no lack of seasonable application of the Word directed to the young monarch, which makes us admire Bruce's courage and faithfulness. One is reminded of Calvin in reading these discourses; there is a simplicity and freshness about Bruce's style and matter that makes the sermons not only easy to read but also very pointed and helpful to needy souls.

We must bear in mind that doubtless the general level of literacy and biblical knowledge in 1589 would have been rather lower than in the seventeenth and eighteenth centuries. Therefore, as a wise workman, Bruce divided the Word in such a way that the common people heard him gladly and were able to understand his preaching. One helpful feature is that, at the beginning of the sermons, Bruce provides a summary of the previous discourse. This no doubt helped his hearers retain the most important points.

Bruce gives much helpful practical teaching about affliction, the Lord's purpose in sending it to His people, and how they are to respond to it. He notes, "There is no other way to pierce the clouds except through some ongoing trial". One thing is noticeable: the sermons do not open up the way of salvation through the crucified Saviour as extensively as one might have expected. In the sixth sermon, however, in dealing with the words, "but Thou hast in love to my soul delivered it from the pit of corruption", Bruce dwells on the righteousness of Christ. "Perfect purity, perfect satisfaction, perfect righteousness," he says, "are to be found perfectly in Christ. Therefore all that remains for us is to seek from Him mercy and forgiveness for all our sins."

<sup>1</sup>The books reviewed here may be obtained from the Free Presbyterian Bookroom.

We cannot agree with the assessment the late Professor T F Torrance gives, in his 1958 introduction to Bruce's sermons on the Lord's Supper, that Bruce's teaching about Christ's righteousness in this sixth sermon contains the idea that Christ redeems even in the very act of taking human nature. Torrance, we are sure, was imposing his own "incarnational redemption" error onto Bruce's theology. Christ needed to take a perfect humanity if sinners of mankind were to be redeemed, and the incarnation lays the foundation for the working out of His perfect righteousness. This is, we believe, what Bruce teaches here. But to suggest, as Torrance does, that the incarnation in itself redeems fallen humanity is a serious error. It is a great pity therefore that the latest edition of Bruce's *The Mystery of the Lord's Supper*, published by Christian Focus, still contains Torrance's introduction without any alteration.

Robert Bruce was renowned for the powerful way in which he was able to speak to the consciences of his hearers, and this was no doubt due in part to the great trouble of conscience which had exercised him in regard to his being called to the ministry. Indeed, his scrupulosity of conscience was eventually to cost him his pulpit in St Giles' at the behest of King James. There are two very helpful additional sermons in this volume, one of which deals with the conscience in view of partaking of the Lord's Supper, and the other is an address on the work of the ministry. These alone would make the book worth possessing.

The language has been updated by David Searle but is, as far as we are able to judge, a fair rendering of the original Scots in which Bruce preached. The Scripture references in the footnotes are, appropriately enough, taken from the Geneva Bible, which Bruce used, but we feel that the use of the English Standard Version in the body of the text imparts an unsatisfactory tone to the quotations from the Word.

(Rev) *A W MacColl*

***Knowing God and Ourselves, Reading Calvin's Institutes Devotionally***, by David B Calhoun, published by the Banner of Truth Trust, hardback, 351 pages, £15.00.

David B Calhoun is Emeritus Professor of Church History at Covenant Theological Seminary, St Louis, Missouri. He is the author of several excellent books published by the Banner of Truth, including the histories of two theological seminaries that have had an enormous influence on the Reformed faith in America. The first is a two-volume history of Princeton Seminary,<sup>2</sup> which includes sketches of the lives of the eminent teachers in that institution, from Archibald Alexander to J Gresham Machen. Then over a decade

<sup>2</sup>David B Calhoun, *Princeton Seminary: Faith and Learning 1812-1868*, vol 1, 1994; *Princeton Seminary: The Majestic Testimony 1869-1929*, vol 2, 1996.

later, Dr Calhoun wrote the history of Columbia Seminary in South Carolina<sup>3</sup> with sketches of the outstanding men associated with what he has termed, “Our Southern Zion”, ministers such as James Henley Thornwell, John Lafayette Girardeau and Benjamin Morgan Palmer.

In addition to teaching Church History, Professor Calhoun taught, for over 25 years, a course on John Calvin’s *Institutes of the Christian Religion*.<sup>4</sup> This book is a fruit of his long interaction with not only the *Institutes* but with Calvin’s other writings, especially his commentaries. The 26 chapters of this volume cover the entire *Institutes* and provide a brief and helpful explanation of Calvin’s thinking. What distinguishes this exposition of the *Institutes* from similar works is that it is designed for reading Calvin’s great work devotionally. Indeed, Dr Calhoun asserts that “reading the *Institutes* devotionally is not merely one way of reading Calvin’s book. It is the only way” (p x).

The titles of the chapters of the book are based on Calvin’s own words and are followed by a quotation from various authors that highlight the importance of what Calvin is dealing with in that section of the *Institutes*. The structure of each chapter is then broadly similar: a reading assignment is given from the two-volume McNeill-Battles edition of the 1559 edition of the *Institutes*,<sup>5</sup> followed by a key Scripture text, a significant quotation from Calvin, a prayer and finally the author’s exposition of the section, which often includes helpful quotations from other theologians and ministers. The exposition of the *Institutes* by Dr Calhoun is of a very high order. He has the ability to condense a significant amount of material and yet retain clarity. It is not possible in a short review to show the real value of what he has achieved. Four examples will have to suffice.

Firstly, Dr Calhoun stresses that Calvin insisted that “we should not investigate what the Lord has left hidden” and that “we should not neglect what he has brought into the open”. We must avoid “excessive ingratitude” by not going as far as the Bible, and “excessive curiosity” by going beyond the Bible. B B Warfield writes of Calvin: “Where the Bible took him thither he went”, and “where scriptural declarations failed him there he stopped”.<sup>6</sup>

Secondly, linked to the first point, Dr Calhoun says, “The reader of the *Institutes* quickly learns that Calvin does not solve all theological problems and answer all our questions. He is quite willing to allow seemingly competing biblical truths to stand side by side without forcing them into an artificial har-

<sup>3</sup>David B. Calhoun, *Our Southern Zion*, Banner of Truth, 2012.

<sup>4</sup>The lectures by Professor Calhoun can be accessed and downloaded from Covenant Theological Seminary’s website: <https://www.covenantseminary.edu/resources/calvins-institutes>.

<sup>5</sup>John Calvin, *Institutes of the Christian Religion*, edited by John T McNeill and translated by Ford Lewis Battles, 2 vols, Westminster Press, 1960.

<sup>6</sup>Benjamin B. Warfield, *Calvin and Augustine*, Presbyterian and Reformed, 1956, p 481.

mony” (p 9). In preaching, Calvin said, “Let us be content to know what God tells us and to wait on the day of full revelation for knowing the rest. . . . Let us ignore what God does not explain. For such ignorance transcends all the wisdom of the world” (p 9).

The third example concerns Calvin’s outstanding contribution to the explication of the doctrine of the Trinity. Dr Calhoun points out that he rejected all natural analogies to the doctrine of the Trinity (p 40) and that he came to support the use of non-biblical technical language such as “person” and “essence” since heretics used the exact words of Scripture to set forth their false teaching (p 44). He quotes Calvin as being “vastly delighted” with the words of the Church Father Gregory of Nazianzus on the three Persons of the Trinity: “I cannot think on the one without quickly being encircled by the splendour of the three; nor can I discern the three without being straightway carried back to the one” (p 45). Dr Calhoun emphasises Calvin’s great concern to maintain the full Godhood of each of the three Persons of the Trinity; hence his caution at some words in the Nicene Creed (such as “God of God”) that, whilst orthodox, were capable of being misused by some to teach the subordination of the Son as having a derived deity (p 47).

The fourth concerns the resurrection of the body. Dr Calhoun cites Richard Muller on Calvin’s view of the corporeal reality of the resurrected body: “Rather than passing from corporeality to spirituality the body passes from corruptible corporeality to incorruptible corporeality” (p 248).

There is, however, so much more. Calvin refuses to prove God’s existence. He does not even pause to dignify the question of the existence of God; God is simply manifest (p 21). The section on the doctrine of self-authenticating character of Scripture is outstanding (pp 29-35). Dr Joel Beeke, who has written so extensively on the doctrine of assurance, is quoted as saying, “Chapter 2 of Book III of the *Institutes* is one of the greatest chapters ever written on the relationship of faith and assurance, and perhaps one of the greatest in the entire field of soteriology” (p 155). In the section dealing with offices of the Saviour, Dr Calhoun has a quotation of particular interest. He cites Rev John R Mackay, one of the first students of the Free Presbyterian Church, who when looking into his own heart could see only darkness, guilt and pride. “But then”, he said, “I remembered that Christ is a prophet who can dispel my darkness; Christ is a priest who can remove my guilt; Christ is a king who can humble my pride. And I said it were good that Christ and I should meet” (p 133).

Regrettably, however, as far as Free Presbyterians are concerned, the book is less than satisfactory in respect to its distinguishing purpose, that of being an aid to devotion. Unlike the prayers printed in the Calvin Translation

Societies edition of his commentaries<sup>7</sup>, all the prayers of Calvin in this book are in a modern translation that address the Most High as “you” or “your” and the Scripture quotations are from a modern version of Bible, the English Standard Version.<sup>8</sup> In addition, we view illustrations of Calvin’s thinking by citations from novels as wholly inappropriate (p 25,57). The reviewer has a high regard for the work of David Calhoun and views these matters as rather disappointing. As prayers addressing the Lord as “you” are in all the main chapters of the book, they impair an otherwise useful book. The volume is produced to the usual high quality that we have come to expect from the Banner of Truth Trust.

Roy Middleton

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## Protestant View

### An Infallible Pope?

In a remarkable move, 62 traditionalist Roman Catholic scholars have issued a formal correction to the Pope on account of what they describe as the heresies contained in his publication of March 2016, *Amoris Laetitia*, (Latin for *the joy of love*) which seemed to present a more ambiguous stance on whether divorced or remarried people could partake of the mass. They claim that, by his “words, deeds and omissions”, in connection with this issue, the Pope has brought grave danger to the Roman Church. They go so far as to assert that *Amoris Laetitia* contains “seven heretical propositions”. They also accuse the Pope of modernism and of giving too much place to the “arch-heretic” Martin Luther in the doctrines of justification and marriage.

This is a further challenge to the current Pontiff’s authority and it remains to be seen what response there will be and what the ultimate consequences will be. None of the cardinals who last year issued a “dubia”, a letter seeking clarification of the Pope’s statement, have signed this latest document. Only one bishop has signed it. The authors of the correction are at pains to stress that their document is not a threat to the doctrine of papal infallibility, as that doctrine “is defined by the Church”. They assert that the Pope’s pronouncement on marriage does not come under the definition of infallibility, as it contradicts the traditional doctrine that the papacy is entrusted to maintain.

<sup>7</sup>See particularly the prayers at the end of each lecture in Calvin’s exposition of the Minor Prophets.

<sup>8</sup>The ESV is a relatively minor revision of the Revised Standard Version (RSV). The publishers acknowledge the ESV to be 91% the RSV. When the RSV was published, it was severely criticised by Oswald Allis of “old Princeton” for its liberal content. See Allis’ two penetrating critiques, *Revision or New Translation*, Presbyterian and Reformed, 1948 and *Revised Version or Revised Bible*, Presbyterian and Reformed, 1953.

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Thus we are left with the absurd situation of having a pope contradicted by those who claim to believe in papal infallibility. Was he or was he not speaking infallibly when he issued his statement *Amoris Laetitia*? If not, he was fallible when he made that pronouncement, and the doctrine of papal infallibility is seen to be another of Rome's lies, however many caveats and qualifications Romanists may seek to bring forth to justify their errors. *AWM*

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## Notes and Comments

### Abortion

The date October 27 marks the fiftieth anniversary of the passing of the wicked Abortion Act of 1967, introduced by David Steel. Legal abortions under the Act started the following April, and since then there have been 8.7 million abortions in Britain. In the ordinary course of events, most of these children would have been alive today, and many would have had children and grandchildren. Currently there are about 190 000 abortions a year in the UK. In the US, there have been over 59 million abortions since 1973, and the estimate for worldwide abortions since 1980 is 1.47 billion.

The original grounds on which abortion was permitted in the 1967 Act were (1) to save the woman's life; (2) to prevent grave permanent injury to the woman's physical or mental health; (3) under 28 weeks, to avoid injury to the physical or mental health of the woman; (4) under 28 weeks, to avoid injury to the physical or mental health of the existing child(ren); (5) if the child was likely to be severely physically or mentally handicapped. The time-limits were changed in 1990, but otherwise the grounds remain broadly the same. In practice, unwanted pregnancy has been treated as liable to cause "injury to mental health", and abortion has been virtually on demand. Under any normal interpretation of the law, most of the abortions since 1967 would have been illegal. In 2015 the Crown Prosecution Service of England said that it was "not in the public interest" to prosecute two doctors who had been caught offering sex-selective abortions. Apart from the intrinsic evil of the 1967 Act, its operation has undermined the integrity of both the medical and the legal professions.

Satan was "a murderer from the beginning" and "a liar and the father of it", and the history of abortion illustrates the truth of Christ's declaration to fallen mankind: "Ye are of your father the devil" (Jn 8:44). *DWBS*

### Gender Confusion

Parents of a six-year-old boy on the Isle of Wight have raised concerns with their local Church of England school after hearing that one of his classmates

wants to be treated as a boy one day and as a girl the next. The son expressed his anxiety to his father one night, as he was being read a bedtime story: "I'm confused. How can (he) be a boy one day and a girl the next?" The child then became very upset, which resulted in the couple, Nigel and Sally Rowe, deciding to contact the school on the issue. They met with both the head teacher and the class teacher, and followed up the visit with a letter setting out their questions. They also wrote to the Diocese of Portsmouth and to the Church of England's Chief Education Officer.

The school's formal response was, however, far from helpful. Defending its approach to pupils "exploring their gender", it went on to suggest that an "inability to believe a transgender person is actually a 'real' female or male" and "the refusal to acknowledge a transgendered person's true gender: for example, by failing to use their adopted name or using gender inappropriate pronouns," was "transphobic behaviour". They appeared to threaten that the Rowe child could be disciplined if he would not recognize the boy as a "girl". Additionally, it was pointed out: "When a parent or carer raises a concern about the feelings of their child when spending time in the company of a transgender identified pupil, support work is aimed at answering the question: 'How can we make your child feel better?' rather than compromising the rights of the transgender child."

Nigel Rowe says "I am shocked by the suggestion, especially from a church school, that just because we question the notion that a six-year-old boy can really become a girl, we could be 'transphobic'. I cannot contemplate my six-year-old son being disciplined and stigmatised as a bully simply because he believes that another six-year-old, born as a boy, is actually a boy. As Christians, we . . . believe in the goodness of God's created pattern of male and female. We certainly don't have an irrational fear of those who are suffering from Gender Identity Disorder. In fact, we want to see them get the proper help that they need. But the school's behaviour has created a direct clash between our family's beliefs, and the imposition of this new ideology. We, and our children, are being bullied into accepting a new moral framework which strongly conflicts with what we really believe."

Because of their son's concerns, the Rowes reluctantly decided to remove him from his school – although they had been active supporters, and had even led assemblies there, over the previous four years. Interestingly the headmaster responded to this by saying, "We are not surprised . . . we have done everything we have been told to do. I have no choice. If a child wants to come as whatever, I have to accept it or I could lose my job."

Nigel and Sally Rowe now plan to take legal action to challenge, as they put it, the "aggressive new gender ideology that is being rolled out across the



education system to the detriment of children’s best interests”. They warn, “We cannot have a new ideology imposed on the primary school classroom. It is unfair both to the children in question, and other pupils and their families. In the end, it is immoral and cruel to encourage children at the age of six . . . years of age, to not recognise their birth sex. A child of that age is not able to fully understand these complex social issues. The safeguarding and welfare of many other children is threatened. Our great concern is what will happen to schools across the country if this type of ideology continues. Will we have schools where there are no longer boys and girls? That’s why we believe this new social construct must be challenged – for the safeguarding of our children and the future of society – but people are being frightened into staying silent.”

The Christian Legal Centre is supporting the family, and a spokesperson summed up the biblical position: “God has created humanity in His image, male and female. These are not arbitrary categories. It is not compassionate to encourage children to think that they can change genders. The loving thing to do is to help children embrace who they are as God made them, and especially to help those who experience confusion or anxiety about their identity. Transgender ideology is being aggressively imposed on unsuspecting schools, parents and children. School classrooms, which should be among the safest environments for children, are rapidly becoming dangerous battlefields in a war over gender identity. Vulnerable children are being used as pawns and will be harmed the most. The right response to gender identity confusion is not to fuel ambiguity and anxiety but to give children the tools they need to embrace their birth sex. We need to expose this agenda for what it is – delusional, destructive and abusive.”

We hope and pray that the Christian Legal Centre will bring common sense to prevail in this situation, and further, in God’s kindness, be a means of restoring some moral order in the midst of the prevailing sinful confusion. The need for such common sense is highlighted by a recent Christian Institute report that “an increasing number of people who have had surgery to live as the opposite sex, now want to re-embrace their birth sex, after experiencing severe depression and contemplating suicide”. *KHM*

### **An Evolutionary Problem**

Evolutionary scientists have a problem: given their presuppositions, why do so many people live to old age? A member of Edinburgh University’s School of Biological Sciences stated, “Why we live beyond 50 has long puzzled scientists. There are no obvious evolutionary benefits to genes that promote living in infertile individuals.” A study published in *Nature Ecology*

*and Evolution* states, as reported in *The Herald*, that “the riddle is even more complex than previously thought”.

One wonders what difficulties it will take to convince evolutionists that their system is seriously flawed. The assumption behind the quoted comments seems to be that evolution follows a purposeful course – that a reason can be found on evolutionary principles for, in particular, every aspect of human life. Yet evolutionists claim that evolution proceeds through random changes. Both cannot be true.

Phillip Johnson, who has written extensively on such subjects, points out: “To begin the story of creation with nothing but particles in mindless motion, governed only by chance and the impersonal laws of physics, is to pick a starting point which could never lead to the world we inhabit, with its vast wonderland of living creatures” (Johnson, *The Right Questions*, IVP (USA), 2002, p 141). Without a doubt, the right starting point is God’s creative work, as recorded in Genesis 1.

## Church Information

### Day of Humiliation and Prayer

The Synod has appointed a Day of Humiliation and Prayer to be observed in the Church on Wednesday, December 6, “because of the gross darkness which covers our own and other nations, and to plead that the Lord would arise and have mercy upon His Cause.

‘That in Thee may Thy people joy, wilt Thou not us revive?

Show us Thy mercy, Lord, to us do Thy salvation give.’

(Ps 85:6,7 metrical).”

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

### Leverburgh Care Home

A number of senior staff in the Home have recently retired or left the island. It is becoming increasingly difficult to recruit staff locally in Harris as there is a small working population. The Committee appeal to anyone within the Church who is interested in working in the caring sector.

For more information and an application form please contact Mrs Isabel Campbell (Manager), Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520296; e-mail: leverburghhome@hebrides.net.

(Rev) *Donald Macdonald*, Convener, Leverburgh Care Home Committee

### Outreach Fund

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

*W Campbell*, General Treasurer

# FREE PRESBYTERIAN PLACES OF WORSHIP

## Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc 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. Contact Mr A MacLean: 01349 862855.
- 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 Mr A Sutherland; tel: 015494 02115.
- 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 Barrton 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 pm.
- 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; **Strathg:** Sabbath: 6.30 pm (first and third Sabbaths of month).
- Harris (North):** **Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Tarbert** and **Stockinich:** Tuesday 7.30 pm alternately. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btpenworld.com.
- Harris (South):** **Leverburgh:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. **Sheilebost** and **Strond:** no services at present. Manse tel: 01859 520271. Contact Rev J B Jardine; tel: 01859 502253
- Inverness:** Chapel Street, IV1 1NA, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.
- Kinlochbervie:** Sabbath 11.30 am; Tuesday 7 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm. Contact Dr A Ross; tel: 01971 502099.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7.30 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinvar:** 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**: Burnaby Community Room, 3605 Gilmore Way, Burnaby, BC, V5G 4X5. Sabbath 9.30 am, 6.30 pm. Contact: Mr Douglas Spratt, tel: 604 990 4051, or Mr David Kuiper; tel: 519 363 0367. E-mail: info@fpchurchvancouver.ca.

### 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 pm; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel. (02) 9627 3408; e-mail: sydneyfpchurch@aapt.net.au.

### New Zealand

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

**Gisborne**: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. 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)**: 124 High Street North, Carterton. 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 Levyskyi; tel: 00 38 048 785 19 24; e-mail: dlevyskyi@gmail.com; or contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua.

### Zimbabwe

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

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

**Mbuma**: Church and Hospital. Rev N Sibanda. Postal Address: Mbuma 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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