

The Free Presbyterian Magazine

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

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

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April 2018

Vol 123 • No 4

The Free Presbyterian Church of Scotland

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

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

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

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

The Gaelic Supplement (quarterly): Editor: Rev A W MacColl MA PhD, F P Manse, Swainbost, Isle of Lewis, HS2 0TA. Available free on request.

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

Communions

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

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

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

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

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

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

July: First Sabbath: Beaulay; **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, Vancouver, Vatten, Zenka.

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

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

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

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

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Volume 123

April 2018

Number 4

Satan's Triumphant Is Short

Zophar the Naamathite assumed Job would accept that “the triumphing of the wicked [ones] is short” (Job 20:5). The word “triumphing” is literally a *ringing cry*, the joyous shout that one might hear at the end of a good harvest, when all the crops have been gathered in; or the shout of a triumphant army after a remarkable victory. But such triumphing is short. If nothing else interferes with the rejoicing of an unconverted sinner – and that is unlikely – death will bring the triumphing to an end and the sinner will go down to a lost eternity, where there can be no rejoicing. Besides, this is a world of trouble, a world of disappointment and sadness, and these may interrupt the most ecstatic rejoicing and bring it to an abrupt end. The only way to avoid eternal disappointment is to heed the call of Scripture: “Forsake the foolish, and live; and go in the way of understanding” (Prov 9:6). And the way of understanding, the only wise way, is to follow Christ Jesus, trusting in Him as the One who came into the world to save sinners.

If it is true, and it is, that the triumphing of wicked ones is short, it is also true that the triumphing of *the* wicked one is short. He appeared in the Garden of Eden to tempt both Eve and Adam. How successful his temptations were! The entire human race at that time was snatched, so to speak, out of God's hand and brought into the kingdom of the devil. But God broke into his triumphing with the warning that the seed of the woman “shall bruise thy head, and thou shalt bruise His heel” (Gen 3:15). As Matthew Henry comments, “no sooner was the wound given than the remedy was provided and revealed”: the Son of God was to come in the fullness of time, to suffer and die, and this was to put an end to the devil's hopes of gaining the final victory. Yet the devil, fallen as he is, is constitutionally unable to believe he has no hope of success. So, in spite of God's threatening, he has been consistently doing his utmost to prevent God's purposes being fulfilled.

He tempted Cain to refuse God's revealed way of salvation and bring instead an offering that he assumed would be acceptable, although he had no divine authority for that assumption. The offering on which sinners are to rely must involve the shedding of blood. So Abel brought a lamb to be sac-

rificed, which pointed forward to Jesus Christ, who offered Himself as a sacrifice that would really take away sin. And over the generations since then, what malicious, unwearied effort Satan has expended in distracting sinners from God's way of salvation and tempting them to rely on their own powers! No doubt Satan triumphed when he successfully tempted Cain to kill his godly, believing brother, but God raised up others – including Enoch and Noah – who, like Abel, were to be celebrated in Hebrews 11 as men of faith.

Satan might seem to have triumphed when he tempted the majority of mankind with such success that “the wickedness of man was great in the earth, and . . . every imagination of the thoughts of his heart was only evil continually” (Gen 6:5). But his triumphing was short, for God in judgement brought about the Flood, which resulted in that ungodly generation being swept away from the earth, leaving only Noah and his family, who were saved in the ark that Noah built in believing obedience to God's command. However widespread Satan's kingdom may become, and however powerful Satan and his followers may seem to be, God will always, sooner or later, show Himself to be infinitely stronger. And however weak God's Church may become, He will ensure that it will never be swept out of existence.

In the fullness of time, the Seed of the woman appeared in this world. Whoever may have failed to recognise Jesus of Nazareth as the One foretold in the Garden of Eden, Satan knew perfectly well who He was. And in spite of the promise made in the Garden of Eden and all the subsequent prophecies recorded in Old Testament Scripture, Satan was determined to do all in his power to oppose the Saviour in carrying out the work the Father had given Him to do. Jesus had scarcely been born in Bethlehem when Satan tempted Herod to have all the children there slain. To speak in this way is not to treat Herod as a sort of robot; Satan was indeed using Herod as his instrument, but Herod was acting according to his own corrupt will. The interaction between Satan and the person he tempts is beyond our understanding, but while Satan was guilty in, for instance, tempting Eve, she also was clearly guilty in succumbing to the evil one's temptations.

Again, at the beginning of Jesus' public ministry, the devil tried to tempt Him to sin, but failed completely. Matthew Henry (on Gen 3:15) sums up Satan's activity at the end of Jesus' public ministry: “It was the devil that put it into the heart of Judas to betray Christ, of Peter to deny Him, of the chief priests to prosecute Him, of the false witnesses to accuse Him, and Pilate to condemn Him, aiming in all this, by destroying the Saviour, to ruin the salvation [He was working out]; but, on the contrary, it was by death that Christ destroyed ‘him that had the power of death’ (Heb 2:14)”.

Thus whatever triumphing possessed Satan during, and immediately after,

the events leading up to Christ's death, this was the bruising of Satan's head (see Gen 3:15). This was to result, quoting Henry again, in "a total overthrow to his kingdom and interest. Christ baffled Satan's temptations, rescued souls out of his hands, cast him out of the bodies of people, dispossessed the strong man armed and divided his spoil. By His death He gave a final and incurable blow to the devil's kingdom." Satan's triumphing was cut short very quickly by Christ's resurrection from the dead on the third day.

Soon after Christ's ascension to heaven, the Holy Spirit was poured out and 3000 souls were delivered from Satan's kingdom in one day. Further conversions followed in large numbers, first in Jerusalem and then much more widely. Satan's unbelieving opposition followed the Apostles wherever they went; his temptations lay behind their arrest in Jerusalem, the slaying of James, the riot in Ephesus, and Paul's imprisonments, finally in Rome. Paul's words apply to such situations: "The things which happened unto me have fallen out rather unto the furtherance of the gospel" (Phil 1:12). Even in Rome "some believed". The triumphing of the wicked one is always short.

Ever since the time of the Apostles, Christ has been gathering sinners into His kingdom from Satan's dominions; in many ages there have been very few conversions, but the Lord has never left Himself without witnesses on earth. Today Satan may seem to be victorious: many throughout the world subscribe to false religions; many more are nominally Christians but believe heretical doctrines; and multitudes of others reject religion and take up with secularism, while morality is turned upside down. Satan no doubt believes he has cause to triumph. Not so. His triumphing will be cut short, for God's promise is: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is 11:9). Satan is yet to be severely restrained and the gospel greatly blessed everywhere. He will then see no reason to triumph, and a final end will come to his triumphing when Christ will come the second time, raise all human beings from their graves and send all who continue unbelieving "into everlasting fire, prepared for the devil and his angels" (Mt 25:41). By then all whom the Father gave to Christ – all for whom Christ died – will have come to Him by faith and submitted to His authority.

There is no need for us to be overly downcast about the spiritual prospects for the world, even in an age when Satan seems to have so much power. In the light of Scripture teaching, we ought to have a positive outlook on the future. "O sing unto the Lord a new song; for He hath done marvellous things: His right hand, and His holy arm, hath gotten Him the victory" (Ps 98:1). This is what will be clearly seen when the world and all that is in it will finally be consumed. It is Christ and His people, not Satan and his minions, who will finally triumph. Christ will indeed have all the glory.

The Objects and Recipients of Mercy¹

A Sermon by C C Macintosh

Isaiah 55:8,9. *For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.*

If an earthly prince was to make a proclamation of pardon to a portion of his subjects who had rebelled against him, we should expect that there would be some exceptions. And we should expect that the exceptions would consist of those who from the place in which they stood, from the share they took in fomenting the rebellion, or from the special malignity of their conduct, had rendered themselves unfit objects of mercy. We should expect then that some would be excepted, because they were regarded as incurable traitors, in whom rebellion was so deeply rooted that there was no hope of it being eradicated; or because the prince could not find it in his heart to pardon them; or because it would be unsafe, and a general encouragement to rebellion, to suffer them to escape unpunished. But no such exceptions are found noted in the gospel proclamation. Are they wicked and unrighteous who hear it announced? Is their guilt great – even when compared with that of the wicked and the unrighteous one? The call is equally to all: “Let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon”.

Firstly, are there any incurable sinners to be found among the children of Adam and in our Christian congregations? The awful fact revealed in the Scriptures cannot be questioned: even in this world, there are some who are left of God to a reprobate mind; the Spirit, in just and jealous displeasure for being long resisted and despised, ceases to strive with them. This dreadful state is found in connection with unbelief and rejection of the gospel. But while it is our duty to take heed to this truth solemnly and earnestly – lest any of us become like Esau, or Cain, or the body of the Jewish nation – we must also consider that, with respect to the mercy of God, with respect to the free offer of that mercy, and with respect to the efficacy of Christ’s blood, there are none in an incurable state.

But it may be said, What is the benefit of declaring this, since many will not receive mercy? It avails much, for it shows that, though God in just sovereignty may withhold those influences which would make comfort val-

¹The last of three sermons on this text, preached at the start of the preacher’s ministry in Tain. Taken, with editing, from *Memorials of Charles Calder Macintosh*, which is to be reprinted by Free Presbyterian Publications. The first sermon was entitled, “God’s Mercy Real and Infinite” and the second, “Mercy Pardoning Abundantly”.

ued, there is comfort for all who value gospel comfort. Do you feel yourself a guilty sinner in need of the mercy of God? Do you feel yourself a naked sinner in need of the righteousness of Christ? This very feeling shows that you are within the reach of mercy; indeed, that mercy waits to greet you and to receive you.

Secondly, Are there any whom God cannot find it in His heart to pardon? No, God delights to pardon. In God there is no disposition to punish any sinner for the sake of doing so. There may be such a disposition in earthly princes, but it would be blasphemy to assert this of Him who “so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life”. God does not rejoice in the sufferings of any of His creatures.

There is indeed one dreadful passage of His Word which we must not forget or pass over: “It shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought” (Deut 28:63). And again, “Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof: I also will laugh at your calamity; I will mock when your fear cometh. . . . Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me” (Prov 1:24-26,28).

But while these words may show the impenitent what they may expect if they continue their impenitence, they do not show that God rejoices in the sufferings of the greatest sinner on account of the sufferings themselves. He may indeed rejoice in manifesting His justice and the dreadfulness of His wrath, when mercy has been insulted and despised; but He does not rejoice in the misery of any sinner. He does not will that any should perish. “As I live, saith the Lord God, I have no pleasure in the death of the wicked.” Again, the call to every sinner is, “Repent, and be converted”; “Except ye repent, ye shall all likewise perish”. God knows exactly the various states of each one of us; He knows our past state, and what it shall be in the future; and He foreknows whether there are any in this assembly to whom impenitence will finally prove their destruction. But the call to repentance clears God of the charge of desiring their destruction; and if they perish, the blame will rest with their own impenitence, and not with God’s will.

As these two exceptions have no place in the gospel proclamation of pardon, so the *third* exception which we spoke of as applying to the proclamations of an earthly prince also does not apply. It cannot be unsafe for the ends of justice that the God of grace should pardon even the worst criminal in His dominions; therefore there is no reservation of this kind in His gospel

message. It cannot be unsafe for the ends of justice; for justice, in smiting Christ, smote a victim incomparably nobler than any other or than all others. In making its sword red in the royal blood, the blood of the King's Son, its unbending character was asserted and its claims honoured, more than though at one stroke it had avenged itself on all His rebellious subjects.

And so surely is it exalted in reference to any sinner that now flees to the covert of Christ's righteousness that, instead of hiding its head as if dishonoured, it claps its hands and triumphs in his acquittal. Every act of pardon, while it is a special manifestation of grace, is in fact an equally-definite manifestation of justice; for it is a new call to contemplate the honour paid to it by this satisfaction of God's Son. And just in proportion to the honour paid to it by this satisfaction – above what justice would have received in the punishment of the sinner – is the new honour brought to it by the forgiveness of any particular sinner, above what it would receive from him suffering the penalty. There is a sense therefore in which even justice unites with mercy in calling on the guilty to receive pardon.

And in the way of example to the universe, the acquittal of the guilty is all on the side of holiness and against sin. There is no such thing in God's dominions as a pardoned rebel who is still a rebel at heart. If the spectacle could be exhibited of a criminal secured by the word and oath of God from punishment, and yet continuing in his rebellion, or of one who was made more secure in sin by having his sins pardoned, then indeed we might say, Let us continue in sin, for grace abounds. But such a character is a fiction; it is not to be found among God's redeemed and pardoned ones.

God's pardon is not a cold, dry, barren document, merely conveying the words of pardon, but leaving the heart where it found it; it is an overwhelming, overpowering pardon, sweeping before it the pride and disloyalty of the sinner, melting his hard heart and making him live to the praise and glory of God. And the measure of the heart's actings is according to the words, Much has been forgiven, therefore there is much love. In proportion to the sense of guilt and unworthiness is the love and obedience that is returned. In proportion to the amount of debt forgiven is the humiliation and the wonder wrought in the experience of mercy.

Mercy being thus in every way secured in its honourable exercise, the proclamation of pardon issues forth free, full and unfettered; it is carried on the wings of the gospel to every creature under heaven. Though your sins reach up to heaven, here is a mercy which is above them; though they reach down to hell, here is a mercy which extends to the lowest hell. However great your guilt is, whether you are old or young in sin, whether you are a cold formalist or an openly-profane person, whether you are a professor or

an open despiser, though you have sinned against light, privileges and opportunities, the call is to you: "Return unto the Lord, and He will have mercy".

We shall now conclude with some application in order to bring the important doctrine of the text to our hearts and consciences.

1. What a view this gives of *the character of God!* His heart is all graciousness, mercy gushing out from its inmost depths, leaping over the view of the sinner's guiltiness. The Father's heart yearns over His Son; mercy stoops to save those who were like very devils: offering them pardon, receiving them with open arms; pardoning them freely, fully, heartily and unalterably; rejoicing over them to do them good; and at last raising them to be partakers of His own blessedness and glory.

This is the God of the gospel – whom to know, and His Son Jesus Christ, is life eternal. There is no other god than this; and if we worship any other being, we worship an idol, and we must share the doom of idol-worshippers – vanity and confusion and everlasting disappointment. But if we insist that we worship a god, it is a god as vile and polluted as ourselves; and is this a god to trust in? Is this a god who will save us in the great and terrible day of the Lord? There is no other doctrine but this of the free and rich mercy of God that will ever raise a sinner from the pit of a stupefied conscience and from the prison of a guilty conscience, to walk in the light and liberty of a child of God.

2. We should take the opportunity to *enquire whether we know this God.* We would propose the following questions: Have we seen God as so glorious in holiness, and dreadful in His punishment of sin, that we have trembled before Him and have felt ourselves exposed to His wrath, with nothing to cover us? Or do we think lightly of sin and speak lightly of it? Do we, as is said in the Book of Job, hide sin as a sweet morsel under our tongue? If so, we do not yet know the God of the gospel.

Do we see God to be the just and blessed One, even when His law condemns us? Or do we count Him a hard and austere master because He will not come down from His throne to where the bright flame which surrounds Him may not consume us? Do we find it hard to believe that it is the very same God who punishes sin eternally, who is also infinite in mercy? Every one who knows God savingly knows Him thus. If we think we have believed, does our faith make us look with less reverence on God? Does it make us less afraid of sin, and less cautious of its approach? Does it lead us to forget the precept, "Work out your own salvation with fear and trembling?" If so, we have yet to be made acquainted with the God of the gospel.

3. This subject speaks *comfort* to all who feel they are poor and guilty sinners. We would say to such a person: Though your sins were those which

drowned the old world, though they were those which drew fire and brimstone from heaven upon Sodom, yet “return unto the Lord, and He will have mercy upon [you]”. Does the holy, violated law make you afraid? Flee to the covert of Christ’s blood, and there see the law magnified and made honourable; and the law will rejoice that you have escaped its inflictions. Is your conscience burdened with guilt which neither your groans nor prayers nor duties can wipe away? Flee to Christ’s blood, and your conscience shall be wiped as clean as if it had never recorded any sin.

Have you been guilty of all kinds of sin? of unbelief, of blasphemy, of profaneness, of wickedness toward your neighbours? And knowing what one sin deserves, do sins unnumbered weigh you down? See Christ bearing the sins of a world, and is He not able to bear yours? Do you fear that God is not willing to receive you; and do you feel as if His glory required you to be punished? See Him wounding His own Son, and continuing to smite until the Sufferer said, “It is finished”. And having borne Him through all this, does His mercy fail; does His grace fail now?

4. What a vivid and intense light does this subject throw on *the justice of God in the punishment of those who are finally impenitent!* Having refused His mercy, they shall endure His wrath while He lives. Bear with me, my friends, while I address a few words to you solemnly. We speak to all unregenerate persons. You are exposed to the wrath of God, and no one can know the dreadfulfulness of that wrath but those who have experienced it; and you have no assurance that it may not gush out upon you at the next moment. It is said, “If they do these things in a green tree, what shall be done in the dry?” And if God’s justice spared not His own Son when He stood for sins not His own, shall it spare you when you bear the guilt of unnumbered sins of your own contracting?

But there is hope for you: “Return unto the Lord, and He will have mercy upon [you]”. And this mercy will be as free to you as the daily bread of His providence, or as the air you breathe. If you felt the burden of unpardoned sin and heard the invitation as coming from God Himself, it would make your heart leap for joy! The call to repentance includes a promise of justification, sanctification and every blessing that you need. But if you leave this place indifferent and unconcerned after hearing this warning, you will be taking the direct road to ruin your souls. We entreat you then – feebly indeed for so important a subject. But we entreat you earnestly and tenderly, by the worth of your immortal souls – for they are *very precious*. We entreat you by the nothingness of this passing world, by the sufferings of Christ upon the cross, by the sweetness of communion with God, by the delusions and infidelity of a world lying in wickedness and hastening to destruction, by the

near approach of that day when many shall curse the day of their birth because they rejected the only Saviour – we entreat you to open up your ears and your hearts to the call of mercy.

Bannerman's *The Church of Christ*¹

4. What Does Church Power Deal With?

Rev A W MacColl

We must largely pass over the details of Bannerman's lengthy discussion of the various ways in which ecclesiastical power is administered in the life of the Church. In handling the power of doctrine, he demonstrates that it is the duty of the Church to defend the truth and that creeds and confessions are necessarily part of the Church's witness to the truth.

In considering the Church's power in matters of worship and ordinances he discusses the arrangements for Divine worship, and his defence of the Christian Sabbath is characterised by a fine reference to the three Sabbaths mentioned in Scripture – that of God the Father in creation, that of God the Son in redemption and that of God the Holy Spirit in the completion of the work of the new creation in eternity.

His view of the call to the ministry emphasises the possession of gifts as the evidence of being called to the work, and he downplays the importance of a subjective confirmation regarding the call to the work (p 452). This is, perhaps, in harmony with his earlier statements regarding Church membership, where, in keeping with the Lowland Free Church of his day, he does not regard it to be the duty of Church courts to seek to arrive at a conclusion regarding the state of an individual's soul before granting admission to Church membership (p 85). His view of the Independent theory of the ministry is also notable in highlighting where the Independent view differs from the Presbyterian: Independents hold that a man is only a minister when he is actually performing the functions of the ministry in a particular congregation. The Presbyterian view is that a man is ordained to the office of the ministry in the visible Church and is a minister irrespective of whether or not he is at any particular time performing the functions of the ministry in one particular congregation.

Bannerman deals with the sacraments at considerable length and his arguments for infant baptism are masterly, in opposition to the anti-paedobaptist

¹Last month's article discussed "the power of the Church". This is the final section of a paper given at last year's Theological Conference. All references in the text are to James Bannerman, *The Church of Christ*, Banner of Truth reprint, 2015.

view. He argues for the efficacy of infant baptism in the visible Church because it brings infants into the pale of the Church and in contact with God's covenant, and advances his own personal speculation that it may be connected with regeneration in the case of elect children regenerated in infancy.

In his treatment of the Lord's Supper, Bannerman reminds us of four aspects of the ordinance to help us understand its significance. First of all, it is instituted by Christ; secondly, it is a sensible, outward sign of spiritual truth; thirdly, it is a seal of the federal transaction between the believer and Christ; and finally, the Supper is a means of grace. He reminds us that the manner of Christ's presence – if not the degree – is the same in Baptism and other ordinances as in the Lord's Supper. Christ is present to the faith of the believer. Much error and ambiguity have arisen regarding the nature of Christ's presence in the Lord's Supper, not least as a result of the Romanising tendencies of the High Church party in the Church of England. But Bannerman quotes one of the Anglican Evangelicals, Dean Goode, with approval on the central point at issue, "The controversy might perhaps be almost wholly summed up in one brief question: Is the reception of the true body and blood of Christ an act of the body or of the soul, of the mouth or of faith?" (p 673).

The Roman Catholic theory of the sacrament is built upon three dreadful errors: firstly, transubstantiation; then the notion of a real mediatory priesthood and, finally, the sacrifice of "the flesh and blood of Christ" offered up by that priesthood again and again in the mass. These are the "integral parts of that monstrous system of sacerdotal usurpation by which the Church of Rome seeks to build up her spiritual tyranny" (p 675). The priestly theory lies at the very root of the difference between the Popish and Protestant systems (p 675). But does a sacrificing mediatory priesthood exist still in the Christian Church? A resounding "no" is the response thrice given:

No, a separate priesthood in the Church was only for a time under the Old Testament, to prepare the way for the coming of the Great High Priest, Christ. In Israel it was limited to Aaron's line in order to typify that the great work of mediation was limited to Christ alone.

No, for it is inconsistent with the privileges of believers under the gospel.

No, for it is inconsistent with the one office of Christ as the Priest and Mediator of His people:

"The whole brotherhood of believers are no longer dependent upon one of themselves for the liberty or opportunity of access to the common Father and without distinction of special office; it is the freedom purchased for all, without earthly priest or earthly intercessor interposed, to go with boldness into the very holiest. The presence of an earthly and external priesthood is

no evidence of superior privilege, but the reverse. It is the mark of an imperfect and carnal dispensation" (p 680).

Thus the Roman theory imposes "daring and impious restrictions, upon the freeness of God's grace and the liberties of His redeemed people" (p 681).

The New Testament recognises no separate priesthood other than that of the whole body of believers. Bannerman notes that the idea of priesthood is never used as a description of the Christian ministry. There is only one Mediator between God and men, the man Christ Jesus. In solemn language he states, "It is the sin above others of the Church of Rome, that it has assumed to itself that name of Priest, which none in heaven or earth is worthy to bear but the Son of God, and that its ministers pretend to stand between the creature and the Creator in the exercise of His priestly office among men" (p 685). This false priesthood, Bannerman argues, "establishes for itself a spiritual dominion over the souls of its victims, greater and more absolute than any other dominion in the world" (p 686).

He concludes the third part of the treatise by giving a clear and balanced statement of the power of discipline. The key of doctrine is declarative, he notes, while the key of discipline is ministerial.

In Part Four, where the various forms of Church government are discussed, Bannerman skilfully brings forward the biblical case for Presbyterianism by contrasting it with the claims of the other systems of ecclesiastical government. He acknowledges Presbyterianism to be "the successor of the Church of the New Testament age". He concludes with a noble description of the principles of Church government which we profess, referring to "the fashion and principles of a Church which recognises no pontiff and no hierarchy, but a college of elders equal in honour and in place, owning among themselves only the aristocracy of genius and of piety, of learning and of zeal, in which they shall have rule and leadership whom God has graced with the birthright of high gifts and the better heritage of His Spirit; which asserts *an authority without a lordship over God's heritage*, and makes the office-bearers, not the slaves of the members, nor yet the members the slaves of the office-bearers in the Christian society – in a Church which unites Scriptural order with the Scriptural freedom, and where Christian liberty is sheltered beneath the shadow of Christ's crown" (p 854).

Bannerman has an Appendix, which takes the form of an elaborate defence of the view that the Free Church would not be repudiating her foundational principles by joining with the United Presbyterian Church, who were, of course, voluntary in their outlook on Church-State relations. Although he himself believed in the Establishment principle and argues persuasively for it, he was prepared to co-exist in a Church with those who did not hold it.

Bannerman was opposed on this point by his eminent New College contemporary, Professor George Smeaton. We believe that the events of subsequent history, in both Church and nation, have fully vindicated the view of the anti-unionists, such as Smeaton, John Kennedy and James Begg. As Begg stated at the time, the repudiation of the Establishment principle would seem inevitably to lead to national atheism and, of course, this is largely what we have to contend with in our own day. It is a stark demonstration for us that, when a Church begins to accommodate unscriptural views which are antagonistic to its constitutional foundation, there often appears to be no limit to the extent to which that Church may cast off her former distinctive principles. This can happen very quickly as the Free Church between 1863 and 1893 so sadly demonstrated. We clearly learn that no Church at any time, however sound her profession may be, is exempt from the danger of declension.

Bannerman's great treatise is a standing witness to the biblical teaching concerning Christ's Church and will ever be valuable for that reason. It will continue to be esteemed by those who, in the words of Bannerman's son, Professor Douglas Bannerman, "love to see a great subject worthily handled" (p xxi). The great biblical, Presbyterian principles it discusses are worthy of our continual attention and will yet be fully vindicated throughout the visible Church when the Lord brings again Zion and the watchmen see eye to eye. But it is sad and sobering to note that so many of those who were so carefully instructed by Bannerman, Smeaton, Cunningham, "Rabbi" Duncan and other eminently gifted and orthodox men, so quickly departed from the faith once delivered to the saints. May the Lord grant us grace to be faithful to the priceless heritage He has yet preserved among us!

John Hooper – a Reformation Puritan¹

1. The Zurich Influence

Rev K M Watkins

John Hooper, Bishop of Gloucester and Worcester, was burned at the stake within sight of his own cathedral in Gloucester on 9 February 1555. Thus was silenced one of England's foremost witnesses to the truth as it is in Jesus. Along with other English Reformers, Hooper's light shone brightly, not only as a Protestant martyr, but also for eminent godliness, faithful preaching and profitable writing. Where he far surpassed his brethren was in contending,

¹This article is based on the first part of a paper given at the 2016 Theological Conference.

not only for Reformed doctrine, but also for more thoroughly Reformed worship and practice in the Church of England. When we think of the English Reformation, the names of Cranmer, Latimer and Ridley spring immediately to mind. The name of Hooper ought to be more widely known.

We are calling Hooper a *Puritan*, even though that term was not coined until the 1560s, after his death. It was used originally to castigate those in the Church of England who resisted the compromises in the 1559 Elizabethan Settlement, because they desired scriptural reform, including Presbyterian rather than Episcopalian church government. *Puritan* thus became a pejorative label for those whose Christianity was considered to be overly precise and too strict. The truth is that it is always right to follow the Lord speaking in His Word as closely as possible. In the best sense, John Hooper was a Puritan at heart. Through the teaching of the Lord, he was a man ahead of his time.

Hooper would have been more at home in the Scottish Reformation of Knox than the English Reformation of Cranmer. Hooper was one of those that “were a ‘hotter sort of Protestant’, concerned not only, like Luther, about the reformation of doctrine, but also, like Calvin and Zwingli, about the reformation of the Church”.² He certainly had “the essential and most characteristic note of Puritanism – the feeling that the Reformation had not gone far enough”.³

The first four decades of Hooper’s life can be pieced together only tentatively. Born no earlier than 1495, in England’s West Country, probably in the county of Somerset, his family was relatively wealthy through the burgeoning cloth trade. That his father was a man of some means is implied by what Hooper wrote later: “After I had arrived at manhood, and by the kindness of my father enjoyed the means of living more unrestrainedly”. The same letter shows that he was his father’s “only son and heir”.⁴ Other letters make frequent and sometimes detailed mention of cloth trading. One example will suffice: “You will receive with this letter a piece of cloth for hose, of a better quality than that which you bought of me before, but yet at the same or a lower price”.⁵ Religiously, Hooper’s father was tied to the old Roman Catholic ways, and this was to cost Hooper dearly.⁶

²Andrew Davies, “The Nature of Puritanism”, in *Perfecting the Church Below*, 1990 Westminster Conference Papers, p 2.

³D Martyn Lloyd-Jones, “Puritanism and its Origins”, in *The Good Fight of Faith*, 1971 Westminster Conference Papers, p 76.

⁴Letter to Henry Bullinger, written from Strasbourg on 27 January 1546, *Original Letters Relative to the English Reformation*, vol 1, The Parker Society, ed Hastings Robinson, Cambridge, 1846, p 34.

⁵Letter to Bullinger, written from Antwerp on 3 May 1549, *Original Letters*, vol 1, p 62.

⁶“My father, of whom I am the only son and heir, is so opposed to me on account of

After obtaining a Bachelor of Arts degree from Oxford University in 1519, Hooper spent some years as a Cistercian monk in Cleeve Abbey, Somerset. When King Henry VIII began the dissolution of the monasteries in 1536, Hooper moved to London and became steward to a nobleman called Sir Thomas Arundel, one of Henry's courtiers. Hooper's escape from the abbey served only to catapult him into the temptations of the world, for later he would bemoan that period of his life as "living too much of a court life in the palace of our king".⁷

The time appointed for Hooper's conversion was not far off. It was effected through the writings of Ulrich Zwingli, the Swiss Reformer of Zurich, and of Henry Bullinger, Zwingli's successor. In his first letter to Bullinger, written years later, Hooper explained: "There most happily and auspiciously came under my notice certain writings of master Huldrich Zuinglius [Ulrich Zwingli] . . . and also some commentaries upon the epistles of St Paul, which your reverence had published for the general benefit. . . . I perceived them seriously to affect the eternal salvation and happiness of my soul; so that I thought it worth my while, night and day, with earnest study . . . to devote my entire attention to your writings. Nor was my labour in this respect ever wearisome to me."⁸

Hooper described with sorrow his unconverted days: "I had begun to blaspheme God by impious worship and all manner of idolatry, following the evil ways of my forefathers, before I rightly understood what God was". Again: "I am indeed ashamed beyond measure . . . that like a brute beast . . . I have been a slave to my own lusts". Eventually conversion came. He could speak of "being at length delivered by the goodness of God, for which I am solely indebted to Him and to yourselves". He explained that his "hope for eternal life [was] obtained, not by my merits, but by the blood of Christ".

It was through writings from Zurich, then, that Hooper became a man who "rightly understood what God was". After this, it was always the reformation of Zurich, of Zwingli and Bullinger – not of Luther's Germany, nor of Calvin's Geneva, and certainly not of Cranmer's England – that was the dominant influence on Hooper. Zurich would fuel the earlier Puritanism in England; the influence of Geneva and Calvin would not come until later.

Christ's religion, that should I refuse to act according to his wishes, I shall be sure to find him for the future, not a father, but a cruel tyrant." Letter to Bullinger, written from Strasbourg on 27 January 1546, *Original Letters*, vol 1, p 34.

⁷Letter to Bullinger, written from Strasbourg on 27 January 1546, *Original Letters*, vol 1, p 33.

⁸The quotations in this and the following paragraph are taken from Hooper's letter to Bullinger, written from Strasbourg on 27 January 1546, *Original Letters*, vol 1, pp 33-35.

The transformation in Hooper was all too evident. Arundel, his employer, was concerned at the change in his steward, and sent him to Stephen Gardiner, the Bishop of Winchester. Gardiner was a diehard Romanist, and Arundel expected that Hooper would be talked out of his Protestant views. Gardiner's attempts ended in failure, and that marked the beginning of contentions between him and Hooper that were to culminate years later in Hooper's death. John Foxe wrote that from that time Gardiner was "bearing in his breast a grudging stomach against master Hooper".⁹

In 1539, King Henry VIII passed the *Six Articles Act*. Among other pernicious provisions designed to reassert Romanism, this Act made denial of transubstantiation a capital offence. Realising his danger, Hooper spent most of the 1540s on the Continent. He was not deceived by Henry's "reformation". Perceptively, he wrote: "Our king has destroyed the pope, but not popery. . . . The impious mass, the most shameful celibacy of the clergy, the invocation of saints, auricular confession,¹⁰ superstitious abstinence from meats, and purgatory, were never before held by the people in greater esteem than at the present moment."¹¹

In Strasbourg, Hooper met Martin Bucer, the peace-loving Reformer who had tried to reconcile Luther and Zwingli on their views of the Lord's Supper. Bucer's readiness to compromise for the sake of unity among the Reformed was not always appreciated by Hooper, who aimed for biblical purity at any cost. Bucer and Hooper would later be in England together, when Hooper would view Bucer as a less-than-helpful influence on the English Reformation.

Hooper sent a second letter to Bullinger, stating his view on attending the mass. He wrote: "I certainly do not consider it lawful for a godly man to be present at the mass and impious observances of the like kind among the papists".¹² Bullinger was clearly not slow to confirm Hooper's views, for in a later letter Hooper gratefully acknowledged his spiritual father's counsel that it was "more advisable and consistent with godliness, that I should rather endure the loss of home and fortune for Christ's sake, than participate in the ungodly worship of the mass".¹³ Hooper's opposition was so clear that he would rather be exiled from his country than attend a mass!

Hooper's returns to England at this time were brief, and involved per-

⁹*The Acts and Monuments of John Foxe*, ed S R Cattley, London, 1838, vol 6, p 637.

¹⁰That is, confessing into the ear of the priest.

¹¹Letter to Bullinger written from Strasbourg on 27 January 1546, *Original Letters*, vol 1, p 36.

¹²Letter to Bullinger, undated, but probably written early in 1546 from Strasbourg, *Original Letters*, vol 1, p 38.

¹³Letter to Bullinger, undated, but probably written at the end of 1546 from Basel, *Original Letters*, vol 1, p 40.

secution. Telling Bullinger of his “most dangerous journey to England” in 1546, he wrote: “I suffered many things by land; twice I suffered bonds and imprisonment; whence being marvellously delivered by the mercy of God, though with the heavy loss of my fortune, I was wretchedly harassed by sea for three months both by enemies and storms”.¹⁴

In Basel, Switzerland, Hooper married Anne de Tserclas from Antwerp. Something they had in common was family opposition to the Reformation. Hooper wrote of a letter Anne had sent to her mother, who “gave it my wife’s brother to read, who immediately threw it into the fire without reading it”.¹⁵

By early 1547, Hooper and his wife were themselves in Zurich, staying at first in Bullinger’s own house. “I received him willingly and heartily”, wrote Bullinger, “because one can see that he is sincere”.¹⁶ Thus began a close and lasting friendship between the two men. Bullinger, a most thorough Reformer, had a profound influence on Hooper during the two years he was in Zurich. John à Lasco, the zealous Polish Reformer, was also in Zurich at the time. Hooper imbibed deeply the sentiments of the Zurich reformation, the theology of Bullinger, and the practice of the Zurich Church. This contributed to Hooper’s abiding desire for thorough biblical reformation, for “Zwingli was a very radical Reformer. He had made a clean sweep in the matter of ceremonies and the dress of the clergy.”¹⁷

Ludwig Lavater, Bullinger’s son-in-law, summed it up perfectly: “Nothing is done in the Zurich church except that which was the practice in the church at the time of the apostles”.¹⁸ This of course is what has come to be called the regulative principle. It is the controlling idea of Puritanism regarding church worship and practice. It certainly controlled Hooper. “The importance of this basic principle cannot be overemphasised. It was the principle which Hooper made his own and which he tried to enforce the other English reformers to accept.”¹⁹ It meant unadorned simplicity in worship.

John Knox spoke of Calvin’s Geneva as being “that most perfect school of Christ that ever was in the earth since the days of the Apostles”,²⁰ and John Hooper felt similarly about Zurich. For example, he would later write

¹⁴Letter to Bullinger, undated, but probably written at the end of 1546 from Basel, *Original Letters*, vol 1, p 41.

¹⁵Letter to Bullinger, written on 3 May 1549 from Antwerp, *Original Letters*, vol 1, p 63.

¹⁶Quoted by W Morris S West, “John Hooper and the Origins of Puritanism”, in *The Baptist Quarterly*, vol 15, issue 8 (October 1954), p 351.

¹⁷D Martyn Lloyd-Jones, “Puritanism and its Origins”, in *The Good Fight of Faith*, 1971 Westminster Conference Papers, p 76.

¹⁸Quoted by W Morris S West, *The Baptist Quarterly*, vol 15, issue 8, (October 1954), p 354.

¹⁹W Morris S West, *The Baptist Quarterly*, vol 15, issue 8, (October 1954), pp 354,355.

²⁰*The Works of John Knox*, ed David Laing, Edinburgh, 1895, vol 4, p 240.

to Bullinger that the Zurich “mode of administering the Lord’s Supper . . . as it is most simple among you, so it is most pure”.²¹ The influence of Zurich would never leave him.

Why the Sacraments?¹

Robert Bruce

It will be demanded, What need is there that these sacraments and seals should be annexed to the Word? Why are they annexed, seeing we get no more in the sacrament than we get in the Word, and we get as much in the very simple Word as we get in the sacrament? Seeing then we get no new thing in the sacrament, but the same thing which we get in the simple Word, why is the sacrament appointed to be hung to the Word? It is true certainly that we get no new thing in the sacrament; we get no other thing in the sacrament than we get in the Word. For what more would you crave than to get the Son of God, if you get Him well? Your heart cannot wish or imagine a greater gift than to have the Son of God, who is King of heaven and earth; therefore, I say, what new thing would you have? For if you get Him, you get all things with Him; your heart cannot imagine a new thing besides Him. Why then is the sacrament appointed? Not to get you any new thing. I say, it is appointed:

(1) To get you that same thing better than you had it in the Word. The sacrament is appointed that we may get a better hold of Christ than we got in the Word; that we may possess Christ, in our hearts and minds, more fully and largely than we did before by the simple Word. It is that Christ might have a larger space to make a residence in our narrow hearts than He could have by the hearing of the Word; and to possess Christ more fully is a better thing. For suppose Christ be one thing in Himself, yet the better the hold you have of Him, you are the surer of His promise. The sacraments are appointed that I might have Him more fully in my soul; that I might have the bounds of it enlarged, so that He may make the better residence in me. This, no doubt, is the cause why these seals are annexed to the evidence² of the simple Word.

(2) They serve to this end also: to seal up and confirm the truth that is in the Word. For as the purpose of the seal hung to the evidence is not to confirm

²¹Letter to Bullinger, written on 14 April 1549 from Cologne, *Original Letters*, vol 1, p 56.

¹An extract, edited, from Bruce’s *Sermons on the Sacrament*, “done into English” by John Laidlaw (1901). For some information on Bruce, a noted Scottish minister (c1554-1631), see the article, “A View from Inverness”, in the November 2017 issue of this *Magazine*.

²An “evidence”, in a sense familiar to Scottish lawyers, is strictly a “document” which not only asserts a claim, but proves it (Laidlaw).

any other truth than that which is in the evidence; and though you believed the evidence before, yet by the seals you believe it better. Even so the sacrament assures me of no other truth than is contained within the Word: yet because it is a seal annexed to the Word, it persuades me the better of it; for the more the outward senses are awakened, the more is the inward heart and mind persuaded to believe.

Now the sacrament awakens all the outward senses, as the eye, the hand and all the rest; and the outward senses being moved, there is no question but that the Spirit of God, concurring with them, moves the heart the more. The sacraments are therefore annexed to the Word to seal up the truth contained in the Word, and to confirm it more and more in your heart. The Word is appointed to work belief, and the sacrament is appointed to confirm you in this belief. But unless you feel the truth of this inwardly in your hearts, unless you have your heart as ready as your mouth, do not think that anything will do you good. All the seals in the world will not work unless the Spirit of God concurs and seals the same truth in your hearts, which the sacrament seals outwardly. Unless He makes clear the sight of your mind inwardly, and works a feeling in your heart, both Word and sacrament shall lose the fruit and effect which they should have.

All the Scriptures are full of this: the whole Scriptures of God are but a slaying letter to you, unless the Spirit of God concurs to quicken inwardly. So your whole endeavour should be to strive to feel Christ alive in your own hearts – that finding Him in your hearts and seeing Him in your minds, both Word and sacraments may be effectual. If not, your souls remain dead, you are not translated from that death wherein you were conceived. Therefore all the study of Christians should be, when they see the sacraments and hear the Word, to labour to find and feel, in their hearts and minds, that which they hear and see; and this is what I call finding Christ alive in your own souls. This cannot be unless you sanctify His lodging, for if all the corners of your soul remain a dunghill, Christ cannot dwell there. And so unless you earnestly seek a continual sanctification, and sever yourselves from every thing that severs you from Christ, it is not possible that He can live or dwell in you.

This is a great lesson, and it is not possible to do this unless, as I have said, a stronger comes in and possesses us and makes us renounce ourselves. Thus the seals would not have been annexed to the Word, except for our sakes, for there is no necessity on God's part that God should either swear, or confirm by seals, the thing that He has spoken; for His word is as good as any oath or seal. But the necessity comes from us: there is such a great weakness in us that, when He has sworn and set His seal to His word, we are as near to belief as if He had never spoken a word. So to help our belief, the weakness

and inability that is in us; (for we are so unable by nature to believe anything but what is from ourselves; and the more we lean to ourselves; the further we are from God) – I say, to help this wonderful weakness whereby we are ready to mistrust God in every word, He has annexed His sacraments; and besides His sacraments, He swears the things that most concern our salvation, as you heard in the priesthood of Christ (Ps 110:4). He will not only speak, but He swears, for our weakness and infirmity. But yet if He does not grant the ministry of His Spirit, all these means will do us no good.

Eastern Europe Mission News

Rev Dmytro Levytskyi

The past year was not, by any measure, an easy one for Ukraine. Enemies within and enemies without were attacking this nation. Corruption in high places as well as war in the east of the country and the annexation of Crimea by the Russian Federation caused a lot of damage to the country. Many lives were lost, many families were scattered around the country, and not a few left for other countries.

But in all these circumstances, however severe they are, people must follow the true religion and worship the only living and true God. Our task as a Mission is to direct the nation to Christ as He is offered to us in the Scriptures, as well as to warn people of the consequences of living in sin and the fact that the wrath of God is upon every soul that is breaking His law.

In pursuing this task of bringing the gospel of Christ to the people of Ukraine, our Mission not only works in Odessa but also reaches out to other parts of the country. One of the Mission's activities is printing books with sound, biblical teaching. We have printed our Confessional Standards in both the Russian and Ukrainian languages. The book of *Sermons* by Rev Donald Macfarlane, and the children's book, *Line upon Line* by F L Mortimer, are much appreciated, but these titles and others will be soon out of stock.

In Ukraine, in 2017, the Reformation of 500 years ago was celebrated. Throughout the country many conferences and seminars were organised, but while they were about the Reformation, the voice of the Reformed Church was very low on the whole. These events were organized by Pentecostals, Arminian Baptists and Seventh Day Adventists; even Roman Catholics and Eastern Orthodox people were involved in them. Nevertheless, interest arose among people as to what the Reformed faith is and who the Reformers were. And it is our task to give to people the true history – as opposed to the inaccurate history given by certain others – of the Reformation and its

consequences for the whole human race. Therefore the Mission decided to translate and publish the small book, *The History of the Reformation* by Thomas Witherow, in order to give Ukrainian people a succinct account of the events that took place in the nations of Europe during the Reformation.

Of course, the principal activity of the Mission is the preaching of the gospel. The congregation in Odessa, while it is small in comparison with other congregations here, does have the voice of gospel testimony, which is heard by various means beyond the boundaries of this district. Therefore various people visited the congregation during the year; while some came after seeing the congregation notice board on the church wall as they passed, others found out about us on the internet and some after viewing our website.

Not all of them agreed with the teaching of the Bible and some have expressed highly erroneous views. For example, one man, Alexander, came to our evening service and then stayed for a while to tell us what he believed. However, on examining his beliefs, we came to the conclusion that he was a Gnostic in Christian clothes. We pointed out to him that he was mistaken about the nature of God and the Person of Christ but his refusal to listen to us showed his unwillingness to submit to the teaching of the Word of God.

On the other hand, another man, whose name is Artem, and is a veteran of the Anti-Terrorist Operation (ATO), started distributing our literature among veterans of the ATO, after several visits to our congregation. For example, the books he gave to veterans in the waiting room in the Central Bus Station, where volunteers organized a small library, were gratefully received.

The Lord gives opportunities to spread the Word of God in different ways, and sometimes unexpected ones. One day we received a big parcel with our name and address on it, while we were waiting for a different parcel to arrive. On examining its contents we realized that it was meant for other people since in it there was a small old bicycle for a child, a bag of dried fish and many old shoes for infants. By all appearances the parcel was for a poor family with children, whose address we found on the parcel. (The post office by mistake replaced our parcel with this parcel). Before returning the parcel to the post office we put in it a Bible for the parents, a *Shorter Catechism*, literature for children and a small amount of money. In a few days we received notice that the parcel had been delivered to the right address. We hope it will be a blessing for that poor family, for the Word of God says, "Cast thy bread upon the waters: for thou shalt find it after many days" (Ecc 11:1).

In conclusion, we must say that, without the Lord's blessing, none of our Mission activities would be accomplished; therefore we must be totally dependent upon Him. We ask the people of the Church to continue their prayerful support of the cause of Christ in Ukraine. Their kind assistance helps to

spread the Word of God and to fulfil the great commission that Christ gave to His disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Mt 28:19).

Preparing to Hear God's Word¹

Thomas Boston

1. *Getting the heart impressed with a solemn sense of the majesty and holiness of God*, into whose presence we are going, and whose Word we are to hear (Ps 89:6). Though the voice is on earth, the speaker is in heaven, and we should consider this voice so that we come to hear what God says to us (Acts 10:33). And the more this is on our spirits, the more we may expect good by the Word (Is 66:2).

2. *Banishing out of the heart worldly cares* that are lawful at other times, (Mt 13:7,22). We should say to all these as Abraham did to his young men: "Abide ye here . . . and I and the lad will go yonder and worship" (Gen 22:5). The heart going after the world at such a time renders the Word ineffective, but a contrary disposition is a token for good.

3. *Application of the blood of Christ to the soul for removing guilt*, and doing away any controversy between God and the soul. "Can two walk together, except they be agreed?" (Amos 3:3). "I will wash mine hands in innocency: so will I compass thine altar, O Lord" (Ps 26:6). The laver stood before the entrance into the temple, so that they might wash there who were to go in: so spiritually, before the throne, there is "a sea of glass like unto crystal", in which filthy, polluted souls are to wash, before they are admitted to the throne (Rev 4:6). And happy are they who come thus washed to hear the Word, for they may expect to hold communion with Christ there.

4. *Purging the heart of carnal and corrupt lusts and affections* (1 Pet 2:1). This is to put off one's shoes when coming onto holy ground, laying aside an earthly frame of mind and putting on a heavenly one. For what good effect can be expected on the heart, if it is filled with corrupt lusts, passions and prejudices, which are nourished and not striven against? Surely none at all. Whereas, if the heart is purged from these, the happiest effects may be looked for. It is impossible to profit by the Word, if the heart is full of vain and carnal thoughts and projects.

5. *Stirring up spiritual desires in the heart*. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet 2:2), longing for communion with God, to see His glory in the sanctuary, for the supply of

¹An edited extract from Boston's *Works*, vol 2.

soul needs, and particularly for something suitable to our case. Therefore a deep consideration of our own case is a necessary part of preparation; and if properly attended to, it would be attended with great blessings (1 Ki 8:38).

This preparation for the ordinances is necessary, considering two things especially: (1.) The greatness of Him with whom we have to do: "Let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire" (Heb 12:28,29). One would not rush without consideration into the presence of his prince; why then should one rush thoughtlessly into the presence of his God?

(2.) The weight of the work. To hear God's mind declared to us is a business of the greatest importance; our eternity depends on it; life and death hang on our making a good use of it or otherwise. The Apostle Paul says, "To the one we are the savour of death unto death; and to the other the savour of life unto life" (2 Cor 2:16). And if this was duly considered, it would stir us all up to the most diligent preparation.

A Comforting Doctrine¹

J C Ryle

We should observe how the Lord Jesus speaks of the doctrine of election. He says, "Ye have not chosen Me, but I have chosen you . . . that ye should go and bring forth fruit". The choosing here mentioned is evidently twofold. It includes not only the election to the apostolic office, which was particular to the eleven, but the election to eternal life, which is the privilege of all believers. To this last *choosing*, as it specially concerns ourselves, we may profitably direct our attention.

Election to eternal life is a truth of Scripture we must receive humbly and believe implicitly. Why the Lord Jesus calls some and does not call others, quickens whom He will and leaves others alone in their sins – these are deep things which we cannot explain. Let it suffice us to know that it is a fact. God must begin the work of grace in a man's heart, or else a man will never be saved. Christ must first choose us and call us by His Spirit, or else we shall never choose Christ. Beyond doubt, if not saved, we shall have none to blame but ourselves. But if saved, we shall certainly trace up the beginning of our salvation to the choosing grace of Christ. Our song to all eternity will be that which fell from the lips of Jonah: "Salvation is of the Lord" (Jnh 2:9).

Election is always to sanctification. Those whom Christ chooses out of

¹Taken, with editing, from *Expository Thoughts on John*, vol 3. This is the last section in Ryle's comments on John 15:12-16.

mankind, He chooses not only that they may be saved, but that they may bear fruit, and fruit that can be seen. All other election beside this is a mere vain delusion, and a miserable invention of man. It was the faith and hope and love of the Thessalonians which made Paul say, I know “your election of God.” (1 Th 1:4). Where there is no visible fruit of sanctification, we may be sure there is no election.

Armed with such principles as these, we have no cause to be afraid of the doctrine of election. Like any other truth of the gospel, it is liable to be abused and perverted. But to a pious mind, as the seventeenth Article of the Church of England truly says, it is a doctrine “full of sweet, pleasant and unspeakable comfort”.

Book Reviews

Particular Redemption, The End and Design of the Death of Christ, by John Hurrion, published by the Banner of Truth Trust, paperback, 161 pages, £5.75, obtainable from the Free Presbyterian Bookroom.

Briefly, the question addressed in this book is: For whom did Christ die? More fully, Hurrion asks, “Did He satisfy divine justice for the sins of millions, who yet suffer the vengeance of eternal fire, for the same sins themselves? Or did Christ make satisfaction for a peculiar number only, who shall never come into condemnation, but enjoy eternal life, as the purchase and fruit of His death?” The book demonstrates the truth of the second alternative.

The author was born in Suffolk around 1675 and became a minister in Norfolk in 1696, before moving to London in 1724. Largely under the influence of Richard Baxter – as Rev Iain Murray’s helpful Introduction informs us – erroneous views on the subject of redemption were spreading among English Nonconformists in the 1690s. Those in Scotland who adopted these views became known as Neonomians, and Principal John Macleod’s description of their position is quoted from his *Scottish Theology*: “The righteousness of God which is by faith of Jesus Christ was set aside as the ground of acceptance; and our new life as believers and penitents was looked upon as so much of the ground on which our acceptance is built”.

In 1730 some London merchants organised a series of lectures to oppose the errors that were gaining currency in their time. Hurrion was invited to speak four times on “The Scripture Doctrine of Particular Redemption”. He preached twice; the result is Sermons 1 and 2 in the book under review. His health was deteriorating, but he was able to write out what he had meant to preach as Sermon 3. Hurrion was unable to do anything for Sermon 4 before

his death, except write notes which, presumably, were filled out by the editor of the volume in which Hurrion's material was published.

Hurrion took Titus 2:14 as his text, where Paul speaks of Jesus Christ as the One "who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works". He sets himself to "prove that Christ did not give Himself to redeem all men, but to redeem, and actually save, a chosen and peculiar number".

Hurrion does so by showing that (1) "the Father's election and the Son's redemption are of the same extent, or relate to the same individual persons"; (2) "Christ's redemption is absolute, certain and perfect"; (3) "Christ died to redeem all, and only those, whose debt He, as their surety, undertook to pay"; (4) "Christ's oblation [sacrifice] and intercession relate to the same persons"; (5) "Christ did not die to procure the remission of their sins whose sins He knew beforehand were irremissable, for that would have been . . . to have died in vain"; (6) "those for whom Christ died are exempted from condemnation and shall at last be presented to God with exceeding joy". He concludes this sermon with a shrewd reflection, "The doctrine which tends most to debase man and to exalt Christ, to take away boasting from us and to set forth the glory of God, that is the true doctrine of Christ's redemption: for to this end is He made redemption to us"; he quotes from 1 Corinthians 1:31: "He that glorieth, let him glory in the Lord".

The preacher goes on in Sermon 2 to give a further six proofs of what it was that Christ meant to bring about through His death. In Sermon 3 Hurrion goes on to answer the principal arguments against his position and, in doing so, expounds the Scripture passages that his opponents used to buttress their position: for example, passages that speak of Christ dying for the world. For instance, Hurrion notes verses where "the word *world* is evidently used in a restrictive, limited sense. It is said of Christ, that *the world knew Him not*" (Jn 1:10). And the preacher goes on to state, "By *world* here every individual person cannot be meant, seeing there were many that did know Christ".

Hurrion continues this line of argument in Sermon 4. In particular, he considers the argument that universal atonement is necessary as a foundation for the free offer of the gospel, and replies, "The gospel declares Christ's ability to save all that come to Him; that all shall be saved who do believe in Him; that it is the command of God that men believe; and that such as do not, must perish. Here is warrant enough for ministers to preach Christ to all, and encourage all their hearers to believe on Him. If they could truly tell men that Christ died for all men, yet they could not tell them that any more should be saved than actually believe; and it is certain that all who believe shall be saved. It is not my knowledge that Christ died for me that is the

ground of my believing in Him; but the command of God requiring it, and the declaration that whoever does so, shall have eternal life. Upon this, I have not only a liberty and encouragement to believe, when the gospel is preached to me, but it is my duty to do so."

The book concludes with "Twelve Points of Application", the second of which encourages "such as are redeemed" to think admiringly "on an *all-sufficient* Redeemer being appointed to undertake their cause". Among other things they should consider that "God would have His chosen, not barely redeemed from hell, and brought to heaven; but He would have it done in such a way as should be most to His own and His Son's honour".

The book includes a Preface by John Elias, a noted minister in Wales; it was originally written in 1820 for a translation into Welsh of Hurriion's book. Elias writes, "These sermons were highly prized by the defenders and lovers of the truth in London for scores of years . . . I hope they shall prove to be of great blessing to my country." And again, "I am very pleased that one of the godly servants of the Nonconformists has been called, as one from the dead, to witness for the doctrine of redemption as it is revealed in God's Word". How good it would be, when such excellent material has been once again reprinted, if it would please the Lord to make it a great blessing throughout the English-speaking world, in bringing many readers to clearer and more scriptural views of this vital doctrine and in confirming others who already hold a scriptural position!

By Good and Necessary Consequence, by Ryan M McGraw, published by Reformation Heritage Books, paperback, 85 pages, £7.99 from the FP Bookroom. This little book defends one part of *The Westminster Confession's* teaching on Scripture and how it should be interpreted. The *Confession* states: "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men". In other words, we learn about what we should believe and do in two ways: by express statements of Scripture, and from inferences drawn from these statements.

Mr McGraw describes the use of good and necessary consequence when he points to "doctrines and precepts that are truly contained in and intended by the divine Author of Scripture, yet are not found or stated on the surface of the text and must be legitimately inferred from one or more passages of Scripture" (p 3). Therefore these inferences have just as much authority as verses of Scripture.

On page 4, the author cites James Bannerman's examples of good and necessary consequence. Genesis 1:1 plainly says that God created the heavens and the earth. But we can also draw several conclusions or inferences from this verse. First, we infer that God and nature are distinct (which refutes pantheism, the blasphemous idea that the universe itself is God). Second, matter had a beginning and only God is eternal (which refutes materialism, the idea that matter always existed). Third, God created the world out of nothing without using any pre-existing materials.

Perhaps the most interesting point is that the Lord Jesus Himself used a good and necessary consequence to prove the doctrine of the resurrection. Mr McGraw observes that Christ could have quoted Psalm 16:10, Isaiah 26:19, or Job 19:26, which clearly refer to the resurrection. Instead He quoted Protestant View Exodus 3:6, "I am . . . the God of Abraham, the God of Isaac, and the God of Jacob". Notice that He does not say, "I *was* the God of Abraham . . .", but, "I *am* . . .". From this statement the Lord Jesus infers that Abraham, Isaac, and Jacob are still alive, and that therefore their souls will certainly be reunited with their resurrected bodies. He even reproves the Sadducees for not drawing inferences, telling them, "Ye do err, *not knowing the Scriptures*, nor the power of God" (Mt 22:29).

Mr McGraw points out that, throughout the history of the Christian Church, heretics have refused to accept inferences drawn from Scripture, because this makes it easier for them to reject sound doctrine. They demand that the Church show them a verse which expressly states, for example, the full doctrine of the Trinity.¹ When the Church tries to reason with them out of the Scriptures, they claim that she is depending on human reason rather than on the Word of God. But the Apostle Paul did just this in Thessalonica (Acts 17:2,3).

Finally, the author notes that sincere Christians may make the mistake of rejecting Scriptural inferences.² "Show me," says one, "the verse in the New Testament that says we cannot have instrumental music in public worship." "Show me," says another, "the verse that says that infants may be baptized." In both cases we must compare the relevant verses and, by good and necessary consequence, learn what the Spirit teaches.

Some parts of this book are rather technical, but overall it leaves the

¹A similar, but far less serious error is the rejection of the term "Covenant of Works" because the phrase does not occur in Scripture. As Francis Turretin observes, it is lawful to use words not found in the Scriptures if they help explain divine things or avoid errors.

²Interestingly, nineteenth-century Free Church ministers Robert Rainy and Robert Candlish claimed that only the express statements of *The Westminster Confession* should be accepted, but not what can be inferred from it. But all truth should be accepted, whether expressly stated or implied. See *History of the Free Presbyterian Church of Scotland*, pp 10-11.

reader impressed with the importance of the subject. We therefore commend it to our readers.

(Rev) Caleb Hembd

Notes and Comments

“The Woman Is the Glory of the Man”

“A man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man” (1 Cor 11:7). The woman is the glory of the man in various respects. She is the glory of the man in her origin, being taken from his side – she is “of the man” (v8). She is the glory of the man in her purpose: she was created “for the man” (v9). She is the glory of the man in that she is under his authority – the wife being under the authority of her husband, and the daughter under that of her father – “the head of the woman is the man” (v3). A king’s honour is in the multitude of his people (Prov 14:28), and it is an honour for a man to have a family – his wife and his children – of which he is the head: “Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table” (Ps 128:3).

There is a further sense in which the woman is the glory of the man, which is particularly relevant to the covering of the head in public worship. This sense can be understood by contrasting the way in which “the woman is the glory of the man” with the way in which “the man is the image and glory of God”. Some light on this comes from considering David and Solomon, who between them shared many of the excellences which are found together, and in perfection, in Christ. David “was the image and glory of God” in illustrating certain male characteristics: for example, strength, courage and boldness, both in fighting the lion and the bear (1 Sam 17:34-36) and in his contest with Goliath (v50). The strength, courage, and boldness of the Redeemer were seen in His conflict with Satan: “Thou hast girded Me with strength unto the battle: Thou hast subdued under Me those that rose up against Me” (Ps 18:39).

Another aspect of maleness which David exhibited was that of “begetting”. This was of special significance in the covenant that God made with David concerning David’s son, Solomon – a covenant which found its fulfilment in Christ. God said to David, “I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom” (2 Sam 7:12). The capacity to “beget” is one respect in which man (as opposed to woman) bears the image of God, and this is a matter that needs to be emphasised in a day of “transgenderism”: men “beget” whereas women “conceive”. The Eternal

Word is “the only begotten of the Father” (Jn 1:14); and Christ in His turn will “see His seed” (Is 53:10), and His seed will “endure for ever” (Ps 89:29).

When Solomon came to the throne, he was “the image and glory” of God in his wisdom and authority, and in his dominion over a vast kingdom. In these respects, he was a picture of Christ who is “the image of the invisible God” (Col 1:15). Solomon’s wife, on the other hand, who was the daughter of Pharaoh (1 Ki 7:8) was “the glory” of Solomon. This can be seen in Psalm 45 which speaks of the marriage of Christ and His Bride under the figure of the marriage of Solomon to Pharaoh’s daughter. The first part of the Psalm speaks of the glory of the bridegroom, but the second part speaks of the beauty (v11) and clothing (vv13-14) of the bride. In ordinary human marriages, the bride has the chief place, although Christ’s marriage with His Bride is somewhat different in that respect.

With the possible exception of a coronation, there is no human event in Britain more glorious than a royal wedding. Much of the interest of these occasions centres on the bride, and on her beauty and clothing and ornaments, and on the beauty and clothing of her attendants, and of the women generally at the wedding. The men very much occupy a supporting role in this respect. This is true more widely in human life, in which much of the colour, liveliness, gracefulness, refinement and delicacy is provided by women, in almost every society in the world. One exception to this is Islamic culture, from which the beauty and the ordinary social interaction of the woman is excluded. The drabness, and even dourness, which results from this is often commented on, and is now becoming apparent in Britain. The woman is not only the glory of human society but also the glory of the home. Isaac “sporting” with his wife Rebekah (Gen 26:8), and the root-meaning of the word translated “sporting” is playfulness or laughter – from which the name *Isaac* (laughter) is derived. It was evident to Abimelech, from the happiness that Rebekah’s company brought to Isaac, that she must be his wife.

The central position that women occupy, both in wider human society and in the home, points to one reason why women should cover their heads in public worship (1 Cor 11:5). In the sanctuary, all human glory must veil itself before the Divine glory which is being set forth “in the face of Jesus Christ” (2 Cor 4:6). Jesus Christ is to be “evidently set forth, crucified” in the preaching of the Word (Gal 3:1). To set a beautiful woman at the front of a church would be to set up a rival human glory which would distract unbelievers entirely from Christ and would tend to stir up the remnants of sin (lust in men and jealousy in women) in the hearts of God’s children. The very seraphim, which are clearly mighty in heaven, veil their faces and their feet before God (Is 6:2), and this seems to be given as a reason why women should

do the same: “For this cause ought the woman to have power (authority) on her head because of the angels” (1 Cor 11:10). It is because the woman is the glory of the man that she is to cover her head, and she does this not simply on her own behalf, but as a token that all human glory – male and female – is to abase itself before God. *DWBS*

The ESV and Christ’s Sinlessness

The English Standard Version (ESV) has been challenging the New International Version (NIV) for some years as the popular choice of many Evangelicals. Many who enthusiastically promoted the NIV now assert the claims of the ESV with equal confidence. They seem to have now discovered the importance of attempting greater accuracy in translation. The choice is also partly influenced by the decision to replace male pronouns with “gender neutral” alternatives in recent NIV editions. In truth, the ESV itself does this in places also, although its overall policy avoids it. The movement to the ESV is further influenced by especially-effective marketing by the publisher, Crossway.

The popularity of the ESV among Evangelicals is, however, something of an enigma. Every sale of the ESV helps to finance a liberal organisation, the National Council of Churches in the USA. This is because they own the copyright to the Revised Standard Version (RSV) and the ESV is based on that version. The RSV itself was a notoriously and controversially liberal translation. As Alan J Macgregor points out in his book *Three Modern Versions*, the ESV has revised some but not all of the liberal renderings in the RSV.

One of these is in John 7:8. The Authorised Version reads “Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come”. In the RSV and ESV, however, it reads, “I am not going up to this feast, for my time has not yet fully come”. Why is this a problem? The following verses in the ESV go on to say: “After saying this, he remained in Galilee. But after his brothers had gone up to the feast, then he also went up, not publicly but in private.”

Note that just one word, the word *yet* makes all the difference between the AV and the ESV. The ESV (and indeed the most recent 2011 edition of the NIV) removes this word, and the result is to represent the Lord Jesus as a liar. It makes Him say that He is not going up to the feast but then records that He does go up to the feast. This is not a problem in the AV because the word *yet* shows that He was going up to this feast, but not immediately.

Why does the ESV choose to do this? The answer is partly found in the footnote to the verse. They recognise that some manuscripts do contain the word *yet*. To be accurate it ought to say that the overwhelming majority

of manuscripts contain the word *yet*. The ESV translators ignore this because they are in thrall to German liberals who make ever-shifting decisions about the text of the New Testament. These German liberals produce the Nestle-Aland United Bible Societies editions, which are the standard critical text. This edition prefers corrupted manuscripts rather than those that God has preserved in all ages within the Church by His special providence (the overwhelming majority).

These German liberals try to produce a text in the same way as they might for any other book. They have certain rules that they follow, one of them is that the reading which is more difficult is to be preferred. This is why they opt to reject the word “yet”. This option is more difficult because it undermines Christ’s sinlessness. Christ “did no sin, neither was guile found in His mouth” (1 Pet 2:22).

We are told by those who promote the corrupted modern critical text that no doctrine is undermined by the differences (in fact a number of fundamental doctrines are undermined). It is clear here that the doctrine of Christ’s sinlessness is undermined by the ESV and the critical text it uses. In turn this also serves to undermine the doctrine of the inerrancy of Scripture.

Many Evangelicals seek to gloss over the issue of competing modern versions based on corrupted texts as something that is not significant. Yet this is only one of many examples that demonstrate the absolute importance of the issues at stake. “Every word of God is pure” (Prov 30:5). Woe to those who undermine it. How vital it is to be able to say with a pure conscience, “We are not as many, which corrupt the word of God” (2 Cor 2:17). *MV*

Euthanasia in Belgium

Whilst it is true that euthanasia in Britain remains illegal – at least in theory – we would do well to consider the evil being perpetrated by our European neighbours in Belgium. This relatively small country legalised euthanasia in 2002, supposedly only to end the lives of a very few in “a medically hopeless situation”, and promised to build in “protections” to safeguard the vulnerable. However, in practice, the number of deaths from 2003 has averaged 1400 a year, peaking at over 1800 in 2013 – many of them in no way complying with the above criterion. Belgium is one of the few countries where a doctor may legally kill even depressed patients or those who claim that “their lives do not make sense”. In 2013 the Senate extended the law to include euthanasia of terminally-ill children under 18. One commentator stated then that “Belgium has leaped head first off a moral cliff” and has “become the euthanasia capital of the world”.

New reports warn that the practice has descended to previously unheard-

of depths. Doctors are said to have facilitated the joint euthanasia of healthy elderly couples who ask to die together for fear of future widowhood. Others state that the mentally ill are being killed and that the “death procedure is used for organ harvesting”. A pro-euthanasia campaigner, Dr Ludo Vanopdenbosch, who was a member of the Euthanasia-Review Commission, has turned “whistle blower” and resigned, accusing his former colleagues of covering up abuses of the existing law which could, in his opinion, “discredit euthanasia and reduce its support among the public”. This man is certainly not a pro-life advocate, yet even he feels that the situation is out of control.

For example, in September 2017, at a meeting Dr Vanopdenbosch attended, they discussed “euthanasia of a deeply-demented patient with Parkinson’s disease, by a general practitioner”. Dr Vanopdenbosch claimed the GP was “totally incompetent and had no idea of palliation”. The relatives asked for the patient to be killed; the patient could not have had the capacity to ask. Of course, this was a crime but the Commission apparently turned a blind eye.

The doctor involved was eventually questioned by the Committee and a video of the patient’s condition produced. A long debate ensued but crucially no decision was reached to pass the case to the Public Prosecutor. It appears that those in power want the broadest definition of euthanasia promoted at any cost and want even so-called “protections” to be swept aside. They are seen as “obstacles” to be overcome to the point that they become meaningless.

Tragically it looks as if Belgians have generally become immune to what is happening and, solemnly, that is how sin progresses. Their media are relatively mute on these events and there seems to be an acceptance that such killings are an acceptable answer to human suffering – even when there could be a cure or more palliative care given. Dr Vanopdenbosch also complained in his resignation letter about cases where he was “silenced”. His fear is that, because many of the doctors on the Board are leading euthanasia practitioners, they will protect each other from scrutiny and get away with breaking the law – literally getting away with murder. The chairman of the Commission, Dr Wim Distelmans, denies any wrongdoing, saying, “It can obviously occur that some debate emerges among members but our role is to make sure that the law is observed”.

Comments on social media reflect the alarm felt by many outside Belgium. One says, “Euthanasia, be it abortion or mercy-killing of the terminally ill, once made publicly acceptable will ultimately become killing for convenience”, and another concludes, “If you can kill the babe in the womb, you can kill the old and feeble without a quiver of conscience”. Certainly, when one begins to go down a slippery slope, there is no saying where it will end. It is to be hoped that Dr Vanopdenbosch will change his views on euthanasia.

All other countries should take serious warning of the danger of disobeying God's holy command, "Thou shalt not kill" (Ex 20:13). *KHM*

Protestant View

Rome and Its Chinese Bishops

The Pope has recently decided to recognize the legitimacy of seven bishops who had been previously appointed by the Chinese government. The seven prelates had been excommunicated by Rome and were not recognised by the underground Roman Catholic Church in China. The bishops in the underground groups have been asked to move aside, while the state-appointed men take over leadership of their dioceses. This move is seen as an attempt on the part of the Vatican to ingratiate itself with the Communist regime, possibly paving the way for a papal visit to China, but certainly with the intention that the Chinese authorities will recognise the Pope as the head of the "Catholic Church" in China.

Even those within the Roman communion have been critical of this move, regarding it as a betrayal of those Roman Catholics who have suffered persecution and harassment at the hands of the Communists over the years for their loyalty to the Pope. A former bishop of Hong Kong, Cardinal Zen Ze-Kiun, has written, "So, do I think that the Vatican is selling out the Catholic Church in China? Yes, definitely, if they go in the direction which is obvious from all what they are doing in recent years and months."

To our view, this sort of political manoeuvring has all the hallmarks of the age-old intrigues of the Jesuits, and especially befits the present incumbent of St Peter's. We have no doubt that these apparent concessions have an ulterior purpose, namely, the aggrandisement of the power of the See of Rome. May the Lord frustrate every effort in that direction. *AWM*

Church Information

Mr Iain MacLeod

Mr Iain MacLeod, an elder in Portree, passed away on February 17. May many others be raised up to take the place of those who are taken home to glory.

General Building Fund

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

W Campbell, General Treasurer

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. **Beauty** (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 R MacLeod, 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. Contact Rev R MacLeod; tel: 0141 954 3759.
- 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; **Strathry:** Sabbath: 6.30 pm (first and third Sabbaths of month).
- Harris (North):** **Tarbert:** Sabbath 12 noon, 6 pm. **Tarbert** and **Stockinish:** 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@btopenworld.com.
- Harris (South):** **Leverburgh:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. **Sheilebost:** as intimated. 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.
- Kinlochberrie:** Sabbath 6 pm; **Scourie:** Sabbath 11:30 am, Tuesday 7 pm (as intimated). Contact Mr A Ross; tel 01971 502099.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7.30 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Church. No F P services at present. 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; Thursday 7.30 pm (fortnightly). Manse tel: 01876 510233. Contact: Rev J B Jardine; tel: 01859 502253.
- 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. Rev D Macdonald, F P Manse, Clachan, Staffin, IV51 9HY tel: 01470 562243.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- 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 Brierciffe Road, Burnley, BB10 2DQ; tel: 01282 835800.
- Broadstairs:** Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU; tel: 0208 309 1623.

Northern Ireland

- Larne:** Station Road. Sabbath 11.30 am, 6.30 pm. 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.

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

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

New Canaan: Church.

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

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