

The Free Presbyterian Magazine

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

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

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Communions

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

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

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

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

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

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

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

August: First Sabbath: Dingwall; **Second:** New Canaan, Somakantana; **Third:** Laide; **Fourth:** Farr, Stornoway, 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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Our Moral Compass

On one of the opinion pages of *The Herald* newspaper recently,¹ the headline over two letters to the editor was: “Clearly, Trump knows no moral compass”. In many respects it would not be easy to defend the morality of the President of the United States, but to say that any individual is altogether without a conscience is not accurate; everyone has principles of some kind by which they, at least to some extent, guide their actions. Yet these principles may be thoroughly selfish and wicked.

John Dick speaks of conscience as what “distinguishes right and wrong in actions, approves and disapproves, and anticipates the consequences whether good or evil. . . . It often exposes the vanity of our most specious pretences, and convicts us of sin, at the moment when we are employing our eloquence and sophistry to justify our conduct.”²

A literal compass may not be well made and may therefore not be accurate; accordingly it may send people in the wrong direction; it is liable to lead those who use it into danger rather than keep them safe. So it is with a moral compass. God created mankind with a conscience; it functioned perfectly at first, until sin entered the world. One very serious result of the Fall was to damage the human conscience; it then pointed in the wrong direction; it became unreliable. A Hindu’s conscience may keep him from eating beef although there is no proper authority behind the prohibition; a Roman Catholic’s conscience may impel her to continue attending mass, although the mass is blasphemous. If conscience is to point in the right direction, it must be well informed; it must distinguish right and wrong on the basis of the Bible. Otherwise it is dangerous.

The issue of *The Herald* already quoted reported on a decision by the Students’ Representative Council (SRC) at Glasgow University to ban an anti-abortion group, Glasgow Students for Life, from affiliating with it.³ This prevents the group from, among other things, using rooms in the Student

¹On 23 November 2018.

²Dick, *Lectures on Theology*, Tentmaker Publications reprint, 2004, vol 1, pp 480-1.

³Similar bans have been put in place in other Scottish universities, at least one of which has been reversed.

Union buildings for meetings. The SRC president claims that “it would be contrary to our ethos to endorse a society which calls for limited rights for women”. Now clearly she is using a moral compass which points her in the direction of promoting the right of women to have abortions, possibly without any restriction – to have their unborn children killed, even when there is no danger to the mother’s life. There are moral principles in operation here, but they are wrong. The Bible precept, “Thou shalt not kill”, applies to children in the womb as well as to older children and to adults.

People advocating unnecessary abortion – and the vast majority of abortions are unnecessary – need to have their moral compass reset. In other words, their conscience needs to be put right, to be aligned with true, scriptural principles. One can imagine a literal compass having to be sent back to its maker to be repaired; with a moral compass, *only* its Maker can realign it; only the Creator can change it so that it will function properly.

In fact all who follow the ways of the world need to have their moral compass reset – indeed all who are unconverted, no matter how religious they might be. So Saul of Tarsus, who was later to confess, “I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth” (Acts 26:9). In particular, he explained, “many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.”

He did have a moral compass, but it was corrupted; his unbelieving heart was rejecting the evidence that Jesus of Nazareth was the Messiah. He was acting according to his religious principles, but these were seriously flawed. He needed to have his moral compass reset; he needed not only his conscience to be renewed but his whole heart. And that is what the risen Christ, working through the Holy Spirit, was to do for him – in an amazing display of mercy – when he was on his way to Damascus to continue his wicked, persecuting work against the followers of Christ.

With a renewed moral compass and a drastically-changed understanding of the Scriptures, Paul – now a sincere apostle of Christ – could say, “Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men” (Acts 24:16). Previously his desire to have a clear conscience tied him to the traditions of the Pharisees, which Jesus had so strongly condemned. But if a conscience is to function properly, it must, like Paul’s, become submissive to Scripture and remain submissive to Scripture in all sorts of circumstances.

Likewise we have the example of Joseph’s conscience working in sub-

jection to God's revealed will. When he was tempted by Potiphar's wife to commit adultery, his moral compass was functioning properly – he had a new heart – and he replied, “How then can I do this great wickedness, and sin against God?” (Gen 39:9). He might have said that this wickedness would have been against Potiphar – which would have been true – but far more significant in Joseph's thinking was the sinfulness of adultery in relation to God. This view of the matter will be foremost in the thinking of all whose moral compass is working properly.

The principles on which a properly-functioning conscience is to operate are summarised in the Ten Commandments, but all that is said throughout the Bible by way of moral teaching – expanding on the principles outlined in the Ten Commandments – is also part of what of what God has revealed so that conscience may be well-informed and so be able to distinguish right from wrong on a proper basis. Likewise the biblical accounts of what people both godly and wicked did are intended to help our conscience distinguish between right and wrong. We are to absorb these principles, seeking that the Holy Spirit would apply the truth made known to us in these various parts of Scripture – and so improve the accuracy of our moral compass. We should pray with Psalmist: “Teach me, O Lord, the way of Thy statutes; and I shall keep it unto the end” (Ps 119:27). And with Elihu: “That which I see not teach Thou me” (Job 34:32).

Clearly many of President Trump's statements show that, while he does have a moral compass, it does not function as it ought. Yet many of his most vocal opponents have a moral compass which is badly in need of major correction on issues such as abortion. The various nations very much need rulers who would rule in the fear of God – whether as a result of present rulers being converted and going on with their responsibilities but with their moral compass reset in line with the Bible, or else as a result of others being raised up who, already converted, have a well-informed conscience.

Yet we must bear in mind that rulers, particularly in a democracy, can only continue in office with some degree of consent from the governed. What need for us then to pray for the spread of the Word everywhere and that the Holy Spirit would apply it so that the consciences of very many people in all parts of society, in every land, would expose the vanity of their pretences and convict them of sin – even when these people have been most earnestly seeking to justify their conduct. We should also pray that the Spirit would be further poured out on those awakened, in connection with the gospel, so that they would be brought to submit to Christ as the Saviour of lost sinners. Then people and governments will submit to God's revealed will. Among many other blessings, children will be safe in the womb.

Help of the Needy, Hope of the Poor (2)¹

A Sermon by John Kennedy

Psalm 9:18. *For the needy shall not always be forgotten; the expectation of the poor shall not perish for ever.*

2. God's words of grace about the poor and needy. How well adapted they are to the case of those about whom they are spoken! "The needy" one is entirely dependent on the grace of God. He has only one friend to whom he can look for help; he hangs on the fact that this friend has remembered him; he has no other resource. And here is an assurance from this friend that he shall not be forgotten. This is a word of grace "in season" to him, as he is "needy". And as he is poor in spirit, "he hopes in the grace of God according to His word. He has his "expectation" and is often told that it shall perish, and he often fears that it will be so, and that his "expectation" shall leave him, to die for ever. But the Lord says of him that his "expectation shall not perish for ever". This is a word in season to the poor. O the infinite condescension and tenderness of divine love in thus encouraging the poor and needy!

(1.) "*The needy shall not always be forgotten.*" How much depends on God remembering him! Indeed, his all depends on it. He has no one else to protect, to heal, to feed and to comfort him. And how much is expected of him! The needy one can never leave his sickbed, and yet he has to be in court, in the vineyard and on the battlefield. He must come into the King's presence, he must work in the King's vineyard and he must fight against the King's foes. What marvels must be wrought by his friend if all this can be secured at once! But this is all expected of "the needy" and he desires it. It is because of this he feels so needy, so entirely dependant on the wonder-working grace of Him who has promised to remember. To be in a hospital, in a royal court, in a vineyard, and on a battlefield all at once! Impossible, you say. To men, this is truly impossible, but not to God; and when He achieves this in befriending the needy, what "signs and wonders" they become under the working of His almighty hand! O how fruitful when the Lord remembers!

He "shall not always be forgotten". This meets his fear. There are times of pressing trial, when the Lord hides His face, and withholds conscious succour. His heart becomes faint, and his hope of help has almost died out within him. But the delay stretches wearily on, and no trace appears of the Lord coming. The great enemy finds in the dark day of trouble his oppor-

¹This is the final part of the sermon begun last month. It is taken, with editing, from the published volume of Kennedy's *Sermons*. The first part contained the first head: the description which it gives of the Lord's people: the needy, the poor.

tunity of tempting him to despair. Under the pressure of temptation he sinks in great deeps. He cries, "Will the Lord cast off for ever? And will He be favourable no more? Is His mercy clean gone for ever? Doth His promise fail for evermore? Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies?" (Ps 77:7-9).

"How long wilt Thou forget me, Lord? Shall it for ever be?
O how long shall it be that Thou wilt hide Thy face from me?
How long take counsel in my soul, still sad in heart, shall I?

How long exalted over me shall be mine enemy?" (Ps 13:1,2).

Not always, the Lord says, shalt thou be forgotten. A "set time" of succour will come. "Still trust in God" and wait for His deliverance. But this promise does not imply that there are times when the Lord does forget the needy. It refers to such activity of His as will affect the consciousness and dispel the grief of the needy. This may be withheld for a season, and that season may be protracted, but in the Lord's time, which is the best time, light shall appear, and "at morn shall joy arise".

The needy one is never forgotten, so as not to be cared for. The Lord is always with him though he does not know it. Angels minister to him and encamp around him. And he is always remembered by the great High Priest within the veil. On His breastplate his name is written, and in His intercession his case is pled. "I will never leave thee nor forsake thee", is His promise, and it can never fail. And in that dark hour of trial and felt desertion, much was secretly done in defending him from the purposes of those who hated him and in weaning him from himself. For this, when the Lord shall yet show him how much he owed to His grace, he shall give hearty thanks to Him who caused "all things" to "work together for" his "good".

2. "*The expectation of the poor shall not perish for ever.*" "The hope set before us" in the gospel is such that only the poor will avail themselves of it. It is only someone willing to be a debtor to the grace of God who can be kindly disposed towards such a hope. It is help in Another that is presented. All in that Other that meets the case of the needy is grace; and the only thing to hang by, in dependence on that grace, is "the Word of the Lord". And what but God-given life, and the drawing power of God, can ever raise that soul that has sunk in the depths of his corruption and guilt to exercise the hope of salvation? But the quickened poor ones, drawn by the Father, arise out of their despondency and wait for the salvation of the Lord.

This hope is all they have between them and death. One of them once said, and how many have joined him since, in singing:

"I fainted had, unless that I believed had to see
The Lord's own goodness in the land of them that living be" (Ps 27:13).

“The expectation of the poor” shall never die out in his heart. Christ is its life; its wellspring is in the “God of hope”; and it is the Comforter’s work to preserve it. Under such care it can never die. And the hope shall not be disappointed at last. Instead the poor shall then receive “exceeding abundantly above all that [he can] ask or think”.

But will the hope of the poor not perish when it passes into possession and enjoyment? No indeed. Its life cannot die. It merely passes into the fullness of enjoyment. If hope has gone, it is only as the blossom passes away when displaced by the fruit. However beautiful the blossom was in its season, I cannot wish that it should always abide, for if it did not pass away, how could the fruit be reaped? The tree does not die when its bloom withers; its life only develops into its fullness of fruit. So is it with the life in hope; when it ceases to be in the form of “expectation”, it is only because it has passed into the full form of enjoyment.

Faith and hope were born together of the Spirit. Together they remained in the heart of the pilgrim poor, “lovely and pleasant” while there, and in “death they are not divided”. Useful to the Israelites were Moses and Aaron throughout their journeyings, but neither of the two went in with them into the land of promise. It was Joshua, who was reared and trained under them, who went as Israel’s leader across the Jordan. Thus faith and hope, useful as they have been to the poor one, as he was passing through the wilderness of this world, must cease when the Jordan of death is crossed. Only the love which these graces were the means of cherishing shall pass with the poor one into the kingdom above.

Application. Friends, do not think that your religion can be the right thing if it lacks a consciousness of being “needy” and if its sustaining element is not “the expectation of the poor”. Indeed to some of you it is a matter of indifference whether you have a religion of any kind. You are so engrossed with other matters that the needs of your soul and the claims of God are never wisely considered at all. And yet you know that you are an utter stranger to such a consciousness and such a hope as our text refers to.

You cannot but be constrained to acknowledge this when your attention is at all arrested to your condition. And yet your habitual judgement is that you can get on very well without having any fellowship with the “poor and needy”. An unpleasant thought of their safety and of the danger of differing from them sometimes breaks in upon your slumber and breaks it up. But you shake the unpleasantness off and move onwards in the way of your heart. Friend, are you to leave off awakening to the end? If so, what an awful experience it shall be, for then it shall no longer be terror in prospect of the future, but horror amidst present wrath and crushing woe, while all hope has

utterly gone and it shall never visit your wretched soul to give it one moment's respite for ever.

And let none of you be content with putting on your religion, instead of seeking that God should put it within you. If He now does so, He will begin by putting your religion and your ungodliness into the same list, and denouncing both as sins, He will require you to forsake both together, while you confess both as your iniquity. But there are many who require only a mask and a cloak in order to make themselves religious after their fashion. An affectation of seriousness, with a public profession of being the Lord's, make up all their religion. A lie on their face and a theft on their back are all they have. Ah, friend, it will fare ill with you at last if this is all you have.

Let none of you fall into the fashion of the times, when all sense of need, all anxiety, godly fear and godly sorrow are being banished from the kind of religion that is in favour. A hope is reached that someone is already saved because he believed in certain statements regarding a universal love and a universal atonement and, resting on this faith, the religion of his future life becomes altogether an objective thing, a thing of memory, and a thing of service. It takes to do with the activities and not at all with the passive things of religious life. In the bustle of fussy service, the remembrance of a past faith is the one sustaining help.

O friends, do not imagine that any description of religion will avail you, except what is described and sealed as genuine in the Word of God. Do not be decoyed from this by the cheery aspect of a religion from which all sorrow, all self-examination and all consciousness of poverty are divorced. It may draw you into prominence in profession and service but, in the measure in which it does so, it will draw you away from God. "Except a man be born again, he cannot see the kingdom of God." And if you experience that change, you will be "poor and needy" in the kingdom of grace till you pass into the kingdom of glory.

There are some of you who find it easier to approach the Lord's people on this side of them than on any other. You know what it is to be "needy" and you know what it is to feel quite dependent on the Lord. But you fear that you lack true poverty of spirit, and you fear to exercise the hope of being remembered and helped. What, you are disposed to ask, will all my sense of need avail me if I am not in communication with the fullness of grace in Christ?

Friend, at any rate, your time of felt need is a time of starvation to your pride of heart. That cannot be loss. But you say, It cannot be gain to me if my soul is starving at the same time, and it must be so if I do not come in faith to Christ for grace to help me, and if to me His "flesh" is not "meat indeed" and His "blood drink indeed".

It is well that you think so. Your desire betrays you. Your panting breaks through what hides you as one of the Lord's waiting ones. To that hunger the Lord shall give bread and to that thirst He shall give drink, for "the needy shall not alway be forgotten" and the Lord can supply him. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them."

Coming Near to Death (1)¹

Thomas Halyburton

September 17. When a friend came and asked him in the morning how he had rested the by-past night, he answered, "Not well", and told he had this night been sore tossed with the thoughts of eternity. "But", said he, "I dare not say they were distracting. My evidences are much clouded indeed; I have been thinking on the terrible things of God, and all that is difficult in death to a saint. All my enemies have been round about. I have had a great conflict, and faith like to fail. O that I may be kept now, in this last trial that is coming, from being an offence to His people."

Afternoon. When some of his brethren came in to visit him, he said to them, "I am but young and have little experience, but this deathbed now makes me old; and therefore I use the freedom to exhort you to faithfulness in the Lord's work. You will never repent of this; He is a good master. I have always found Him so; if I had a thousand lives, I would think them all too little to employ in His service."

All this day and some days preceding he was under a cloud and desertion.

September 18. When a friend returned to ask him how he was in the morning, he broke silence with these words: "O what a terrible conflict had I yesterday! But now I can say, I have fought the good fight, I have kept the faith (2 Tim 4:7). Now He has filled my mouth with a 'new song' (Ps 40:3), 'Jehovah-jireh . . . in the mount of the Lord' (Gen 22:14). Praise, 'praise is comely for the upright' (Ps 3:1). Shortly I shall get another sight of God than ever I had, and be more meet to praise Him than ever. O the thoughts of an incarnate God are sweet and ravishing! And O how do I wonder at myself that I do not love Him more, that I do not admire Him more! O that I could

¹This is an extract, lightly edited, from "an account of some of his last words on his deathbed" in 1712. A quotation from this account appeared in the first article in last month's *Magazine*. The "Account" was published in Halyburton's *Memoirs* and has been reprinted in *Faith and Experience*, volume 4 of the James Begg Society edition of Halyburton's *Works* (available from the Free Presbyterian Bookroom).

honour Him! What a wonder that I enjoy such composure under all my bodily trouble, and in view of approaching death! O what a mercy that I have the use of my reason till I have declared His goodness to me!"

To his wife, he said, "He came to me in the third watch of the night, walking upon the waters; and He said to me, 'I am Alpha and Omega, the beginning and the end' (Rev 1:8); 'I am He that liveth, and was dead; and . . . I am alive for evermore . . . and have the keys of hell and death' (Rev 1:18)." And he added, "He stilled the tempest, and O there is a sweet calm in my soul".

Afterwards, when desired to be tender of his health, he said, "I'll strive to last as long as I can, and I'll get to my rest ere it be long. I have no more to do with my time, but to measure it out for the glory of God."

Then he said, "I'll see my Redeemer stand on the earth, at the last day, (Job 19:25); but I hope to see Him before that, the 'Lamb . . . in the midst of the throne' (Rev 7:17). O it will be a beautiful company: 'the spirits of just men made perfect' (Heb 12:23), and 'Jesus the Mediator of the new covenant' (Heb 12:24). O for grace, grace to be patient to the end!" Then he desired a minister to pray. . . .

Seeing his youngest child, he caused them to bring her to him and said, "Mady," my dear, "the Lord bless you; the God of your father and of my father bless you, the God that fed me all my life, the angel that redeemed me from all evil, bless you and the rest, and be your portion. That is a goodly heritage, better than if I had crowns and sceptres to leave you. My child, I got you from Him, and I give you to Him again."

To his wife, he said, "My dear, encourage yourself in the Lord; He will keep you, though you even come among enemies' hands; surely He will cause the enemy to treat you well". And then, declaring his willingness to part with his dearest relations, he said, "This is the practice of religion. Sirs, this is a practical part of religion: to make use of it when we come to the strait. This is a lesson of practical divinity."

When the physician came in, he said, "Is my pulse weak, doctor?" *Answer:* "Yes, but I have seen it as weak". Then he said, "Doctor, as to this piece of work, you are near an end with it. I wish you may lay it to heart; it will come to your door also, and it is a business of great moment, to die like a Christian; and it is a rarity. Christ Himself has told us, that there are but few that shall be saved (Lk 13:23) even among them who are called outwardly. I wish the Lord Himself may show you kindness. The greatest kindness I am now capable to show you is to commend serious religion to you. There is a reality in religion, doctor; but this is an age that has lost the sense of it. He has not said to the house of Jacob, Seek ye My face in vain (Is 45:19). Atheists will see one day whether it be so or not.

“I bless God, I was educated by godly parents in the principles of the Church of Scotland. I bless Him that, when I came to riper years, I did, on mature deliberation, make them my choice; I bless the Lord I have been helped ever since to adhere to them without wavering; I bless Him, I have seen that holiness yields peace and comfort in prosperity and adversity. What should I seek more, or desire more, to give evidence of the reality of it? Therefore ‘I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth’ (Rom 1:16). I am so far from altering my thoughts of religion, by reason of the present contempt thrown on it and opposition made to it, that this endears it the more to me.

“As to the simplicity of gospel worship, many must have gaudy pomp nowadays in worship, it is an evidence of the decay of religion; for when people lack the power and spirituality of it, they must have something to please the carnal heart. This is my sense of it, and it is ‘the words of truth and soberness’ (Acts 26:25); and I speak as being shortly to appear in judgement, and hope to give an account of this with joy (Heb 13:17) as a part of the testimony of Jesus.

“Well, doctor, the Lord be with you, and persuade you to be in earnest. I return you thanks for your diligence. Is my pulse low?” *Answer:* “Yes”. He replied, “I am very well pleased. I would have been content to have been away long ere now. I found my spirits failing. It is but a few strokes more, and victory, victory for evermore, through the Captain of our salvation.”

After a pause, he said, “Everyone that is in Christ Jesus must be a new creature; he must have union with Christ and have a new nature that is the groundwork of religion. The Christian religion is little understood by the most part of us; O the gospel of Christ! How purely it was preached in this place² when I was at the university; though I found not the sweetness in it at the time when I heard others preach on these subjects, I found it since, and it has fallen on me like showers on the mown grass. Verily there is a reality in religion; few have lively impressions of it.

“Now get acquaintance with God; the little acquaintance I have had with God, within these two days, has been better than ten thousand times the pains I have all my life been at about religion. It is good to have Him to go to when we are turning our ‘face to the wall’ (2 Ki 20:2); He is known for a refuge in the palaces of Zion (Ps 48:3), ‘a very present help in trouble’ (Ps 46:1).

“O there is a strange hardness in the heart of man! I believe there are few men come to age but, when they see others dying, have a conviction that they must die and yet are not duly affected with it. . . . But they have Moses and the prophets; if they will not hear them, neither would they hear though

²St Andrews.

one should rise from the dead (Lk 16:29-31). We must have an ear from God before we can hear. Ye hear not My words, says Christ, “because ye are not of God” (Jn 8:47). However, whether people will hear or whether they will forbear, it is our duty, whom the Lord has employed to preach His gospel, to speak His Word. And when we are dead and rotten, what we speak of His word, in the name of the Lord, will take hold of them.

“We must have patience to wait till He come; ‘yet a little while, and He that shall come will come, and will not tarry’; and till He come, ‘the just shall live by faith: but if any man draw back,’ says the Lord, ‘My soul shall have no pleasure in him’ (Heb 10:37,38). To point once heavenward and then draw back is a dangerous thing.

“We are foolish creatures, we would have all the trial at our disposal and limit the Lord as to the circumstances of our trial. Why should I complain of a little trouble in lying on the bed? Blessed be God, there is an everlasting rest. Yea, Christ has perfumed a bed of languishing and a grave; He has unstinged death.”

Ulrich Zwingli the Swiss Reformer¹

4. The Final Years

F R Daubney

The Reformation in Zurich continued apace. Although he was a keen musician, Zwingli eliminated instrumental music from church, stating that God had not commanded it in worship. He condemned singing in Latin and priestly chanting but encouraged vernacular psalm-singing. Leo Jud, now pastor in St Peter's in Zurich, at this time publicly called for the removal of icons, pictures and statues from churches. Determined lay people demanded the abolition of customs and practices they considered unscriptural. Jud and Zwingli went out preaching in monasteries and convents and, as a result, many nuns and monks deserted and others were pensioned off. Church properties were put to secular uses and their income went to establish new welfare programmes for the poor. The method used in Zurich became a pattern for helping the poor in years to come.

Ten months after the First Disputation, the Great Council called another, even larger, disputation to settle the matter of images and church decorations. The essence of the mass and its sacrificial character were also discussed. The Council wanted it to be a Confederation affair, so not only were the clergy

¹The previous section of this Theological Conference paper noted Zwingli's appointment to the main church in Zurich and the progress of the Reformation in Switzerland.

and lay people of Zurich invited this time, but also academics from Basel, clergy from other dioceses and representatives from all the other cantons. Nine hundred attended, including 350 priests, but neither the bishop nor the other cantons sent representatives. The controversy about images and the mass were discussed, but the arguments led to the question as to who had authority to decide these issues – the Council or ecclesiastical government.

Zwingli was keen that the Reformation would have the support of the Council, whereas his more radical supporters argued that it is the Spirit of God that judges and therefore any changes should be implemented even without the Council's backing. In the end a middle way was found: pastors were required to preach on the subject of images with a view to changing the views of the people and getting them to remove the images voluntarily. This was acceptable to the Council, who also sent out a summary of evangelical teaching, written by Zwingli, to all clergy and members of the Confederation. The Second Disputation reaffirmed the role of Canton government and strengthened Zwingli's position.

From then on, the issue in Zurich was no longer whether the Roman Church was right or wrong, but when and how its doctrines and practices should be replaced. In 1525 the Council was requested to do away with the mass. In its place the sermon became the focal point of the service and communion was held four times a year, with the congregation sitting at tables and wooden cups and plates being used.

Around this time Berthold Haller, a faithful preacher in Berne, wrote to Zwingli to say that he could no longer endure the fierce opposition and unjust treatment he was facing and that he intended to resign his pulpit. Zwingli replied, "I too feel discouraged when unjustly assailed, but Christ rouses my conscience by His terrors and His promises. He alarms me by saying, 'Who-soever shall be ashamed of Me before men, of him will I be ashamed before My Father,' and He strengthens me by adding, 'Whosoever shall confess Me before men, him will I also confess before My Father'. O my dear Berthold, take courage." Haller did take courage and continued to preach and promote the gospel.

Among his other reforms, Zwingli came to the belief that baptism had no power to convert but was a New Testament symbol, equivalent to circumcision, committing children to a Christian lifestyle and parents to educate them accordingly. In 1525 he produced a tract on the subject. The Radicals (who believed that Zwingli was reforming too slowly) at this time rejected infant baptism altogether and began to practise adult baptism as a sign of conversion. They became known as the Anabaptists, and went on to replace public worship with private meetings and discussions about the Bible, and

they rejected civil government altogether. Debates were held but to no avail, and in 1526 the Council forbade the rebaptizing of anyone, under penalty of death. The Anabaptists were thereafter cruelly persecuted and driven from Zurich; one of their leaders, Felix Manz, was executed by being drowned in the lake.

The five neighbouring papal cantons (Uri, Schwyz, Unterwalden, Lucerne and Zug) were deeply unhappy that the Reformation was prospering in Zurich and Berne. In May 1526 they demanded that a public disputation be held in Baden. The Great Council refused to let Zwingli go lest he be murdered and instead Oecolampadius from Basel and Haller from Berne defended the doctrines of the Reformation against the Romanist Dr Eck. Although he could not be there in person, Zwingli was kept informed of proceedings and supported his brethren by prayers and advice. Eck, despite his rhetoric and bombast, was unable to substantiate the position of Rome from Scripture and could only resort to tradition and the Fathers. It was accepted that the Reformers had reasoned best, but in the end Eck's theses were received by the vast majority and it was formally resolved that Zwingli, as leader of the Reformers, and those who had defended his doctrines at the disputation, should be excommunicated from the "Holy Catholic Church".

The First Kappel War. The five Roman Catholic cantons continued in their opposition and formed an alliance with Austria with the aim of preventing Zurich spreading Protestantism over territories ruled jointly by the Confederation. Reformers were persecuted and in 1529 a Zurich minister on a preaching expedition was seized and burnt at the stake. In fear of further persecution, Zurich declared war on the five cantons and, with allies from other cantons, particularly Berne, marched with 30 000 men to Kappel, on the border with Zug, Zwingli accompanying the army as chaplain.

In him the reformer, the statesman and the patriot were one. He appealed to the examples of Joshua and Gideon, perhaps forgetting the difference between the old and the new dispensations. "Let us be firm," he had written to his peace-loving friends in Berne (30 May 1529), "and fear not to take up arms. This peace which some desire so much is not peace but war, while the war that we call for is not war but peace. We thirst for no man's blood, but we will cut the nerves of the oligarchy. If we shun it, the truth of the gospel and the ministers' lives will never be secure among us." In the camp, Zwingli or one of his colleagues preached daily; prayers were offered before each meal; psalms, hymns and national songs resounded in the tents; gambling and swearing were prohibited, and disreputable women were excluded.

In the end no fighting took place and a peace treaty was signed, the terms of which were dictated by the Reformers – the five states were to renounce

their alliance with Austria and freedom of religion was to be allowed in the common territories. Tensions between the parties, however, were unresolved, and Zwingli was concerned that things would flare up again before long.

The Marburg Colloquy. In the same year the Marburg Colloquy took place. Zwingli's treatise *On the Lord's Supper* had appeared in 1527 and it became evident that he differed from Luther over the question of "the real presence" of Christ in the communion elements. Philip, Landgrave of Hesse, in the hope of uniting the Protestant states in a political alliance, arranged a meeting at his castle at Marburg to try to resolve the differences between the two Reformers. After debate, Luther was asked to list the doctrines both parties agreed on. The resultant Marburg Articles had 15 points, on 14 of which the parties were agreed.

The fifteenth, however, concerned the Lord's Supper, and Luther could not be moved from a literal belief in the words, "This is My body". He chalked these words in bold letters on the tablecloth in front of him and asked the other participants to show him that a body is not a body. Oecolampadius and Zwingli reminded him of the scriptures, "I am the vine", "I am the door", and, "that Rock was Christ", but he would not be persuaded. He believed the human body of Christ was ubiquitous – present everywhere – while Zwingli emphasised the difference between Christ's divine and human natures. When they parted, Luther refused to shake hands with Zwingli, leaving the Swiss Reformer in tears. When Prince Philip again tried to bring them together, the Lutherans said that, while they regarded the Zwinglians as friends, they could not consider them as brethren or even members of the Church of Christ.

Death of Zwingli. Following the First Peace of Kappel, the Roman Catholic cantons continued to refuse permission for the Reformed faith to be preached in the joint territories. As a result, Zwingli and Zurich, with Berne and Basel, put an economic blockade in place to force them to acquiesce. The five Cantons, however, managed to get necessary supplies and unexpectedly declared war on Zurich, with 7000 soldiers crossing the border at Kappel on 11 October 1531. Zurich on this occasion was totally unready for warfare and Zwingli himself hastily mustered a force of 2000, accompanied by many ministers, and marched the 12 miles to Kappel.

They arrived in scattered groups, exhausted from their march and were defeated after a brief resistance; 500 Protestant soldiers and 23 ministers of the gospel died in battle that day. Zwingli himself was badly wounded. He was asked if he wanted a confessor, and, when his refusal identified him as a Reformer, he was killed by a blow from a sword. According to the inscription on the monument at Kappel he died with these words on his lips:

“They can kill the body but not the soul”. Later his body was recognised and, as he was considered by his enemies to be a heretic and a traitor, his remains were quartered, the parts mixed with dung and burned.

Thus died Ulrich Zwingli, 47 years of age, a Swiss patriot, a man enlightened by God in the knowledge of His truth, and endowed by the Most High with the gifts and graces necessary to become His instrument in bringing the Swiss people out of Roman darkness and into the light of the gospel. As a result of the defeat at Kappel the Swiss Reformation was contained for a time within its old geographic boundaries. Reformation in doctrine and practice continued, however, under Zwingli’s friend Heinrich Bullinger, who became his successor in the Gross Munster.

Believing What God Says¹

W S Plumer

8. The wisest thing any mortal can do is, without questioning or hesitation, to believe everything God has spoken. Chrysostom: “From the case of Abraham we learn that, if God promises even countless impossibilities, and he that hears does not receive them, it is not the nature of the things that is to blame but the unreasonableness of him who does not receive them”. Even Balaam’s theology carried him so far as to say, “God is not a man that He should lie; neither the son of man, that He should repent; hath he said, and shall He not do it? Or hath He spoken and shall He not make it good?” (Num 23:19).

If anyone should think that the days are past when a strong faith is necessary, he is wholly mistaken. Think of someone who has always led a life of ungodliness. At last his soul is awakened from its sleep of death. He sees that there is a God who governs the world by a law that is holy, just and good; that he himself has transgressed against that law in times and ways innumerable. His iniquities take hold of him like armed men and are dragging him to the prison of despair.

Go to him and attempt to persuade him to exercise faith in the promises God has made to those who have sinned as he has done, and what a task you have on hand! Tell him of God’s spotless rectitude, and he says, I know it; I have sinned against it; I am sadly contrary to it. Point him to God’s veracity, the great pillar of hope, and he rejoins, That is even so, but the same un-

¹Some “remarks” by Plumer on Romans 4:20-21, taken with editing from his *Commentary on Romans*. Plumer (1802-80) was a minister, and later a professor at, successively, two theological seminaries.

failing truth has said, "The soul that sinneth, it shall die". Exhort him to fix his steadfast eye on God's compassion expressed in the cross of Christ, and he says, God is merciful, but I have long slighted and abused His grace and been cold to His loving kindness. Tell him of the penitent thief, converted on the cross, and he reminds you that his case was extraordinary, and that inspiration also tells us that his companion in crime died in his sins. Hold up before him Paul, that great pattern of mercy, and he says, Yes, but his great sins were committed ignorantly in unbelief, but I have sinned against light, vows and convictions.

To him it looks as if everything in God is against him, for the saving view of divine truth has not yet been revealed to him. All within him is dark. His history is black with offences. His prospects are dismal. He is sinking into sadness bordering on despair. To him it looks as if everything is against him. Everything in God is, to his mind, tremendous. He cannot persuade himself that Jehovah looks, or ever can look, on him but as an enemy, an outcast from the hopes of the righteous. He does not see how he, who is accustomed to do evil, shall ever learn to do well. He is fearfully held by the cords of his sins. Of the renewal of his fallen nature he has no experience and no hope.

So far is he gone in the downward road of rebellion and remorse that it is clear as day that, if he shall ever have peace in believing, it must be by a faith which is the gift of God. No human persuasion can ever fetch him up from the depths into which he has fallen. It must be given him from above to believe in the great sacrifice of Calvary, and there in the cross of Christ see all the divine attributes harmonising in his salvation. Even then his faith may be weak, compared with that of others, compared with what it shall be, but it is precious faith and a mighty principle that can change his entire relations to all things.

9. Such faith glorifies God. It puts all honour on His grace, His power, His wisdom, His faithfulness. Chrysostom: "The very privilege of glorifying God would itself be a glory". This is the highest aim of unfallen angels and redeemed men. It is the highest destiny of any creature to glorify God and enjoy Him for ever.

10. But let us not confound the astonishment of true faith with the perplexity of unbelief. The latter is a vice; the former is a virtue. The pious Jews released from Babylon were "like them that dream". Peter released from prison "wist not that it was true which was done by the angel, but thought he saw a vision". Calvin: "Abraham asked indeed how it could come to pass, but that was the asking of one astonished; as the case was with the Virgin Mary, when she inquired of the angel how that could be which he had announced". Pious wonder will never cease. Calvin: "No greater honour can

be given to God than by faith to seal His truth; as, on the other hand, no greater dishonour can be done to Him than to refuse His offered favour or to discredit His Word". We may wonder; we must not disbelieve.

11. True faith obeys as well as trusts. We must walk in the steps of believers. We must act as if all God has spoken is true. It is in vain to say in words, We trust, and to say by deeds, We have no confidence. Concerning all the promises made to him and the commandments given him, Abraham behaved as if he believed every word. Our weakness cannot restrain God's operations. Let our lives not prove that our faith is heartless.

12. Genuine and strong faith begets an undoubting persuasion of all that God promises, however new and difficult our circumstances may be. Abraham could look back to no example where God had worked such wonders as were promised to him. He looked at himself and he was as good as dead. He looked at Sarah and she seemed far too old to be a mother, and besides she had always been barren; yet he was fully persuaded that what God had promised he would perform. God knows all causes and hindrances and governs them, and so He is never defeated, never nonplussed.

The Results of Christ's Intercession¹

William Symington

The intercession of Christ is a bright display of the *love of God*. In appointing for men an advocate at all, and especially such an advocate, this feature of God's character, so conspicuous in every other part of redemption, is strikingly developed. Without this appointment, the purchased salvation could never have been enjoyed; man could never have successfully pleaded his own cause; and the evils to which he is constantly exposed must inevitably have wrought his ruin. His service could never have been accepted; temptations must have placed him in daily jeopardy; and his sins should have brought him, without fail, under condemnation. Without it, even the people of God could never reach final salvation; not a prayer which they might offer could be heard; not a service they might perform could be accepted; not an assault of Satan could they repel; and the very first sin that they should commit, however small, would sink them to perdition.

How then is the love of God displayed in providing for men an advocate to plead their cause, and to secure them against such fateful consequences? And such an advocate, not a man like ourselves, not an angel of light, not a

¹This article is an edited extract from Symington's *The Atonement and Intercession of Jesus Christ* and follows on from last month's extract.

seraph of glory, but His Son, His own Son, His only-begotten, well-beloved Son, equal to Himself in every divine perfection. Herein is love! Let us contemplate it with grateful adoration, and dwell upon the delightful theme till our enraptured hearts reciprocate the emotion, till we can say, "We love Him because He first loved us".

How this subject illustrates also the *love of the Son!* This is equally apparent, in His being pleased, by becoming their advocate, to identify Himself with guilty, polluted, rebellious, worthless, wretched creatures of our fallen race. This He was under no obligation to do; it was His own spontaneous act, flowing from the good pleasure of His will. And, when His personal dignity is considered, His love is enhanced by the condescension supposed, for, although exalted far above all principalities and powers and having a name above every name, although having all things under His feet, receiving the homage of angels and regulating the affairs of the universe, He does not disdain to espouse the cause of mortal worms like us and become their suppliant with the Father. As love induced Him to undertake the work, so is it shown in the promptitude, earnestness, diligence, zeal and ceaseless constancy with which it is prosecuted, laying us under obligations to regard with admiration, and to acknowledge with gratitude, such disinterested affection.

The intercession supplies an argument of great force for the *divinity of Christ*. Indeed this doctrine runs like a golden thread through the whole system of man's salvation, connecting itself with every part, and giving strength and consistency to the whole. It is no less necessary to the efficacy of His intercession than to the worth of His sacrifice. To know minutely all the cases of so many millions of people; to listen to, and understand, such a multitude of simultaneous applications; to represent them all with perfect skill and in due order; to give effect to all the pleas demanded by their endless variety, must require qualifications nothing short of divine. No finite being could ever be fit for such an undertaking. What finite mind could understand the matter? What finite power could sustain the load?

What finite worth could secure success? This was an undertaking sufficient to confound and crush to the dust the mightiest of creatures, indeed all created beings combined. None but a divine person is qualified to be the intercessor for elect sinners. Such is Christ, the Advocate with the Father. "This is the true God, and eternal life."

The intercession of Christ *confirms the effectiveness of His death*. It all proceeds on the ground of His atonement. Apart from this, not a single petition could have been presented on our behalf. The high priest could only enter into the sanctuary with the censer of incense, because the expiatory sacrifice had previously been offered, for he had to carry its blood with him. Likewise the

Lord's intercession supposes His sacrifice had previously been offered and accepted. And every act of intercessory interposition establishes the effectiveness of His meritorious death. If at any time our faith in the latter truth is staggered, if we want confirmation of this fundamental verity, we have only to look on high and contemplate the Angel standing at the altar, having a golden censer with much incense, and to behold the smoke of the incense, with the prayers of the saints, ascending up before God out of the Angel's hand.

It gives *perfect security* to the people of God. Their present state is imperfect. The matter of Christ's intercession supposes this; there would be no need for Him to pray for pardon if there was no guilt, and no need for satisfaction if there was no corruption; so the sinless perfection to which some presumptuously lay claim is not more at variance with Christianity than with the work in which the Saviour is engaged. But against the despondency to which their present imperfection might give rise, the people of God have the security of final perfection, arising from the work of intercession. Their security springs not from anything naturally indestructible in the principle of the new life which they possess, nor from any absence of criminality in the sins they commit, nor from any lack of danger in the circumstances in which they are placed; but wholly from the intercession of Christ.

The principle of the new life may, in itself, be liable to decay, but Christ by His intercession will uphold it. Their sins may deserve condemnation, but He intercedes for pardon. They may be exposed to danger, but His intercession interposes a shield of infallible protection. Not a sin can they commit but His merits can secure forgiveness for it. Not an accusation can be made upon them but He has the skill to answer it. Not a temptation can assail them but He has the power to repel it. Not a service can they perform, however imperfect, but He can make it acceptable in the sight of God.

Their final salvation is thus rendered absolutely secure, and in a spirit, not of haughty self-confidence, but of humble dependence on the Advocate with the Father, they may defy all opposition, and calmly trust that the gates of hell shall not prevail against them. The Church is thus surrounded as with a wall of adamant, which no enemy can either penetrate or overthrow. Unbelief may open its mouth wide; heresy may pour forth its polluted streams; persecution may light its fires; immorality may spread its thousands of snares, war and famine; and pestilence may spread devastation all around, but not one, nor all of these together, can prove a match for that Angel-intercessor who cries with a loud voice, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads".

Martha and Mary¹

J C Ryle

There is a grand simplicity about this passage which is almost spoilt by any human exposition. To comment on it seems like gilding gold or painting lilies. Yet it throws much light on a subject which we can never understand too well; that is, the true character of Christ's people. The portraits of Christians in the Bible are faithful likenesses. They show us saints just as they are.

We learn, firstly, *what a strange mixture of grace and weakness is to be found even in the hearts of true believers.*

We see this strikingly illustrated in the language used by Martha and Mary. Both these holy women had faith enough to say, "Lord, if Thou hadst been here, my brother had not died". Yet neither of them seems to have remembered that the death of Lazarus did not depend on Christ's absence, and that the Lord, had He thought fit, could have prevented his death with a word, without coming to Bethany. Martha had knowledge enough to say, "I know, that even now, whatsoever Thou wilt ask of God, God wilt give it Thee. . . . I know that my brother shall rise again at the last day. . . . I believe that Thou art the Christ, the Son of God." But even she could get no further. Her dim eyes and trembling hands could not grasp the grand truth that He who stood before her had the keys of life and death, and that in her Master dwelt "all the fullness of the Godhead bodily" (Col 2: 9). She saw indeed, but through a glass darkly. She knew, but only in part. She believed, but her faith was mingled with much unbelief. Yet both Martha and Mary were genuine children of God and true Christians.

These things are graciously written for our learning. It is good to remember what true Christians really are. Many and great are the mistakes into which people fall, by forming a false estimate of the Christian's character. Many are the bitter things which people write against themselves, by expecting to find in their hearts what cannot be found on this side of heaven. Let us settle it in our minds that saints on earth are not perfect angels, but only converted sinners. They are sinners renewed, changed, sanctified, no doubt; but they are yet sinners and will be till they die. Like Martha and Mary, their faith is often entangled with much unbelief, and their grace compassed round with much infirmity. Happy is that child of God who understands these things, and has learned to judge rightly both of himself and others. Rarely indeed

¹Taken, with editing, from *Expository Thoughts on John*, vol 2. This article reprints, with some editing, Ryle's general comments on John 11:17-29. This is part of what has been reprinted as *The Power and Sympathy of Christ*, reviewed on page xxx in this issue.

shall we find the saint who does not often need that prayer, "Lord, I believe: help Thou mine unbelief".

We learn, secondly, *what need many believers have of clear views of Christ's person, office and power*. This is a point which is forcibly brought out in the well-known sentence which our Lord addressed to Martha. In reply to her vague and faltering expression of belief in the resurrection at the last day, He proclaims the glorious truth, "I am the resurrection and the life" – I, even I, thy Master, am He that has the keys of life and death in His hands. And then He presses on her once more that old lesson, which she had doubtless often heard, but never fully realised: "He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die".

There is matter here which deserves the close consideration of all true Christians. Many of them complain of a lack of felt comfort in their religion. They do not feel the inward peace which they desire. Let them know that vague and indefinite views of Christ are too often the cause of all their perplexities. They must try to see more clearly the great object on which their faith rests. They must grasp more firmly His love and power toward them that believe, and the riches He has laid up for them even now in this world. We are, many of us, sadly like Martha. A little general knowledge of Christ as the only Saviour is often all that we possess. But of the fullness that dwells in Him, of His resurrection, His priesthood, His intercession, His unfailing compassion, we have tasted little or nothing at all. They are things of which our Lord might well say to many, as He did to Martha, "Believest thou this?"

Let us take shame to ourselves that we have named the name of Christ so long and yet know so little about Him. What right have we to wonder that we feel so little felt comfort in our Christianity? Our slight and imperfect knowledge of Christ is the true reason of our discomfort. Let the time past suffice us to have been lazy students in Christ's school; let the time to come find us more diligent in trying to "know Him and the power of His resurrection" (Phil 3:10). If true Christians would only strive, as Paul says, to "comprehend . . . what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge" (Eph 3:18), they would be amazed at the discoveries they would make.

They would soon find, like Hagar, that there are wells of water near them of which they had no knowledge. They would soon discover that there is more heaven to be enjoyed on earth than they had ever thought possible. The root of a happy religion is clear, distinct, well-defined knowledge of Jesus Christ. More knowledge would have saved Martha many sighs and tears. Knowledge alone no doubt, if unsanctified, only "puffeth up" (1 Cor 8:1).

Yet without clear knowledge of Christ in all His offices we cannot expect to be established in the faith, and steady in the time of need.

Zimbabwe Mission Update

Focus on New Canaan

Rev I D MacDonald

The New Canaan congregation is one of the most encouraging aspects of our Church's recent history in Zimbabwe. Many of our readers will know that it was started in 1981 when the newly-ordained Rev Z Mazvabo began preaching in the open air to a small company of hearers. Just as by the riverside in Philippi, where prayer was wont to be made, the Lord blessed these small beginnings, so that a full congregation was formed in due time. Over the years of his ministry he laboured, planting and watering the good seed of the kingdom, and the Lord of the harvest was pleased to give the increase. Eventually numerous additional congregations and preaching stations were formed until ten separate places of worship were established. It is noteworthy that this was accomplished without any church-run schools or hospitals in the area.

We gather that the Lord set before His servant an open door of opportunity and blessing in New Canaan, but there were many adversaries. and opposition was experienced at various times during his pastorate. Since Mr Mazvabo passed away to his eternal rest, the congregation has been pastorless. One of the Church's three current divinity students presently studying in Ness is a young man from Mr Mazvabo's congregation, Mr Trycot Mwedzi. Prior to beginning his divinity studies he was working as part of the Shona Bible translation team, which has over the last few years translated the Old Testament into Shona, the language spoken by the New Canaan people. This translation has now been completed and, along with the previously-revised New Testament, provides an accurate translation of the entire Bible into Shona.

The privilege of possessing the Scriptures, which are able to make us wise unto salvation, in one's mother tongue is unspeakably great. The TBS, partners in the translation, will now be overseeing the production of the Shona Bible to make it available for use. However, what is also needed is that the Lord would send forth labourers into His harvest to expound that Word to sinners, "warning every man, and teaching every man in all wisdom". Then especially we can, according to divine appointment, look for the gospel to be accompanied with the Holy Ghost sent down from heaven.

In even more recent months, the kingdom of darkness has shown its unchanging malice to the true Church of Christ and His pure gospel. The New Canaan congregation faced a testing time when a group of so called “prophets” arrived in the village to conduct a public exorcism exercise. The village head, who wields substantial power in the community, ordered all the villagers to attend. Our congregation were given strength to defy this order and to refuse to join with such devilish superstition. Their non-attendance was reported to the chief, who summoned them to appear before his court on a Sabbath. Our elders communicated the refusal of the congregation to attend and instead requested a meeting on the Monday. The chief’s heart, like the king’s heart, is in the hands of the Lord and “as the rivers of water He turneth it whithersoever He will”, and he agreed to this request. At this meeting their accusers from the community laid many and grievous complaints against our Church, including disobeying the order to attend the exorcism and our reluctance to co-operate with other denominations in the area. There was a clamour therefore to have the Free Presbyterian Church of Scotland banned in the district.

Rev S Khumalo, interim moderator for New Canaan, consequently requested a private meeting with the chief to discuss the matter more fully. Again the meeting was appointed for the Sabbath. Our men again refused to desecrate the Sabbath Day and asked for a meeting on any other day of the week. This desire was not granted by the chief, who insisted on the Sabbath meeting. It is pleasing to note that our people held firm and did not attend the meeting, not fearing the wrath of the chief. Since then no further action has been taken and relations between the chief and our people seem to be on friendly terms again. These times of testing are crucial in the history of any congregation or church. Christ, who has the sharp sword with two edges, is not ignorant of the weak efforts of His Church here on earth to maintain a faithful witness to Him. He says to her: “I know thy works, and where thou dwellest, even where Satan’s seat is: and hast not denied my faith” (Rev 2:13).

The standards of our Church in Zimbabwe, as elsewhere, are under attack from the evil one, who ever tempts to sinful conformity with the world. It is good to see this evidence of faithfulness to the Saviour, which sets an example for us all. “In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (Jn 16:33).

It is the glory of the world that He who formed it dwelt in it; of the air that He breathed it; of the sun that it shone on Him; of the ground, that it bore Him; of the sea that He walked on it; of the elements that they nourished Him; of the waters that they refreshed Him; of us men that He lived and died among us, yea, that He lived and died for us.

John MacLaurin

Book Reviews¹

Alexander Shields, by Matthew Vogan, published by the Scottish Reformation Society in their Scots Worthies series, paperback, 42 pages, £5.00.

Shields may not have been one of the best-known Covenanter ministers, but he sincerely sought to be faithful to the principles of the Covenanting movement. Born around 1660, he did not come into prominence until near the end of the period of persecution. Shields spoke effusively of the success of the gospel under field-preachers such as John Blackadder and John Welsh: through their preaching, Christ's "conquest was glorious, captivating poor slaves of Satan, and bringing them from his power unto God, and from darkness to light, wherein many were truly converted, more convinced, and generally all reformed from their former immoralities: that even robbers, thieves and profane men were some of them brought to a saving subjection to Christ". Shields himself may well have got good for his soul at such meetings on remote moors.

He graduated MA in 1675 from Edinburgh University but found it necessary in 1679 to flee to Holland, where he completed his studies for the ministry. Shields was in London in 1684, and was licensed to preach by a group of Scottish Presbyterians ministers. He became a regular preacher to a congregation in the city, but was arrested for holding what was claimed to be an "illegal conventicle". After some weeks' imprisonment, Shields was sent to Scotland, where the authorities felt they had more liberty to torture prisoners. After a number of interviews with persecuting councils, Shields was sent to the Bass Rock, used as a prison for Covenanting ministers.

After being brought back to Edinburgh he escaped from prison and joined James Renwick, the noted Covenanter leader. Shields took his share of field-preaching, and in one sermon, pressing sinners "to close with Christ", he insisted: "Take a look of precious Christ that is here offered unto you . . . or else we must denounce wrath and everlasting woe against you. . . . Then make no excuse, but close the bargain with all your hearts, and let all your other lovers be gone, and embrace Him only in this gospel."

The Glorious Revolution, following William III's landing in Britain and the flight to France of James VII and II, brought freedom to the Covenanters. Shields was ordained in the Church of Scotland as a chaplain to the Cameronian Regiment. He accompanied the disastrous Scottish expedition to Darien (in Panama) in 1699. Large numbers of the would-be colonists died; famine forced the survivors to abandon Darien and sail for Jamaica. There

¹All the books reviewed and otherwise mentioned here can be obtained from the Free Presbyterian Bookroom

Shields died of a fever in June 1700; he was only 40. A colleague paid him the following tribute: “His worth was little known or prized by the most of those he had sojourned and laboured among in the work of the gospel, of whom they were not worthy. This stroke [his death] was an awful frown of providence upon that poor company which he was taken from, and had so often and affectionately exhorted, reprov'd and admonish'd.”

This little book sums up the testimony of a worthy man who sought to honour the Lord fully in a very difficult period. It is both well written and attractively produced and, though Shields may not now be known by many, one welcomes this effort to keep his memory alive.

The Power and Sympathy of Christ, Expository Thoughts, with Notes, on the Eleventh Chapter of St John's Gospel, by J C Ryle, published by the Banner of Truth Trust in their Banner Ryle Classics series, paperback, 154 pages, £6.00.

The material in this book was first published separately in 1889 under the title *Bethany*, but it had already been made available 20 years earlier, as part of volume 2 of Ryle's *Expository Thoughts on John*.² Most of John 11 deals with illness and death and, in particular, with Jesus raising Lazarus from the dead in Bethany. This book might therefore be particularly helpful to someone who is suffering from illness or has experienced bereavement.

Ryle notes in his Preface: “We live in the dying world . . . Year after year the gaps in our family circles increase.” And he asks, “Can we begin too soon to look steadily at such great subjects as sorrow, sickness, death, the grave, and the power and sympathy of Christ? I think not.” Accordingly, in a world where “man is born unto trouble, as the sparks fly upward”, the book could usefully focus people's attention on the difficult circumstances which they are likely to meet later, if not sooner – and, for those who trust in the Saviour, the refuge they can continue to find in Him.

In his *Expository Thoughts* on Luke and John, Ryle first enlarges on a few themes in the passage he is considering. So, in the first section (verses 1-6) of the book under review, Ryle considers the following points: “True Christians may be sick and ill as well as others”; “Jesus Christ is the Christian's best friend in the time of need”; “Christ knows best at what time to do anything for His people”. Ryle then goes on to deal with more detailed matters on a verse-by-verse basis. These “notes” are in smaller, but perfectly-readable, type. The book concludes with several pieces of poetry which suit the situation of believers facing death and illness.

Here are some examples of the profitable remarks to be found in this

²All seven volumes of this series on the Gospels are available in hardback from the Banner of Truth.

book: “Grace does not exempt us from trial. Sickness, on the contrary, is one of God’s most useful instruments for sanctifying His saints, and making them bear fruit of patience, and for showing the world that His people do not serve Him merely for what they get of bodily ease and comfort in this life.”

“Every true Christian has a Friend in heaven, of almighty power and boundless love. He is thought of, cared for, provided for, defended by God’s eternal Son. He has an unfailing Protector, who never slumbers or sleeps, and watches continually over his interests.”

“The sharpest sting of death is the sense of unpardoned sin.”

“Man’s unbelief is a far more deeply-seated disease than it is generally reckoned. It is proof against the logic of facts, against reasoning, against argument, against moral suasion. Nothing can melt it down but the grace of God. If we ourselves believe, we can never be too thankful.”

As these quotations indicate, the book is written in that clear, straightforward style for which Ryle was noted. May it do much good!

Protestant View

The Pope and Mary

The religious adoration of Mary, often referred to as “mariolatry”, is one of the most blatant corruptions of the Church of Rome. The Pope’s New Year homily was brimful of this dreadful error. If one is “entangled in life’s knots”, then the advice from the Vatican is, “Lift up your eyes to Mary . . . she is present wherever she is needed”. The many blasphemous assertions made by the Pope on this occasion include the statements that Mary “is a mother who generates in her children the amazement of faith. . . . Faith is a bond with God that engages the whole person; to be preserved, it needs the Mother of God.” He further said that “God Himself needed a mother”.

The failure to distinguish properly between Christ’s humanity – which was born of the Virgin – and His essential and uncreated divinity as the Son of God, allows Rome to ascribe the title “Mother of God” to Mary and thence to open the door to ascribing divine attributes and veneration to her. The Lord Jesus Christ was the Son of Mary according to His humanity but not the son of Mary according to His Person as the eternal Son of God. The unity of His Person as God-man allows the attributes of His humanity and His sufferings in our nature to be ascribed to His whole Divine Person, but this does not mean that Mary can be regarded as the mother of deity in any sense. Of course, the “Mary” of Rome is not the Mary of the Bible; she is none other than the Queen of Heaven of the ancient heathen religions.

Robert Shaw writes very appropriately concerning the offering of prayer to Mary and other human mediators in the Roman Church: “It must import that they are omnipresent and omniscient; for how could the Virgin Mary, for example, have any knowledge of the prayers which are addressed to her at the same time in ten thousand places, and, it may be, by millions of individuals? Protestants, therefore, with good reason, reject the notion of angelical and human intercessors, and rely solely on the intercession of that glorious Mediator whom the Father heareth always.” *AWM*

Notes and Comments

Chinese Persecution of Christians

The end of the Cultural Revolution, almost 40 years ago, heralded a time of more openness and tolerance of Christianity in China. Government registered churches, (called Three-Self churches) and even some non-registered churches could hold church services reasonably freely. Pastors within the state churches were allowed to proclaim the gospel, and there were claims of millions of converts being added to the Church. However, Communism is once again showing its true colours. In February 2018 new anti-religious guidelines were proposed and the Communist Party began using increasing force to persecute worshippers. House churches, previously unregistered, were ordered to register or disband and the state churches themselves came under severe attack. In the last few months of 2018 reports show that the situation has deteriorated even further with “a veritable storm of persecution unleashed” against Christians.

Christian students at schools and universities and Christian doctors and nurses in hospitals are being coerced into renouncing their faith. One province demands that Christian teachers sign a document stating, “I resolve not to believe in religion nor to attend any religious activities nor to propagate religion”. In Zhejiang province, Christians are being forced to sign statements stating “that they originally did not really understand Christianity, but [that] now they have a more comprehensive understanding of religious belief and of their own spiritual needs, they have decided from today no longer to attend Christian activities and no longer to believe in Christianity”. This is being imposed by the Communist Party even on ordinary people in small villages. In Henan province – home to millions of professing Christians – the persecution has been extremely vicious. Hudson Taylor Ministries reported in December 2018 that nearly 200 government-run churches in Xinyang County in Henan have been reduced to three. It goes on to say, “Police patrol every

village to stop house-church meetings, and believers are being forced to gather at 4.30 am to avoid discovery”.

Over the years, there has been an increased interest in the Reformed faith across parts of China and hundreds of worshippers of Calvinistic persuasion gather to worship in city house churches. These are being especially targeted, resulting in some pastors signing a statement calling on the Government to restore freedom of religion as laid down in China’s constitution. However, the danger is that their action may lead to even more brutal persecution.

One unofficial church in south-west China stated that more than 100 Protestants were snatched from their homes across Chengdu in the Sichuan province and taken into custody. These included a pastor and his wife. The pastor said, “We are willing to have 200, 300 and even 500 of us locked up”.

He also called on church members to keep worshipping and meeting outdoors if places could not be found to rent. He urged them never to stop gathering to worship God. How courageous these people are in the face of such adversity! On their release, photos were leaked out showing injuries that were allegedly inflicted by police. One witness said, “Three of the released brothers and sisters told me they were violently handled by police when they were in custody, including being stomped on. One of the brothers was dragged by police with his hands and feet bound together, causing multiple injuries.” According to one source, those released are being watched around the clock at home. They have been told that their church is an illegal organisation. Other reports speak of houses being searched without a warrant, goods being confiscated and threats being made against worshippers.

The state-run churches are treated no better. In November last year Zion Church, which is a government-approved, Protestant, Three-Self church, had its building demolished by the government; the reason given was that the authorities wanted to build a road where the church was situated. This church had 1500 regular worshippers and, after repeated threats against it and its congregation, combined with repeated damage to the building, it was eventually reduced to a pile of rubble. Zion Church was built in 2009 with money donated by its members and was situated at the centre of a Christian community. It covered a large area and accommodated gatherings of more than 300 people at a time.

Another serious case is that of John Cao, who was originally taken into police custody in March 2017. He and a colleague worked as missionaries and had crossed the border between China and Myanmar many times, with the knowledge of Chinese officials, but this time he was arrested and sentenced to seven years in prison for “organising illegal border crossings”. He and his wife and two sons are US citizens, and he had pastored a Chinese church

in North Carolina after coming to America. Since becoming a missionary, he has founded Christian schools for more than 2000 poor children in Myanmar and is highly regarded there for his work. At the moment, high-level officials in the USA are trying to secure his release.

The above snapshots give us some indication as to how the wind is blowing in China today. However, we believe God is working by His Spirit in that great land, where more than 1.4 billion souls live. Godly men sowed the good seed there over past centuries and the promise is, “Behold, these shall come from far . . . and these from the land of Sinim” (Is 49:12). There is also the promise of Matthew 5:10: “Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven”. *KHM*

An Interesting Petition

In 2017 the UK Government set up a website through which people could petition the Government. Petitions run for six months, and those which receive more than 10 000 votes get a Government response, while those with more than 100 000 votes may be debated in Parliament. Of the 13 000 petitions so far, the most popular has been that calling for a No-Deal Brexit which has attracted 300 000 votes and is still running. Six other petitions have received more than 200 000 votes and 28 others have received over 100 000 votes.

One interesting petition is that calling for parents to have the right “to opt their child out of Relationship and Sex Education” when it becomes mandatory in England in September 2020. At the time of writing this has received 76 000 votes. We wish this petition every success, but the interesting thing about it is the places from which it is receiving support. This can be viewed on the Government website, which gives the information by parliamentary constituency. Most constituencies contribute a handful of votes (many are in single figures), but a few contribute over a thousand (which is more than any single constituency has contributed to the No-Deal Brexit petition mentioned above). These are: Blackburn, Blackley and Broughton, Bradford East, Bradford West, Birmingham (Hodge Hill), Birmingham (Hall Green), Birmingham (Ladywood), Hendon, Finchley and Golders Green, Hackney North and Stoke Newington, Ilford South, and East Ham. Several others such as Slough and two of the Leicester constituencies have contributed slightly under a thousand.

Almost all of these constituencies have strong Muslim populations, and it seems likely that there is an active Muslim campaign supporting the petition. If this is so, then it also seems likely that the Relationship and Sex Education legislation is heading for trouble when it comes to be implemented in 2020. It would not be easy to enforce it on a school where the parents

were united and determined in their opposition. Much as we dread the rise of Islam in Britain, it is good to see the pro-sodomite regime running into difficulties. God often uses one part of Satan's kingdom to oppose and hinder another part: "The children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another" (2 Chr 20:23). DWBS

Former Church of Scotland Moderator on Burns

An article on a former Moderator of the Church of Scotland appeared in *The Herald* on 1 January 2019 highlighting his praise for the Scottish poet Robert Burns. Rev John Chalmers speaks highly of Burns because of his "genius for holding a mirror in front [of] his contemporaries and exposing their sanctimonious cant and humbug". He even compares Burns with the Saviour: "Jesus exposed the hypocrisy of the scribes and Pharisees of his day. Burns did the same for the self-righteous of his day."

Now there is no question about Burns' abilities as a poet, but for a churchman to put Burns in the same category as Jesus is almost unbelievable, especially given the poet's lifestyle. As described in *The Herald* article, "he was said to have fathered 14 children by six different mothers", before he died at the age of 37, "and religion throughout his life seems to have been a humanitarian Deism", which rejects divine revelation entirely.

Hypocrisy and cant are, to state the obvious, in no way commendable; they are condemned by the Scriptures. But not least among the spiritual needs of this generation is to hear about God's demands for a godly life and to see holiness lived out in the consistently-godly way that many of God's children have been enabled to follow before the world.

How much Scotland needs a consistent witness in favour of scriptural morality from its national Church! But more, it needs a consistent witness to what constitutes true godliness, as was perfectly exemplified in the life of Jesus. Those who are truly godly have been delivered from hypocrisy and are looking to Christ alone for salvation from the guilt and power of sin.

Church Information

South Harris Induction

A good gathering assembled in Leverburgh on Thursday, 15 November 2018, for the induction of Rev K M Watkins to the South Harris congregation. Although the forecast had been for stormy weather, the evening of the induc-

tion was calm and dry and those friends who gathered from further afield were able to arrive unhindered. The vacancy in the South Harris congregation was relatively short, lasting from March 2017, when the former pastor, Rev K D Macleod, was translated to the Inverness congregation. Having expressed their desire that Rev K M Watkins, Barnoldswick, be called to become their minister, the call from the South Harris congregation was accepted by Mr Watkins at a meeting of the Southern Presbytery in September.

Having ascertained that there were no objections to the life and doctrine of Rev K M Watkins, the Outer Isles Presbytery proceeded with the induction. Before public worship commenced, Revs D A Ross, K D Macleod, D A K Macdonald and I D MacDonald, were associated with the Presbytery. The Moderator of Presbytery, Rev J R Tallach, then went to the pulpit and preached an appropriate discourse on 2 Corinthians 5:20-21: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us who knew no sin: that we might be made the righteousness of God in Him."

At the conclusion of this part of the worship, the Moderator called Mr Watkins to answer the questions put to ministers at their induction to a charge. When the pastor-elect had answered the questions satisfactorily and signed the Formula, the Moderator, in the name of the Presbytery and by the authority of the King and Head of the Church, inducted Mr Watkins to the pastoral charge of South Harris. The brethren then gave Mr Watkins the right hand of fellowship. Rev A W MacColl then addressed Mr Watkins, from Proverbs 18:1, "Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom". Rev J B Jardine exhorted the congregation to their duties to support their new minister and attend the public means of grace diligently on Sabbath and weekday – basing his address on the promise contained in their call, to give Mr Watkins "all dutiful respect, encouragement and obedience in the Lord".

Rev D A Ross and Rev K D Macleod were invited to speak, and a number of messages of good will, from various ministers of the Church at home and overseas, were read aloud. The newly-inducted pastor went to the front door of the church to be welcomed by the congregation.

The Harris people are noted for their kind hospitality and this was once again witnessed by the abundant and excellent buffet prepared by the congregation, which was enjoyed by many of those who had gathered for the happy occasion. The congregation expressed their thanks to Rev J B Jardine, their Interim Moderator during the vacancy, and their best wishes to Mr and Mrs Watkins, by presenting gifts to them. Mr Watkins warmly thanked the cong-

regation for their kindness. We are thankful to the Most High that the numerous friends who had gathered were all taken safely to their destinations.

It is a most solemn and spiritually-important matter when a minister is removed from one sphere of labour and planted in another. The messengers of Christ are stars in the hands of Him who walketh among the golden candlesticks and He is sovereign in placing them where He wills. This sovereign activity of the settling of ministers has an unspeakably significant effect, bearing upon the eternal state of those precious souls to whom the light of the gospel shines, whether that gospel is embraced or rejected. May the light of truth shine very brightly in South Harris in coming days and may sinners be turned from darkness to light, from the power of Satan to God.

We pray that Mr Watkins' settlement in Leverburgh will thus indeed be for the good of precious souls, for the strengthening of the Church in the Western Isles and for the glory of the King of Zion, that His Word may have free course and be glorified. "For Zion's sake I will not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. . . . I have set watchmen upon thy walls O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord keep not silence. And give Him no rest, till He establish, and till He make Jerusalem a praise in the earth" (Is 62:1,6,7).

(Rev) *A W MacColl*, Clerk of Presbytery

Committee Meetings

Synod committees will meet, DV, in Inverness Free Presbyterian Church on Tuesday, March 20, as follows:

- 10.00 - 10.30 Church Interests Committee
- 10.30 - 12.00 Training of the Ministry Committee
- 12.00 - 13.00 Sabbath Observance Committee
- 14.00 - 15.00 Outreach Committee
- 14.00 - 17.00 Finance Committee
- 15.00 - 17.00 Religion and Morals Committee
- 18.00 - 19.30 Publications and Bookroom Committee
- 19.30 - 20.30 Welfare of Youth Committee
- 19.30 - 20.30 Overseas Committee

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

Bookroom Fund

By appointment of Synod, the Special Collection on behalf of the Bookroom Fund, is due to be taken in congregations during February.

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, IV15 9JP; Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Contact Mr K H Munro; tel: 01463 831783.
- 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:** Duncan Street; Sabbath 5 pm; **Strathy:** Sabbath: 6 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. Rev K M Watkins BA, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, IV1 1NA; Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.
- 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.
- 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. 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) Mivaig:** 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). Contact Mr R Middleton, 2 Emerald Drive, Sandbach, CW11 4ND; tel: 01270 761673.
- Broadstairs:** Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7.15 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 R Macleod; tel: 0141 954 3759.

Canada

Chesley, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 10.30 am, 7.30 pm; Tuesday 8 pm. Contact: Mr David Kuiper; tel: 519 363 0367; 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, 5 pm; Wednesday 7.30 pm. Contact Mr Joseph Smith; tel: 409 927 1564.

Australia

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

Sydney, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6 pm; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel. (02) 9627 3408; e-mail:sydneyfpchurch@aapt.net.au.

New Zealand

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

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

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

Tauranga: Girl Guide Hall, 17th Avenue, Sabbath 11 am, 7 pm; Thursday 7 pm. Contact: Rev J D Smith; tel: 09 282 4195.

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 Levytskyi; tel: 00 38 048 785 19 24; e-mail: dlevytsky@gmail.com; or contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua.

Zimbabwe

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

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

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

New Canaan: Church.

Zenka: Church. Rev M Mloyi. Postal Address: Private Bag T5398, Bulawayo; cell phone: 00263 712 765 032.

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