

# The Free Presbyterian Magazine

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

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

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## Communions

**January: First Sabbath:** Nkayi; **Fifth:** 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, Ingwenya, North Tolsta.

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

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

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

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

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

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

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

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

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

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## Learning from Noah's Life

God spoke to Noah, warning him about the coming flood. God sent the flood in judgement because He “saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Gen 6:5). It seems so like what God sees today though, even at present, there is far more than one family in which a righteous man lives. And God has promised never again to send a flood to destroy the earth; yet He has many other ways to bring judgement on the world, or on various parts of it – as should be obvious to anyone who, for instance, sees the effects of Covid-19.

We might note the continuing relevance of Matthew Henry's comments on the verse quoted: “Things are bad when bad men are not only honoured notwithstanding their wickedness, but honoured for their wickedness, and the vilest men exalted. Wickedness is then great when great men are wicked. Their wickedness was great; that is, abundance of sin was committed in all places, by all sorts of people; and such sin as was in its own nature most gross and heinous and provoking; it was committed daringly, and with a defiance of heaven, nor was any care taken by those that had power in their hands to restrain and punish it. This God saw.” Henry went on to comment on what God saw in the human heart: “This was the bitter root, the corrupt spring: all the violence and oppression, all the luxury and wantonness that were in the world proceeded from the corruption of nature; lust conceived them. . . . They did not do evil through mere carelessness . . . but did evil deliberately . . . the stream of sin was full and strong and constant; and God saw it.”

But Noah was spared from destruction. He was a righteous man; he “walked with God”; he was “moved with fear”. It was not that he was terrified before God; he was afraid to offend God by sinning against Him – he did not want to offend God. In other words, he wanted to be obedient to God's commands, out of love for Him, wanting to please Him. In particular, it was because Noah was moved by fear that he began to build the ark when God directed him to do so. He was willing to obey.

One could imagine Noah often making his way home at the end of a hard day's work feeling that he had achieved very little that day; no doubt there often seemed to be so little progress and so much still to be done. But after a year, or after 10 years perhaps, he could look back and it was clear that definite progress had been made. So it is with the people of God in all ages: they look back over a short period of time and they fail to see any growth in grace; perhaps even after 10 years or more they fail to see any increase in godliness. Yet there is growth, and they may see at least some aspects of it. Even if they themselves cannot see it, God sees it. Just as surely as He sees the wickedness of the wicked, He sees the godliness of His people and their growth in grace. He is carrying on His work in their hearts; He will never stop half way; He will continue His work till it is complete – when He will bring them into the perfect world of heaven.

Noah went on building the ark in the fear of God; he did so by faith. He was trusting in what God had told him, receiving it as absolute truth, as totally reliable. So if God said that there would be a flood, then a flood would definitely come. If God had told him that it was necessary to build an ark to ensure his safety, Noah was willing to go ahead and build this huge vessel, in spite of whatever mockery he had to endure. No matter how long the project would take and no matter how slow the progress might seem, Noah was willing to continue the responsibility that God had laid on him. Believingly, he prepared the ark “to the saving of his house[hold]” (Heb 11:7). And God's people in every age receive the Word of God as absolute truth, as totally reliable. So too should everyone who reads it or hears it.

The ark points us to the provision that has been made to save sinners from the flood of divine wrath which would otherwise come against them because of their sin, not least because of the evil imaginations of their hearts. Noah and his family, believing God's word, took refuge in the ark and were safe; so sinners, believing God's revelation in Scripture, flee to Christ. They trust in Him and are safe. The assurance He gives to them – indeed, to all who hear the gospel – is: “Whosoever believeth in Him [shall] not perish, but have eternal life” (Jn 3:15). All who believe are delivered from the wrath to come. They are safe from all the storms that threaten to overwhelm them on their way through this world. Not even death can do them any real harm; rather it may be compared to a wave that, by God's grace, will land them safe on the shore of the eternal world.

All outside the ark perished; not one of them was saved. They disregarded what Noah declared as “a preacher of righteousness” (2 Pet 2:5), an expression which points to Noah emphasising the righteousness of God in “bringing in the flood upon the world of the ungodly”. Very possibly, some

of those who perished had assisted Noah in building the ark. How solemn! So all who remain outside Christ Jesus, going on in their sins, will – perhaps even more solemnly – perish in a lost eternity, in spite of the call of the gospel addressed to them: “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house” (Acts 16:31). Even those who seek to assist in the work of the Church will perish if they do not believe. Preachers today must continue to emphasise God’s righteousness, that He will bring His wrath to bear on the ungodly who refuse to receive Christ and the salvation He sets before them. And preachers must continue to remind their hearers of the solemn words of the Saviour, who will yet be our judge: “Except ye repent, ye shall all likewise perish” (Lk 13:3).

Noah walked with God; so we can be sure that he was going along the narrow way that ends in everlasting life. Believers today are to take encouragement from what the Word of God says about people like Noah, people who know God’s name – who know what God has revealed about Himself, especially about salvation, and have trusted in Him. David sang, “They that know Thy name will put their trust in Thee”. What he means is that they will go on trusting in God. And he gives us a reason for speaking as he did: “Thou, Lord, hast not forsaken them that seek Thee” (Ps 9:10). God’s people are identified here as those who go on seeking Him; they want to find Him and have communion with Him. And they are encouraged to go on seeking Him because He has never forsaken His people.

In particular, God never forsook Noah. As Noah walked with God, so God went with him. He made provision for Noah, directing him to build the ark 120 years before the flood was to take place; and He continued with Noah all those long years while he was building the ark; so Noah persevered no matter how difficult the work may have been or how strong the opposition. God knows what the needs of His people are in this generation; He makes provision for today’s needs long before these individuals know anything about them. He has had a purpose from all eternity to supply all their needs, and that purpose can never be thwarted, not even by the devil.

The promises made to Noah were fulfilled; none of them failed. After being preserved from danger for more than a year in the ark, he and his family stepped down onto the dry ground still perfectly safe; the danger was now in the past. Likewise the promise made to Abraham was fulfilled: that he would have a son, in whom all the families of the earth would be blessed. Again, God’s promise to Jacob at Bethel was fulfilled: that He would bring Jacob back again to the promised land. God did not forsake any of these worthies of the past; He has never abandoned any of His children. And He never will. His promises to them will all be fulfilled.

# Redeemed with Christ's Blood (1)<sup>1</sup>

A Sermon by *Charles Calder*

1 Peter 1:18,19. *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.*

From verse 13 of this chapter, the holy Apostle Peter exhorts, with much earnestness, the Christian converts, to whom the Epistle is addressed, to walk worthy in all respects, of their high privileges and their holy calling; and he makes use of various arguments to enforce this exhortation. In verses 15 and 16 he represents to them the purity and holiness of the divine nature, in order to excite in them more and more the love of holiness, and an ardent concern to resemble their heavenly Father in that perfection: "As He who hath called you is holy, so be ye holy in all manner of conversation".

Though they were delivered from the curse of a broken law and the wrath of God, through faith in Jesus Christ, yet he lays before them in verse 17 the consideration of His strict, impartial justice as the Judge of all the earth, in order to work up their minds further to a holy, habitual fear of offending Him: "And if ye call on the Father, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear." In verses 18 and 19 he urges the same exhortation to universal holiness, from the consideration of the great redemption which had been wrought out for them and of the costly ransom which had been paid for their salvation: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot".

I propose, through the assistance of the Spirit of God, (1) to show from what they were redeemed, adverting particularly to what is specified here: "their vain conversation received by tradition from their fathers"; (2) to consider the price of this redemption: "the precious blood of Christ, as of a lamb without blemish and without spot"; (3) to conclude with some reflections naturally arising from the preceding heads.

**1. The evils from which the converts to Christianity are redeemed,** not only those to whom the Apostle here writes, but all the people of God in every age.

<sup>1</sup>Calder was minister of Ferintosh, Ross-shire, from 1774 to 1812; This was an action sermon, before the Lord's Supper – taken, with editing, from *Three Sermons by the Rev Charles Calder*. His successor was John Macdonald; a sermon of his appeared last month.

(1) They are redeemed from *the guilt of sin*: “In whom we have redemption through His blood, even the forgiveness of sins” (Col 1:14). And in having the guilt of sin removed, they are delivered from the curse of the law and from the wrath that is to come – from that everlasting misery which is the just wages of sin. “Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree” (Gal 3:13). “And to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come” (1 Th 1:10). To the same purpose, the Psalmist says, “Great is Thy mercy toward me; and Thou hast delivered my soul from the lowest hell” (Ps 86:13). “Who”, says Paul, “shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again” (Rom 8:33,34).

All who have fled to Christ, and laid hold on Him for life, may find a satisfying answer in His death and resurrection to all the accusations of Satan and of conscience. If then He became the Surety of His people, if He was arrested for their debt, made the prisoner of death, and was afterwards released from the confinement of the grave, this is a certain proof that, by His death, all their debt was paid and a complete satisfaction made to the law and justice of God. His justice and His truth are therefore now as much engaged to receive us graciously when we believe in Christ, as before they were engaged to punish us most vigorously. Thus there is hope in Christ for the chief of sinners, for He is able to save to the uttermost all that come unto God by Him and that plead His great sacrifice as their passover.

As, on the night fatal to the first-born of Egypt, the blood of the paschal lamb protected the Israelites from the sword of the destroying angel, so the blood of Jesus will prove a certain safeguard from God’s wrath to all those who trust in it alone for pardon and acceptance with God. What a precious, inestimable blessing is the free forgiveness of sin and peace with God! What a value holy David put on it! “Blessed”, he said, again and again; “blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile” (Ps 32:1,2).

When the guilt of sin, this dreadful wall of separation, is removed, all other spiritual blessings flow richly to the justified soul. “Being justified by faith, we have peace with God . . . and rejoice in the hope of . . . glory” The sense of reconciliation to God through Christ adds the sweetest relish to all the comforts of life. It smooths the rugged face of adversity, disarms every affliction of its sting and, like the tree cast of old into the waters of Marah – the bitter waters – it sweetens all the trials and sorrows of life. “Peace I leave

with you,” said Jesus to His disciples, “My peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid” (Jn 14:27). As it is said in Job 34:29, “When He giveth quietness, who then can make trouble?” When He gives to the soul that peace which passes all understanding, what then can annoy it?

(2) Again, they are redeemed from *the dominion of sin*, from its shameful bondage and its reigning power. “The law of the Spirit of life in Christ Jesus”, says the Apostle Paul, “hath made me free from the law of sin and death” (Rom 8:2). Again he says, “Sin shall not have dominion over you; for ye are not under the law, but under grace” (Rom 6:14). It is a truth of undoubted certainty that we are as much indebted to Christ’s precious blood for our sanctification as for our justification. Accordingly He is called, not only “the Lord our Righteousness”, but likewise our “sanctification and redemption” (1 Cor 1:30). And we are told that He “gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works” (Tts 2:14). To the same purpose is that grand passage: “If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb 9:13,14)

(3) The people of God shall be redeemed from *all the woes and sorrows of mortality*, from all the painful sensations and mournful disasters, both personal and relative, to which they are continually exposed in this vale of tears. Here every man is born to trouble as the sparks fly upward; but when the ransomed of the Lord shall come to Zion, they shall obtain joy and gladness, and sorrow and sighing shall for ever flee away. Then “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away” (Rev 21:4). They shall be redeemed from the last remnants of sin, which cleave more or less in degree to the best of them in this life.

This made the Apostle Paul cry out, “O wretched man that I am! Who shall deliver me from the body of this death?” The answer is, Death shall deliver from the body of sin. Sin brought death into the world and all our woe, and it is the dissolving of the earthly tabernacle that shall first thoroughly cleanse God’s children from the leprosy of sin. This is a consideration which tends greatly to reconcile the believer to the dissolution of the body, because he knows that he shall then be delivered from the very being of sin and made perfect in holiness. Accordingly, we read that Christ “loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing



of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish” (Eph 5:25-27).

(4.) They shall be redeemed at length from *the bands of death and from the prison of the grave*. It cannot till then be said that they are perfectly redeemed from all the dismal effects of sin. It is then that death shall be swallowed up of victory. That great day of complete redemption is approaching, O believer! Hear your Redeemer's delightful promise to this purpose; hear, and let your flesh rest in hope: “I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from Mine eyes” (Hos 13:14). Thus also Christ Himself speaks, “This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son and believeth on Him may have everlasting life; and I will raise him up at the last day” (Jn 6:39,40).

How glorious then is that redemption which Christ has wrought out for His people! How happy the people who are or shall be partakers of this great salvation – salvation from sin, from death, from hell and wrath. And we may see who they are by referring to what is here said of them: they were redeemed “from [their] vain conversation, received by tradition from [their] fathers”. By this we are to understand not merely those vain imaginations and superstitious usages which were handed down to them by tradition. But by their vain conversation we are also to understand that foolish, unsavoury, carnal, sinful way of life in which they lived, and which is natural to all the children of men who have not been renewed in the spirit of their minds by the power of divine grace.

This, as well as traditions of a superstitious nature, may very properly be said to be handed down to them from their fathers. Those sinful habits and practices which tarnish and pollute the conversation, are in a certain sense hereditary. At least their root and principle are hereditary, and the strong natural tendency to what is sinful is enforced by bad example, particularly the example of fathers and kindred. How rapidly do men then run down with the stream of sin and folly and become more frothy, vain, carnal and sinful than even those whose worthless manners they had been copying. How mighty then is the power of divine grace, which renews first the heart and then the life in opposition to the strong bias of corrupt nature, the force of example and perhaps the example of parents' relations, and likewise in opposition to the powerful early prejudices of education.

In opposition to all these, the almighty power of divine grace carries the

sincere convert, like Abraham of old, who left his kindred and his father's house to journey, in obedience to God's command, towards the land which God had promised him; or, like the fishermen of Galilee, who at the call of Jesus Christ left their all and followed Him. This is, in effect, the language which is spoken to the Church and to every believing soul by the Spirit of God. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty: for He is thy Lord; and worship thou Him" (Ps 45:10,11).

*Vain conversation.* Well may the ungodly, unhallowed way of life of the unregenerate be termed a vain conversation – vain and unprofitable to those who share in it. If there was nothing more in it than this, the doom of the unprofitable servant is terrible, as you may see in Matthew 25:30: "Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth". But the vain conversation of unregenerate sinners can scarcely fail to be most hurtful and dangerous, for it cools, it hardens and defiles all who are within its reach; at least this is its natural and evident effect and tendency.

As it is thus unprofitable, indeed hurtful, to others, how fruitless and unprofitable is it to the poor man himself, who toils about in a laborious pursuit of vanity, perpetually disappointed of all that rest, satisfaction and joy for which he so fondly hoped. "What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death" (Rom 6:21). It is dismal for anyone thus to dream away his whole life in vanity. It is hard when the hireling toils sore all day and has no wages to look for at night. But what is that to the disappointment of poor sinners at the evening of life, at the end of their days and their vain conversation, when in all their labour there is nothing to give them rest or peace. On the contrary, everything they had been pursuing, idolising and grasping at are seen then and felt then – O how bitterly felt! – to be vanity and vexation of spirit. Their time is at an end and the great work of their life has not yet begun; the copestone should be ready to be put on, but the foundation stone has not yet been laid.

*Redeemed from your vain conversation.* This intimates to us that they who are under the power of this vain conversation are in a state of spiritual thralldom; they are the most wretched slaves; and yet, alas, they are unconscious of their slavery; they hug their chains; they love their bondage; and they fancy themselves free. They resemble criminals under sentence of death, lying in prison to the day of their execution, who through the influence of intoxicating drink have become unconscious of their misery, who sport with their chains and are quite jovial, as princes in a palace. But surely their case is still far more pitiable and wretched. Thus you will see unregenerate sinners,

in their vain conversation, are under the sentence of wrath and also under the dominion of their lusts. And whoever is redeemed by the Lord Jesus Christ from the sentence of condemnation and the stroke of divine justice is redeemed also from the dominion of sin and from a vain conversation, for justification and sanctification are absolutely inseparable. Accordingly, the Apostle Paul says, Christ “gave Himself for us, that He might redeem us from all iniquity, and purify to Himself a peculiar people, zealous of good works” (Tts 2:14).

**2. The price of redemption.** “Ye were not redeemed with corruptible things, as silver and gold.” However valuable silver and gold are in the estimation of men, and however eagerly pursued as if they were the chief good, they are of no avail in this important respect. They are insufficient for what is infinitely less: for redeeming from bodily death, or protracting the life of the body for one day or one hour, or even for relieving it from pain or sickness. Therefore they are far less sufficient to redeem the soul from everlasting destruction. This cannot be done without blood. The Apostle says to the Hebrews: “Without shedding of blood is no remission” of sin (9:22). And with what blood will God be pleased? Will He be pleased with the blood of bulls or of goats? With thousands of rams or with ten thousands of rivers of oil? Will He accept the offering of our firstborn for our transgression, the fruit of our body for the sin of our soul? Vain are all such oblations; vain are the sufferings even of angels to procure the remission of sin.

What blood then was sufficient for this great purpose? We are told here that it was the precious blood of Christ, the spotless Lamb, the Eternal Son of God, whose transcendent personal glory has imparted infinite merit to His sufferings, and infinite virtue and efficacy to His sacrifice. But how little can we comprehend of the infinite glory of the Redeemer, before whom Isaiah, in his vision of the upper world, beheld the highest orders of celestial beings veiling their faces with their wings and worshipping with the most profound reverence? Of Him the prophet, rapt in vision of future times, cries out in holy ecstasy: “Unto us a child is born, unto us a son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace” (Is 9:6).

Had it been only a mere man, a creature though of the most exalted rank, who had condescended to suffer and die for sinners, whatever admiration and praise such friendship might excite, it could afford us no solid consolation, as it could be of no avail to put away the guilt of sin or to obtain eternal redemption for them. The redemption of the soul was precious, and must have ceased for ever, if a ransom of infinite worth had not been provided. It must

indeed be a ransom adequate to the redemption of a multitude which no man can number, and each soul of that multitude incomparably more valuable than the whole world in the estimation of Him who best knows its worth. The price by which such a redemption has been purchased must be amply adequate to it. "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mt 20:28). "Feed the Church of God," said Paul to the elders of Ephesus, "which He hath purchased with His own blood" (Acts 20:28).

That one of such infinite dignity should humble Himself thus and shed His blood on the cross of shame, for the salvation of guilty men, is indeed altogether wonderful and mysterious. It is a doctrine therefore which corrupt human reason is ever ready to reject as false and absurd. But he who believes that there is a God must believe mysteries. In the eye of sound reason nothing can appear more arrogant than for man to pretend to search out the Almighty unto perfection, and obstinately to reject the clear and express revelation which He has made to us of His nature and of His ways. This is because these are incomprehensible to the poor grovelling creature who is a mystery to himself, and who can no more account for the union of soul and body – two substances yet one person – than he can comprehend this great subject, infinitely beyond the narrow knowledge of the human understanding, even this great mystery of godliness: God manifest in the flesh.

It is a most comforting truth that the glorious Redeemer is God as well as man; of this we have the fullest and clearest evidence in the Word of God. "Without controversy," says Paul, writing to Timothy in the passage just alluded to, "great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim 3:16). And in his Epistle to the Philippians, he says of Christ: "Who, being in the form of God, thought it not robbery to be equal with God" (2:6). If the heavens declare the glory of the Lord, and the firmament shows His handiwork; if the vast creation bears the stamp of an Almighty agent; if the cherubim and seraphim, who shine and serve around the throne of God, proclaim that the hand that made them is divine, then this honour is due to Jesus Christ; "for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him" (Col 1:16).

Again He is expressly styled, "the Beginning and the End" (Rev 22:13). The Beginning is the efficient cause from which all things proceed, and the End is the final cause to which all things are referred; and nothing higher than this can be said of God the Father. It is the infinite dignity and glory of

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Christ that imparts infinite worth to His sufferings, and gives virtue and efficacy to His sacrifice, which the sufferings of the whole human race would not have done even if they had been doomed to everlasting punishment. He who humbled Himself for the sake of sinners was higher than the heavens; He who emptied Himself had all the fullness of the Godhead dwelling in Him bodily; He who endured the cross, despising the shame, was that great and glorious Being whom the highest angels worship and adore. Precious therefore, indeed beyond comparison, is His blood. His humiliation, His poverty, His shame and His sufferings have therefore infinite merit, and are a sufficient atonement for the infinite evil of sin.

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## David Ross (2)<sup>1</sup>

*Rev Ewen MacQueen*

An uncle of David was a tenant of Achosnich, a small farm at the upper end of the strath. David spent many a year with his uncle, David working the land and taking care of the place when his uncle would be absent attending to other matters. His uncle married a sister of Angus Murray, who lived in Balloan, outside Dornoch, but as David himself told us, [Angus and David] did not know one another well until they met on the evening of the wedding day, because, although he and Angus were both born in the same district, David was so long away from home. While others were taking delight in all sorts of activities connected with weddings in these days, Angus and David, who had now recognised one another as being of one spirit, were speaking of the King in His beauty and the land that is very far off.

Not even death severed the union that was forged between them that night. I remember the evening when Angus died. David was then blind. After we had attended to Angus's remains, I was going to take David back to his own home, and as we sat in the trap together, he turned and said, "O well, he is now gone and another of his spiritual discernment I do not know in Sutherland today. I had 60 years of real acquaintance with him, for it is 60 years ago from this time that my uncle was married to Angus's sister. That night, Angus and I were united together and, although it would be proclaimed from the highest hill in Sutherland, the worst thing that ever came between me and Angus, from that time till now, would give neither of us reason to hang our heads in shame. The Creator gave me a little more patience

<sup>1</sup>This article continues a translation, by Rev John MacLeod, of an account of the life of David Ross, Dornoch, which was written in Gaelic by Rev Ewen MacQueen. The first articles were printed in volume 22 of *The Free Presbyterian Magazine*.

than He did to Angus, and at any time when I thought that Angus was going too far, I had only to say to him, 'You realise that people are only waiting to get a swipe at you'. Angus would stop immediately."

What I saw that day will never be forgotten by me all my days. It was on the Monday of the monthly prayer meeting. The Sabbath before, after the service was over, I said to David that I was afraid that, unless we went to see Angus the next day, if we were spared, we would see him no more in the body. David said immediately that he was willing to go and see Angus after the meeting the following day. Both of us left about a quarter to two.

We had no sooner entered the room where Angus was lying than it was evident that his breath was about to depart. The old Christian was lying, his eyes closed, unaware of who came in or went out. I guided David into the room. Angus's wife went close to his head and said to him, "Are you hearing?" To which Angus replied in a broken voice through shortness of breath, "What is that?" She replied, "It is David Ross that has come to see you". Angus replied, "The noble youth, has he come?" David in stroking his head said, "O poor youth, may the Lord prepare you for the journey that is ahead of you". Angus was no longer capable of saying anything further, but there was no one that saw him move his shoulders that would not understand that his soul was about to be given the last blessing on earth from the mouth of David Ross.

Angus's son and wife did not think that he was so near to death as we thought and, because some food had been prepared in his son's house, near at hand, they persuaded David and myself to leave the bedside, that we might refresh our bodies by partaking of the provision made. We constrained David to ask a blessing on the mercies provided and, after doing so, he broke out in this manner, "The person who is nearly related to us and whom we knew for so long, wilt Thou not speedily prepare him and take him home with Thee". The blessing was hardly concluded when a cry came to us from Angus's wife that he was about to depart. I ran down and, when I reached, Angus was without tremor or movement, breathing his last. Twice he breathed softly and the soul departed. This was how Angus Murray and David Ross parted from one another on earth, and may we not say as David said of Jonathan, "Thy love to me was wonderful, surpassing the love of women"?

It was on the journey home that evening that David spoke of Angus's discernment: "When we had that noble man George Kennedy as our minister, he was not himself able to preach for a long time and it was probationers that we would have, usually a new man coming Sabbath after Sabbath. Angus would be in his place every Sabbath. He would attentively listen to the first prayer and, if he discovered in it what made it evident that the man had

grace, he would listen very attentively to the sermon that would follow. But if he got nothing in the prayer, he would fold his plaid over his head and he would not respond to what the man was saying, and it was rarely that I found him astray in his judgement."

But to return now to David himself, we noted that he was with his uncle in Achosnich. At the same time there was in the parish of Rogart an honourable ambassador [of Christ] called Alexander Macleod, who had spent a part of his life in Lewis and who was richly used of the Lord in turning sinners from their heart defection to the knowledge of the truth, in Uig, Lewis. David felt bound to him as one to whom the Lord had commanded, "Feed my sheep". And oftener than not on a Sabbath morning, David would leave Achosnich for Rogart, that he might have sustenance for his soul from the mouth of Alexander Macleod. As he would himself say, "It was not the case that I was despising the minister of our own parish, but I could not help it. I never felt tiredness although I had a long distance to walk."

David was not one who gave his mind to everyone, and there were some, especially in the days of his youth, that regarded him as morose. But morose he was not; together with God's grace, there was bestowed upon him much natural wisdom; and without casting any aspersion on others, we think that he came to be close, and even closer than we have seen in our day, to the Lord's commandments to His disciples, "Be ye wise as serpents and harmless as doves". Although it is not right that we should judge by appearance, we believe that there was no one who saw his bright face that would not know that there was here an elder that could stand before kings. And no one would be half an hour in his fellowship but he would bring out of his treasures things new and old.

He was well acquainted with venerable men and women that were numerous in the area in the days of his youth, and he retained in his memory much of their conversation and of their profound sayings, which he could recount attractively and orderly when the circumstances were appropriate. Nothing arose but David had something from the godly fathers which shed light on it. There was a certain person whom we have mentioned in speaking of Angus Murray, and that was James Matheson of Clashnacraive. David was very attached to him and many a precious thing he told us of him, but it would prolong this account if everything was to be mentioned.

At times when the sacrament would be dispensed in the surrounding districts, James and David would often be put in the same room. James would not stay long in bed, for he spent the night lying down on his knees before the Lord. Once they were in the same room in the town of Golspie and, as David would say, "I had a healthy body and I would sleep soundly".

But that was not the way it was with James. Scarcely would his eyes be closed when he would be on his feet. The family with whom they were living were comfortable as far as things of this world were concerned and plenty of wool blankets were placed over them in bed. When David woke before the light of day there was not a bone of James there. He looked around the chamber and did he not see him face down on the rug in front of the fire-place. He rose and spread the two blankets on James's exposed body and, as he would say himself, "There was no one in the morning prayer meeting so lively and so warm as James".

They were another night together in the house of Angus Gray, Lairg, at the time of the summer communion. As usual, James and David were placed in the same bed. "I slept as usual", said David, "but at the dawn of the summer day I awoke and there was no sign of James". I looked round the room, but he was not there. I rose and had a look at the head of the house and I saw James kneeling among the bushes that were above the house. I returned to the house and took with me an armful of the plaids belonging to the friends who had come to the communion, and I spread them on his body in case he might be cold, and when we went to the prayer meeting, James was as lively and genial as a lark. In this way David was a nurse to James and James was a help to David.

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## Hewison's *The Covenanters*<sup>1</sup>

A Review Article by Rev David Campbell

The republication of this early twentieth-century survey of Covenanting history is to be heartily welcomed, especially as it is an edition of high quality and more easily handled. Originally published in 1908, Dr James King Hewison (1853-1941) provides a comprehensive work bringing together an abundance of historical evidence into a highly readable narrative. He presents to readers a treasury of detail and many insightful summaries of events in this most important period of Scottish Church history – especially events involving the men and women now recognised as "the Covenanters". He does this "in such a way that the student of history may calmly judge them [the Covenanters] and be assured at the same time that in making his judgement he has before him the available relevant facts".<sup>2</sup> The work remains, since its first publication, a standard text for students of the period. With an

<sup>1</sup>This article reviews *The Covenanters*, by J K Hewison, published by the Banner of Truth Trust, hardback, 2 volumes, 518 and 616 pages, £40.00; available from the F P Bookroom.

<sup>2</sup>From the preface, vol 1, p ix. Other page references appear in the text in the form: 1:ix.



abundance of well-researched footnotes, references and citations, this new typesetting of the second edition should fill gaps in knowledge among historians as well as interested readers of religious history. An especially helpful feature is the reproduction of the original marginal notes identifying the topic discussed on each page.

It will be of interest to our readers that Rev Donald Beaton, who was an able historian himself, used Hewison's work as a textbook for teaching Scottish Church history as Tutor in the Free Presbyterian Church of Scotland. It has been unavailable except second-hand, in large, expensive volumes, since the revised edition of 1913; so many will not be familiar with this work. It is highly commended by many notable writers of the time of publication, including Rev Dr Alexander Smellie and the renowned historian of the Scottish Reformation, Dr D Hay Fleming, from whom the author received help in his research. Deliberately blending civil and political affairs into the narrative, the writer succeeds in presenting a comprehensive view of Scottish Church affairs through a tumultuous period of warfare, strife and contention. What may not be given sufficient emphasis is that, amidst such revolutionary events, the Church attained its highest expression of orthodoxy and its purest form of worship and government. Nor is the true worth of the godly participants in these events given sufficient credit.

**Volume 1.** Hewison opens his first volume with an account of the background of the Reformation and the origin of covenants and covenanting. The "Bands" entered into before and at the Reformation, up to the famous King's Confession of 1581, formed the basis of The National Covenant of 1638. The bond of allegiance to the truths and principles contained in these Covenants is now more completely expressed in ordination vows. It must be said that these early chapters should not be closely relied on for a historical appraisal of the work of John Knox, the Melvilles and their contemporaries. Hewison betrays some of his bias against the claims of the dissenting Scottish Churches of his own time when he focuses on the relation of Church and state during this era. This, together with an undue use of emotive and frequently sarcastic language, detracts from the work to some extent. Indeed, the style of language is often difficult to pass over without irritation and there are several occasions when the reader is unsure whether the author is being serious or mischievous.

An example of this biased kind of interjection, which should caution readers against accepting his analysis uncritically, is found when Hewison is discussing the Montgomery case of 1580. He claims that the relation between Church and state agreed to under James VI required "the consent of the other party in the contract". While this may be true with important qualifications,

his application to later times is an error. His characterisation of the Disruption worthies in 1843 as “irascible, headstrong ecclesiastics,” who ignored the “time-honoured maxim of jurisprudence” (1:107) that “no-one can change his counsel when it results in harm to someone else” is problematic.

Like Andrew Melville and George Gillespie and their well-informed contemporaries, the Disruption fathers of the Free Church saw clearly that the Church did not depend for its exercise of free jurisdiction on the agreement of the state, however useful that agreement was. While Scottish Presbyterians benefited from recognition and establishment by the civil ruler, the loss of these “for conscience sake” did not alter the constitution of the Church and the exercise of its sacred rights and liberties. Hewison, as a minister of the compromised Established Church, is not prepared to endorse the claims of the 1843 Free Church nor its deliberate identification with the testimony of the Covenanters, whose history he charts.

The remaining chapters of the first volume cover the reigns of James VI and Charles I, especially as they impacted Scotland. They plainly, and indeed minutely, display the irreconcilable Erastianism<sup>3</sup> of these two deeply flawed Stuart monarchs. Majoring on the events before and after the famous signing of the National Covenant in 1638 and the Glasgow Assembly which established Presbyterianism, these chapters also discuss the two Bishops’ Wars and the Westminster Assembly.

The way in which the writer views the Solemn League and Covenant, and those who afterwards suffered for it, again at times betrays his bias. The author attributes the brutal and lawless opposition to the Covenanter government in the 1640s to the arrangements of the Solemn League, and to the resolve to achieve uniformity. These opponents to the government began a campaign of violence in support of the Royalist cause. They were headed by John Graham, the Marquis of Montrose, and were afterwards identified as the “Malignant party”, which was at the root of the serious division in the Church that followed. In his analysis of events, Hewison constantly hints at his lack of sympathy with the biblical ideal of uniformity in worship and with the divine right of Presbyterian church government which the Scottish Covenanters espoused.

Nevertheless, he provides all the relevant facts and weaves events into a highly readable narrative, which should at least inform the reader of the

<sup>3</sup>Erastianism is “to place the Churches of Christ, and the affairs necessarily and peculiarly belonging to them as such, under the laws or the administration of the civil magistrate”. (*Catechism on the Principles and Constitution of the Free Church of Scotland*, second edition 1847, Ans 225). The term is derived from Erastus, a German physician, who lived in the latter half of the sixteenth century, and was the first publicly to broach the opinion that the functions of spiritual government and discipline belonged to the civil magistrate.

issues involved. Particularly attractive is his account of Alexander Henderson and his closing days (1:427). He does not accept uncritically the frequently cited charge that the Scots sold their king (Charles I) to the English for money (1:430), and he succeeds in painting the complex and contradictory likeness of the Parliamentary General, Oliver Cromwell, as the true author of many of the Covenanters' troubles.

But Hewison is at his best when detailing the *Great Civil War: The Struggle for Liberty of Parliament and Freedom of Conscience* (chapter 16) and is both fair and objective in his discussion of *The Engagement and the Fall of Charles I and of Montrose* (chapter 17). His account of why and how the Scottish Covenanters, almost universally opposed regicide, goes far to explaining the setting for the years of conflict that followed, which are charted in the second volume. Hewison is, in our judgement, too much in awe of the military genius of Montrose. While trying to recover Montrose's reputation (1:454,455), Hewison does not correctly portray the harm done by this entrenched Royalist. Montrose was, tragically, one of the first of a large number of men with civil and military power in that century who were determined and blood-guilty enemies of the civil and religious liberties of the Scottish Church and nation.

Volume 1 is greatly enhanced with numerous illustrations and important appendices which include original documents and sources. One appendix provides information on the ownership of extant copies of the National Covenant (much of this information will no longer be accurate after 100 years).

**Volume 2.** The second volume is in some respects the more difficult to read, in that it deals with the severe persecution of the more consistent Covenanters and the defection and compromise of their faint-hearted brethren under the repression of Charles II and James II. The course of events from the execution of Charles I in 1649 – surely a series of disastrous mistakes by the ruling party in Scotland – are charted in detail. Cromwell's invasion of Scotland, and the ignominious defeat of the Scots at Dunbar in September 1650 (in which Hewison corrects the slander of Bishop Burnet regarding the advice given by the Scottish ministers) opens to view a sad decade of dispute and division in the Covenanter movement.

The coronation of Charles was followed by the repeal of the Act of Classes in June 1651<sup>4</sup> and the invasion of England which ended in disaster at

<sup>4</sup>This Act of the Scottish Parliament in 1646, ratified in 1649, gave security to the Church that the "Malignant party" would not be given power in the Parliament or offices of the state without manifesting repentance. The Public Resolutions, entered into at the behest of the King and the Royalist party in Scotland to oppose Cromwell, sought to unite the diverse parties in Church and State by removing the impediments created by the Act. Hewison comments that "the Covenanters have often been severely criticised for their

Worcester in the September of that year. The narrative takes up the political events and the deceit of Charles II resulting in his Restoration in 1660, and the spiritual history of the Scottish Church in the 1650s is sadly somewhat obscured. However, the three opening chapters (chapters 18-20) are essential reading for a fuller understanding of the Protestor and Resolutioner conflict in the Church. This sad division carried over into the time of persecution.

These opening chapters are followed by a summary of the *Condition of the Country in the Seventeenth Century*. This chapter aims to explode “the bitterest indictment ever penned against the Presbyterian system” (2:97) – that of Henry Thomas Buckle (1821-1862, reputed the “father of scientific history”) in his unfinished *History of Civilisation in England*. The slander, coming from one who viewed predestination (and consequently the doctrine of a supernatural providence) as a “barren hypothesis beyond the province of knowledge” and espoused a humanistic approach to historical events, is suggestive of modern historical bias. Rejecting as unscientific what is in reality the work of God in the Church throughout history, the power of divine grace in the lives of believers as agents in history is not given its rightful place in explaining events.

For this reason, Hewison’s defence of Scottish Presbyterianism during this era, even with its limitations, is useful and provides an excellent counter to such as scorn the elevated learning, culture and religion of the Covenanters in civil as well as ecclesiastical affairs. Many of the agents involved were men and women of eminent piety. While the chapter fails to represent the Presbyterian worship and standard of discipline in a biblical light, the conclusion of Hewison’s detailed pen-portraits of the leading figures is accurate and telling: “The Presbyterian ministers, by their honest ministries, pure lives, and creditable writings, form a contrast to other leaders of the epoch, and these attainments rightly gained for them the esteem in which the populace generally held them” (2:123)

Having introduced the leading participants in the tragic events that followed, the work proceeds at a careful and steady pace to detail the melancholy consequences of the Restoration of Charles II in 1660. Chapters on *The Reconstruction of the Church*, following Middleton’s “drunken Parliament” and *The Rule of Rothes and The Rising of Rullion Green*, are accurate and painful portrayals of events which brought Scotland and the Scottish Church as close to destruction as it has perhaps ever reached before the present century. Hewison’s picture is eminently sympathetic to the Covenanters of

intolerant suppression of the Malignant faction at this juncture. But extant records prove that Scotland was being threatened with a repetition of that moral decadence which a hundred years before . . . ruined the Church” (2:6).

the 1660s and 1670s, and rightly exposes the lawless wickedness of the chief government agents, including familiar names such as Sharp, Turner, Dalrymple, Rothes, Middleton and Lauderdale. Lauderdale, along with Charles himself and Sir George Mackenzie, was to cause untold mischief and misery in the subsequent decade. The extended account of the Pentland Rising in 1666 is worth careful study.

The following chapter (24) discusses the various attempts to impose conformity, leading up to the resistance of the Covenanters at Drumclog in June 1679 and the disaster that followed at Bothwell Bridge. These famous events in Covenanter history (somewhat accidental though they were), alongside the assassination of Archbishop Sharp, are to be understood in the context of an ever-increasing Erastian repression of a free and Presbyterian Church by the civil authorities. The three chapters covering the period of increased persecution – *The Rise of Claverhouse*, *The Remnant* and *The Policy of Rope and Gun* – give full and often graphic accounts of what led to the Killing Times. The proclamations against the rebels issued by the Privy Council effectively stopped the larger and previously-tolerated conventicles. A storm of persecution with particular ferocity came over Scotland – alongside dangerous indulgences and tests, which were used to ensnare and coerce an increasingly weary people – and drained the Church of its strength. Every student of seventeenth-century Scottish Church history would benefit from reading these summaries, and it is hoped that the present generation of young people will be encouraged to acquaint themselves with the heroic men, women and children of those days of Scotland's largely forgotten history.

In chapter 29 – *The Advent of Renwick: Claverhouse and the Killing Times* – we have a sympathetic portrait of James Renwick, the godly young minister who held aloft the banner of the Covenant alone after the death of Richard Cameron and Donald Cargill. Present-day readers are greatly advantaged to have Maurice Grant's well-researched and well-written biographies of these three Scottish worthies. Their reputation was and remains in need of being rescued from many slanders over the centuries. Hewison is not at his best when he tries to characterise the motivation and spirituality of mind in these men and their gracious followers and fellow-sufferers. However, it is to be heartily noted that in each case, he does bring forward abundant evidence to vindicate their stand in the circumstances they were in.

It has become common to hear or read that few today would endorse everything these bolder Covenanters said and did. While doubtless true, this approach has often served to excuse or hide a more serious modern rejection of their more fundamental testimony against compliance with Erastian control of the Church. Hewison's rhetoric at times detracts from his insightful

conclusions that their cause was exactly what the entire nation took up at the Revolution. Richard Cameron's position that theirs was "a standard that shall overthrow the throne of Britain" is identified as plainly justifying his activities in the main: "If there was no justification for this unprecedented act of a wandering preacher and a band of insignificant guerrillas, there was none eight years afterwards, when, using the identical arguments of the Cameronians, the Lords Spiritual and Temporal and the Commons of England with the Estates of Scotland, ousted King James, and established William and Mary on the British throne" (2:324).

The final two chapters – *The Inlet of Popery* and *The Revolution* – detail the short reign of terror of James II, an open Romanist, and his removal and the end of the Stuart dynasty. The sufferings of the period are fully documented, as are the attempts to resist James, including that of the Earl of Argyle in 1685 and the faithful contending of James Renwick until his death in February 1688. An extensive selection is made from the abundant evidence of the brutality perpetrated in these Killing Times. Fuller accounts of the martyrdom of John Brown of Priesthill and the two Margarets and the sufferings of the prisoners at Dunnottar Castle make harrowing reading. Hewison plainly states that these and the less well-known accounts are no exaggeration, as some may think, and even endorses the estimate of Daniel Defoe – who personally interviewed contemporary witnesses – that "the Scottish persecution was worse than that of the Roman emperors and Popish inquisitors" (2:446). Most if not all the persons identified in Howie's *Scots Worthies*, and many others from Robert Wodrow, Patrick Walker and Privy Council records, are mentioned by name. The character and conduct of the persecutors is also detailed. The second volume is similarly enhanced by numerous illustrations, useful appendices and an extensive 37-page index. The set is beautifully bound, with attractive dust jackets.

**Conclusion.** No true estimate of the significance of the Reformation in the sixteenth century and of the Revolution at the end of the seventeenth century, which together represent the abiding constitutional settlement of the United Kingdom to the present day, is possible without a careful account being taken of the Scottish Covenanters. Often misrepresented as extremists and frequently forgotten by writers on sixteenth-century English Puritanism, their Presbyterian convictions and principled commitment to the doctrine, worship and government taught by the earlier Reformers of Scotland and enshrined in the Westminster Standards, is brought to light in this study. Moreover, the Covenanters were, notwithstanding periods of sad defection, through a period of wonderful spiritual revival, instrumental in securing civil and religious liberties to the nation.

It is to be hoped that by setting the events and people of Covenanter history in their political and wider historical context, the spiritual history of the Scottish Church in this period, which we rightly associate with great personal sufferings, will be better understood and more intelligently defended. Their legacy, now exceedingly fragile, continues to the present day in Scotland and far beyond. Holding fast their testimony to divine truth and seeking earnestly to have it shared with others will be the true evidence of a sincere thankfulness for, and sympathy with, these precious witnesses of the past. On that note, however, we would have to agree with the comment of the publishers that “the book is the work of a historian more than an advocate, since for the latter role Dr Hewison was not entirely fitted”. This set should be purchased and read by every Presbyterian who wishes to understand Scotland’s debt to the Covenanters.

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## Weak Gracious Souls Encouraged (2)<sup>1</sup>

*Thomas Brooks*

[6.] *Though poor, doubting, staggering, trembling Christians dare not say that God is their God, or that Christ is their Redeemer, or that the Spirit is their Comforter; yet they dare say, that if God and Christ and the Spirit, and grace and glory, and holiness and happiness were offered to them on the one hand, and all the honours, pleasures, profits, delights and carnal contents of the world were offered to them on the other hand, they had ten thousand times rather – they had infinitely rather – choose God and Christ and the Spirit, and grace and holiness and everlasting happiness than the contrary* (Song 5:10; Deut 26:17; Ps 73:25; Phil 3:7-9).

Look, as Rachel cried out, “Give me children, or else I die” (Gen 30:1); so these poor hearts are still crying out, O Lord, give me Thyself, or I die; give me Thy Christ, or I die; give me Thy Spirit and grace, or I die; give me pardon of sin, or I die; lift up the light of Thy countenance upon me, or I die; bring me under the bond of the covenant, or I die. O Lord, let all these things be done, or I am undone, for ever; Lord, let the men of this world take the world and divide it among themselves; let me but enjoy Thyself, Thy Christ, Thy love, and I shall say, My lot is fallen to me in a pleasant place, and verily “I have a goodly heritage” (Ps 16:5,6).

[7.] *Though poor, doubting, staggering, trembling Christians dare not say that they have grace in their own hearts, yet they dare say that they dearly*

<sup>1</sup>Taken, with editing, from *A Cabinet of Jewels*, in Brooks’ *Works*, vol 3. The first five points in this article appeared last month; the other five points are printed here.

*love and highly honour and greatly prize the graces of the Spirit which they see sparkling and shining in the hearts and lives and lips of other saints. And they dare say that there are no men in all the world that are so precious, so lovely, so worthy, and so honourable in their eyes, or so high in their esteem, as those who have the image of God, of Christ, of holiness most clearly, fairly and fully stamped upon them.*

[8.] *Though poor, doubting, trembling Christians dare not say that they have such strength and power against their sins as they would have, or as they should have, or as many of the dear saints of God have, who often lead captivity captive; yet they dare say that – when the Lord is pleased, now and then, by His Spirit, power, Word and grace to help them against their sins, though it is but a little, or to help them in any measure to subdue their sins, or to assist them to bring down any one sin or another, or to arm them against any temptations, occasion, or provocation to sin – there are no such times of joy, comfort, delight, refreshing and content to their souls as these are (Ps 65:3, Gal 5:14). The language of their souls in such a day as this is: O that it might always be thus with us! O that every day we might lead captivity captive! O that every day we might have our lusts brought down! O that every day we might triumph over the old man! O that every day one lust or another might fall before the power, the Spirit, the presence, the grace of our Lord Jesus Christ.*

[9.] *Though poor, doubting, staggering, trembling Christians dare not say that they make so much profit as others do of the sermons they hear, or of the prayers they make, or of the scriptures they read, or of the communion of saints that they enjoy; yet they dare say that they would not for all the world cast off praying, or hearing, or reading, or the communion of saints, and give themselves up to the ways of sin and Satan and the world (Ps 4:3, 66:19,20, 138:8; Lam 3:55-58).*

[10.] *Though poor, doubting, staggering, trembling Christians dare not say that Christ is their Saviour, yet they dare say that they desire and endeavour to honour Christ as their Lord, though they cannot see Christ bestowing Himself on them as their Redeemer (Jn 20:28); yet they are willing to resign themselves to Him as their king; they are willing to resign up their hearts and lives to be governed by Jesus Christ.*

Though they cannot find comfort, yet they will oppose sin; though they cannot comprehend Christ, yet they will not willingly offend Christ; though they cannot see that they belong to Christ, yet they desire nothing more than that Christ may claim a right to them; though they cannot see Christ as a friend, yet they can look upon sin as an enemy; though they cannot close with the promises, yet they will close with the precepts; though they cannot



close with the privileges of a Christian, yet they will close with the services of a Christian; though they cannot share in the comforts of a Christian, yet they will side with the duties of a Christian; though they cannot clear up their interest in Christ, yet they are willing to yield subjection to Christ; though they lack strength to throw themselves into the arms of Christ to save them, yet they will cast themselves at the feet of Christ to serve Him; though they lack the light of comfort and consolation, yet they will walk in the light of commands and directions (Is 50:10).

All men will grant that these ten things are strong probabilities of grace; but allow me to say that they are, without all controversy, most sure, sound, solid and infallible evidences of true grace and of an interest in Christ and salvation. Therefore all those poor, doubting, staggering and trembling Christians that find all these ten things in their own souls – or any of them – ought for ever to bless the Lord and speak well of His name because of them. Therefore, O my soul, be much in adoring and admiring free, infinite grace that has wrought all these things in you and for you.

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## Jesus and the Woman of Samaria (3)<sup>1</sup>

*George Hutcheson*

John 4:10. *Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water.*

**1** In His meekness Christ's passes over much perverseness which He finds in His own people at the time of their conversion, and by His goodness He overcomes their sin. This reply to the woman teaches as much.

2. Ignorance of Christ, and what He has given and is ready to give, is a great ground of sinners' wrong behaviour towards Him; for Christ finds this lack here: "If thou knewest . . .".

3. Christ is then known rightly and savingly when He and all that He has are looked on as freely gifted to the world by the Father (as well as by Himself) and made theirs by offer, to be embraced in the due order. Therefore He is named "the gift of God", as is expounded in the following words.

4. Christ being rightly known, it will add to His commendation in an awakened heart that He is at the pains to come unto them, and to go before them with offers of Himself, and especially that He stooped so low as to take on their infirmities. Therefore it is added, as an entrancing consideration: "If

<sup>1</sup>These are the "Doctrines", or lessons, as edited, that Hutcheson (1626-74) draws from this verse, in his *Exposition of the Gospel of John*.

thou knewest . . . who it is that saith to thee, Give Me to drink” – that the Messiah, compassed with infirmities, should be at her hand.

5. When Christ is rightly known, as offered to the world for the salvation of lost man, it will beget a thirst after Him and set souls to seek by prayer to have it supplied, and they cannot stay away from Him. They will see Him seeking sinners, rather to give to them than to receive from them; for “if thou knewest . . . thou wouldest have asked of Him,” rather than have refused Him a drink of water.

6. Christ has better things to give sinners than anything He can ask from them, or they can offer Him. Particularly, the well of life is Christ’s to dispense as He will; for, instead of her water, He has “living water” to give her.

7. Christ, who makes offers of grace before we seek it, will not refuse it to them who ask for it; nor will former sins hinder their being accepted who come to seek grace; for even to this wicked woman He says, “Thou wouldest have asked, and He would have given thee living water”.

8. The grace of Christ, communicated by the Spirit, is compared to “water”, not only that He might allude to her water, but to point out its cleansing and fructifying virtue, and that it will quench the thirst of a burnt-up soul. And it is compared to “living water”, springing (as in Gen 26:19), because it has an enlivening, quickening virtue, and because of its constant endurance unto eternal life (as in v 14).

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## Book Review

*Crucified and Risen, Sermons on Matthew 26-28*, by John Calvin, published by the Banner of Truth Trust, hardback, 199 pages, £13.00, may be obtained from the Free Presbyterian Bookroom.

The ten sermons in this book have been taken from a larger volume that was first translated into English by Thomas Stocker in 1581. The title of the first translation was *Divers Sermons of Master John Calvin concerning the Divinity, Humanity, and Nativity of our Lord Jesus Christ: as also touching His Passion, Death, Resurrection, Ascension, together with the coming down of the Holy Ghost upon His Apostles*. The book consisted of a lengthy exegetical piece on John 1:1-5 and 26 sermons, seven of which were on Isaiah 52-53. The remaining 19 comprised one sermon on the nativity (Lk 2:1-14), nine on the Saviour’s death and resurrection (Mt 26-28), four on the ascension (Acts 1:1-11), four on the descent of the Holy Spirit (Acts 2:1-4,13-24) and one on the second coming (2 Th 1:6-10).

The entire volume, with the exception of the seven sermons on Isaiah 52-

53, was retranslated by Leroy Nixon and published by Eerdmans in 1950 under the title *The Deity of Christ and other Sermons*. The Nixon translation was reprinted in 1997 by Old Paths Publications with a foreword by Richard C Gamble. The volume under review comprises of the nine sermons on Matthew 26-28 and the fourth sermon on the ascension. They have been newly translated from the French edition of 1558 by Robert White. This is the ninth volume of Calvin translated by Dr White and published by the Banner of Truth Trust; he taught French Studies at the University of Sydney.

The nine sermons, which date from 1557 to 1558, are an exposition with practical application, of Matthew 26:36-28:10. The first five sermons cover the solemn events of Gethsemane, the betrayal, arrest and prosecution of the Saviour, Peter's denial and Judas taking his own life, along with the multitude's choice of Barabbas. The last four deal with the Saviour being numbered with the transgressors, His accomplishing redemption by His atoning death on Calvary, and His resurrection. Finally there is the additional sermon, on Acts 1:9-11, dealing with the ascension. Calvin's focus in these sermons is not so much on the events themselves as on their significance and on what he calls the fruit and efficacy of Christ's redemptive work.

To give an insight into the value of these sermons here are three excerpts. The first is the beginning of the first sermon on Matthew 26:36-40: "When it is a question of our salvation, Scripture sets three objectives before us. The first is that we should know the inestimable love that God has for us, so that we may glorify Him as He deserves. Next, that we should come to hate our sins, as is only proper, and should rightly feel such shame that we humble ourselves before the majesty of our God. Third, that we should place such value on our salvation that we are led to forsake this world and all that belongs to this fleeting life, and are drawn instead to that inheritance which has been so dearly won for us. It is to this that we should turn our eyes and apply our minds when we are told the Son of God redeemed us from everlasting death and obtained for us eternal life" (pp 1-2).

The second is from the sermon on Matthew 27:45-54 dealing with the Saviour's death and what it achieved: "When, therefore, we think of the fruit of the death and passion of Jesus Christ, we should be thoroughly humbled, finding in ourselves nothing but poverty and shame, in order that God may pour upon us the treasures of His mercy, His only motive being that we have plumbed the depths of misery. Our faith should thus be all the stronger when we see this [dying] thief, a complete outcast, being suddenly called by God and allowed to profit from the death and passion of our Lord Jesus Christ, who suffered for the human race. In no way do we see God stretching out His hand to those who appeared deserving, who had some merit in themselves,

who excelled others or were generally esteemed by men. God's goodness shines most brightly when He draws poor condemned souls from the depths of hell, and shows mercy to those cut off from all hope of life.

"This is what should point the way to salvation for us, because hypocrites, although confessing they owe something to God's grace, shut the door by their arrogance. They are so puffed up with pride that they will never yield to Jesus Christ. So let us be certain, first and foremost, that our Lord Jesus Christ calls to Himself poor sinners who feel only shame in themselves, and that His arms are outstretched to welcome them. If we think otherwise, we will never have it in our hearts to come to Him. The salvation He has won is meant for the most wretched of men, provided they see themselves as such, are humbled, cast down and conscious of their guilt before God. It is this that gives us assurance, this that opens the way to our sharing in the righteousness offered to us here, and by which we obtain grace and favour in God's sight" (pp 108-109).

The third excerpt is from the sermon on Matthew 27:55-60 and flows from the steadfast example of the few women who stood by the cross and of the witness of Joseph of Arimathea when others had fled for fear. Robert White in a footnote gives the context to Calvin's reference to the similar steadfast witness of Simeon and Anna in Luke 2:25,38, by pointing out the plight of the Jews in the inter-testamental period. The temple was profaned, Sabbath observance and sacrifices were suspended, circumcision prohibited and copies of the law destroyed, yet they stood steadfast for the truth. Here is Calvin's application of the text and his words of encouragement in the difficult days of the Reformation when the Lord's people were again suffering great persecution:

"And what became of David's house? It was completely dismembered and everything went from bad to worse. So it was no wonder that, among a people so brutalized, so much given to its wants and ambitions, there should have been so few who kept to true religion and who did not lose heart. Those who suffered patiently and who were firm in the faith were a small and scattered remnant. This is what was said about Simeon and Anna the prophetess (Luke 2:25,38). It was said also about Joseph of Arimathea. Well then, among so great a multitude, among the Jews in so populous a land, the Holy Spirit points to four or five as if to an exception, testifying that these were looking for God's kingdom.

"From this we learn that, when all is hopeless and confused, we must keep our gaze fixed on God, and because His truth is infallible and unchangeable, let us remain steadfast to the very end as we overcome all the shocks, trials and perplexities of this world. Although we may groan, let us continually

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look to where our Lord calls and invites us. Let us wait patiently for His kingdom to be established among us, and all the while let it suffice that we have the pledge given to us by His Holy Spirit, by which He confirms that He has freely adopted us. So when God shows us that He counts us as His children, when this is impressed on our hearts by His Holy Spirit, and when we have the message of the gospel daily sounding and echoing in our ears, let us be strong in the faith and let us not faint, though things may so bewilder us that we can imagine none worse. That in short is the lesson here” (pp 130-131).

The English version of the Scriptures used in the volume is not detailed. It may well be White’s own translation of the French. This, however, regrettably results in God the Father being addressed as “you” and “your” on a number of occasions (for example, on pp 112,170-172).

The great Genevan Reformer’s sermons need no recommendation from this reviewer. There is much rich material in this volume, which we heartily commend to our readers.

*Roy Middleton*

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## Eastern Europe Mission Update

*Rev Dmytro Levytskyi*

In a “day of small things”, it is very important not to undervalue those blessings and mercies that the Most High grants us every day. The Covid-19 pandemic has hindered our mission work in Ukraine. Ukrainians are notorious for breaking the quarantine rules and, as a consequence, the number of infected people is increasing rapidly every day. The number of those vaccinated is increasing very slowly because people are afraid of the after-effects of vaccination. Since the beginning of the vaccination programme, only 8.7% of the population have been vaccinated.

However, in spite of this present difficulty, it is our deep conviction that it is a great privilege for us that the Free Presbyterian Church of Scotland sent missionaries to Ukraine a quarter of a century ago. The Protestants of this large European country lived in spiritual isolation under the reign of communist terror. The congregations they had contact with were mostly Arminian in their teachings. The ministers and preachers knew practically nothing about the fundamental doctrines of the Reformation: predestination, election, justification, adoption and sanctification. The followers of the Anabaptist movement professed the doctrines of free will, universal salvation, and the real possibility of losing salvation.

After the collapse of communist ideology, a spiritual vacuum appeared. Some Ukrainians were carried away by horoscopes; others became regular

clients of psychics, sorcerers and false healers. A small portion of citizens, in search of the truth, began to attend the services of various churches. The deceived people urgently needed to be given spiritual medicine – the Word of God and the confessional documents of the Reformation period. Missionaries of the Free Presbyterian Church of Scotland chose, as a priority for their activities in Eastern Europe, the spiritual enlightenment of the people sitting in the spiritual darkness of superstition and prejudice.

In recent years, there has been a marked increase in interest in Calvinism among Christian youth. Recently, at the request of teachers of the Bible school in the city of Poltava, we sent 30 sets of books for students containing: *The Westminster Confession of Faith* (480 pages), *An Exposition of The Westminster Confession of Faith* by Robert Shaw, *A Catechism of the History and Principles of The Free Presbyterian Church of Scotland* and *Memoir and Remains of Rev Donald Macdonald*. It is our prayer to God that this literature will become an effective means of spiritual blessing for the readers.

Representatives of various denominations admire the theology of the Reformation, but they say they cannot refuse to “speak in tongues” or undertake to keep the Sabbath Day according to the commandment. Their spiritual mentors intimidate them by saying that criticism of, for example, the use of “strange tongues” is blasphemy against the Holy Spirit, and that Sabbath observance is a return to the law of Moses. These and similar questions are all clarified in the teaching of the Bible as it is explained in *The Westminster Confession of Faith* and *Catechisms*.

A few days ago we visited a military unit of border guards, 40 kilometres from Odessa, whose servicemen in July this year had participated in the Sea Breeze-2021 multinational naval exercises on the Black Sea together with the British destroyer *HMS Defender*. We helped the military to organise a room for public worship at the military base and supplied five Bibles in Russian and Ukrainian, as well as religious documents from the Reformation period and other spiritual literature.

Despite the coronavirus pandemic, residents of Ukraine continue to contact us with requests for Bibles. We continue to grant these requests and to send Bibles by mail. Our Mission has the possibility of getting spiritual literature printed in Odessa at a low price and of high quality, which we hope to avail ourselves of.

However, all the work we do and hope to do would not be possible were it not for the prayers and voluntary donations of people in the Free Presbyterian and other Churches, which we thankfully acknowledge. “Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us” (1 Sam 7:12).

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## Protestant View

### From One Degree of Darkness to Another

The Bishop of Ebbsfleet, Jonathan Goodall, has renounced the Church of England and is seeking full communion within the fold of the Church of Rome. He is the latest in a number of married Anglican clergy who have apostatised, going over from the ritualism and spiritual darkness of High Church Anglicanism to the even greater, antichristian darkness of the Papacy. With characteristic elasticity of principle, Rome seems able somehow to absorb married clergy who join its ranks from outside while it maintains a strict and unscriptural prohibition on marriage for its own homeborn priests.

In 2010, a number of bishops, including a previous bishop of Ebbsfleet, Andrew Burnham, took the same step as Goodall is now taking, in protest against the ordination of female bishops. Sadly, for these deluded men, they have set a dreadful example for others to follow and, predictably, the Archbishop of Canterbury has only played into Rome's hands by expressing his prayerful good wishes for Bishop Goodall and his wife in their "future ministry and for the direction in which they are being called in their continuing journey of dedicated service to Christ".

Such words belie the magnitude of the spiritual unfaithfulness to Christ which is involved when a professing member or office bearer in a Protestant Church – notwithstanding how unfaithful it may have become in its profession and practice – goes over to the Papacy, the great and enduring enemy of Christ and of precious souls. Romanism will perish in the Lord's appointed time (2 Th 2:8), and the unscriptural doctrine, government and practice, which distinguish many aspects of Anglicanism, will also cease when the Lord revives and purifies His Church. Instead of going Romeward, how much better it would be for poor sinners to flee from both these camps and seek instead to follow the pure teaching of the Word of God alone. *AWM*

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## Notes and Comments

### Respect for Political Opponents

One of the disturbing features of recent British and American politics is the increasing lack of respect for political opponents. Politicians and their supporters seem to think that it furthers their cause to speak evil of their opponents at every turn, to vilify them, and to represent all their speeches and actions in as bad a light as possible. Social media, with its simplistic brevity and prev-

alence of bad language, has greatly contributed. It was a welcome change when the Scottish First Minister Nicola Sturgeon sent “every good wish” to the Prime Minister Boris Johnson when he had Covid in April 2020. How different, we fear, were the wishes of some of Donald Trump’s political opponents when he took Covid in October 2020.

The Christian way is completely different; it is one of love and truth and honour. We are to love our neighbour; we are to speak “the truth in love” (Eph 4:15); and we have a duty of “honour to whom honour” is due (Rom 13:7). The Christian has respect for everyone, as a member of the human family and as bearing the image of God, albeit defaced by the Fall. Political opponents may be evil people pursuing evil aims, yet they are people still, and may on occasion say and do wise things. For these, they should be commended. If they are in positions of authority, their authority needs to be respected and upheld, even by those on the other side, lest these opponents find that they have started a rebellious and anarchistic movement that they cannot control. The “Black Lives Matter” movement showed tendencies in this direction under Mr Trump. The reviling of political opponents easily turns into something worse.

Paul shows us a better way: “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour” (1 Tim 2:1-3). *DWBS*

### **Persecution of Christians**

In prospect of the departure of American, British and other troops from Afghanistan on August 31, the Taliban swept through the country to take control. An inevitable consequence of this is an increase in atrocities against Christians (to use the word in a wide sense), who are forced to convert to Islam or face certain death. Women and young girls are taken from their homes and forced into marriage or subjected to horrible cruelties. The Taliban want everyone to be a good Muslim; Christians are considered apostates and will be targeted. There are no Christians in the country practising their religion openly; the last church building was destroyed 50 years ago.

Afghanistan is in the headlines at the moment, but the persecution of Christians takes place across the world. Countries in the thrall of Islam consistently persecute Christians, especially those who have converted from Islam. Somalia, Libya and Pakistan are other Islamic countries which are close behind Afghanistan in their cruelty to Christians.

Enmity to the cause of Christ is of course not limited to Islam. The organi-



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sation Open Doors monitors the persecution of Christians, and identifies North Korea as the worst offender. All religion is banned, and anyone practising Christianity, or even caught with a Bible, is liable to be executed. Children are taught that there is no God and must give thanks for their food to Kim Il Sung and Kim Jong Il. In countries where there is a similar cult-like following of the leader or the governing power, the worship of God is seen as a direct challenge to the leadership and is not tolerated. The ruling powers attempt to stamp it out with a wicked ruthlessness. The amazing wonder is that, by the power and grace of God, Christian groups still persist, and even flourish. It is said that there are more Christians in China than in the whole of Europe.

We cannot compare the difficulties faced by Christians in the United Kingdom to those experienced in the countries mentioned, but there is an insidious, creeping discrimination against those who profess Christ. The world hates to think that there is a holy God who requires absolute obedience from His creatures. Christians who do not concede that personal choice, and the indulgence of self, reign supreme are often vilified for making a stand by those whose attitudes are liberal and politically correct. We have seen many attempts to prevent the public preaching of the gospel. Persecution develops as a nation's attitude to Christianity becomes less tolerant.

We watch with horror the persecution of those who worship Christ in other lands, but what does the future hold for those countries where we, as a denomination, are represented as a branch of Christ's visible Church on earth? We are told to expect persecutions; as the Saviour said, "If they have persecuted Me, they will also persecute you" (Jn 15:20). *FRD*

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## Church Information

### Southern Presbytery Protest

The Southern Presbytery, met in Glasgow on Tuesday, 24 August 2021, resolve to place on record its firm protest against the continued recognition of the Papal See by the Government of the United Kingdom, witnessed by the intimated visit of Pope Francis to the city of Glasgow in November 2021.

The Presbytery unequivocally asserts its continued adherence to the terms and effects of the Act of the Scottish Parliament on 24 August 1560, subsequently approved by Act of Parliament in 1567 and enshrined in the Protestant constitution of this realm, which declares "that the jurisdiction and authority of the bishop of Rome called the Pope, used within this realm in times bypast, has been very hurtful and prejudicial to our sovereign's authority and common weal of this realm" and "therefore . . . that the bishop of Rome

has no jurisdiction or authority within this realm in times coming, and that none of our said sovereign's subjects of this realm suit or desire in any time hereafter title or right by the said bishop of Rome or his seat to anything within this realm".

The Presbytery maintains that the Pope of Rome has no right or claim to make or enforce civil or ecclesiastical edicts on matters affecting the interests of citizens in or the government of the United Kingdom or of any other nation. The Presbytery further calls on the government of the United Kingdom and those of other nations whose representatives court and flatter the see of Rome, to desist from further embroiling themselves and their people in the system of spiritual and civil tyranny which the Papacy involves.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18:4).

### Meeting of Synod

The Synod of the Free Presbyterian Church of Scotland will meet in the Inverness church, on Tuesday, 26 October 2021, at 6.30 pm, DV, when the retiring Moderator, Rev J B Jardine, will conduct public worship.

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

### Meetings of Presbytery (DV)

**Asia Pacific:** At Gisborne, on Monday, October 25, at 11:15 am.

**Western:** At Lochcarron, on Tuesday, November 23, at 11 am.

**Northern:** At Dingwall, on Tuesday, November 30, at 2 pm.

**Southern:** At Glasgow, on Wednesday, December 1, at 4 pm.

### Home Mission Fund

By appointment of Synod, the second of this year's special collection for the Home Mission Fund is due to be taken in congregations during October.

*W Campbell*, General Treasurer

### Acknowledgement of Donations

**Congregational Treasurers** acknowledge with sincere thanks the following donations:

**Dingwall:** Anon, for recording sermons, £50; Anon, for the poor, £10.

**Duirinish & Bracadale-Strath:** Anon, £500. *Where Most Needed:* Anon, £500.

**Glasgow:** Anon, £200, £81, £81, £142, £100, £130, £15, £100, £50; The family of the late Janet Daubney, £100; G Cameron, £120; Anon, in lieu of church door collections, £600; Anon, donation for audio services, £200. *Eastern Europe Fund:* Anon, Ps 60:4, £100; Anon, £245, £246, £400, £71, £80, £80, £80, £80, £80, £80, £80, £80, £100, £60, £80, £60, £60, £60, £60, £60, £60, £60, £60. *Jewish & Foreign Mission Fund:* Anon, Ps 60:4, £100; Anon, for Zimbabwe Mission, £100. *Outreach Fund:* Anon, £25, £225. *Sustentation Fund:* Anon, Ps 60:4, £300, £200, £40; Anon, in appreciation for live-streamed services, £200 per RML; Friend of the cause of Christ, £250 per RML. *TBS:* Anon, Ps 60:4, £40; Anon, £100.

**Stornoway:** *Sustentation Fund:* Anon, in appreciation for live-streamed services, £200.

## FREE PRESBYTERIAN PLACES OF WORSHIP

### Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D WB Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale Duirinish-Strath:** Sabbath 12 noon. **Glendale and Vatten:** Sabbath 6pm, alternately. Thursday 7 pm, rotating between Struan, Vatten and Glendale. Contact Rev I D MacDonald; tel: 01478 612110.
- Dingwall:** Church, Hill Street, IV15 9JP: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev A W MacColl MA PhD, 10 Achary Road, Dingwall, IV15 9JB; tel: 01349 866546.
- Dornoch:** Sabbath 11.30 am. Manse tel: 01862 810615. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse: no F P services. Contact Mr J Campbell; tel: 01863 766296.
- Edinburgh:** 63 Gilmore Place, EH3 9NU, Sabbath 11 am, 6 pm; Thursday 7.30 pm. Rev D Campbell MA, 35B Barnton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227, e-mail: dcampbell1560@gmail.com.
- Farr** (by Daviot): Sabbath 12 noon. **Tomatin:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon. (Each of these services is held once in three weeks as intimated). Contact Mr M J Schouten; tel: 01463 221776.
- Fort William:** Monzie Square, Sabbath 11 am, 6 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. Manse tel: 01445 712247. Contact Rev D A Ross; tel: 01445 731340.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev R MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.
- Greenock:** Sabbath 2.30 pm, held in Free Church of Scotland hall, 14 Jamaica Street, PA15 1XX. Sabbath 2.30 pm. Contact Rev R MacLeod; tel: 0141 954 3759.
- Halkirk:** Sabbath 11.30 am, 5.30 pm; Thursday 7.30 pm. Rev W A Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. **Thurso:** Duncan Street; and **Strathly:** no services meantime.
- 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.
- Kinlochbervie:** Sabbath 6 pm; **Scourie:** Sabbath 11:30 am, Tuesday 7 pm (as intimated). Contact Dr A Ross; tel 01971 502099.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7.30 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Church. No F P services at present.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Manse tel: 01851 810228. Contact Rev K M Watkins; tel: 01859 520271.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 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. No F P services at present.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev A B MacLean, 5 Main Road, Luncarty, PH1 3EP; tel: 01738 828762.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Rev I D MacDonald BA, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.
- Raasay:** Sabbath 12 noon, 6 pm. Contact Rev I D MacDonald; tel: 01478 612110.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Manse: Clachan, Staffin, IV51 9HY tel: 01470 562243.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Uig (Lewis) Miavaig:** Sabbath 12 noon, 6 pm; Wednesday 12 noon. Manse tel: 01851 672251. Contact Rev K M Watkins; tel: 01859 520271.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449. Contact Rev D A Ross; tel: 01445 731340.

### England

- Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Wednesday 7.30 pm.; **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building); Wednesday 8 pm, alternately in Sandbach and Gatley. Contact Mr R Middleton, 2 Emerald Drive, Sandbach, CW11 4ND; tel: 01270 761673.
- Broadstairs:** Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1 2AW. Sabbath 11 am, 6.30 pm; Wednesday 7.15 pm. Manse: 6 Church Ave, Sidcup, Kent, DA14 6BU; tel: 0208 309 1623. Contact Mr Hugh Campbell; tel: 01923 442497.

### Northern Ireland

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

### Canada

**Chesley**, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 10.30 am, 7.30 pm; Tuesday 8 pm. Contact: Mr David Kuiper; tel: 519 363 0367; 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, Wednesday 7.30 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: grafton@internode.on.net.

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

### New Zealand

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

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

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

**Tauranga**: 45 Cliff Road. Sabbath 11 am, 6 pm; Thursday 6.30 pm (once a month as intimated locally). Contact: Rev J D Smith; tel: 09 282 4195.

### Singapore

**Singapore**: Metropolitan YMCA Singapore, 60 Stevens Road, Singapore 257854: Sabbath: 9.30 am and 5.30 pm at Palm Room; Wednesday: 7.30 pm, at Cypress Room. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822; tel: (65) 6383 4466, e-mail: byong1@singnet.com.sg.

### Ukraine

**Odessa**: F P Mission Station, 3 Pestelya Street, 65031. Sabbath 12 noon, 6 pm; Wednesday 6 pm. Rev D Levytskyi; tel: 00 38 048 785 19 24; e-mail: dlevytsky@gmail.com; or contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua.

### Zimbabwe

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

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

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

**New Canaan**: Church.

**Zenka**: Church.

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