

The Free Presbyterian Magazine

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

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

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Communions

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

February: Second Sabbath: Dingwall; **Third:** Stornoway; 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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Is Our Worship Acceptable?

The Book of Proverbs contains many contrasts, including verses where the wicked are put over against the upright. Among them is: “The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is His delight” (15:8). Here the offering of sacrifice and prayer are examples of how people worshipped God, and we are told something of God’s attitude to such worship. On the one hand, He does not accept the worship of the wicked – of those who do not submit to His will but go on in rebellion against Him. He finds their worship abominable because they do not engage in it with a sincere, loving heart. On the other hand, He delights in the worship of people who are upright – not people who are perfect, because there are none such in this world, but those who follow “after righteousness” (Prov 15:9). And to follow after righteousness is contrasted with going in the way of the wicked.

Charles Bridges comments¹ on Proverbs 15:8: “Let the reader ponder this awful question:² ‘What am I? What is my service when upon my knees before God? An abomination or a delight?’ Man judges by acts; God by principles. ‘The sacrifice of the wicked’, though it be part of God’s own service, yet ‘will be found in His register in the catalogue of sins to be accounted for’.³ . . . It is ‘the sacrifice of fools’ (Ecc 5:1) – heedless and unreflecting, performed without interest, with a heart asleep. Nay more – where the heart is deliberately and habitually absent – it is the acting of a lie.”

In pointing to the heartlessness of such worship, Bridges references Isaiah 29:13, where the Lord says, “This people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men”. When the Israelites in Isaiah’s time came to worship God, everything was outward for most of them; nothing was inward; certainly nothing was sincere; nothing

¹All quotations from Bridges in this article are taken from his comments on Proverbs 15:8, in his *Exposition of the Book of Proverbs*, Banner of Truth reprint, 1968. This fine work is still available.

²That is, a question that should make one full of awe.

³A quotation from Ezekiel Hopkins’ *Works*.

came from the heart. And Jesus quoted these words against the scribes and Pharisees, for they were making “the commandment of God of none effect by [their] tradition” (Mt 15:6); their obedience was hypocrisy. More generally, it is the absence of a sense of sin and a corresponding lack of submission to the great God of eternity that leads to Jesus pronouncing people’s sacrifices, among other acts of worship, to be an abomination, something disgusting.

Bridges continues: “And whether [the sacrifice] be smoothly fashioned to impose on man, or whether it be forced by the sting of an awakened conscience – instead of possessing the virtue of a sacrifice, it is an insulting provocation; not only vain (Mt 15:7-9), but abominable – yea abomination itself (Prov 21:27)”. What is lacking? Bridges’ answers: That “without which ‘it is impossible to please God’; the lack of which stamped the sacrifice of Cain as an abomination (Gen 4:3-5 with Heb 11:4). It is a ‘work that doth not flow from a lively faith, and therefore hath in it the nature of sin’ (Article 13 of the Church of England).”

Sacrifice was instituted by God for the spiritual instruction of the people of Old Testament times; yet He told a later generation: “I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey My voice, and I will be your God, and ye shall be My people: and walk ye in all the ways that I have commanded you” (Jer 7:22,23). These verses are to be understood in the light of Matthew Poole’s comment: “Negatives are often put for comparatives”; so it was *more important* for the Israelites to obey God’s moral law than to offer sacrifice. What was the worth of offering a sacrifice if there was no willingness to obey God’s other commands from the heart? Indeed He told them: “Bring no more vain oblations [offerings]” (Is 1:13).

But He did not stop there; He further directed them: “Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil” (Is 1:16). They were being told, in other words, to stop sinning; no one has any right to sin. It is, of course, true that “there is not a just man upon earth, that doeth good, and sinneth not” (Ecc 7:20), but human inability to keep God’s laws perfectly is no excuse for sinning. Instead, the people of Israel were to “learn to do well”.

Yet where did their inability to keep from sinning leave them? And where does our inability to keep from sin leave us? We must bring our inability before God. He invites us: “Come now, and let us reason together, saith the Lord” (Is 1:18). We are to come to Him, confessing our sin and our inability to turn from sin in our own strength. But we are to say to Him: Thou art able to deliver us from the power of sin; Thou art able to make us able and

willing to come to Thee for forgiveness and for every other spiritual blessing; Thou art able to make us sincere by giving us new hearts – and keeping grace alive in our hearts so that we continue to be sincere.

As sinners, we need to bring a sacrifice, a sacrifice that will be acceptable to God. And God has provided such a sacrifice. He sent His only-begotten Son into the world to offer Himself up as a sacrifice for sinners, a sacrifice that would satisfy His own justice. Yes, Christ has come; He offered Himself as a sacrifice in the place of sinners, and God accepted that sacrifice. And we can be sure that the sacrifice was accepted because God raised up Christ from the dead, for He received the full wages of sin, which is death – the wages that were due to sinners. He did all that was necessary for man's redemption; He died in the place of sinners. So let us reason thus before God: Thou hast provided salvation for sinners in Christ; Thou art calling sinners like me to look to Christ and be saved. (Is 45:22); draw me then by the Holy Spirit and I will run after Thee (Song 1:4).

Let us stress again that, while the spiritual activities of the wicked are not acceptable to the Lord, it is a greater sin for them to hold back from praying. Bridges emphasises, "Not that prayer itself is a sin". He quotes from James Ussher: "It is a good duty, but spoiled in the carriage" [that is, in carrying it out]. And Bridges adds, "Far indeed would we be from discouraging the wicked from prayer. We would only press the awakening conviction that it must be done in God's order and way; else never can it find His acceptance." Bridges here points to Acts 8:22, which gives Peter's counsel to Simon the sorcerer, whom everyone assumed had truly believed in the Saviour. But Simon then demonstrated, by offering to pay the Apostles if they would give him the power to give the Holy Ghost to others, that he was not a sincere believer. Peter called on him to pray to God, "if perhaps the thought of thine heart may be forgiven thee". It was his duty to pray to God, and the Most High might sovereignly hear his prayer and forgive him.

Yet your answer to this might be: I do not know how to pray. But God gives us instruction on this point in His Word, for He gives light on every matter we need to know in the spiritual realm. For instance, when He directs Israel to return to Himself – for they had fallen by their iniquity – He commands, "Take with you words, and turn to the Lord". But what words were they to use if they would return. He tells them: "Say unto Him, Take away all iniquity, and receive us graciously". He gives them the words that they should use in turning to Him. And these words are altogether appropriate for sinners like us to use. What is more, if we do return to the Lord, using these or other suitable words, then "will we render the calves of our lips" (Hos 14:2). "The calves of our lips" are spiritual sacrifices, such as thanksgiving

to God, which we will offer to Him with a degree of sincerity if we have indeed returned to Him in faith and repentance. Such a return implies a change of heart and at least a beginning of sincere worship, which God delights in, for “the prayer of the upright is His delight”.

The Lord delights in the first actings of grace in the soul of a sinner. After all, it is the result of His own work there; it is God the Holy Spirit, who has begun new life in the soul, that makes sincere spiritual activity possible and makes this person’s inward and outward life upright before God. So one of the first indications of new life in the heart of Saul of Tarsus was that he was praying – no longer in a Pharisaic, formal way, but sincerely expressing the desires of his heart for spiritual blessing. God saw these desires and He delighted in them, as He delighted in Saul’s uprightness. Saul himself was no longer satisfied with his self-righteousness; he no longer considered it a sufficient preparation for heaven; he knew he needed a better righteousness. So he prayed – no doubt very often – to “be found in [Christ], not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” (Phil 3:9).

We can be sure that the Lord delighted in that prayer, just as surely as He delighted in the regenerating and sanctifying work of the Spirit in Paul’s heart and life, as a result of which he was now following after righteousness. We can also be sure that God answered his prayer and that Paul is now in heaven and perfectly upright – which will be true of all who, following after righteousness, are echoing his prayer to be united to Christ. The Lord has imputed Christ’s perfect righteousness to each of them.

As we read through the Scriptures, we find prayers offered up by a great variety of godly men and women, and we can be sure that the Lord delighted in them all. The upright are not self-sufficient; it was because David, an upright man, knew that he could not depend on his own spiritual powers that he prayed, “Hold up my goings in Thy paths, that my footsteps slip not” (Ps 17:5). And he could claim that the petitions of this Psalm were sincere: that they did not come “out of feigned lips” (v 1); indeed he was inspired by the Spirit in saying so. Such petitions were the sincere expression of David’s heart; he knew he needed God to hold him up, so that he would not slip into sin. And God delighted in that expression of dependence on Himself.

The Lord intends such petitions to be used in every generation. How much we all need a new heart, so that our worship would be sincere – what God would delight in, rather than find abominable! May we seek Him now, each of us for ourselves, and do so for the sake of Christ, who died for abominable sinners and rose again for their justification. And if we have already found Him, may we go on seeking Him!

Redeemed with Christ's Blood (2)¹

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.*

A *Lamb*. The just and delicate emblem of innocence and meekness. Christ was a Lamb as to innocence and purity, as the prophet Isaiah says, "He had done no violence, neither was any deceit in His mouth" (Is 53:9). He was perfectly "holy, harmless, undefiled, separate from sinners". He was a Lamb in His meekness and gentleness, which infinitely surpassed all example or comparison. Of Him it was justly said in prophecy: "He shall not cry, nor lift up, nor cause His voice to be heard in the street" (Is 42:2); "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" (Is 53:7). "When He was reviled He reviled not again; when He suffered, He threatened not" (1 Pet 2:23).

He is also called a Lamb because of the lambs sacrificed under the ceremonial law, and chiefly the paschal lamb, which was a clear, solemn and memorable type of Christ, who in the New Testament is expressly called "our passover": "Christ our passover is sacrificed for us" (1 Cor 5:7). Let us therefore notice the resemblance between the type and the antitype, between the Lamb of God and the paschal lamb, by which He was typified and represented to the people of God, under the Old Testament dispensation.

The paschal lamb was to be chosen out of the flock and to be free from blemish. God the Father says of Christ: "Behold My servant whom I uphold; Mine elect in whom My soul delighteth" (Is 42:1); and again: "I have laid help upon one that is mighty. I have exalted one chosen out of the people" (Ps 89:19). John the Baptist says, "Behold the Lamb of God, which taketh away the sin of the world" (Jn 1:29). And here He is called a Lamb without blemish and without spot. This, however, was but a faint, imperfect shadow of the spotless purity and the divine perfections of the Lamb of God, who is fairer than the children of men, the brightness of His Father's glory and the express image of His person.

It was the appointment of heaven that the paschal lamb should be roasted

¹The first of two parts of this sermon, printed last month, contained the first head, "what believers were redeemed from"; and part of the second head, "the price of this redemption". This section begins with the rest of the second head, where Calder goes on to consider the expression, "as of a Lamb without blemish and without spot".

with fire. This was intended to show the excruciating anguish which the Lamb of God endured, both in His soul and His body, when He was bearing the sins of His people, paying their ransom, and suffering the curse of a broken law in their stead, in all its extent and bitterness.

He gave His back to the smiters and His cheeks to them that plucked off the hair. His sacred body was torn with scourges, His head crowned with thorns, His visage marred more than any man, and His form more than the sons of men. In a special manner (for the sufferings of His body were nothing compared with those He endured in His soul) it pleased the Father to bruise Him and to put Him to grief. The full view He had of the evil of sin and His exquisite sense of divine wrath – that wrath which was due to the sins of His people – drank up His spirits and withered His heart like grass. The pressure of these inconceivable sufferings made sweat like great drops of blood fall down from His body in the garden of Gethsemane, and extorted from Him the heavy groans which He uttered in the silence of that solemn night: “Now is my soul troubled, and what shall I say?” “My soul is exceedingly sorrowful, even unto death.” “O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt.” And finally, on the cross, He poured out in the anguish of His soul that bitter complaint, “My God, My God, why hast Thou forsaken Me?”

The Israelites were commanded to sprinkle the blood of the paschal lamb on the lintels and posts of their doors, and thus they escaped the sword of the destroying angel. In like manner it is only through the atoning virtue of Christ’s most precious blood that we can be saved from the sword of divine justice, the wrath of God and the flames of hell. Accordingly our Apostle says here: “Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ,” which, another apostle expressly calls, “The blood of sprinkling”.

As the Israelites had to sprinkle the blood of the paschal lamb on the lintels of their doors in order to be delivered from the Destroyer, so the virtue of the most precious blood of the Lamb of God must be applied by faith to our souls, if we would wish to escape the wrath that is to come.

The paschal lamb was to be eaten completely. So in like manner we must in the gospel receive a whole Christ. We must take Christ and His yoke, Christ and His cross, as well as Christ and His crown. We must take Christ in all His offices to be our Prophet, Priest and King; to be for us wisdom, righteousness, sanctification and redemption; otherwise we can have no part or lot in Him. If we would have Him as our Priest and our propitiation, we must cheerfully submit to Him as our Lord and Lawgiver. It is the hypocrite that would separate the offices of Christ. The true believer feels such infinite

need of Him, in each of His gracious offices, that He is altogether precious in his esteem. And he discovers so much of the divine wisdom, love and glory, in the constitution of the covenant of grace and in Christ's offices as Mediator that, with David, he says from his heart about this covenant and the plan of redemption: "This is all my salvation, and all my desire".

The paschal lamb was to be eaten with bitter herbs, in remembrance of the bitter, grievous bondage in the land of Egypt. Similarly, it is with bitterness of soul for sin that we must receive Christ, if would wish to feed and live on Him. This is what will give us a true relish for the paschal lamb. Christ cannot be precious to us until sin is made bitter. "They shall look upon Me, whom they have pierced [by their sin], and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn" (Zec 12:10). Thus the paschal lamb, and all other sacrificial lambs, were types and emblems; they had no virtue but as they referred to Christ, the precious Lamb of God, who, by one offering of Himself, "hath perfected for ever them that are sanctified".

3. A few reflections from what has been said on (1) the evils from which Christ redeemed His people and (2) the price of their redemption.

1. *The infinite evil and danger of sin.* Much of the evil of sin may be learned from the woes without number under which creation groans; yet none of its dismal consequences, nor all of them united, sets its evil and danger in so awful a light as the cross of Christ. The dying groans of the Son of God declare more loudly than the wailings of the damned how atrocious that guilt must be, which nothing less than the costly sacrifice of the Lamb of God could expiate; how deep and inveterate is the stain which nothing but the blood of God (Acts 20:28) could efface. So infinitely hateful is sin in the sight of a holy God that, when His only-begotten and well-beloved Son was made "to be sin for us", when sin was laid upon Him, "it pleased the Lord to bruise Him" and to "put Him to grief" – though He did no violence, neither was guile found in His mouth.

How dreadful then must be the danger of the careless, impenitent sinner! Only such as flee to Christ for refuge shall have redemption from the curse of the law. All those who reject Him, who are not interested in His righteousness, are continually exposed to this curse, which must certainly fall on the sinner who continues impenitent, to his eternal ruin. For if God spared not His own Son, when He stood in the room of His people and had their sins imputed to Him, how can they escape who shall stand charged with the guilt of their sins before His righteous tribunal! And if the curse of a broken law brought such inexpressible anguish on the Son of God as you have heard, how intolerable must be the fate of the sinner who shall be doomed to suffer

this curse to all eternity! “For if they do these things in a green tree, what shall be done in the dry?” (Lk 23:31).

No language can represent the danger of Christless sinners in so just and awful a light as God has done in His Word. “The Lord Jesus”, says Paul, “shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power” (2 Th 1:7,8,9). On that great and solemn day when the Son of man shall come in His glory, and the dead, small and great, shall appear before His throne, that solemn sentence shall be pronounced against the wicked: “Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Mt 25:41). And shall the thought that he is in danger, in hourly danger, of being sealed up under this sentence not awaken the most unconcerned sinner and bring him to cry out, with all earnestness, “What shall I do to be saved?”

2. The doctrine of our text is *full of the strongest encouragement* to the soul awakened to a sense of sin, trembling at the Word of the Lord, and seeking to have peace made with God, for Christ has paid for a ransom – a complete, ample ransom. He has satisfied all the demands, and borne the whole curse, of a broken law. He has finished transgression, made an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness. As Paul says, this “is unto all and upon all them that believe” (Rom 3:22) – upon them as a pure and perfect robe, in which they may stand with acceptance before a God of perfect holiness. No man needs despair on account of the greatness of his sins, for “this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners,” even the very chief of sinners (1 Tim 1:15).

God has, by a voice from heaven, declared Himself well pleased with Christ as a Surety, and consequently He must be well pleased with all who come unto Him through Christ. Salvation is of grace, without money and without price. Christ is the gift of God, free as the light of the sun. “Look unto [Him], and be ye saved, all the ends of the earth.” When the Israelites, journeying through the wilderness, were stung by the fiery serpents, Moses made a brazen serpent by God’s appointment and raised it on a pole, so that it might be visible from the utmost part of the camp. And whoever looked to it was healed and lived. So we are, by nature, stung with the poison of that old serpent, the devil, and Jesus Christ has been lifted up on the cross for the healing of the nations. And however desperate his case appears, whoever turns his eyes by faith to the dying Saviour, shall find relief from the wounds of conscience and feel the sting of death plucked from his heart.

Let no self-condemned soul then fear being rejected by God in applying for salvation by this new and living way of access to His presence and His favour. God has opened a glorious sanctuary in the blood and righteousness of Emmanuel; flee there for your life, and the Avenger of blood can never hurt you. Lift up your eyes to Mount Calvary, and behold the Lamb of God taking away the sins of the world – the sins of every soul in this assembly who has been brought from the dust of self-condemnation and self-loathing to renounce, as refuges of lies, every other ground of hope on this side of Christ and to rest on Him and on His finished work alone for salvation. Behold Him groaning, bleeding, dying to save from eternal death!

Why was that precious blood shed? Why were those deep wounds opened? Why was that heavenly bosom pierced? Why but to open a place of refuge from divine justice for prisoners of hope, for men condemned by the divine law and convicted in their own consciences. Seek then to draw near to Christ by faith; seek for sanctuary in the clefts of this Rock of Ages and you shall be perfectly and eternally safe and happy. Confess your sins, with your hand, the hand of faith, on the head of the great propitiatory sacrifice, the Lamb of God, and God will no more remember your sins and your iniquities. “If we confess our sins,” says the Apostle John, “He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 Jn 1:9).

Hear how God the Father – in looking forward to the sacrifice to be offered up by Christ in the fullness of time, and prefigured by all the sacrifices under the law – addresses His eternal Son: “As for thee also, by the blood of Thy covenant I have sent forth Thy prisoners out of the pit wherein is no water” (Zec 9:11). And hear how, in the next verse, He addresses those prisoners in the pit wherein there is no water: “Turn you to the strong hold, ye prisoners of hope; even today do I declare that I will render double unto thee”.

Now that the guilt is atoned for, now that justice is satisfied – for even under the Old Testament dispensation, the great work of redemption was considered already accomplished, as it was undertaken by a Surety able to fulfill what He undertook and had faithfully promised to complete. Now that guilt is atoned for and justice satisfied, go forth, prisoners of hope, from your prison houses; go forth in peace; go forth with liberty and joy; turn to the stronghold, to your sure refuge under the covert of Emmanuel's blood and righteousness, for the Lord declares, “Even today . . . I will render double unto thee”; “[I will give unto thee] beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness” (Is 61:3).

3. Let us contemplate with wonder and gratitude *the glory of God's perfections* as they shine forth with united splendour, in the mystery of redemption

by Jesus Christ. To reconcile the seemingly-opposite interests of justice and mercy in the salvation of sinners must have appeared to us for ever impossible. But in the cross of Christ, the incomprehensible wisdom of God has revealed a method for accomplishing this infinitely-important object, a method which excites the wonder and animates the praises of the blessed saints above, a method from which glory arises to God in the highest, peace on earth, and good will to men, a method by which the glory of God's justice and holiness is reconciled with the amplest exercise of His mercy and love in the eternal salvation of the guilty sinner.

It would be easy to conceive of God's righteousness being declared in the punishment of sin; it is the cross of Christ alone that declares His righteousness in the forgiveness of sin. It manifests justice in the way of pardoning sin, and mercy in the way of punishing it. In the sufferings of a Surety of such infinite dignity, the justice of God is more awfully displayed than if the whole human race had been doomed to everlasting destruction. And mercy shines forth more than if justice had been entirely dispensed with and sin left altogether unpunished. Here spotless justice, inviolable truth, infinite mercy and love shine out all at once; none of them obscures the other; each gives lustre to the rest; they mingle their beams and shine forth with united, eternal splendour, as the Psalmist says, "Mercy and truth are met together; righteousness and peace have kissed each other" (Ps 85:10).

To the sinner convinced that he is liable to divine justice – to that eternal death which is the just wages of sin – how attractive is the cross of Christ! How gracious! How welcome the call to go to it! There he beholds God at once just and the most merciful justifier of the penitent believer in Jesus. There he beholds sin condemned, punished and blotted out for ever by the precious blood which streamed down from the cross; there he hears divine justice crying, as from above the cross, It is enough. And it calls aloud for grace, mercy and peace to be multiplied to every prisoner of hope, to every self-condemned soul that will take the cross as his sanctuary.

While beholding all this, must he not feel powerfully, irresistibly drawn to it? Must the language of his heart – in yielding to its blessed influence – not correspond to that of Scripture in such texts as these: "This is my rest for ever, here will I dwell, for I have desired it"; "Who is a God like unto Thee that pardoneth iniquity, and passeth by the transgression of the remnant of Thine heritage? He retaineth not His anger for ever, because He delighteth in mercy"; "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgements, and His ways past finding out!"

4. The Apostle's weighty question, "*How shall we escape if we neglect so great salvation?*" (Heb 2:3). Let one and all of us be exhorted in the name

of God, and in the bowels of Jesus Christ, to beware of despising this great salvation. If we despise it, we despise the wisdom, goodness, love and sovereign authority of the great God who made us, and in whose hands is the life of our souls, and the disposal of our whole being throughout a boundless eternity. If we despise this great salvation, we despise the matchless, redeeming, dying love of the Lord Jesus Christ – that love which yearned over a guilty world going down to perdition, which brought Him to stand between sinners and the flaming sword of divine justice, which makes Him plead in heaven for sinners like us and plead with us here on earth, as He is doing this day, to be reconciled to God through Him.

If we despise this great salvation, we despise – indeed we ruin and destroy – our precious, immortal souls by neglecting the only means of their peace, safety and happiness. We despise all the joys of heaven, we defy all the terrors of God and all the terrors of the second death. Thus, as it were, we proclaim war with the Almighty and bring upon ourselves the woe Isaiah spoke of: “Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth” (45:9). As you would wish to avoid all this guilt and all the dreadful wrath and misery consequent on it, be persuaded to prize and embrace this great salvation, to flee as if hearing the footsteps of the Avenger of blood behind you – to lay hold of the hope set before you in the gospel, to flee to Christ as the city of refuge God has appointed. It is the high tower to which the righteous run and are safe, a high tower open to receive sinners from every kindred and tribe, and of every age, rank and description.

The cheering words from Christ's own blessed lips are, “Him that cometh to Me I will in no wise cast out”. Whoever he is, he may be assured of a most gracious welcome, of being received with outstretched arms, and admitted to a union with the Saviour of the lost which the combined force of earth and hell shall never be able to dissolve. The door of mercy, the gates of salvation, are open today. Enter in without delay, for they may be shut eternally before tomorrow. “Today, if ye will hear His voice, harden not your heart,” lest He swear in His wrath that you shall never enter into His rest. “Now is the accepted time . . . now is the day of salvation.” “Now then”, as Paul speaks, “we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God” (2 Cor 5:20).

5. The Christian, who has experienced the healing virtue of the precious blood of Christ is *under infinite obligations to render to his Great Deliverer fervent love and gratitude* for the inestimable blessings of redemption. When the believer reflects on the long train of reproaches, miseries and torments which the purchase of his salvation cost the Lord of life and glory; when he

beholds on the one hand the fathomless abyss of woe from which He has rescued him, and on the other the eternal glory which He has obtained for him as his blessed inheritance – while he meditates on these things, under the melting influences of the Spirit of God – must he not cry out, “What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people.”

To remember His rich and wonderful love was the last, indeed the dying, command of Christ. “This do,” He says, in instituting the sacrament of the Supper, “in remembrance of Me.” Do this in remembrance of that glorious deliverance from sin, death and eternal perdition, which He has accomplished. Let us therefore, in this sacred ordinance, seek to fix the eye of faith on a crucified Redeemer, till we feel our hearts affected with holy contrition and godly sorrow for our sins, which slew the Lord of glory; and let this pious penitential sorrow be mingled with a vein of humble spiritual joy, when we reflect that the Lamb which was slain is now alive and lives for ever and ever; that He is now exalted at the Father’s right hand to make intercession for us, and that He has the keys of hell and of death, the control of the whole invisible world, and all power in heaven and earth in His sovereign, omnipotent hand.

Though the believer cannot but mourn after a godly sort when he considers his sins as the procuring cause of all the sufferings and sorrows of the Son of God, he must feel a humble, grateful joy when he beholds Him gloriously emerging from that deep and awful abyss of sorrow and suffering, having expiated all His people’s guilt and obtained eternal redemption for them. Of this He gives them in the holy sacrament a pledge and earnest, admitting them to sit as friends and children at His table, a table provided with the most precious blessings that He can bestow or that they can enjoy. He bids them welcome to it in the most cordial manner, saying, “Eat, O friends; drink, yea, drink abundantly, O beloved”.

True believers, whose minds are seasoned with sentiments of devotion and acquainted with the exercise of religion, know well that those various affections of godly sorrow and humble joy mingle and, as it were, run into each other on such occasions. They know that looking unto Him whom we have pierced by our sins, and mourning for them in bitterness of soul, is happily consistent with sitting down under His shadow with great delight and finding His fruit sweet to their taste. May God in His mercy grant to His people at this time the renewed and comforting exercise of this truth, and bless the administration of His Word and sacrament to this end. To His name in Christ Jesus, through the blessed Spirit, be all the praise and glory for ever.

Jesus and the Woman of Samaria (4)¹

George Hutcheson

John 4:11-12. *The woman saith unto him, Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water? Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?*

1. It is the property of natural men to take up spiritual things in a carnal way, and they are not able to discern grace till they have it; for so doth this woman understand Christ as if He were speaking of natural water. “Sir, (she says, in civil courtesy) whence hast Thou that . . . water?”

2. We are also naturally enemies to our own good and prone to dispute against our own happiness, and we deceive ourselves – so far are we from preparations in ourselves to conversion – for she reasons against this living water, as in her judgement impossible to be had or given.

3. We are also naturally so addicted to our own carnal ideas that we will believe nothing revealed by Christ further than we can see a reason or outward appearance for it; for she judged it impossible He could have living water, seeing He could not draw it out of that well, nor could He show a better well.

4. A chief deceiving principle, making men enemies unto, and careless of, truth and grace, is their pretence of antiquity and succession unto it, and their descent from religious ancestors; for she boasted Jacob was their father, who gave the well, and thus she slighted the offer of better water, as being well enough in her own conceit.

5. None are so ready to boast of antiquity, and of interest in pious ancestors, as they who have least cause so to do; for she says, “Our father Jacob gave us the well, and drank thereof himself . . .”. And yet they were but heathens, who had come in the place of Jacob’s children, who had forfeited their right. However, they were far from Jacob’s spirit, who would satisfy their soul with what only supplied his bodily necessity and served his cattle as well as him.

6. It is a notable injury done unto Christ to plead any antiquity or succession to it, in prejudice of Him or His truth, or to cry up any above Him; for it was her fault to cry up Jacob, and her interest in him, that she might slight Christ and His offer: “Art thou greater than our father Jacob . . . ?”

7. Sobriety and a simple way of living may be found among pagans, yet they are a notable ornament to grace in the godly. Jacob’s practice teaches

¹These are the “Doctrines”, or lessons, as edited, that Hutcheson (1626-74) draws from these verses, in his *Exposition of the Gospel of John*.

us as much, for he contented himself to drink of this well, with “his children and his cattle”.

David Ross (3)¹

Rev Ewen MacQueen

It was Alexander Macleod, of whom we have spoken already, that called David to speak to the question for the first time and, as he said to us once when we were taking him home to Achosnich a few years prior to his death: “I have as much expectation that you will turn and murder me as I had that I would be called that day to speak to the Word. But I did not like to be disobedient to the servant of God. I rose and there was a certain verse that was useful to me often in past days which came to mind and encouraged me. I could not say that I was forsaken, but I did not stay long on my feet.” This followed him to his death. No person would be wearied by him by his taking too long in prayer or in speaking to the question. Grace and wisdom regulated everything that he did.

He was chosen to be an elder in the parish in which he was born, long before the most recent divisions occurred in the Church [in 1893, and the most enlightened preachers in the place looked up to him as one who was directly taught from above. He took account over many years of the Free Church departing from the firm foundation on which she came out of the state Church, and many a day he would say to us that he was never in reality uplifted much by the Disruption in 1843; but there were ministers at that time to whom he felt bound.

When they passed what they called the Declaratory Act, David was in great straits, but because there were old ministers to whom he felt united, he stayed for a little while with them, thinking that they would repeal the Act. But instead of things getting better, they were only getting worse. He went and told Dr Aird that matters were weighing heavily upon him and that he was saying that he would have to depart from them. He would say himself that Dr Aird did not discourage him. Angus Murray had by this time parted from the Free Church, and the first Sabbath that David joined Angus to read the Word, Angus would say, “A great burden fell off me”. David had now to take the lead in meetings held in Dornoch in connection with the Free Presbyterian Church of Scotland, and for many a day he was a light and a

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

guide to the people that assembled. For a number of years he and Angus held forth the Word of truth to the people until a settled minister was in the place, except that perhaps a minister might come once in three months or so to keep a service in the locality. There are those who continue to testify that, on many occasions, they felt their souls warmed while listening to David Ross and Angus Murray.

The school house at Birichen was where they usually met on Sabbath and weekday. As Satan is wont to stir up envy in his children and in some in whom there may be a spark of grace, it was thus that he awakened opposition against David and Angus for having associated themselves with the "Seceders", as they called them. We remember being in the place at the time of the winter communion and, without as much as a warning given on a cold, snowy night, we found the door of the schoolhouse shut in our faces. A generous man who was building a house for himself asked us to go and hold the meeting in his house. David and Angus were at its head and they are now, I believe, where no door will be shut against them any more. Although this was done, it is believed that for many a day their action, to those who were responsible, was to them as the ashes of the golden calf was to the children of Israel. It was then, with David at their head, that the people began to build the corrugated iron church which is in Evelix to this day,² and it was a painful sight to those who thought that, by closing the building where they met, that the "Seceders" would be eliminated.

It was David that had to take the lead at every public and private meeting at which he and Angus would be present. We remember being in Lairg one communion Friday and asking Angus first to speak to the question because David had only come into the church before the verse was given out. Angus rose and said, "No one is going to speak here today until you call David first". We replied, "We have nothing against that: we only desired to give David the opportunity of a short breather, since he has only come in". David also reproved Angus, saying, "Now, Angus, will you not go ahead in your path of duty?" Angus turned with eyes full of tears, saying, "My noble youth, I have borne witness before my Maker but I shall not go ahead of you". Thus David had to rise. This showed the place Angus had for David. It appears that there was only three years' difference in age between them, but Angus was looking to David as a child looked to his father. Often he said, "My natural fear is that David will be taken away before me". But God spared him that.

As David became older, he was losing both his sight and hearing. Cataracts were impairing his sight and a loving physician in Inverness, called David

²This was written in 1917. The building was destroyed by a gale in 1951 and replaced by a stronger structure afterwards.

Grant, was offering to remove them. But David Ross would say, "A man of my days should be thankful that my eyes served me for so long". Being deaf himself, every word that he spoke in private prayer would be heard throughout the house. After seeking mercy for himself, he then went out to his near relations. From them he would go to the ministers of the Church to which he was attached, naming them as he besought his Saviour to anoint, strengthen and encourage them in view of the duties before them. And it is we who have to say that we lost a prayer book the day he left us.

David was never married, and from the time that we knew him until shortly before his death, his sister kept house for him. We do not say that his sister was endowed with the graces that David had, but she was of great help to him in keeping the house. David was much given to reading, and at times she would knock on the door of his room and at the same time accuse him of laziness, but this would not bother David in the least. He would do what she asked him to do. When we first came to the district we remember going up to Achavaich to catechise. We called at David's door and he and his sister came out, and she said, "O, is there no one with you?" We replied, "No, but will you come yourself, David?" Christina turned to him and said, "Yes he will: go and make yourself ready." David was not long and we remembered that, when he came into the trap and the horse set off in a very lively way, David would say, "Be careful, you poor beast".

It would appear that he was concerned as to the way in which people would react to the catechising and he turned and said, "It was never my custom to offer advice to ministers; I knew they would not take it from me, but I think you will not be offended. To which I replied, "I hope you will not think that. Counsel me as you would counsel your own son."

Instead of giving the advice directly, he began thus: "The people here could not read Gaelic at first; they would be translating and there were some words which they failed to express in Gaelic. The minister of the place was quite short tempered by nature and, in catechising one day in a certain place, he asked one of the men present: "What is the Second Commandment, O man?" The man solemnly began, "The Second Commandment is, Thou shalt not make a gravel image". The minister stamped his foot, "Be quiet, man; it's yourself that is the gravel image". The minister was beside himself and the catechising came to an abrupt end.

"A certain woman was sitting behind the minister who was more strong minded than others and she caught the hem of his coat, saying, 'Sit down, man, and control your abrupt nature'. The minister turned round and said to her, 'Although I may be short[-tempered], I will not be that for long'. To whom the woman replied, 'What good is that, O man? No sooner are you out

of it than you are back in it.”” After this David said to me, “If you could refrain from condemning them for every misplaced word, you would see that you would get on much better”. This is the way that David was not only a blessing to the people, but also to ministers of the gospel. No one felt, when he offered advice, that he was seeking to lord it over anyone but that he was dealing with them like beloved children.

I believe that David was the wisest and most fatherly person I ever met. In one way, Angus Murray could enter into depths that he could not, especially concerning the love and sufferings of Christ. But taking them man for man, David had a grasp, not only on things belonging to the Church of Christ, but also of things pertaining to this life. It was very rarely that one detected quick temper in his nature; patience and good sense accompanied one another in him. As he got older, so he became more affectionate and loving, grieving over the state of the young and, in public and private, pleading with God that He would bring them to the knowledge of His ways.

When the sacrament of the Supper was dispensed, it was uplifting and joyful to be with him. After he had lost the sight of both eyes we were together at a communion in Lairg. He could not shave himself and when someone was brought to do this for him, he said, “I wish you better service”. With radiant face he began to tell of a good man in Tarbert-beg behind the parish of Dornoch. “They were doing for him what you are doing for me now and he gave utterance to the words, ‘The three things that shall grow on old men are, beard, nails and grumpiness’”, but whatever beard and nails grew on David, grumpiness certainly did not.

At family worship, and at meetings, he was much opposed to the custom that some followed, of taking long when engaging in any public duty. He would say, “The spirits of the prophets are obedient to the prophets. We are not bettered by squeezing the flesh.” Another thing that would trouble him was chanting while leading in public prayer, and in his own orderly way, he often told the story of the man who was engaged in public prayer and chanting away. He thought that all was very good, but at last he realised that it was pride that was blowing it and, after that, he never added chanting to his voice.

At parting time on Monday evening and when engaging in worship, it would be worth going a long way to hear him pleading for those who gave hospitality and extended friendship to us: that God would reward them by His grace. There was not a person young or old that did not think it an honour to minister to him and we think that one of the most pleasant things that we ever did in our life was to minister to him, although he would also crown what was done with, “I wish you better service”.

I think he was at least four years without sight before he departed, but even so that did not prevent him attending the house of God on Sabbath and weekday. He would always sit with the person leading the praise; and in order that he might not lose a word or syllable of what was said, he would have his hand to his ear so as to catch every word. And if the dew was descending, David would be earnestly praying that it would be blessed to the hearers. He and Angus were indeed like Aaron and Hur, and where both of them would be found together, it would not be difficult to preach the Word. Angus had the habit of blowing his breath when he was in a happy frame of mind and David had one hand to his ear and the other moving up and down while saying, "Beloved, wilt Thou not come". Verily it was true of him that "the path of the just . . . shineth more and more unto the perfect day".

Although his bodily eyes had lost their sight, the eyes of his mind were as if they had received doubled vision. I remember a communion Monday at Creich when that beloved physician of whom we spoke already, David Grant, who spent the prime of his life as a missionary to the heathen in China, had come home and was near to death. Before the service began this day, since David Ross was going to return home after the service and desiring to see David Grant before he left the world, the two of us set off to visit him. If my memory serves me right, it was very little of sight that David then had, but it was not difficult to guide him.

He was brought into the room where David Grant was battling with the king of terrors. It was heart trouble that he suffered from and it was not at all difficult to be around him. David went on his knees at the bedside, and it was indeed melting how earnestly he prayed that his friend would be prepared for the journey ahead of him. Not once did David plead that his friend would recover, as it would seem that it was laid on his spirit that the end had come. When he rose from his knees, he and David Grant embraced one another as if it was difficult for them to part. When they parted and we left, David Ross turned to me and said, "O the noble youth, what strength there was in his hand; I felt mine as if it were that of a child". But my recollection is that David Grant departed that evening.

If I felt that my salvation depended on my own freedom of choice, I should be as one that beats the air. But since God has taken my salvation into His own hands, I am certain of His faithfulness and His promise. What an anxious life it would be if we could only comfort ourselves with the assurance of grace when we had fulfilled the law – for who does that?

Christians are not made righteous in doing righteous things, but being now made righteous by faith in Christ, they do righteous things. *Martin Luther*

Principles to Occupy Our Hearts (1)¹

Thomas Brooks

If ever you would get an interest in Christ and so, by gaining an interest in Him, be possessed of all the riches and glory that come by Him, then be sure to get your hearts possessed with these nine principles that follow.

[1.] *The great end and design of Christ's coming into the world was the salvation of sinners.* Get this principle rooted in your spirits. "I came not to call the righteous," He says, "but sinners to repentance" (Mt 9:13, Mk 2:17). And "this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim 1:15). Christ takes a journey from heaven to earth, and all to save poor lost sinners. What Christ had most in His eye and upon His heart, in His coming into the world, was the salvation of sinners. Lay up this truth; feed upon this honeycomb.

[2.] Get this principle rooted in your hearts, *No one ever yet obtained an interest in Christ but unworthy creatures.* When you are pressed to get an interest in Christ, you are ready to say, O, I am unworthy; will Christ ever look on such a one as I am?

I answer, Yes, for this is a most certain principle: no one ever attained an interest in Christ but unworthy creatures. Was Paul worthy before he had an interest in Christ? What worthiness was in Matthew when Christ called him from the receipt of custom? What worthiness was in Zaccheus when Christ called him down from the sycamore tree and told him that this day salvation was come to his house? Was Manasseh or Mary Magdalene worthy before they had an interest in Christ? Surely no. Though you are unworthy, yet Christ is worthy; though you have no merit, yet God has mercy; though there is no salvation for you by the law, yet there is salvation for you by the gospel.

Again Christ requires no worthiness in any man before he believes,² and he that will not believe before he is worthy will never believe. If you look upon God with a gospel eye, you shall see that he that is most unworthy is most capable of mercy. A real sense of our own unworthiness renders us most fit for divine mercy. This objection, I am unworthy, is an unworthy objection and speaks out much pride and ignorance of the gospel and of the freeness and riches of God's grace.

[3.] Let this principle dwell in you: *Christ has lost none of His affections to poor sinners by going to heaven.* O how did His bowels work toward sinners when He was on earth! And certainly they work as strongly towards

¹Taken, with editing, from *The Unsearchable Riches of Christ*, in Brooks' *Works*, vol 3. Brooks (1608-80) was a noted Puritan minister.

²Such as seek to prove He does require worthiness, must make a new gospel, a new Bible.

them now that He is in heaven. His love, His heart, His good will, is as much towards them as ever. Christ is Alpha and Omega; the phrase is taken from the Greek letters, of which Alpha is the first and Omega the last (Rev 1:8) – I am before all, and I am after all. “Jesus Christ, the same yesterday, today, and for ever” (Heb 13:8). Christ is the same before time, in time and after time. Christ is unchangeable in His essence, in His promises and in His love to poor sinners.

[4.] Fourthly, Get this principle riveted in your hearts, “*He is able also to save them to the uttermost that come unto God by Him*” (Heb 7:25). “He is able to save to the uttermost”;³ that is, to all ends and purposes, perfectly and perpetually. He needs no one to help Him in the great business of redemption; He is a thorough Saviour; He has trod the winepress alone (Is 63:3).

John Spottiswood’s Commitments¹

[John Spottiswood² was a minister of the Scottish Church at the time of the Reformation. The following are the questions put to him, together with his answers, when he was set apart as superintendent of Lothian in March 1561. John Knox presided at this service. A superintendent was responsible for congregations over a very wide area who were without a minister. There were many such parishes, in an age when there was a severe shortage of ministers. A superintendent was *not* the same as an Episcopalian bishop.]

Question. Seeing that you hear the thrist [trust?] and desire of this people,³ do you not think yourself bound in conscience before God to support them that so earnestly call for your comfort and for the fruit of your labours?

Answer. If anything were in me able to satisfy their desire, I acknowledge myself bound to obey God calling by them.

Question. Do you seek to be promoted to this office and charge for any respect of worldly commodity, riches or glory?

Answer. God knows the contrary.

³The word in the original Greek implies all manner of perfection.

¹Taken from Kirkwood Hewat’s *Makers of the Scottish Church at the Reformation*. The spelling has been modernised.

²Spottiswood is to be distinguished from his son of the same name who became Archbishop of St Andrews. Hewat quotes John Row, the son of another Scottish Reformer, also John, as saying that the elder Spottiswood “would never have consented that his son should have embraced such an office and unlawful calling, as is evident by his grave, wise and holy, ample answers at his admission” to the office of superintendent.

³The people present at the service, from various parts of the Lothians, who had indicated their wish for Spottiswood to be their superintendent.

Question. Believe you not that the doctrine of the Prophets and Apostles, contained in the books of the Old and New Testaments, is the only true and most absolute foundation of the Universal Kirk of Christ Jesus, insomuch that in the same Scriptures are contained all things necessary to be believed for the salvation of mankind?

Answer. I hereby believe the same and do abhor and utterly refuse all doctrines alleged necessary to salvation that are not expressly contained in the same.

Question. Is not Christ Jesus Man of man, according to the flesh, to wit [that is], the Son of David, the Seed of Abraham, conceived by the Holy Ghost, born of the Virgin Mary His mother, the only Head and Mediator of His Kirk?

Answer. He is, and without Him there is neither salvation to man, nor life to angel.

Question. Is not the same Lord Jesus [the] only true God, the eternal Son of the eternal Father, in whom all that shall be saved were elected before the foundation of the world was laid?

Answer. I confess and acknowledge Him in [the] unity of His Godhead, to be God above all things blessed for ever.

Question. Shall not they whom God in His eternal counsel has elected be called to the knowledge of His Son, our Lord Jesus? And shall not they whom of purpose are elected, in this life be justified? And is not justification and free remission of sins obtained in this life by free grace? Shall not this glory of the sons of God follow in the general resurrection, when the Son of God shall appear in His glorious majesty?

Answer. I acknowledge this to be the doctrine of the Apostles and the most singular comfort of God's children.

Question. Will you not contain yourself in all doctrines within the bounds of this foundation? Will you not study to promote the same, as well by your life as by your doctrine? Will you not, according to the graces and utterance that God shall grant unto you, profess, instruct and maintain the purity of the doctrine contained in the sacred Word of God? And to the uttermost of your powers, will you not gainstand [oppose] and convince the gainsayers [those who contradict (the truth)] and teachers of men's inventions?

Answer. That I do promise in the presence of God and of His congregation here assembled.

Question. Know you not that the excellency of this office, to the which God has called you, requires that your conversation and behaviour be such as that you may be irreprehensible; yea, even in the eyes of the ungodly?

Answer. I unfeignedly acknowledge and humbly desire the Kirk of God

to pray with me, that my life be not scandalous to the glorious gospel of Jesus Christ.

Question. Because you are a man compassed with infirmity, will you not charitably, and with lowliness of spirit, receive admonition of your brethren? And if you shall happen to slide, or offend in any one point, will you not be subject to the discipline of the Kirk, as the rest of your brethren?

Answer. I acknowledge myself to be a man subject to infirmity and one that has need of correction and admonition, and therefore I most willingly submit and subject myself to the wholesome discipline of the Kirk; yea, to the discipline of the same Kirk by the which I am now called to this charge; and here in God's presence and yours do promise obedience to all admonitions, secretly or publicly given; unto the which, if I be found disobedient, I confess myself most worthy to be ejected not only from this honour, but also from the society of the faithful, in case of my stubbornness; for the vocation of God to bear charge within His Church makes men not tyrants nor lords, but appoints them servants, watchmen and pastors of the flock.

Book Reviews¹

Forgotten Reformer, Myles Coverdale, by Geoffrey F Main, published by the author, paperback, 236 pages, £9.99 from the Free Presbyterian Bookroom.

Geoffrey Main is a retired history teacher and a member of a Gospel Standard Strict Baptist church. The title of this book, *Forgotten Reformer*, is regrettably appropriate. Myles Coverdale (1488-1568) was an English Reformer, a Bishop briefly under Edward VI and a significant Bible translator. Whilst his life has been summarised in encyclopaedia and biographical dictionary articles, he has not been the subject of a full-scale biography since 1838, when J J Lowndes's *Memorials of Myles Coverdale sometime Bishop of Exeter* was published.²

Following the introduction, the first two chapters of the book provide an overview of England prior to the Reformation, and its beginnings in Cambridge, Oxford and London. The narrative then focuses on Coverdale,

¹The volumes reviewed here are available from the Free Presbyterian Bookroom.

²Coverdale's work as a Bible translator is dealt with in J F Mozley, *Coverdale and His Bibles*, London, 1953, but as Main points out, only the first chapter is biographical. Coverdale's Works contain just a 17-page account of his life (*The Remains of Myles Coverdale*, Parker Society, 1844-46, vol 2, pp vii-xxiii). Probably the most comprehensive article on Coverdale's life is that by David Daniell in the *Oxford Dictionary of National Biography*; another shorter one is by James I Packer in Philip Hughes (ed), *The Encyclopedia of Christianity*, National Foundation for Christian Education, 1972, vol 3, pp 229-230.

who was born in Yorkshire, probably at York. He was ordained a priest in 1514 and entered the house of the Augustinian friars at Cambridge, of which Robert Barnes became the Prior in 1520. Barnes' thinking progressed from the humanist views of Desiderius Erasmus of Rotterdam towards the full Lutheran insight into faith in Christ, to which the Prior had been brought in 1525 by the witness of Thomas Bilney. Barnes was Coverdale's mentor, and his beliefs progressed along with those of the future martyr.

In 1528, having preached against the mass, image worship and auricular confession, Coverdale was forced to leave the country for his own safety. This was his first exile; he joined William Tyndale at Hamburg and helped him to retranslate the Pentateuch, since Tyndale's original version had perished through a shipwreck in 1529. While at Antwerp in 1535, Coverdale had the distinction of bringing out the first complete English Bible, the fruit of a year's work, based upon a collation of Tyndale's Pentateuch and New Testament, the Vulgate, Pagninus' Latin Old Testament, Luther's German Bible and the work of the Zurich translators. Coverdale knew both Latin and German well, but not Greek or Hebrew; hence he could only compare the versions he was using and usually followed the majority opinion when they disagreed with each other. However, his smooth, clear English gave distinction to his rendering.

In 1535 Coverdale returned to England where, two years later, on the instruction of his patron, Thomas Cromwell, who at that time was the chief minister to Henry VIII, he revised what was known as Matthew's Bible. This revision became the "Great Bible" of 1539, which was ordered to be installed in all parish churches. In 1540, the year after the reactionary Six Articles Act³ was passed, to which Henry VIII required conformity, Coverdale was exiled for the second time. On the continent he was able to settle down in 1543 as pastor at Bergzabern, a township 40 miles north of Strasbourg, where he became acquainted with Martin Bucer. When Henry VIII died, Coverdale came back to England, and after the suppression of the rebellion of Devon and Cornwall against Cranmer's English Prayer Book of 1549, he distinguished himself by preaching and teaching Reformation doctrine throughout these counties. His work was recognised by his appointment as Bishop of Exeter in 1551.

In 1554, the year following Mary's accession, he was allowed to leave the country, because of the intervention of the King of Denmark (to one of whose chaplains Coverdale was related by marriage); otherwise he would almost certainly have been martyred. This led to his third exile, in which he travelled

³Among other things the articles required belief in transubstantiation, the celibacy of the priesthood and confession to a priest.

widely, spending some time in his old pastorate at Bergzabern and then going on to Calvin's Geneva, where he assisted in the making of the Geneva Bible. He returned to England in 1559 and took part in the consecration of Matthew Parker as Archbishop of Canterbury, wearing a black Geneva gown. He declined the offer of his former position as Bishop of Exeter, because of unhappiness with the Elizabethan settlement. Coverdale was an early Puritan and objected along with Elizabethan Puritans to the surplice and the other ceremonies that the settlement entailed. In 1563 he became incumbent of St Magnus, London Bridge, but resigned in 1566, the year in which Parker sought to enforce conformity. Coverdale died on 20 January 1569, and two days later was buried in the chancel of St Bartholomew by the Exchange, in London, under the communion table. The marble stone and brass inscription were destroyed in the great fire of 1666.

In addition to his Bibles, Coverdale translated several works of continental theologians, including John Calvin's *Treatise on the Lord's Supper*, Henry Bullinger's *The Old Faith*, Luther's *Exposition of Psalm 23*. He also issued in 1564 an important volume of letters of the Marian martyrs – *Godly Letters of the Martyrs*. The author includes as an appendix a list of Coverdale's most important literary works.

We are indebted to Geoffrey Main for this biography of Coverdale and setting his life in the context of the first 40 years of the English Reformation. After perusal of the book, Myles Coverdale will no longer be for the reader a "forgotten reformer" but will take his place among the worthies of the English Reformation. We warmly recommend this book to our readers.

Roy Middleton

The Pastor, His Call, Character, and Work, published by the Banner of Truth Trust, hardback, 255 pages, £12.50 available from the Free Presbyterian Bookroom. This book "consists of nine addresses by the faculty and friends of old Princeton", which were delivered, mostly to students, around 200 years ago. These addresses are followed by brief biographical sketches of those who delivered them.

As explained in a very helpful introduction by Sinclair Ferguson, "the chapters here republished have been drawn from two much larger volumes" (edited by Dr James Garretson), *Princeton and the Work of the Christian Ministry*. Dr Ferguson continues, "A sample of the Princeton view of the ministry is contained in this little volume. Taken together, its chapters form a small instruction manual on the key elements in the work of a minister of the gospel in any age and place. They underline both the high privilege of the calling and the deep consecration of life to which it summons those who receive it. No one should be able to put this book down without being left with a profound

sense of the dignity of the ministry, or without feeling, ‘Who is sufficient for these things?’ and, ‘Our sufficiency is of God’.”

The first of the addresses is by William Plumer and is entitled, “The Scripture Doctrine of a Call to the Ministry”. After some comments on the spirit with which the subject ought to be studied, Plumer proceeds, on the basis of the Lord’s calling of His disciples in Matthew 4:18-22, to speak of the evidence and importance of such a call.

The second address, by J W Alexander, is on “The Lord Jesus Christ the Example of the Minister”. He speaks here on such points as the manner and spirit of Christ’s ministry, referring among other things, to the love, candour, humility and wisdom of the Saviour.

The third address, the first of three by Archibald Alexander, deals with, “The Importance of Aiming at Eminent Piety”. Alexander presents six points. (1) “Without some degree of eminence in our piety, it is scarcely possible that we should possess satisfactory evidence of its reality.” (2) Eminent piety is necessary for the minister, “to prepare him for the faithful, diligent, and successful discharge of the duties of his office”. (3) “Eminent piety will make you mighty in prayer, and this will give success to all your other labours.” (4) “The example and daily walk of a pastor is of the utmost importance to his usefulness among his people.” (5) “Without [earnest piety] no man can be qualified to solve cases of conscience and to direct the perplexed and troubled spirit in the way of peace.” (6) Finally, “uniform and exalted piety is the only thing which can render your work delightful”.

The fourth address, “The Character Traits of a Gospel Minister”, was given by Charles Hodge. In this Address he lists five characteristics: (1) “a sacred regard for the truth of God”, (2) “a sacred regard for all moral obligations”, (3) “activity in doing good”, (4) “unusual mental discipline and furniture [that is, preparation]”, and (5) “a spirit of elevated piety, as a requisite for the ministry, which the circumstances of the times render particularly important”.

The fifth Address, and second by Archibald Alexander, is entitled, “The Pastoral Office”. This was in fact a sermon on the words of John 21:16, “Feed my sheep”, which was preached at Philadelphia, “before the Association of the Alumni of the Theological Seminary at Princeton on . . . May 21, 1834,” and is, as we would expect, an excellent exposition of the subject.

The sixth address entitled, “Rightly Dividing the Word of Truth”, is also by Archibald Alexander, and again was a sermon, based on 2 Timothy 2:15, “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth”. Alexander here deals with such points as: “The truths of God’s Word must be carefully distinguished

from error . . . philosophy and mere human writings and speculation"; it must be arranged "in such order as [to] be most easily and effectually understood"; there must be a clear distinction "between the law and the gospel; between the covenant of works and the covenant of grace".

Address seven, entitled, "Holding Fast the Faithful Word", again is a sermon, by Samuel Miller, on Titus 1:9. Miller centres his thoughts around the need for sound doctrine and he makes two enquiries, (1) "Why we ought to maintain sound doctrine", and (2) "In what manner, and by what means, this duty ought to be fulfilled". He concludes with some practical inferences.

The eighth address is by Ashbel Green and is entitled, "Christ Crucified the Characteristic of Apostolic Preaching". This again was a sermon, preached in 1825 on 1 Corinthians 1:23, "But we preach Christ crucified". In this most instructive sermon, Green asks two questions: (1) "What was that system of preaching which the apostle declared that he had adopted, to the exclusion of every other?" and (2) "What were the reasons which determined the apostle to adopt, and inflexibly to adhere to, the system of public teaching, which has been explained – to the preaching of Christ crucified?"

The ninth and final address, "The Ministry we need", was by Nicholas Murray and was given at the "Inauguration of the Rev Alexander T McGill DD as Professor of Pastoral Theology, Church Government, and the Composition and Delivery of Sermons in the Theological Seminary at Princeton". In this address, Murray asks, "What are the characteristics of an able minister of the New Testament?" and he lists among these: (1) "Decided piety", (2) "Due qualification for the work", (3) "The full presentation of its great doctrines", and (4) He "must be impressive".

Two further samples from these very rich addresses might be given. The first is from the fifth address, by Archibald Alexander. In speaking of supreme love to Christ being the most important qualification of a pastor of Christ's flock and of the necessity of maintaining this love, Alexander says, "This is the hallowed fire which should be kept bright and burning continually. All other warmth is no better than 'strange fire'. Nothing but the love of Christ can make a truly faithful pastor or evangelist assiduous in all his services, and indefatigable in the most private and self-denying duties of his office. Other motives may lead a man to great diligence in preparing for his labours in the pulpit, where splendid eloquence wins as much applause as anything else. Other motives also may stimulate a minister to great public exertion, and give him all the appearance of fervent zeal and devotedness to God in the eyes of men; but if supreme love to Christ be wanting, he is, after all, nothing; or, at best, a mere 'sounding brass or tinkling cymbal'. Genius, learning, eloquence, zeal, public exertion, and great sacrifices, even if it

should be of all our goods, and of our lives themselves, will be accounted of no value, in the eyes of the Lord, if love to Christ be wanting.”

Alexander goes on: “The church is now using laudable exertions to increase the number of ministers; but we may multiply preachers; we may educate them well, and they may be acceptable to the people; but, alas! if they love not the Lord Jesus Christ, Zion will not be built up. The great harvest will not be gathered” (pp 93,94).

The second sample is from the ninth and final address; “The Ministry we Need”, by Nicholas Murray. On his third point, “to be an able minister of the New Testament requires a full presentation of its great doctrines”, Murray says, “It is by the preaching of the gospel that God ordained to save men. Everything else, as far as saving men is concerned, is but giving scorpions for eggs, and serpents for fish. The grand object of the Saviour during His incarnation, was to prove that He was the promised Messiah by the miracles which He wrought and by showing that in Himself all the lines of history and prophecy met and blended. His life He closed upon the cross agreeably to the Scriptures; being made a sin offering for His people that they might be made the righteousness of God in Him.

“And with the cup of sorrow in His hand, and with the agonies of Gethsemane and Calvary in full view, He uttered this memorable sentiment, ‘And I, if I be lifted up from the earth, will draw all men unto Me’. This refers, primarily, to His crucifixion, but in a secondary and important sense to the preaching of the doctrines of the cross. And, hence, after the resurrection had completed the circle of testimony to His Messiahship, and the Spirit had been granted, the work of the apostles was to preach a crucified Christ as God’s great remedy for the moral diseases of man. This was the theme of Peter amid the gatherings at the feast of Pentecost – and of Paul amid all the cities of the Gentiles. Their grand theme was ‘repentance toward God, and faith in the Lord Jesus Christ’. And, hence, their ministry was mighty, through God, to the pulling down of strongholds. And such is the course which must be pursued by all their successors in office who desire to approve themselves as able ministers of the New Testament” (pp 218-9).

This excellent book, as its title suggests, is especially for pastors. The reviewer is in no doubt but that it would be to the good of all such – not least those preparing for or beginning the work of the holy ministry – to be carefully and prayerfully giving heed to those addresses given many years ago but as relevant now as then.

(Rev) *W A Weale*

The righteousness of Christ justifies no one until it is set down to his account, and it is appropriated to none but by faith.

Archibald Alexander

Sermons on Jeremiah's Lamentations, David Dickson, edited by Chris Coldwell, published by Naphtali Press and Reformation Heritage Books, hardback, 317 pages, £39.99 from the Free Presbyterian Bookroom.

The eminent Scottish divine, David Dickson (c1583-1662), experienced both persecution and great blessing in his ministry in Irvine in Ayrshire in the 1620s. Any gleanings from his pulpit work are therefore to be greatly prized. This is all the more so when a series of his sermons has been published for the first time ever, nearly 400 years after they were initially preached and taken down in manuscript by one of Dickson's hearers in 1628. This edition of these sermons on the Book of Lamentations is a work of meticulous scholarship which has obviously involved a great deal of painstaking effort to produce. An added bonus is the highly informative Introduction by Matthew Vogan which sets the preacher and his sermons in their proper context.

The fact that this work is being published at this juncture in providence is certainly worthy of note but the most impressive feature of all is the solemn content of the material itself. Dickson was greatly apprehensive of imminent dangers to the cause of the Reformation, and the parallels with the low state of the cause of Christ in our own day are striking. Like the earlier Reformers, we see that Dickson and other seventeenth-century Presbyterian divines were outward-looking and international in their ecclesiastical concerns. The parlous state of the Protestant cause in Europe during the early stages of the Thirty Years War (1618-48) form the historical background to these discourses. Many of the points of application that Dickson brings out are very pointedly addressed to the Lord's dealings in providence with Church and state. Dickson found in Jeremiah's Lamentations a book which echoed his own anguish over the condition of the Church both at home and abroad. "How many", he asks, "are moved with the desolation of the church in Germany and Bohemia and the Palatina?⁴ . . . So now when the other end of Christ's Kirk is burnt and a little part of it standing, yet we neither mourn for it nor are afraid" (p 47).

Throughout these sermons, Dickson succeeds in applying Jeremiah's message to the needs of his own hearers. There is much reproof and solemn warning here and much that we might profitably lay to heart for ourselves. In reference to Lamentations 2:6, "And He hath violently taken away His tabernacle", Dickson says, "If we do not make use of our solemn meetings, frequent preaching and communions, they shall go out of remembrance. The public ensigns [banners] whereby we should follow our Lord shall cease to be displayed" (p 47). Commenting on the following verse, he says, "The casting down of the altar shows that the Lord will rather abolish religion than

⁴The "Palatina" was one of the regions of Germany.

suffer it to be abused” (p 125). Again, on verse 8 of that chapter, he exhorts his flock to “make use of the Word and preachers of it. Then shall the Lord care for you. If you will not, He shall remove it and give it to them that will make better use of it, and let your preachers be silent” (p 128). How these words should make us consider our ways in the light of the Lord’s dealings with us all, over the past year and a half.

One point to bear in mind, however, is that the scope of the material remains tightly focused throughout. Dickson does not extend the discussion further than what is immediately derived from the plain historical context of the passage, which reminds us of the approach we find in the sermons of John Calvin. In comparison with the sermons of some of the later Scottish divines we might desire some more reference both to the Person and work of Christ and to the work of conversion. Dickson does not greatly emphasise these subjects in these addresses. However, in minute and searching application of Jeremiah’s words, Dickson sticks closely to the theme of the book he is expounding.

The publishers are to be commended for bringing this rare and relevant work to the attention of modern readers and it would be good if it had a wide circulation. It would be even better still if its contents were blessed to further the work of repentance and reformation in our hearts and within the Church, as Dickson desired for the people of his own generation. (Rev) *A W MacColl*

Notes and Comments

The Great Isaiah Scroll

The Great Isaiah Scroll is one of the biblical scrolls found in the Qumran caves at the Dead Sea in 1946. It contains the book of Isaiah in Hebrew, and is complete except for a few small damaged portions. It is the earliest surviving manuscript of a complete book of the Bible, and is dated to 150-100 BC. To the dismay of unbelieving scholars, it turned out, when it was examined about 1950, to be very close to the Masoretic text (the standard text used by Jews) of the Hebrew Bible, and many of the incomplete manuscripts were even closer. The earliest complete Masoretic manuscripts date from about a thousand years later, and the enemies of inspiration had been claiming that the text of the Old Testament had “evolved” during that time.

The Great Isaiah Scroll differs in a number of small respects from the Masoretic text, one of the most significant being the addition of the word “light” in Isaiah 53:11: literally, “from the travail of His soul he shall see *light* and be satisfied”. Other Qumran manuscripts support this reading,

along with the Septuagint (a very early translation of the Old Testament into Greek), and it has been adopted in several modern English translations. It was rejected by the Masoretes, however, and does not form part of the standard Hebrew text received by the Reformers and underlying the Authorised Version. The Masoretic reading is literally, “from the travail of His soul He shall see, He shall be satisfied”, with the expressions, “He shall see”, and, “He shall be satisfied”, being linked together. This reading suggests not only Christ’s seeing light, as when the three hours of darkness ended and the light returned immediately before His death on the cross, but also His seeing of the *fruit* of His travail in the salvation of His people, and being satisfied with this fruit. As so often, the Masoretic reading is more edifying and spiritually profitable than the erroneous variant that crept into the text.

The Great Isaiah Scroll is divided into two halves, with 27 columns and 33 chapters in each, but the handwriting in the two halves is very similar. It had been a matter of debate how many scribes were involved, but recently a group at the University of Groningen showed, using pattern recognition tools, that, notwithstanding the similarity, there are consistent differences between the handwriting in the two halves, and there were almost certainly two scribes.

The significance of this is that it suggests that the copying of the scroll was a carefully organised project, and that it was done in an environment in which the text of Isaiah was regarded as settled; so the two scribes could exactly divide the work between them. Thought had already gone into how best to do this. The two halves of the scroll would have to match when they came to be sewn together, and there would be little scope for either scribe to make major changes. Thus the claim that the text of the Old Testament was “fluid” at the time has received a blow. Satan will not give up his struggle against the doctrine of inspiration, but the false claims that he puts into unbelieving scholars’ minds are gradually being exposed for what they are. *DWBS*

God’s Blessing?

A joint report by two House of Commons committees has heavily criticised the UK Government over its handling of the Covid-19 pandemic. It is not the purpose of this note to discuss the findings of the report, but to make the point that a government acting as the present one does cannot expect God’s blessing on its handling of the country’s affairs.

Almost no one in government in London (or in Scotland) seems to have God in their thoughts to any degree. Accordingly, we cannot imagine that they pray about any of the matters they are responsible for, or consult the Bible as to the principles that they ought to follow in making decisions about

such matters. To deal with an outbreak of disease such as Covid-19 is too much for any government, apart from God's help. Yes, they have to shoulder their responsibilities, but they ought to do so in dependence on the living and true God and acting in obedience to His revealed will. But, in particular, they have abandoned, as have previous governments, the scriptural principles in relation to sins forbidden by the Seventh Commandment, which is provoking to the Lord, who sees what happens and understands it all.

To have the Lord's blessing is important, tremendously so. He has everything under His control, and He is totally righteous. He cannot "look on iniquity" (Habakkuk 1:13) – that is, He cannot do so complacently. So to attempt to rule a country independently of God is a serious sin; it is a practical denial of the fact that the country needs God to protect us from all kinds of dangers, not least the danger from a serious, unexpected disease.

Yet we should be thankful that God has not totally forsaken the UK. He has left a remnant who pray for blessings both temporal and spiritual. In great mercy, He is not turning away their prayers altogether. What a dreadful situation it would be if the Lord was to forsake us altogether, not least if He was to remove His praying people from the nation! "Turn us again, O Lord God of hosts, cause Thy face to shine; and we shall be saved" (Ps 80:19).

Church Information

Day of Humiliation and Prayer.

The Synod in May 2021 appointed a Day of Humiliation and Prayer to be observed throughout the Church on Wednesday 8th December 2021. By appointing such a day, we are made aware of our Christian duty, so frequently pled in prayer, not only for our Church but our nation. The prophet Samuel, who knew well the low state of religion in his own day and his duty to do all in his power to maintain the cause of truth in the nation, said to the children of Israel, "God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam 12:23). May we have much of this frame of mind with regard to our own Church, as well as the visible Church and governments of all nations, praying that we would own the God of heaven as the one living and true God, and return to Him through Christ in repentance and new obedience.

The urgency of this exercise of humbly petitioning the Lord for His blessing constantly confronts us, especially when we think of the intention of secular humanism to wipe out Christianity from the face of the earth, to replace it with laws utterly abhorrent to the Word of God and reason, as also branches of the professing Christian Church ridden with worldliness and giving

credence to the vile sins of Sodom and Gomorrah. May we continue to present our humble pleas to the God of heaven to turn by His Word and Holy Spirit the tide of iniquity, without which we will be left to unimaginable evils and sufferings immensely worse than that brought about by Covid-19. “The prayer of the destitute He surely will regard; their prayer will He not despise, by Him it shall be heard” (Ps 102:17). (Rev) *Keith M Watkins*, Clerk of Synod

Theological Conference

This year’s Theological Conference will be held, God willing, in Inverness, on Tuesday, November 16, and Wednesday, November 17, with Rev K D Macleod as chairman. It is expected that the following papers will be read, all of them in public:

Union to Christ

Rev I D MacDonald

Tuesday 2.30 pm

Romanism – Changing and Unchanging

Rev J B Jardine

Tuesday 7.00 pm

Application in Preaching

Rev D A Ross

Wednesday 10.00 am

The “Mysteries” of the New Testament

Rev D W B Somerset

Wednesday 2.30 pm

Jewish Ministers of the Nineteenth-Century Free Church

Dr R J Dickie

Wednesday 7.00 pm

(Rev) *J R Tallach*, Convener, Training of the Ministry Committee

Outreach Fund

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

W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

Eastern Europe Fund: Anon, “To assist with the supply of wood for fuel for the minister and congregation during the winter months”, Ps 121, £500.

Jewish & Foreign Missions Fund: A family member, “in memory of Miss C M MacAulay and her work in Zimbabwe”, £100.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Glasgow: Anon, £200; Anon, towards audio costs, £30. *Eastern Europe Fund*: Anon £50, £60, £35, £60, £80, £60 £40, £60, £60, £40. *Home Mission Fund*: Anon, £70. *Jewish & Foreign Mission Fund*: Anon, £80. *Sustentation Fund*: Anon £100.

Greenock: *Ballifeary Home*: Anon £70. *Eastern Europe Fund*: Anon £250; Anon, for the Lord’s work in Ukraine, £60. *Home Mission Fund*: Anon, £250. *Jewish & Foreign Mission Fund*: Anon, £250; Anon, for Zimbabwe Mission Famine Relief, £60. *Magazines Fund*: Anon, for free distribution of magazines, £50. *Sustentation Fund*: Anon £250.

North Harris: The Gillies family, Leacklee, for use of the church, £50.

Uig: Anon, £350 per Rev KMW.

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 Achany 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 **Strathlyon:** 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 7.30 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) Mivaiga:** 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:graffton@internode.on.net.

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

New Zealand

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

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

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

Tauranga: 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: dlevytskyy@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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