

# The Free Presbyterian Magazine

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

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

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## Communions

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

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

**March: First Sabbath:** Sydney, Tarbert; **Second:** Ness, Portree; **Third:** Halkirk; **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; **Second:** Nkayi, North Uist, Santa Fe; **Third:** Uig; **Fourth:** Bulawayo, Gairloch, Inverness.

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

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

**September: First Sabbath:** Chesley, Sydney, Ullapool; **Second:** Halkirk, Munaka, Portree; **Third:** Tarbert; **Fourth:** Aberdeen, Barnoldswick, 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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## Satan's Armour

Christ Jesus came into the world to save sinners. If He was to do so, He must deliver them from Satan's power. And, while He was on earth, He showed that power by driving out devils from those who were possessed by them. Following one occasion when He exercised this power, Jesus told the Jews: "When a strong man armed keepeth his palace, his goods are in peace" (Lk 11:21). The strong man armed is Satan; his goods are sinners whom he is keeping in his kingdom; his armour is both defensive and offensive, but we will confine ourselves in this article to considering Satan using his power to create and maintain unbelief in the hearts of human beings. While he can maintain that unbelief, "his goods are in peace" – he keeps them in his kingdom; they do not escape. It needs a stronger power than Satan's to deliver them from his kingdom, and that stronger power is Christ's; no other power is sufficient.

Satan was created perfect, but he fell into sin and drew other angels, also created holy, into sin. He then entered the Garden of Eden with a purpose to bring the first two human beings into a state of unbelief. The Saviour said of him: "He is a liar, and the father of it" (Jn 8:44). Deceitfully, he asked Eve the question, "Yea, hath God said, Ye shall not eat of every tree of the garden?" (Gen 3:1), a question that was intended to bring about unbelief in her heart, the first step in a life of sin. In that aim, the evil one was entirely successful; she and Adam fell from that state of perfection in which they had been created. They were now unbelievers, living a life of sin and rebellion against the good God, who had put them in a situation where everything was provided for them, not only in temporal things, but also in spiritual – though it was possible for them to fall from that state of perfection. But powerful though the strong man armed was, it was revealed to them that there was deliverance from his kingdom, through the Seed of the woman (Gen 3:15), the One who is altogether stronger than the strong man armed.

Ever since his original success with Adam and Eve, Satan has devoted his considerable powers to keeping sinners in his snare of unbelief, so that he will keep them in his kingdom throughout their lives and bring them down

to be with him in a lost eternity. When the Saviour spoke about him as a liar, He also described him as “a murderer from the beginning”. It was as a murderer that he came into the Garden of Eden to deceive Adam and Eve, and he continues his murderous activities by tempting sinners to continue rejecting what God says to them. Let us consider a number of ways that Satan uses to keep unbelief dominant in today’s society.

1. Satan tempts sinners to reject the fact that *God created* all things, mankind included. The Bible starts with the fundamental fact: “In the beginning God created the heaven and the earth” (Gen 1:1). In other words, He created the whole universe and everything in it. And this fundamental fact has significant consequences. It implies that God has authority over all His creatures. Because God created human beings, He has authority to tell everyone how they should live; He has the right to tell us what we should do and what we must not do, how we should speak and how we should think. But people want to feel independent of divine authority; they do not want to be told how they should act, speak and think. So, if they can imagine a theory that gives them an alternative scheme of, in particular, human origins, they can feel free to live as they please – though, in fact, they are in bondage to their lusts and under the dominion of Satan, who wants to bring them down to hell for ever. They have such a theory in evolution: the idea that, over a very long period of time, everything came into its present condition by a very great number of small, cumulative, random changes.

It ought to be totally incredible that any series of random changes, over however long a period, could bring about what is as complex as a human being. Even a single human cell is marvellously complex. David had no inkling of modern scientific knowledge, but he spoke far more wisely than any group of modern evolutionists – no matter how extensive their learning – when he said, “I will praise thee; for I am fearfully and wonderfully made: marvellous are Thy works; and that my soul knoweth right well” (Ps 139:14). We are to resist the temptation to deny God’s creatorship. He made all things; He made us; and He therefore has the absolute right to rule over us.

2. Satan tempts sinners to reject the fact that *God has spoken*, with complete reliability, in Scripture. It bears witness to itself in the words of the Psalmist, as he addressed the Most High: “Thy word is true from the beginning” (Ps 119:160). From the time that Moses first began to be “moved by the Holy Ghost”, or carried along as a sailing ship is carried along by the wind, these “holy men of God” faithfully wrote exactly what God was minded to reveal to mankind. Satan propagates the idea that the Bible is out of date and therefore is irrelevant in this modern, scientific age. But it is not irrelevant. Scientific theories change from one generation to another; that is the nature

of scientific progress. We can assume that scientific conclusions, even if basically correct, will require some degree of refinement.

But every part of the Bible was unchangeably true when it was written; it is still true today. Our understanding of it may improve, but its truths have remained, and will remain, truths to the end of time. We should remember that not only is the general teaching of Scripture inspired, and therefore accurate, but its very *words* were given by inspiration of God. And those who teach otherwise are doing Satan's work for him by weakening the trust that people ought to have in the total reliability of the Bible. Satan has been busy tempting people to reject the Bible and its teachings, with the result that virtually "every man [does] that which [is] right in his own eyes" (see Jud 21:25), not what God says is right. Unbelief in the Bible undermines true religion, leaving sinners to ignore their need of salvation from the wrath to come, as they go on heedless of the call to "strive to enter in at the strait gate" (Lk 13:24), and follow the narrow way that leads to heaven.

3. We have already noticed God's right to tell human beings how they should live. But Satan tempts sinners to reject *God's commandments*. In various ages the devil makes a special effort to tempt people to reject particular commandments. Our generation rebels particularly against the Seventh Commandment: "Thou shalt not commit adultery" (Ex 20:14), which prohibits "men with men [and women with women] working that which is unseemly", or shameless (Rom 1:27).

In the past, in societies that were at least nominally Christian, most adulterers probably recognised that they were doing wrong. But Satan has successfully tempted very many to think they can ignore God's commands, that they can live as they please, that they can regard marriage as a purely human institution. But no, they have no right to do so. Jesus affirmed the teaching of Genesis 2: "From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh" (Mk 10:6-8). Marriage, as God instituted it, is between one man and one woman. Society may redefine marriage, but every departure from God's design has dangerous consequences and is sinful – seriously so. Satan's temptations undermine marriage and so they undermine society and cause much unhappiness. It is one more area of life into which the acid of unbelief has been poured.

4. Satan tempts sinners to reject *the call to repent*. Christ warns, "Except ye repent, ye shall all likewise perish" (Lk 13:3). Everyone recognises that all human beings do what is wrong, but Satan is very often successful in persuading sinners to deny their sin – to deny they are doing what is wrong *against God*. So, while one person may feel obliged to apologise to another,

he may see no need for spiritual repentance – “whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience” (*Shorter Catechism*, Ans 87). Through Satan’s temptations, sinners will also deny that wrongdoing has consequences, and that there is any danger of perishing eternally, or indeed that there is anything at all beyond death. Hence the increased prevalence of suicide, surely a fearful example of Satan’s murderous activity, in tempting people to go to a premature death. But if we submit to God’s gracious revelation of the facts of human existence, we will seek to turn from our sins and lay hold of the mercy of God in Christ, who died for sinners.

5. Satan tempts sinners to reject the fact of *the day of judgement*. But “we must all appear before the judgement seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor 5:10). This judgement will demonstrate the justice of God in condemning sinners to everlasting punishment, as well as His justice in inviting believers to eternal blessedness. If Satan deceives sinners to believe that there is no judgement and no hell, they assume that they can live as they wish, with no consequences beyond this life. Unbelief in this form is doing terrible damage to the eternal prospects of multitudes. Truly Satan is a murderer of souls.

6. Satan tempts sinners to assume that there is *no significant difference between one religion and another*. Yet the fact is that there is one true religion and only one. So Peter declared, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Ac 4:12). In other words, there is no other saviour, none but Christ. And God has preserved these words of Peter in the Bible, for our direction. Satan has been active in tempting people to move away from Christianity to reject all religions, and to move away from the practice of some form of Christianity to multi-faith religion, and to move away from biblical Christianity to some less pure form of it or even to heresy. But God still tells us: “Hold fast the form of sound words” (2 Tim 1:13).

Here we have briefly considered only some of the more significant ways in which the strong man armed uses unbelief to keep sinners in his kingdom. But, however strong he is, there is a stronger than he, “the King of kings”. It is to Him we must look to take away Satan’s armour, putting a great restraint on unbelief and giving the Holy Spirit to create a living faith in Christ Jesus as the Saviour of sinners. We must not despair because of Satan’s power. The Lord encourages us: “Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not” (Jer 33:3).

## “Let Us Go on unto Perfection”<sup>1</sup>

Synod Sermon by Rev J B Jardine

Hebrews 6:1-3. *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement. And this will we do, if God permit.*

The Christian life is described as a walk, a pilgrimage and a race. It is a pilgrimage in this world, it is a life that we are to walk, a race that we are to run. In the Christian life, our second best is not sufficient. We are called to make progress, to go on from one level of the exercise of grace to another: “Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. . . . Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall” (2 Pet 1:5-7,10).

We have to ask ourselves: Are we doing all that we ought to be doing? Are we putting on the whole armour of God and endeavouring to go forth into this world to serve the Lord, to fight the good fight of faith? Are we doing all we can to influence this world, to take the gospel to others – to our own people, and further afield? Time is very short, and we are to look at it in relation to the life of never-dying souls, and our opportunities to impart some good to sinners, that they might not perish but be blessed under the gospel and go to heaven at last.

We live in a dark day, when there are many temptations and it is easy to be distracted. It is the Christian’s duty to be diligent and earnest about the things of the Lord, relying on Jesus Christ, who says, “Without Me ye can do nothing” (Jn 15:5). We know that many in our congregations are growing older and many of the rising generation drift away from the influence of the Church. This may make us downcast. We may feel like Job, saying, “My days are swifter than a weaver’s shuttle, and are spent without hope” (Job 7:6). We wonder what the future will bring for our congregations and for the branch of the Church we belong to. Are we doing our duty as we ought?

**1. We have six principal doctrines before us here**, foundational doctrines that Christians ought to know. Christian ministers ought to set them clearly before their people, that they may be established in the most holy faith and receive a blessing from them, so that they would not depart from them. What is needed in the visible Church in our day is teaching ministries. We see so

<sup>1</sup>The sermon delivered by the Moderator at the Synod meeting in October 2021.

many errors creeping in. We ourselves have to make sure that we seek to impart the doctrines of God's Word to our people. We ought to aim at establishing our people in the fundamental principles and doctrines of the Word of God, that they might have a thorough knowledge, understanding and appreciation of them and not depart from them. Then, even if they were to wander far from the means of grace, at least the truth of these things might be lodged very firmly in their hearts.

We were speaking to a young man today who was brought up in a church in Northern Ireland. Though he had left the church, it was quite evident that he still had the principles of the faith in his mind. We need to set the fundamental principles of the Christian faith before our people, so that they may know what they are, what their importance is, and that we cannot afford to depart from them. This heritage has been passed down to us from the founding fathers of the Church and we ought to pass it on to our children, so that they may pass it on to their children. They should be like the stones the children of Israel placed as a memorial of crossing the River Jordan so that it might be known through the succeeding generations.

The *first* of these principal doctrines is *repentance from dead works*. When we go to the New Testament, we see that this is the first Christian doctrine of the gospel: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Mt 4:17). This doctrine of repentance needs to be preached from every pulpit, and we need to ensure that our people have before them their need of repentance.

O the need that each and every one of us has of this repentance! We need to be brought to see that we are sinners, to know that we are transgressors from the womb. We should pray that preaching on repentance from dead works, from a spiritually dead life, may be blessed to our people, that there may be a true grieving over sin, that men and women may be truly converted, truly brought from darkness to light, truly turned from their sins. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Cor 7:10). If they do not have this, if this truth is not set before our people and before this world in which we live in this generation, what do they have? They only have the sorrow of the world, which works death.

O how poor the sinner is by nature! How dead he is in his sins and how dead he will be for eternity if he or she leaves this world without repentance. The Word of God tells us: "The soul that sinneth, it shall die" (Ezk 18:4); "the wages of sin is death" (Rom 6:23). The sins of the unconverted are dead works; even the "good deeds" that men do in a state of nature are dead works. They come from a sinful heart; they are for a sinful end. Sin affects every-



thing. This world is a world of sin and misery, of spiritual death, which will lead to eternal death unless there is repentance.

We need true evangelical repentance; we need our hearts to be melted, to be changed; we need a heart of flesh; we need to be born again by the Spirit of God. We need to turn away from what we can do – not to trust to any work of righteousness but to look to the wonderful provision in Christ, who has worked out a righteousness for His people. O how wonderful the doctrines of free and sovereign grace are! We need to bear in mind that this repentance from dead works is by His grace, according to His purpose.

The *second doctrine is faith toward God*. Faith and repentance are like conjoined twins: one cannot exist without the other. We are first called to believe that God exists. “Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him” (Heb 11:6). We have to believe in the God revealed in the Scriptures, not a god of our own imagination. We have to believe His attributes. We have to take Him as our God, to follow the living and the true God, not some false god. We have to believe the provision made by the Lord in Christ to meet the needs of our never-dying souls. We are to delight in Christ, in what we read and hear of Christ – to delight that He is the One whom the Father sent in the fullness of time. “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John 3:16).

He is to be trusted in for this world and for that which is to come. He is One that we may know something of and love, trusting to His righteousness, His finished work. Here is One who reconciles sinners to God, who through the rent veil of His flesh gives an entrance into the most holy place, who bestows on His people the liberties and privileges of the sons of God, including life everlasting. All the needs of our souls can be met from the full provision Christ has made. Our own righteousness is really unrighteousness, but His righteousness is presented to us as a spotless wedding garment. By the righteousness of Christ, the claims of divine justice may be turned away from us. He gave Himself as a sacrifice to satisfy divine justice; He laid down His life as a ransom for each of His people. This is what we must set before our people and before the world.

We have the truth, which directs us to trust in the Lord and Saviour Jesus Christ. Here is the Messiah, God’s anointed One; here is the one Mediator between God and men. These are the very things we have been preaching to our people, but we see so little effect. O to persevere in preaching the gospel, in setting forth Christ! O to persevere in crying to the Lord that grace would be given to our people, that the Spirit would be sent forth into their hearts,

that the Word may be blessed to them, that these things they have known from their youth may yet be made precious to their souls.

The *third* doctrine is that of *baptisms*. We are baptized into the visible Church in the name of the Father, the Son and the Holy Ghost, and baptism is a sign and seal of the covenant of grace. When we come to years of responsibility, we are called to live according to the vows taken on our behalf and to seek that what was represented in baptism may take place in our experience. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jn 3:5). We must see our need of being sprinkled by the blood of Christ for the forgiveness of sin, of being clothed in His righteousness for justification, of receiving the graces of the Spirit for sanctification, of being enabled to die unto sin and live unto righteousness, of casting aside the unprofitable works of darkness and seeking the things of the Lord. This is what we have in Titus: "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (3:5).

What need there is of being cleansed from our sins, of being born again, of being given a new heart, a new principle by which we would live! What need to come to Christ, to cast ourselves upon Him! This is what we need for our own souls, what we need to keep setting before our people in season and out of season. Let it be line upon line, precept upon precept; let it be here a little and there a little, but let it be the gospel, the provision that is in Christ. Let it be the need for the new birth, for forgiveness and repentance. "There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zec 13:1). What need our people have of these things, what need this generation has of these things!

The *fourth* doctrine is *the laying on of hands*. The Jews practised this; it was done when a blessing was to be given or a prayer made for someone. We can think of the people bringing little children to the Saviour; He put His hands on them and prayed, yet the disciples rebuked them. "But Jesus said, Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven" (Mt 19:14). The laying on of hands is also associated in the Old Testament with consecration to holy office; we can think of Aaron the High Priest being anointed. In New Testament times we can think of the Apostles anointing others to the ministry. Timothy was told: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (1 Tim 4:14). Also the influence of the Holy Spirit was imparted with the laying on of hands: "Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:17). But that time has passed, and while we lay hands on those being ordained to the ministry, we no longer do so to impart spiritual gifts.

This doctrine shows that the Church of God is to be properly ordered, that men are to be ordained to the ministry to edify the people and to rule in the Church. This is a duty pressed upon ministers to maintain the Church through succeeding generations in this world to the end. We ought to desire that order would be maintained and due process followed in the Church. And our individual duty is to submit to the processes of the Church and to the discipline of the church. “Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (Heb 10:25).

The *fifth* doctrine is *the resurrection of the dead*. This is a doctrine of which the world knows little or nothing. *The Confession of Faith* sets it forth clearly: “The bodies of men, after death, return to the dust and see corruption: but their souls (which neither die nor sleep) . . . immediately return to God who gave them”. The righteous will be made perfect in holiness; they will be received into the highest heavens to behold the face of God in light and in glory, and wait there for the full redemption of their bodies. But what of the wicked? “The souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved for the judgement of the great day.” The words of Abraham to the rich man set before us the solemn reality of eternity: “Between us and you there is a great gulf fixed: so that they which would pass from thence to you cannot; neither can they pass to us, that would come from thence” (Lk 16:26).

The *sixth* doctrine is *eternal judgement*. The multitudes of this world believe that when a person dies they go to some good place, if they go anywhere. No distinction is made between the righteous and the wicked. Here is a truth that we must preach, that people might know they have a soul that is in danger of perishing in a lost eternity. If there is no repentance or faith, if there is no desire within to know the Lord and the power of His salvation, they will perish eternally.

A judgement is coming. Even within the visible Church, this doctrine is despised: God “hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead” (Acts 17:31). Everyone will be judged. It does not matter when or where they have lived, or what religion they had, they will be judged; the righteous will be rewarded and the wicked condemned. “It is appointed unto men once to die, but after this the judgement” (Heb 9:27). This judgement is given into the hand of Christ, and no one will escape it. “The sea gave up the dead which were in it; and death and hell gave up the dead which were in them: and they were judged every man according to their works” (Rev 20:13). Everyone

will receive according to what they have done in the body, whether good or evil. Have they believed in Christ or not? Have they trusted in the provision that is in Him or have they been trusting to their supposed good works, which in fact are dead works?

This day is to manifest God's glory, to show forth His mercy in the eternal salvation of the elect, and to show forth His justice in the damnation of the reprobate – the wicked and disobedient. The righteous will go into everlasting life and receive fullness of joy. Christ will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Mt 25:34). But what of the wicked, those that do not know God, that do not obey the gospel? They will be cast into eternal torments, punished with everlasting destruction from the presence of the Lord and from the glory of His power. How sobering when we think of the multitudes in this world and how few of them have ever heard the gospel.

**2. These doctrines in the context of a call to go on to perfection:** "Let us go on unto perfection". Believers ought to grow up from a state of spiritual childhood to the fullness of the new man in Christ. They ought to make progress, to grow in grace and the knowledge of the truth, in holiness, in service to the Lord. So we have to be well-grounded in these doctrines. We are to go on to perfection, for "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov 4:18).

*Perfection* describes what every believer is to aim at, and what ministers of the gospel should seek that their people would aim at – to cultivate a spirit of "holiness, without which no man shall see the Lord" (Heb 12:14). In our Christian lives we ought to seek to present a constant witness to the world on the side of the Lord, so that the world may know that here is one of the Lord's people, whose speech betrays them. What is their speech? It is holy. We are in this world but we are not of it. Our lives in this world ought to influence this world for good. This is part of the Christian calling. "Ye are the salt of the earth" (Mt 5:13). As individuals, we are called to leave a good savour behind us wherever we go. Is the Church of God in the world not to influence it for good in a dark day? Yes, even when there are so many difficulties. We are also told: "Ye are the light of the world".

We ought to endeavour as far as possible, whatever our ability, that the true religion might be established in this land. One of the means by which this may be done is our witness; we are to continue earnestly to seek to break through the obstacles. As individuals we are to aim at the high mark of our calling in Christ. How can any of us be satisfied just to scrape by, to do the minimum necessary? No, we are to strive diligently to do all to the glory of God, to aim at the perfection we have before us. Paul said, "I press toward

the mark for the prize of the high calling of God in Christ Jesus” (Phil 3:14). What need this world has that we would be bright and shining lights and the salt of the earth! This is a dark, wicked world; it needs the moral teaching we can give it. It needs to have the teaching of the Word of God set before it, in such a way that it might benefit.

We ought to be without reproach ourselves; we ought to aim at this. The Word itself may give offence; Christ crucified is “unto the Jews a stumbling block, and unto the Greeks foolishness” (1 Cor 1:23); so they turn away. We should seek to set the truth before the world to the best of our ability, giving no offence in anything, so that the ministry is not blamed. We should show them such an example that they may know that here is someone who lives in the way he sets before them, putting these principles into practice. We do not say it is easy, but we believe it is part of the great commission that Christ gave: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” (Mt 28:19,20).

What need the world – including those who have been led astray by one error or another – has of a faithful biblical witness! They need clear doctrine to be set before them. We ought to aim to be as influential as possible in our day. The Lord went about doing good. That is how we ought to be, persevering in the will of the Lord, no matter what hinderances are in our way. We ought not to be discouraged or think: No one is listening, so why make any further effort in these things?

**3. How are we to go on to perfection?** We have it here: “leaving the principles of the doctrine of Christ . . . not laying again the foundation”. All that is taught in the house of God is to come from Himself, for His glory. *Leaving* does not mean forgetting or despising these principles. We are never to lose sight of them or despise them. They are to be a firm foundation of principles laid down in our hearts. But *leaving* has the sense of moving forward, of building upon them.

We have this testimony, and we must go forth with it. We must seek to build up the Church of Christ in this world, we must preach these things to our people, setting Christ before them, and seeking that the Lord would add daily to the Church such as would be saved. We must lay these things up in our hearts, seeking that this solid ground may be built upon, and that others may benefit from these doctrines as we ourselves have benefited from them. “Upon this rock”, said Christ, “I will build My Church; and the gates of hell shall not prevail against it” (Mt 16:18). That rock was Christ, or the profession that the disciples made of Christ, which was: “Thou art the Christ,

the Son of the living God” (Mt 16:16). Is the Church not to be built on that? We are to maintain a witness to the Lord in this world. Even though we may feel that some of our congregations have become very small and that in some places it is only a matter of time before no one is left, we are to make good use of the time we have, to set forth these principles and build on them.

**4. The condition:** we will only do this “if God permit”. If we do not advance we must go back. We need to go forward, but we can only do so if God permits. What are we to make of this? We believe it is to be taken in the light of James 4:13,14: “Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away”. If the Lord will we shall do this or that. We can have the best of intentions but we will only succeed if the Lord wills.

So we are called here to depend on the Lord, praying that He may indeed bless us – to do our duty in humble dependence on the Lord, not on our own strength. We are to seek that the Lord’s strength may be made perfect in our weakness, and that His wisdom may be seen in what others consider folly. We are to depend on the Lord for grace to help in every time of need, to depend on Him to give us the time and opportunities to do these things, to go on to perfection – if the Lord permits. We must never lose sight of the fact that it is God which worketh in you both to will and to do of His good pleasure. A ministry will only do good if the Lord blesses it. It is the Lord that builds the house, that builds the Church. We need then to look to Him.

When we think of the difficulties we face, we think how small we are becoming as a branch of God’s Church, with various responsibilities and a decline in manpower. Yet if the Lord permit, if it is His will, He may yet bless us – in taking the gospel far and wide, as a true witness in the world. He may make our testimony as a Church a means of reviving religion in this nation. How wonderful that would be! We are to be “looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb 12:2). We are never to lose sight of what Paul said, “I have planted, Apollos watered; but God gave the increase” (1 Cor 3:6). We also read the simple words, “Thy God reigneth!” (Is 52:7).

We are to take our responsibilities seriously – to go out with the gospel, to rule as enabled over the things of the Church. We are to do so as under-shepherds, seeking to set the truth before sinners and to be examples to them, to show them the way in which they are called to walk in a wicked age. All the time, we must look to the Lord, trusting in the fullness that is in Him.

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

## 16. Luther and the Papacy

*J H Merle d'Aubigné*

Truth had raised her head in Christendom. Victorious over the inferior ministers of the papacy, she was now to struggle with its chief. We are about to contemplate Luther contending with Rome.

It was after his return from Heidelberg that he took this bold step. His early theses on the indulgences had been misunderstood. He decided to explain their meaning more clearly. From the clamours that a blind hatred extorted from his enemies, he had learnt how important it was to win over the most enlightened part of the nation to the truth, he therefore resolved to appeal to its judgement, by setting forth the bases for his new conviction. It was necessary at once to challenge Rome; he did not hesitate to send his explanations to the pontiff.

These explanations, which he called Resolutions, were written in a very moderate tone. Luther endeavoured to soften down the passages that had occasioned the greatest irritation, and thus gave proof of genuine humility. But at the same time he showed that he was unshaken in his convictions, and courageously defended all the propositions which truth obliged him to maintain. He repeated once more that every truly penitent Christian possesses remission of sins without papal indulgences; that the pope, like the lowest priest, can do no more than simply declare what God has already pardoned; that the treasury of the merits of the saints, administered by the pope, was an illusion; and that the Holy Scriptures were the sole rule of faith. But let us hear his own statements on some of these points.

He begins by establishing the nature of real repentance, and contrasts the act of God which regenerates man with the foolish performances of the Church of Rome. He stated that the Greek word for *repent* “signifies, put on a new spirit, a new mind, take a new nature – so that ceasing to be earthly, you may become heavenly. . . . Christ is a teacher of the spirit and not of the letter, and His words are spirit and life. He teaches therefore a repentance in spirit and in truth, and not those outward penances that can be performed by the proudest sinners without humiliation. He wills a repentance that can be effected in every situation of life.”

Further on we meet with this bold language: “I do not care for what pleases or displeases the Pope. He is a man like other men. There have been

<sup>1</sup>This is a further abridged extract from d'Aubigné's *The History of the Reformation in the Sixteenth Century*, vol 1, continuing from where the series was paused in March 2018. That article included Luther's appearance at the Disputation in Heidelberg

many popes who loved not only errors and vices, but still more extraordinary things.” “I cannot help wondering,” continues Luther, “at the simplicity of those who have asserted that the two swords of the Gospel represent: one the spiritual, the other the secular power. Yes, the Pope wields a sword of iron; it is thus he exhibits himself to Christendom: not as a tender father, but as a formidable tyrant.”

“It is impossible,” says Luther in another place, “for a man to be a Christian without having Christ; and if he has Christ, he possesses at the same time all that belongs to Christ. What gives peace to our consciences is this – by faith our sins are no longer ours, but Christ’s, on whom God has laid them all; and, on the other hand, all Christ’s righteousness belongs to us, to whom God has given it. Christ lays His hand on us, and we are healed. He casts His mantle over us, and we are sheltered; for He is the glorious Saviour, blessed for evermore.” With such views of the riches of salvation by Jesus Christ, there was no longer any need of indulgences.

He soon comes to the point: “I will say what I mean, boldly and briefly: the Church needs a reformation. And this cannot be the work either of a single man, as the Pope; or of many men, as the cardinals and councils; but it must be that of the whole world, or rather it is a work that belongs to God alone. As for the time in which such a reformation should begin, He alone knows, who has created all time. . . . The dyke is broken, and it is no longer in our power to restrain the impetuous and overwhelming billows.”

This is a sample of the declarations and ideas which Luther addressed to his enlightened fellow-countrymen. He sent his book to his superior, the Bishop of Brandenburg with the following letter: “It is now some time since a new and unheard-of doctrine touching the apostolic indulgences began to make a noise in this country; the learned and the ignorant were troubled by it; and many people, some known, some personally unknown to me, begged me to declare by sermon or by writing what I thought of the novelty, I will not say the impudence, of this doctrine. At first I was silent and kept in the background. But at last things came to such a pass that the Pope’s holiness was compromised.<sup>2</sup> What could I do? I thought it my duty neither to approve nor condemn these doctrines, but to originate a discussion on this important subject, until the Holy Church should decide.

“As no one accepted the challenge I had given to the whole world, and since my theses<sup>3</sup> have been considered, not as matters for discussion, but as positive assertions, I find myself compelled to publish an explanation of

<sup>2</sup>Note that, at this stage, Luther had yet to learn that the Roman Church was corrupt at its core. Before long he would think of the Pope in a very different way.

<sup>3</sup>The 95 Theses that were nailed to the door of the church in Wittenberg.



them. . . . And that all the world may see that I do not act presumptuously, I entreat your reverence to take pen and ink and blot out, or even throw into the fire and burn, anything that may offend you. I know that Jesus Christ needs neither my labours nor my services, and that He will know how to proclaim His glad tidings to the Church without my aid. Not that the bulls and the threats of my enemies alarm me; quite the contrary. If they were not so impudent, so shameless, no one should hear of me; I would hide myself in a corner and there study alone for my own good. If this affair is not God's, it certainly shall no longer be mine or any other man's, but a thing of nought. Let the honour and the glory be His to whom alone they belong!"

Luther was still filled with respect for the head of the Church. He supposed Leo to be a righteous man and a sincere lover of the truth. He resolved therefore to write to him. A week after, on 30 May 1518, he penned a letter, from which we give a few specimens:

"To the most blessed Father Leo X, sovereign bishop, Martin Luther, an Augustine friar, wishes eternal salvation.

"I am informed, most holy Father, that wicked reports are in circulation about me, and that my name is in bad odour with your holiness. I am called a heretic, apostate, traitor and a thousand other insulting names. What I see fills me with surprise . . . . But the only foundation of my tranquillity remains – a pure and peaceful conscience."

After relating the origin of the matter, Luther continues, "In all the taverns nothing was heard but complaints against the avarice of the priests, and attacks against the power of the keys and of the sovereign bishop. Of this the whole of Germany is a witness. When I was informed of these things, my zeal was aroused for the glory of Christ, as it appeared to me; or, if another explanation is sought, my young and warm blood was inflamed.

"I forewarned several princes of the Church; but some laughed at me and others turned a deaf ear. The terror of your name seemed to restrain everyone. I then published my disputation. And behold, most holy Father, the conflagration that is reported to have set the whole world on fire.

"Now what shall I do? I cannot retract, and I see that this publication draws down upon me an inconceivable hatred from every side. I have no wish to appear before the world; for I have no learning, no genius and am far too little for such great matters.

"But in order to quieten my adversaries, and to reply to the solicitations of many friends, I here publish my thoughts. I publish them, holy Father, that I may be in greater safety under the shadow of your wings. All those who desire it will thus understand with what simplicity of heart I have called upon the ecclesiastical authority to instruct me, and what respect I have shown

to the power of the keys. If I had not behaved with propriety, it would have been impossible for the most serene lord, Frederick, duke and elector of Saxony, who shines among the friends of the apostolic and Christian truth, to have ever endured in his University of Wittenberg a man so dangerous as I am asserted to be.

“For this reason, most holy Father, I fall at the feet of your holiness, and submit myself to you, with all that I have and with all that I am. Destroy my cause or espouse it; declare me right or wrong; take away my life or restore it, as you please. I shall acknowledge your voice as the voice of Jesus Christ, who presides and speaks through you. If I have merited death, I shall not refuse to die; the earth is the Lord’s, and all that is in it. May He be praised through all eternity! Amen. May He uphold you for ever! Amen.”

This language is widely different from that of a proud fanatic. We see in Luther an earnest desire to gain over Leo to the cause of truth, to prevent all schism, and to cause the Reformation, the necessity of which he proclaims, to proceed from the head of the Church. Assuredly he should not be accused of destroying the unity of the Western Church. It was not he, it was his adversaries who did so.

On the very same day, Luther wrote in a letter to his friend Staupitz, vicar-general of his order: “I have neither property nor money, and I do not desire any. If formerly I possessed any honour, any reputation, let Him who has begun to deprive me of them complete His task. All that is left to me is a wretched body, weakened by many trials. Should they kill me by stratagem or by force, to God be the glory! They will thus, perhaps, shorten my life by an hour or two. It is enough for me that I have a precious Redeemer, a powerful High Priest, Jesus Christ my Lord. As long as I live, I will praise Him.” In these words we read Luther’s inmost heart.

While he was thus looking with confidence towards Rome, Rome already entertained thoughts of vengeance against him. As early as April 3, Cardinal Raphael of Rovera had written to the Elector Frederick, in the Pope’s name, intimating that his orthodoxy was suspected, and cautioning him against protecting Luther. “Cardinal Raphael”, said Luther, “ would have had great pleasure in seeing me burnt by Frederick.” Rome was beginning to sharpen her weapons against Luther. It was through his protector that she resolved to aim the first blow. If she succeeded in destroying the shelter under which the monk of Wittenberg was reposing, he would become an easy prey.

The German princes were very tenacious of their reputation for orthodoxy. The slightest suspicion of heresy filled them with alarm. The court of Rome had skillfully taken advantage of this disposition. Moreover Frederick had always been attached to the religion of his forefathers; hence Raphael’s letter

made a deep impression on his mind. But it was a rule with the Elector never to act precipitately. He knew that truth was not always on the side of the strongest. He had found out that to be a Christian prince, it was not necessary to be the pope's slave.

Frederick committed himself to God. He carefully perused the books that appeared, and did not allow anything to be destroyed which he believed to be true. It was not from lack of power; besides being sovereign in his own states, in the Empire he enjoyed a degree of respect very little less than was paid to the Emperor himself.

Probably Luther learned something about Cardinal Raphael's letter. Perhaps it was the prospect of excommunication which this Roman missive seemed to forebode that induced him to deliver a sermon in Wittenberg, on the subject; it made a deep impression. He drew a distinction between external and internal excommunication: the former excluding only from the services of the Church, the latter from communion with God. "No one," he said, "can reconcile the fallen sinner with God except the Eternal One. No one can separate man from God except man himself by his own sins. Blessed is he who dies under an unjust excommunication. While he suffers a grievous punishment at the hands of men for righteousness' sake, he receives from the hand of God the crown of everlasting happiness."

Some of the hearers loudly commended this bold language; others were still more exasperated by it. But Luther no longer stood alone. Although his faith required no other support than that of God, a phalanx which defended him against his enemies had grown up around him. The German people had heard the voice of the Reformer. From his sermons and writings issued those flashes of light which aroused and illumined his contemporaries. The life that God had placed in this extraordinary mind communicated itself to the dead body of the Church. Christendom, motionless for so many centuries, became animated with religious enthusiasm. The people's attachment to the Romish superstitions diminished day by day; fewer hands offered money to purchase forgiveness, and Luther's reputation continued to increase. The people turned towards him and saluted him with love and respect, as the intrepid defender of truth and liberty.

Undoubtedly, not all saw the depth of the doctrines he proclaimed. For the greater number it was sufficient to know that he stood up against the Pope, and that the dominion of the priests and monks was shaken by the might of his word. In their eyes, Luther's attack was like those beacon fires which announce to a whole nation that the time to burst their chains has arrived. The Reformer was not aware of what he had done, until the noble-minded portion of the nation had already hailed him as their leader. But for a great

number, Luther's coming was something more. The Word of God, which he so skilfully wielded, pierced their hearts like a two-edged sword, kindling an earnest desire to obtain assurance of pardon and eternal life.

Since the Apostles, the Church had never witnessed such hungering and thirsting after righteousness. At the first outburst, Luther's writings had carried away believers and unbelievers alike – the unbelievers, because the positive doctrines that were afterwards to be settled had not yet been fully developed; the believers, because the germs of these doctrines were found in that living faith which his writings proclaimed with so much power. They filled Germany in an instant. A secret conviction prevailed that men were about to witness, not the establishment of a sect, but a new birth of the Church and of society. Those who were then born of the Holy Ghost rallied around him. Christendom was divided into two parties: one contended with the spirit against the form, and the other with the form against the spirit. On the side of the form were, it is true, all the appearances of strength and grandeur; on the side of the spirit were helplessness and insignificance. But form, apart from spirit, is feeble, and the first breath of wind may throw it down. Its apparent power only excites hostility and hastens its destruction. Thus the simple Word of truth raised a powerful army for Luther.

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## More Than Conquerors<sup>1</sup>

*R M M'Cheyne*

**1** *We conquer even before the battle is over.* In all other battles we do not know how the victory is to turn until the battle is won. In the battle of Waterloo, it was long thought that the French had gained the upper hand; and Napoleon sent several despatches to Paris, declaring that he had won. But in the fight with the world, Satan and the flesh, we know already who is to have the victory. Christ has engaged to carry us through. He will guard us against the darts of the law, by hiding us in His blood. He defends us from the power of sin by His Holy Spirit put within us. He will keep us, in the secret of his presence, from the strife of tongues.

The thicker the battle, the closer He will keep to us; so that we can sing already: "I thank God, through Jesus Christ our Lord". We know that we shall overcome. Though the world were a million times more enraged, though the fires of persecution were again to be kindled, though my heart was a million times more wicked, though all the temptations of hell were let loose

<sup>1</sup>Reprinted, with editing, from *The Christian Treasury*. Most of this article is directed to believers.

upon me, I know I shall overcome through Him that loved me. When Paul and Silas sang in the low dungeon, they were more than conquerors. When Paul sang, in spite of his thorn, "Therefore will I rather glory in my infirmities", he was more than a conqueror.

2. *We gain by our conflict.* Often a victory is a loss. So it was in that battle in Israel, after the dark night in Gibeah. All Israel mourned, for a tribe was nearly cut off out of Israel. And so, in most victories, the song of triumph is mingled with the sobbings of the widow and orphan. Not so in the good fight of faith. We are more than conquerors.

We gain by our enemies. (1.) We cling closer to Christ. Every wave of trouble for Christ's sake lifts the soul higher up on the Rock. Every arrow of bitterness shot after the believer makes him hide more in the clefts of Jesus. Be content, dear friend, to bear these troubles which make you cling closer to your Beloved. (2.) They shake us loose from sin. "If ye were of the world, the world would love his own." If the world smiled and fawned upon you, you would lie on its lap. But when it frowns, then Jesus is our all. (3.) Great is your reward in heaven. We gain a brighter crown. Be not afraid; nothing shall ever separate you from the love of Christ.

O that I could know that you were all in Christ's love, that the arms of Jesus were infolding you. Then I would know that all the hatred of men and all the policy of hell would never prevail against you. If God is for you, who can be against you? If God has chosen you, called you, washed you, justified you, then He will glorify you. Yield to his loving hands, you that are not far from the kingdom of God. May He wash you, for then He will carry you to glory.

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## Jesus and the Woman of Samaria (7)<sup>1</sup>

*George Hutcheson*

John 4:16-18. *Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.*

1. Grace is little known or esteemed, while we do not know our misery. So where the offer of mercy does not persuade, Christ will reveal their misery to sinners, to make them either come quickly to Him or else resolve on hell. Therefore, after the former offers had no success, He rips up her bosom.

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

2. Christ is very meek and tender even in revealing to men their misery, so long as they are not incorrigible. And He is willing that they should judge and accuse themselves, that He may deal tenderly with them. Therefore He so mildly tells her: "Go, call thy husband," that He might draw a confession out of her own mouth.

3. It is not every sin of which natural men are guilty for which they can at first be capable of conviction; for not every sin will be odious to everyone in every condition. But there are some sins which only grace – and much grace, and grace in exercise – will make them see to be sinful. Therefore though she was guilty of many other sins, Christ points only to this sin of gross filthiness, as that which she would see best.

4. It is not every sight of sin that will convince the sinner. But Christ must bring it home upon the conscience, and show sin to be marked by His all-searching eye before it works upon the sinner; for she knew her own condition (and therefore says, "I have no husband", as putting away the matter, of which she supposed Him to be ignorant). But she is without any sense of her sin, till He rips up her bosom and lets her see He knew her.

5. Christ will commend a small good under much rubbish; and particularly He accounts a true acknowledgment, even of a heinous crime, as a commendable duty. Therefore He makes so much of her confession: "Thou hast well said . . . in that saidst thou truly".

6. Christ has particular knowledge of what sins men are lying in, however hidden. And particularly He has an eye upon secret uncleanness; and however loath sinners are to be discovered by Christ, yet where He pleases and has a purpose of mercy, no evasions will hide them. So much does this large discovery teach after her evasive confession: "Thou hast had five husbands, and he whom thou now hast is not thy husband".

7. Such is the pollution of our nature that lust will be insatiable unless grace curbs it. So much is seen in this woman, who after so many marriages lives in uncleanness.

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These are the three decisive marks of being in the covenant of grace: conviction of sin, faith in Christ and holiness of life. By the first we see our misery, by the second we accept of deliverance, and by the third we testify our thankfulness to Him who delivered us. The first has a relation to the covenant of works, the second to the covenant of grace, and the third to the law of Christ. The first is a conviction of our deplorable state, the second an acceptance of God's salvation, and the third a cordial performance of duty. In the one we see our misery by the first covenant; in the other we repair to the second; and in the last we perform the duties consequential of our covenant state. By the first the sinner is humbled; by the second the Saviour is exalted; and by the third, God is glorified.

*Thomas Bell*

# The Antichrist (1)<sup>1</sup>

*W D Killen*

The term *Antichrist* may mean either “instead of Christ” or “against Christ”. The early Church was troubled by false teachers and open enemies, all of whom might have been called antichrists. Such were the Gnostics, the Montanists, the Manicheans, the heathen and the Jews. “Many deceivers”, says the Apostle John, “are come into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist” (2 Jn 7). The Gnostics, who made their appearance about this time, fell under this description. But it does not follow that they alone were entitled to the designation. In sundry passages of Scripture there is a reference to a particular power – to develop subsequently – which, above all others, is entitled to be regarded as *The Antichrist*.

We are told that “the mystery of iniquity” was already at work, though meanwhile kept in check by certain obstructions (2 Th 2:7). His coming, says the Apostle, “is after the working of Satan with all power and signs and lying wonders”. The marks by which the wicked one is described, when brought together and examined, shut us up to the conclusion that it can only be the papacy. The long continuance of this power is one of the mysteries of providence. It surely illustrates the blindness and the degeneracy of man. God has given him the Scriptures for his guidance; but he turns his back upon the light and follows his own devices. Such deviations from the right path existed under the Jewish dispensation; and the Bible discloses to us with marvellous accuracy the rise and progress of the great apostasy in the Christian Church, which commenced shortly after the days of the apostles. The predictions relating to it supply internal evidence of the inspiration of the writings in which they are found. Who but God, who sees the end from the beginning, could have been their Author? We may here refer to these prophecies.

In 2 Thessalonians (2:3,4) Paul announces “a falling away” which was to take place in the Church, and declares that there would then be revealed “that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God”. It is to this power that John particularly refers when he says, “Little children, it is the last time; and ye have heard that antichrist shall come, even now are there many antichrists” (1 Jn 2:18). His claims are prodigious.

Less than 150 years after the death of Paul, Victor was the chief pastor of

<sup>1</sup>Killen (1806-1902) was a professor of church history in Belfast. This is the first of two articles taken, with editing, from a chapter in Killen’s *Reminiscences of a Long Life*.

Rome. Only a little before, he had risen into special prominence and began to astonish the world by the extravagance of his pretensions. At that time, he threatened to excommunicate other churches because they dared to disagree with him on the keeping of Easter. About the same period – by giving currency to a spurious legend about Peter, and by sanctioning a misinterpretation of the language of Christ – the Roman Church ventured to assert a position which placed her immensely above all other ecclesiastical communities. In opposition to the plainest testimony, it was alleged that Peter had been bishop of Rome. It was further maintained that Christ had appointed him to be the foundation of the Church, against which the gates of hell should never prevail. Christ Jesus, the Lord of glory, is Himself the only foundation of the Church, and “other foundation can no man lay” (1 Cor 3:11); but this stupid misunderstanding of the Saviour’s words would place the Apostle of the circumcision above all that is called God or that is worshipped.

The Roman bishop was guilty of unutterable presumption when he permitted himself to be described as the Rock which sustains the Church of the living God. And he is equally worthy of condemnation when he calls himself “the vicar of God”. Christ requires no vicar to supply His place. He is the ever-living Saviour – the same yesterday, today and for ever. His eyes are always watching the earth, beholding the evil and the good; and He is ever able to save to the uttermost all who come unto the Father by Him. When we read of a man of sin who exalts himself above all that is called God or that is worshipped, and who sits in the temple of God, or in the Church, showing himself that he is God, is it not plain that the Pope answers this description?

Without any warrant from Scripture he sets aside the ordinances of heaven. He undertakes to act as the lawgiver of the Church, and to teach doctrines and observances condemned in the Bible. He promotes penances and pilgrimages, the worship of images, prayer to saints, and the doctrine of purgatory. He exacts from all his officials an oath of submission to his will, though Peter himself tells us that there should be no “lords over God’s heritage” (1 Pet 5:3). He imposes celibacy on all his clergy, and is the patron of an immense multitude of monks and nuns, though the Word of God expressly declares that “marriage is honourable in all”. By “forbidding to marry” (1 Tim 4:3), the Pope has stamped upon himself one of the marks of the great apostasy. And by commanding to “abstain from meats” he is further identified as the antichrist; for he requires his followers to conform to an arbitrary system of fasting.

In the prophecies of Daniel we have a striking description of some of the most remarkable characteristics of the Antichrist. It is said that the last of the four great beasts, which the prophet saw in his vision, had ten horns. “I



considered the horns,” said the seer, “and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things” (Dan 7:8). It is generally considered by our best commentators that the fourth great beast of Daniel represents the Roman Empire, and that its ten horns betokened the ten kingdoms into which it was divided. It is well known that the temporal power of the Pope rose up out of the ruin of three preceding dynasties – that is, the power of the Goths, the Imperial Greek power in Italy, and the kingdom of the Lombards.

This little horn, taking the place of these three preceding governments, was “diverse” from all the rest and distinguished by wonderful peculiarities. Such is the papacy. It is a spiritual as well as a temporal power. And truly it has “the eyes of a man, and a mouth speaking great things”. The Pope claims to be the universal bishop, or inspector, of the whole Church, and he expects all to submit to his dictates. Beyond all question he has “a mouth speaking great things”. He professes to be infallible and to be able to forgive all the sins of all who apply to him. He utters great swelling words of vanity in his bulls and anathemas. The little horn had a “look . . . more stout than his fellows” (Dan 7:20). And who has not heard of the assumptions of the Roman Pontiff? He has undertaken to create kings and to dethrone them, to place whole nations under his interdicts, and to deprive them of religious services, as long as he pleases. He has again and again proved himself to be the greatest despot in existence.

How extraordinary that, upwards of 2000 years ago, Daniel could foretell the rise and progress of this unique potentate, and describe his character and proceedings: “I beheld and the same horn made war with the saints, and prevailed against them. . . . And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand until a time and times and the dividing of time. But the judgement shall sit, and they shall take away his dominion, to consume and to destroy it unto the end” (Dan 7:21,25,26). History can tell how most of these prophecies have been already accomplished. The Pope has, indeed been but a “little horn” – the ruler of a small territory – for the States of the Church extended over only a limited section of Italy.<sup>2</sup>

Notwithstanding, his influence has been felt at the ends of the earth. He “wore out the saints of the Most High” in many lands. He stimulated thousands of soldiers to slaughter the Albigenses, the Waldenses and others. He “changed times and laws” – he arranged fasts and festivals as he pleased,

<sup>2</sup>A reference to the Papal States, over which the Pope was temporal ruler from 756 to 1870.

and required even monarchs to act as his menial servants. And “he spake great words against the Most High” – when he represented the Bible as a dangerous book and forbade the laity to read it without his permission. We may be sure that the doom of Romanism is fixed in the arrangements of the Eternal One and that, when the fullness of the time has come, it shall pass away for ever.

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## “Mysteries” in the New Testament (3)<sup>1</sup>

*Rev D W B Somerset*

(4) *Christ preached as Saviour to men.* “Preached unto the Gentiles.” The preaching and reception of the gospel brings in several mysteries, the first of which is “the mystery of the gospel” itself: “Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith” (Rom 16:25-26); and, “And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel” (Eph 6:19).

The gospel is not something that could have been discovered, or even dreamt of, had God not provided it and revealed it. One of the purposes of the Old Testament period was to prove beyond doubt that there is no other way of redemption or recovery for the human race. The Jews did not find it by works nor the Gentiles by wisdom: “For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe” (1 Cor 1:21). Note too the place given to “preaching”: this strange method that the world thinks “foolish” and counterproductive, but which God has chosen that His power in conversion might be made evident. God speaks to the soul through the human preaching of the Word.

Following on from the mystery of the gospel and of preaching, we have the surprising reference to the Gentiles. Why the Gentiles? This is one of the

<sup>1</sup>This Theological Conference paper deals with the use of the words, “mystery” and “mysteries” in the the New Testament. It gives the biblical meaning of a *mystery* as “something which was *hidden and unobserved but has now been disclosed*”. It goes on to state, “We view the ‘mystery of godliness’ (1 Tim 3:16) as the great mystery, and then group all other New Testament mysteries under the six heads that Paul gives there”. Last month’s section covered three of the six points: “God was manifest in the flesh, justified in the Spirit, seen of angels”.

things – along with the justification of Christ, already mentioned, and His being seen of angels – that makes it almost impossible that Paul was quoting an uninspired hymn. A mere human writer would have neither the understanding nor the boldness to mention the Gentiles without the Jews. Such a reference might seem inadvisable and offensive on a sensitive subject.

The distinction of Jew and Gentile takes us back to the Divine purposes and to the doctrine of election: “the mystery of God’s will”: “Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him” (Eph 1:9-10). God’s purpose is to gather redeemed men and holy angels in Christ, that they might form one great family with Christ as the Head. The holy angels are more easily gathered, being holy already, but the gathering of men is a hard work, because they are depraved, and scattered since the Tower of Babel, and contrary to each other and to God. The mystery of men being gathered in Christ is completely contrary to the natural course and appearance of this world.

To give us an outward representation of election and reprobation, God divided the world of old into Israel and the Gentiles. Israel gave a picture of God’s chosen people, and the Gentiles of the rest, who are passed by and left to themselves. Then in Israel herself and in Judah, and in the Jews of Christ’s time, we get multiple illustrations of the same thing: “the few” who profit from the means of grace, and “the many” who continue in unbelief even under the greatest privilege. “Many are called but few are chosen” (Mt 22:14).

Then in the Assyrian and Babylonian captivities and in the destruction of Jerusalem in AD 70 and the casting off of the Jews, we see examples of the severity of God, and how little regard He has for outward things in the absence of spiritual. “Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off” (Rom 11:22). This casting off is a mystery: “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in” (Rom 11:25). It is a wonder that God should work in this way, so different from the ways of men. “For God hath concluded them all in unbelief, that He might have mercy upon all. 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!” (Rom 11:32-33).

There was to be a hardening and casting off of Israel in the days of the early Church, when the gospel went to the Gentiles, and this was to continue

for a long period but not permanently: it was “in part” or temporary. During this period, the gospel was to be sent to the Gentiles, and this also was a mystery. “How that by revelation He made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ” (Eph 3:3-9).

The gospel going to the Gentiles shows the compassion of God for a lost world. The Gentiles give us a picture of man in his most ignorant and sinful state, neglected by God for centuries; and yet from this dark mass of corrupt sinners, God would take a multitude to Himself, and make them glorious through the Lord Jesus Christ. “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” (Eph 2:13). Furthermore, we see the power of Christ in uniting those that were at variance: “For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us” (Eph 2:14).

While the Gentiles are being gathered in – the work under way when Paul was writing – the Jews were languishing as branches broken and cast away; but God has a purpose for them too. His covenant faithfulness abides: “I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? . . .

“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is My covenant unto them, when I shall take away their sins. . . . For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that He might have mercy upon all. . . . For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given

to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen” (Rom 11:11-36).

(5) *Christ believed on in the world.* “Believed on in the world.” It is God who has ordained who will believe the gospel, but we have already referred to the doctrine of election. Richard Sibbes sees a number of elements of wonder in Christ being “believed on in the world”. He sees the wickedness and enmity of the world; the weakness of the parties through whom the gospel was proclaimed; the unappetising nature of the gospel message to corrupt human nature; the rapidness of the conquest in the early days of the Church; the abasement of the Son in the form of a Servant in whom the proud world was constrained to believe; and the wonder of faith itself in the stony heart of man.<sup>2</sup>

The wonder of faith is worthy of special attention. We have the *gift of faith* to those “dead in trespasses and sins” (Eph 2:1). Sibbes comments that it is easier to make a world from nothing than to cause such a heart to believe. We have the *effect of faith* in uniting the soul to Christ. We have the *life of faith*, being sustained here in this world: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me” (Gal 2:20). And then we have the *reward of faith* at the Day of Judgement.

The *effect of faith* in uniting with Christ, the *life of faith* and the *reward of faith* are combined in one of the mysteries mentioned elsewhere, “Christ in you, the hope of glory”: “Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory” (Col 1:26-27).

Both the substance of the mystery, and the riches of the glory of the mystery, is the spiritual union and indwelling of Christ with His people; with His presence in their hearts being a foretaste and seal of the glory on which they set the hope of their souls. Christ’s presence is a mystery: who would suppose that ordinary believers here in this world are united with the Son of God in heaven, and that Christ is living in them? The world does not believe this, and it is a wonder to believers themselves, yet it is a truth that they experience daily. And because Christ is dwelling in their hearts, certainly they hope, with a sure and scriptural hope, that one day they will dwell with Him in glory, “the hope of glory”. Who would suppose that a frail, broken, feeble believer was an heir to glory? Yet so it is.

<sup>2</sup>Sibbes, *Works*, vol 5, pp 517-519.

**FREE PRESBYTERIAN CHURCH OF SCOTLAND - CONGREGATIONAL CONTRIBUTIONS - 2021**

CONGREGATION	MINISTER (Interim Moderator*)	SUSTENTATION FUND		HOME MISSION FUND		COLLEGE & LIBRARY FUND		BOOKROOM FUND		GENERAL BUILDING FUND		OUTREACH FUND		JEWISH & FOREIGN MISSION FUND		OVERSEAS FUND		TOTAL	
		£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£

**NORTHERN PRESBYTERY**

Aberdeen	Rev D W B Somersel	16,268.75	73.75	962.50	31.25	31.25	637.50	31.25	120.50	120.50	31.25	637.50	31.25	18,067.50
Greich, Dornoch, etc	Rev J A Morrison	2,975.00	352.00	164.50	43.00	60.00	423.00	60.00	120.50	120.50	423.00	114.50	9,252.50	
Daviot, Tomatin & Stratherrick	Rev K D Macleod*	7,575.00	123.75	152.50	163.75	62.50	225.00	62.50	75.00	75.00	225.00	75.00	3,452.50	
Dingwall & Beaully	Rev A W MacColl	27,104.00	2,248.75	1,488.75	345.00	418.75	670.00	2,785.00	567.50	567.50	2,785.00	567.50	35,627.75	
Halkirk, Strathly, Thurso & Wick	Rev W A Weate	17,127.50	422.50	1,082.50	287.50	300.00	272.50	2,330.00	315.00	315.00	2,330.00	315.00	22,137.50	
Inverness	Rev K D Macleod	34,347.20	4,460.25	4,217.00	1,143.25	877.00	1,007.00	6,284.30	761.85	761.85	6,284.30	761.85	53,097.85	
Kinlochberrie & Scourie	Rev W A Weate*	3,030.00	160.00	195.00	90.00	90.00	80.00	440.00	100.00	100.00	440.00	100.00	4,185.00	
		108,427.45	7,841.00	8,262.75	2,103.75	1,839.50	2,256.25	13,124.80	1,965.10	1,965.10	13,124.80	1,965.10	145,820.60	

**SOUTHERN PRESBYTERY**

Barnoldswick	Rev D Campbell*	12,711.56	1,237.50	1,996.25	277.50	123.75	813.75	140.00	142.50	142.50	813.75	142.50	17,442.81
Chesley	Rev R MacLeod*	-	-	-	-	-	-	-	-	-	-	-	-
Dundee, Perth & Stirling	Rev A B MacLean	7,533.75	703.75	676.25	291.25	153.75	422.50	667.50	323.75	323.75	667.50	323.75	10,772.50
Edinburgh	Rev D Campbell	24,194.00	733.00	1,903.00	368.00	480.00	2,214.00	3,053.00	802.00	802.00	3,053.00	802.00	33,747.00
Fort William & Oban	Rev R MacLeod*	660.00	60.00	35.00	15.00	15.00	25.00	80.00	15.00	15.00	80.00	15.00	905.00
Glasgow	Rev R MacLeod	34,500.00	2,550.00	1,600.00	1,600.00	1,050.00	1,750.00	4,550.00	1,350.00	1,350.00	4,550.00	1,350.00	49,250.00
Greenock (Preaching Station)	Rev R MacLeod	2,877.50	365.00	35.00	11.25	17.50	7.50	460.00	17.50	17.50	460.00	17.50	3,791.25
London & Broadstairs	Rev R MacLeod*	16,885.00	155.00	4,690.00	70.00	60.00	500.00	3,265.00	-	-	3,265.00	-	25,625.00
Santa Fe, Texas	Rev D Campbell*	-	-	-	-	-	-	-	-	-	-	-	-
Vancouver (Preaching Station)	Rev R MacLeod*	99,361.81	5,804.25	11,235.50	2,633.00	1,900.00	5,059.00	12,889.25	2,650.75	2,650.75	12,889.25	2,650.75	141,533.56

**OUTER ISLES PRESBYTERY**

Achmore	Rev J R Tallach	3,110.00	495.00	267.65	192.50	147.50	539.00	164.00	10.00	10.00	539.00	164.00	5,108.15
Ness	Rev K M Watkins*	4,983.75	20.00	35.00	20.00	20.00	65.00	10.00	10.00	10.00	65.00	10.00	5,183.75
North Harris	Rev J B Jardine	10,248.75	357.25	243.50	103.75	128.00	483.50	113.00	113.00	113.00	483.50	113.00	11,768.25
North Tolsta	Rev J R Tallach*	12,648.50	1,247.20	911.25	488.75	529.00	453.75	965.25	186.45	186.45	453.75	965.25	18,645.95
North Uist	Rev J B Jardine*	6,320.00	425.00	400.00	200.00	195.00	205.00	385.00	205.00	205.00	385.00	205.00	8,335.00
South Harris	Rev K M Watkins	9,801.73	768.13	733.75	335.63	428.75	350.63	358.13	35.00	35.00	350.63	358.13	13,487.50
Stornoway	Rev J R Tallach	17,694.00	1,524.00	1,395.75	441.25	528.00	807.75	2,490.00	911.50	911.50	2,490.00	911.50	25,792.25
Uig	Rev K M Watkins*	2,366.00	265.00	120.00	55.00	70.00	15.00	165.00	35.00	35.00	165.00	35.00	3,091.00
		67,172.73	5,101.58	4,106.90	1,806.88	2,046.25	2,145.13	6,270.50	2,761.88	2,761.88	6,270.50	2,761.88	91,411.85



## Notes and Comments

### Conversion Therapy

New legislation is proposed by the Westminster Government to ban conversion therapy. According to NHS England, “Conversion therapy – sometimes called ‘reparative therapy’ or ‘gay cure therapy’ – tries to change someone’s sexual orientation or gender identity”. NHS England and other professional bodies have warned that all forms of conversion therapy are “unethical and potentially harmful”. In practice, conversion therapy means trying to suppress someone from being homosexual, or from living as a different gender from their sex as recorded at birth.

The legislation will include “coercive therapies” and “talking therapies”. Coercive therapies such as exorcisms, physical violence, food deprivation and worse are clearly wrong. However, the talking therapies that LGBTQ+ activists want banned include prayer, preaching and pastoral conversations. This would mean criminalising those who offer caring advice to possibly confused young people. The activists seek to bring those counselling against homosexuality into the category of perpetrators of hate crime. Jayne Ozanne, a member of the Church of England Synod and lately a member of the Government’s LGBT Advisory Panel, claims that prayer can often be seen as conversion therapy. She attacks the biblical view that homosexual acts are sinful. The BBC has said, “Conversion therapy involves treatments ranging from psychotherapy to religious teaching and discussion”.

In the state of Victoria in Australia, a law banning conversion therapy has already been passed. Pastor Murray Campbell, who attended one of Victoria’s training seminars, said, “We were informed that no person’s sexuality or gender identity is broken or sinful, and to suggest so contravenes the intent of the new laws”.

The UK consultation document says that it will not interfere with normal religious practice. It therefore does not go as far as the activists would wish. “Parents will remain able to raise their children with the values of their faith, and simply expressing the teachings of a religion will not constitute conversion therapy”. Also, “Talking conversion therapy could not be reasonably understood to include communication such as casual conversations, exchanges of views, private prayer or pure speech acts”.

This sounds encouraging but there are still concerns about lack of clarity. For example, what is meant by private prayer? It cannot mean secret prayer. Does it mean family worship? Whatever is meant, it doesn’t include public worship and prayer.



The Scottish Parliament is, of course, also active in this area. Holyrood's Equalities, Human Rights and Civil Justice (EHRCJ) Committee warns that Scotland must not delay putting an end to conversion practices by waiting to hear the UK Government proposals. The Committee agrees that new legislation should not restrict ordinary religious teaching or the right of people to take part in prayer or pastoral care to discuss, explore or come to terms with sexual identity in a non-judgmental and non-directive way. However, the Christian Institute pointed out that 7 of the 10 members of the EHRCJ Committee had signed an End Conversion Therapy group's pledge and that some had tweeted in support of the activists.

This is another example of anti-Christian elements seeking to curtail the work of the Church. What could be at risk is the freedom of preachers to declare the whole counsel of God, including warning against sin and exhorting people to repent. *FRD*

### **The Prelatic Spirit**

Mrs Anne Dyer became Bishop of Aberdeen and Orkney in the Scottish Episcopal Church in 2018. Accusations of high-handedness, autocratic centralisation and bullying soon surfaced – including the dismissal of a music director and the suspension of a priest – to such an extent that, in March 2021, the Primus (principal Bishop) of the Scottish Episcopal Church asked Rev Professor Iain Torrance, former Moderator of the Church of Scotland, to conduct an independent review of the situation in the Diocese. It was promised that the review would be made public, but at its appearance in August it was suppressed, until an outcry in the denomination led to its publication in September.

The review was remarkably frank, exposing how unsuitable Mrs Dyer is for her position of ecclesiastical authority (leaving aside the fact that she is a woman in that position and that diocesan bishoprics should not exist). It concludes with the recommendation that “for the good of the diocese, [Mrs Dyer] be immediately granted a period of sabbatical leave and step back permanently from the diocese”. So far, Mrs Dyer and the College of Bishops have disregarded this recommendation. The prelatric spirit, which has caused such trouble in the history of the Scottish Church, has not gone away. “I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church” (3 Jn 9-10).

Meanwhile, another prelate, the Archbishop of Canterbury, has appointed

a homosexual, “married” to another homosexual, to the highly important role of Secretary for Appointments. This involves overseeing the appointment of bishops, deans, and the filling of other senior positions in the Church of England. Homosexual marriage is not permitted in the Church of England but the Archbishop has chosen to ignore this. It is said that the appointment may be challenged at the General Synod. God has given a plain warning of the evil and danger of sodomy: “even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire” (Jude 7).

DWBS

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## Church Information

### Meeting of Presbytery (DV)

*Asia Pacific:* At Gisborne, on Friday, April 15, at 2.30 pm.

### Jewish & Foreign Missions Fund

By appointment of Synod, the first of the year’s two special collections for the Jewish & Foreign Missions Fund, is due to be taken in congregations during March.

*W Campbell*, General Treasurer

### Acknowledgement of Donations

*The General Treasurer* acknowledges with sincere thanks the following donations:

*Bookroom Fund:* Anon, £41.

*College & Library Fund:* Anon, £41.

*Jewish & Foreign Missions Fund:* Anon, £2000 per Rev KMW; N Pearce, Cymru, for diaconal aid for Zimbabwe, £140; Friends from Australia, for the work of the gospel in Zimbabwe, £570.

*General Fund:* Anon, Ps 60:4, £160; Anon, St Andrews, £200.

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

**Dingwall:** Anon, £792.78.

**Edinburgh:** Friend, Cymru, £140. *Communion Expenses:* Friend, £100 per Rev DC.

**Glasgow:** Anon, £80; Anon, in lieu of church door collection, £600. *College & Library Fund:* Anon, £20. *Eastern Europe Fund:* Anon, £80, £80, £80. *Home Mission Fund:* Anon, £35, £15. *TBS:* Anon, £10. *Where Most Needed:* Anon, £90, £40.

**Greenock:** Anon, £40, £40. *TBS:* Anon, £40, £20.

**Inverness:** Anon, £1000 per Rev KDM; Anon, for magazines, £40.

**North Tolsta:** Anon, £20. *Door Collection:* Anon, £20, £50, £100, £20, £80. *Where Most Needed:* Anon, £100.

**Perth:** Anon, £120, £1029.60, £1029.60.

**Portree:** *Bus Fund:* Anon, £20. *TBS:* Anon, £2000, £300.

**Raasay:** Anon, for property maintenance, £1000; MacLennan family, “In memory of our father”, £100 per AB. *Where Most Needed:* Anon, £40 per AB.

**Shieldaig:** *Eastern Europe Fund:* Anon, £80.

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I delight to take faith as the cordial assent and consent of the soul to the promise of the gospel.

*Hugh Binning*

## FREE PRESBYTERIAN PLACES OF WORSHIP

### Scotland

**Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D WB Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.

**Bracadale Duirinish-Strath:** Sabbath 12 noon. **Glendale and Vatten:** Sabbath 6pm, alternately. Thursday 7 pm, rotating between Struan, Vatten and Glendale. Contact Rev I D MacDonald; tel: 01478 612110.

**Dingwall:** Church, Hill Street, IV15 9JP: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev A W MacColl MA PhD, 10 Achary Road, Dingwall, IV15 9JB; tel: 01349 866546.

**Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; no F P services. Rev J A Morrison BA, 2 Cherry Grove, Bonar Bridge, IV24 3ER. Tel: 01863 766157.

**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 12 noon, 6 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. Contact Rev R MacLeod; tel: 0141 954 3759.

**Halkirk:** Sabbath 11.30 am, 5.30 pm, second, third and fifth Sabbaths of month; Thursday 7.30 pm. Rev W A Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. **Thurso:** Duncan Street no services meantime; **Strathy:** 6 pm, first and third Sabbaths of month.

**Harris (North):** **Tarbert:** Sabbath 12 noon, 6 pm. **Tarbert** and **Stockinish:** Tuesday 7.30 pm alternately. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.

**Harris (South):** **Leverburgh:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. **Sheilebost:** as intimated. Rev K M Watkins BA, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271.

**Inverness:** Chapel Street, IV1 1NA; Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.

**Kinlochervie:** 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) Miavaig:** Sabbath 12 noon, 6 pm; Wednesday 12 noon. Manse tel: 01851 672251. Contact Rev K M Watkins; tel: 01859 520271.

**Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449. Contact Rev D A Ross; tel: 01445 731340.

### England

**Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Wednesday 7.30 pm.; **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building); Wednesday 8 pm, alternately in Sandbach and Gatley. Contact Mr R Middleton, 2 Emerald Drive, Sandbach, CW11 4ND; tel: 01270 761673.

**Broadstairs:** Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.

**London:** Zoar Chapel, Varden St, E1 2AW. Sabbath 11 am, 6.30 pm; Wednesday 7.15 pm. Manse: 6 Church Ave, Sidcup, Kent, DA14 6BU; tel: 0208 309 1623. Contact Mr Hugh Campbell; tel: 01923 442497.

### Northern Ireland

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

### Canada

**Chesley**, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 10.30 am, 7.30 pm; Tuesday 8 pm. Contact: Mr David Kuiper; tel: 519 363 0367. Manse tel: 519 363 2502.

**Vancouver**: Burnaby Community Room, 3605 Gilmore Way, Burnaby, BC, V5G 4X5. No services at present. Contact: Mr Hector Ross, tel: 1-647-355-0844; e-mail: hector.ross@outlook.com, or Mr David Kuiper; tel: 1-519 -363- 0367; e-mail: info@fpchurchvancouver.ca.

### USA

**Santa Fe**, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 5 pm; Wednesday 7.30 pm. Contact Mr Joseph Smith; tel: 409 927 1564.

### Australia

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

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

### New Zealand

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

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

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

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

### Singapore

**Singapore**: 33 Ubi Avenue 3, Vertex Tower A, #05-60, Singapore 408868: Sabbath: 9.30 am and 5.30 pm; Wednesday: 7.30 pm. Contact: Mr Bernard Yong, tel: (65) 9639 3040, e-mail: byong1@singnet.com.sg.

### Ukraine

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

### Zimbabwe

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

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

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

**New Canaan**: Church.

**Zenka**: Church.

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