

The Free Presbyterian Magazine

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

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

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Communions

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

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

March: First Sabbath: Sydney, Tarbert; **Second:** Ness, Portree; **Third:** Halkirk; **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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When Satan's Armour Is Taken Away

Last month we considered Christ's reference to Satan as "the strong man armed", using his armour to keep his goods in peace (Lk 11:21). In particular he uses unbelief as a means of defending his kingdom, and the souls who are still in it, from anything that would make them wish to leave it. We noted how Satan promotes unbelief in six areas which are particularly relevant to today's spiritual situation: that God has created all things, that He has given a revelation in Scripture, that He has given commandments (in particular, the Seventh), that He calls sinners to repentance, that there will be a judgement at the end of the world, and that all religions are fundamentally the same. There are many other aspects to the armour that Satan uses, but these are some that the enemy of souls uses most effectively in today's spiritual situation.

But the Saviour went on to speak of "a stronger than he" who "shall come upon him and overcome him". Christ, of course, is the One who is infinitely stronger than Satan and will yet very obviously have the victory over him. And a great part of that victory will be Christ rescuing multitudes of sinners from Satan's kingdom, in spite of the strength of the armour and the effectiveness with which the evil one makes use of it.

Yet people may accept that God is the Creator, that He has spoken in the Bible, that all God's commandments are binding on everyone, that in Scripture there is a call to repent and believe the gospel, that all must appear before the judgement seat of Christ, and that Christianity is the one true religion. They would not argue against any of these points, but they do not take seriously God's authority over *them*, as their Creator; they do not feel their responsibility to listen to what He is telling them in the Bible; they do not repent or wholeheartedly receive the good news about Christ coming into the world to save sinners; they are not seriously preparing for appearing at the final judgement; their Christianity is only outward, not inward. Satan still holds them securely in his kingdom; unbelief still reigns in their hearts. Where that is so, Christ has not yet so overcome the devil on the battlefield of *that* soul as to take all his armour from him, rescue the sinner from the

power of sin and set him on the path to eternal safety. But to say this does not in any way imply that Christ lacks the power to do so.

During the time of the Apostles, unbelief took various forms that are different from today. Very few people, for instance, would then have imagined that everything came into existence quite apart from God's power, but by a long series of random changes over a huge period of time. Yet their generation and ours, have this much in common: they are under the power of unbelief, believing what God has not revealed and ready to reject what He has made known. Sinners, both now and then, need the One who is infinitely stronger than Satan to come and take away Satan's armour, making them willing and able to receive Christ as the Saviour of sinners.

Yet that is what did happen to significant numbers in Thessalonica, for example; they "turned to God from idols to serve the living and true God" (1 Th 1:9). Christ came among them, through His ambassadors: Paul, Silas and Timothy. They preached the gospel – that the Son of God had taken human nature that He might suffer and die, the Just One in the place of unholy sinners, so "that whosoever believeth in Him should not perish, but have everlasting life" (Jn 3:16). There *is* hope for sinners in spite of the power of Satan, and there is hope for this generation of sinners, in particular, in spite of his vast capacity to devise armour which will keep sinners from escaping from his kingdom.

Yet even when the gospel was preached in Thessalonica, it could do no good if only human power was involved. But, in fact, the gospel was accompanied by divine power. Paul reminded believers in that city of what took place during his visit there: "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost" (1 Th 1:5). Paul and his companions proclaimed the gospel, but more than human power was involved, infinitely more. The Holy Spirit worked powerfully in the hearts of many Thessalonians, applying the Word. As a result, they believed in the Saviour. If Paul and the other ambassadors, speaking in the name of Christ, repeated His words, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Mt 11:28), that call – or something similar – was made effective in the hearts of many of those who heard it.

That was why these people turned from idols and from all the false gods that the idols supposedly represented; that was why they came to Christ – why they believed in Him to the saving of their souls (Heb 10:39) – that was why they began to serve the one true God, the only God who actually exists. There would be no possibility of any of these believing Thessalonians taking part in any kind of multi-faith worship, for instance.

The needs of sinners today are fundamentally the same as they were in the

age of the Apostles. The people of our generation need to hear the gospel preached; they need to hear about the Saviour that Paul proclaimed. "We preach Christ crucified", he wrote to the Corinthians. And he provided the Galatians with this summary of the gospel: "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (4:4,5). But if sinners today are to hear about Christ crucified, the Lord must send out labourers to proclaim the same message. Christ's direction still applies: "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest" (Lk 10:2).

Yet it is not enough to *hear* the gospel, for people today are no more able to save themselves, even when listening to the gospel, than those to whom Paul preached; they too need the effectual work of the Holy Spirit in their hearts to deliver them from the power of the evil one and to make them willing and able to come to Christ. They need to be convinced, *by the Spirit*, of their sin and misery, to have their minds enlightened in the knowledge of Christ, to have their wills renewed, and to be persuaded and enabled to embrace Jesus Christ, freely offered to them in the gospel (see *Shorter Catechism*, Ans 31, on effectual calling).

Matthew Henry (on Lk 10:22) comments, "The conversion of a soul to God is Christ's victory over the devil and his power in that soul, restoring the soul to its liberty, and restoring His own interest in it and dominion over it." We should be thankful that this work of conversion still continues, but we should be sad that there are far fewer conversions than we would wish. Yet in each conversion, Christ is demonstrating that His power to rescue sinners from Satan's kingdom is unchanged. Christ remains, and always will remain, infinitely stronger than the "strong man armed". Accordingly we should not be discouraged from praying to God for His blessing on His Word whenever it is preached, so that sinners might be rescued from Satan's snare and set free to serve God in this world, acknowledging Christ as the One who has supreme authority over all things.

We are not to think that Satan will be allowed to go on strengthening his kingdom on earth. David was inspired to sing, "All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy name. For Thou art great, and doest wondrous things" (Ps 86:9,10). Not just individuals but nations – not just nations but *all* nations – will yet worship God. Yes, this is something great, a wondrous matter; but God has told us that He *will* do so. Nothing is too hard for Him. "Hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good? (Num 23:19).

Christ's Invitation to the Labouring (3)¹

A Sermon by *Thomas Boston*

Matthew 11:28. *Come unto Me, all ye that labour and are heavy laden, and I will give you rest.*

3. We are now to inquire into what sort of labour sinners have in these things? For the sake of plainness, it will be necessary to consider this labour, first, as to their lusts; second, as to the law.

First, as to *their lusts*, their going up and down among the created things, extracting from them comfort and pleasures, which they take for happiness. I shall show here what is true of this labour and thus confirm the point: They are engaged in wearisome labour.

1. *It is hard labour and sore toil*: They “weary themselves to commit iniquity” (Jer 9:5). None of them win the devil’s wages for nothing; they eat no idle bread where he is taskmaster, and they must run whom he drives. The devil’s yoke is of all yokes the heaviest. To prove this point, consider:

(1.) *What the Scriptures compare this labour in lusts to*, by which it will appear hard labour. The Scripture compares it to:

[1] The labour of a man going to a city and not knowing the way: “The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city” (Ecc 10:15). That is hard labour, as many know by experience. Many a weary step they must take, many a hardship they must endure – and so must sinners in pursuit of happiness.

[2] A man labouring in the fire: “Behold, is it not of the Lord of hosts, that the people shall labour in the very fire and the people shall weary themselves for very vanity?” (Hab 2:13). How hard their labour is that lie near a fire! What sweat! What toil! “The bellows are burned, the lead is consumed of the fire, the founder melteth in vain; for the wicked are not plucked away” (Jer 6:29). But how much harder to be in the fire! As when a house is on fire and men in it, labouring to preserve what the fire consumes.

They labour (1) in the fire of lusts, that inflame the heart and scorch the very soul. “For by means of a whorish woman a man is brought to a piece of bread, and the adulteress will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burned?” (Prov 6:26,27). They labour (2) in the fire of divine wrath that is kindled by their lusts. “For wickedness burneth as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke”

¹A third sermon on this text begins here. It is reprinted, with editing, from Boston’s *Works*, vol 9. The previous sermon appeared in the July 2021 issue, where the preacher took as his theme, “Sinners are engaged in a wearisome labour while out of Christ”.

(Is 9:18). This consumes what they are working for in the fire; so when, like the spider, they have spun out their own bowels for a covering, it is far too narrow, and they have only wearied themselves for very vanity.

[3.] Labouring under a burden, as in the text itself, which will not let the man raise up his back. They are the devil's drudges, labouring under a load that will crush them at last, if they do not cast their burden on the Lord, that He may sustain them (as in Ps 55:22). They are laden with divers lusts, which lie on them as a burden on the weary beast, which weary them indeed, but they are bound on as with bands of iron and brass.

[4.] The labour of a soldier in war; they watch for iniquity as a sentry at his post (Is 29:20). The natural man himself is the very field of battle: "From whence come wars and fightings among you? Come they not hence, even of your lusts which war in your members?" (Jas 4:1). The war itself you may see described in the three following verses. Who cannot but endure labour with the feet of men and horse in that confusion? Though they do not have grace and corruption at war in them, there are lusts – and lusts opposed to one another, lusts and light also.

[5.] The labour of the husbandman in ploughing: "Ye have ploughed wickedness, ye have reaped iniquity" (Hos 10:13). They devise wickedness, which the Hebrew calls plowing it: "Devise not evil against thy neighbour" (Prov 3:29). "An ungodly man diggeth up evil, and in his lips there is as a burning fire" (Prov 16:27).

[6] The labour of a woman in childbirth: "Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood" (Ps 7:14). What pangs do raging lusts create to the soul? What cords of death does it restrict with? There is no small toil in conceiving sin, bearing it in the heart, and bringing it forth; but there is nothing in the abominable child which is brought forth that will satisfy the soul after all.

(2.) It is hard labour, if you consider that eminent emblem of our natural state, *the bondage in Egypt*. Their deliverance out of Egypt was typical of their spiritual deliverance by Christ, and so this bondage must signify man's natural state. It may be remarked, (1) As the children of Israel went down to Egypt in the loins of their parents, so were we in Adam. (2) As the deliverance from Egypt was wrought by the angel of the covenant, by the hands of Moses the lawgiver and Aaron the priest, so the deliverance from man's natural state was wrought by the law and the gospel. (3) As Pharaoh opposed the children of Israel to the utmost, so the devil opposes here. Pharaoh was "the great dragon which lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself" (Ezek 29:3). It was a type of that great red dragon mentioned in Revelation 12:3 etc.

But for what concerns this point, see Exodus 5. There you will find people labouring and heavy laden (vv 4,5). It is hard labour to satisfy lusts, the devil's taskmasters. He "worketh in the children of disobedience: among whom also we had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind" (Eph 2:2,3). The Israelites had their tasks doubled, to put religion out of their heads and hearts (Ex 5:10). Lusts also must be satisfied, but what is necessary to do so is withheld, as straw was from the Israelites (v 11). They are scattered up and down among the creatures for it, but can never squeeze out enough for them, even as the Israelites could not find enough stubble to prepare their bricks (vv 12-14). If there was any appearance of deliverance, the labour was made harder. Paul says, "I was alive without the law once; but when the commandment came, sin revived, and I died" (Rom 7:9).

(3.) It is hard labour if you consider *the effects* this labour has: [1] On the souls of men. The minds of men have a toilsome task where sin is on the throne of their hearts. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Is 5:20). That soul must be in a continual fever while inordinate affections are strong, as in all who are out of Christ. Anxiety and cares of the world leave the mind on tenterhooks.

A conceived slight, like that of Ahab (1 Ki 21:4), sets the proud man's heart in a fire of wrath and revenge. And it squeezes the sap out of all their enjoyments, as in the instance of Haman (Est 5:9,13). Envy slays the silly one; lust strikes as a dart through the liver; anger, malice, discontent and the like make a man his own executioner. He is tossed between hopes, fears and vanity, tumbled hither and thither with every wind of temptation, as a ship without either pilot or ballast.

[2] Even the body is often hard put in this labour. Covetousness rises early and eats the bread of sorrow for what is not; the drunkard uses his body worse than his beast. More bodies have fallen as sacrifices to lust, one way or another, than ever fell by the hardships about religion.

2. *It is base, mean and abject labour.* (See Jer 23:21-24.) Were we to die like beasts, we might live like beasts, with our souls grovelling still downward on the earth. If the soul had been so narrow as to be satisfied with something less than infinitely good, he would not have spoken like a fool who said, "Soul . . . take thine ease, eat, drink, and be merry" (Lk 12:19), when his barns were full. In that case, the swine and his soul might have fed together. But we have immortal souls, capable of enjoying infinite good, and working in the earth must be lowly labour for a heaven-born soul, which God breathed into a body formed from dust but He did not give it to be

drowned in a mass of flesh and blood, nor to be only as salt to keep the body from rotting for a while.

3. *It is a constant labour.* The sea rests sometimes, the carnal heart never: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Is 57:20). Lusts are ever craving; they never say they have enough; they are rolling the stone to the top of the hill, which still comes down on them again and again and creates new labour (see Ps 78:18,20,29, 30). Two things make it a continual labour. (1) Continual disappointments. Sinners cannot miss them, seeing there is no satisfaction to be had in created things; yet their soul still craves them. Hence there is no rest, but they are urged on to work again: "Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope" (Is 57:10). Men are like the silly doves without heart, who still go to the same nest where they have been harried so often before, and will even beg where they have been sent away a thousand times. (2) What is got in created things enlarges the desire, instead of satisfying it. The more that lusts are fed, the more they require to maintain them. Sin is an insatiable tyrant; to labour in its service is just to cast oil into the flame. This thirst can never be quenched.

4. *It is vain labour;* they can never reach the end of it: "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?" (Is 55:2). They shall as soon fill a triangle with a circle as the heart with such things. The grave shall sooner give back its dead than the lusts of the heart say, It is enough. It is impossible to find satisfaction in these things, for they are not suited to the soul – more than stones for the nourishment of the body. The body gets its nourishment from the earth, because it is of the earth; the soul is from heaven, so its satisfaction must come from there. The things of the world cannot satisfy the soul, because God has not appointed them to be the bread which nourishes it; without this, grass could no more satisfy the beasts – nor bread the hunger of man – than sand would: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Mt 4:4). God has kept the satisfying of the soul as His own prerogative.

5. *Yet it is costly labour;* for precious time is spent on it. Men should husband time well, "redeeming the time, because the days are evil" (Eph 5:16). By making good use of time, we might attain true happiness; yet time once gone can never be recalled. But what precious hours are cast away on these things, although they might be used well in trading for heaven. The labour is costly, because gifts of the mind are thrown away on it. Reason makes us differ from the beasts, but men make themselves worse than beasts by abusing it: "Yea, the stork in the heaven knoweth her appointed times; and the turtle

and the crane and the swallow observe the time of their coming, but My people know not the judgement of the Lord” (Jer 8:7). Men’s minds are not used to know God, but other things; their choice also is not fixed upon Him; their affections are bestowed on other things.

6. *It is also costly* because the outward good things of the body and of one’s state in the world are bestowed on it. Health and strength go in the pursuit of vanity, and in the service of their lusts. Yes, they are sacrificed many times on the altar of intemperance and sensuality. Riches, power, honours make people kick against Him who lays those things in their hands – just as the horse does when fed. Indeed, to crown all, the soul itself is thrown away upon it: “For what is a man profited, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” (Mt 16:26). Men seeking vanity lose what is most excellent; and what is purchased at that rate is dearly bought.

Luther and the Reformation¹

17. The Papacy and “This Contagious Disease”

J H Merle d’Aubigné

The nobles began to be alarmed, and the Empire and the Church were already uniting their power to get rid of Luther, this troublesome monk. If a strong and courageous prince had then been Emperor, he might have taken advantage of this religious agitation and, in reliance upon the Word of God and upon the nation, have given a fresh impulse to opposition against the papacy. But Emperor Maximilian was too old, and he had decided to make every sacrifice in order to attain the great object of his life, the elevation of his grandson.

The Emperor was at that time holding an imperial diet at Augsburg. Six electors had gone there at his summons. All the Germanic states were represented. The kings of France, Hungary and Poland sent their ambassadors. These princes and envoys displayed great magnificence. The Turkish war was one of the reasons for the diet assembling. The legate of Leo X earnestly urged the meeting on this point. The states were wisely counselled by the Elector Frederick and were satisfied with declaring they would reflect on

¹This is a further edited extract from d’Aubigné’s *The History of the Reformation in the Sixteenth Century*, vol 1, continued from last month. That article included Luther’s thoughts about the Pope in 1518. Luther’s eyes still needed to be opened further so that he might see that the corruption of the papal system went to the very top. But his opposition to indulgences influenced many others, whom d’Aubigné describes as an “army”.

the matter; at the same time they produced fresh complaints against Rome. A Latin discourse, published during the diet, boldly pointed out the real danger to the German princes. "You desire to put the Turk to flight," said the author. "This is well; but I am very much afraid that you are mistaken in the person. You should look for him in Italy, and not in Asia."

Another important affair was to occupy the diet. Maximilian desired to have his grandson Charles, already king of Spain and Naples, proclaimed king of the Romans and his successor in the imperial dignity. The Pope knew his own interests too well to desire to see the imperial throne filled by a prince whose power in Italy might be dangerous to himself. The Emperor imagined he had already won over most of the electors and states, but he met with vigorous resistance from Frederick. He was immovable, and showed on this occasion that he had firmness of mind not to swerve from a resolution once he had acknowledged it to be just. The Emperor's design failed.

From now on, this prince sought to gain the goodwill of the Pope, in order to gain support for his plans. The Emperor wrote to him on 5 August 1518: "Most holy Father, we have learned these few days since that a friar of the Augustine order, named Martin Luther, has presumed to maintain certain propositions on the traffic of indulgences, a matter that displeases us the more because this friar has found many protectors, among whom are persons of exalted station. If your holiness and the very reverend fathers of the Church [the cardinals] do not soon exert your authority to put an end to these scandals, these pernicious teachers will not only seduce the simple people, but they will involve great princes in their destruction. We will take care that whatever your holiness may decree in this matter for the glory of God Almighty shall be enforced throughout the whole empire."

This letter must have been written immediately after some warm discussion between Maximilian and Frederick. On the same day, the Elector wrote to Cardinal Raphael of Rovera. He had learned, no doubt, that the Emperor was writing to the Pontiff and, to parry the blow, the Elector wrote to Rome: "I shall never have any other desire than to show my submission to the universal Church. Accordingly, I have never defended either the writings or the sermons of Doctor Martin Luther. I learn besides that he has always offered to appear, under a safe conduct, before impartial, learned and Christian judges, in order to defend his doctrine, and to submit if he should be convicted of error by the Scriptures themselves."

Leo X, who up to this time had let the business follow its natural course, was aroused by the clamours of the theologians and monks and nominated an ecclesiastical commission at Rome with power to try Luther. Sylvester Prierio, the Reformer's great enemy, was both accuser and judge. The case

was soon prepared, and the court summoned Luther to appear before it in person within 60 days.

Luther was calmly awaiting at Wittenberg the good effects that he imagined his submissive letter to the Pope would produce, when on August 7, only two days after the letters of Maximilian and Frederick were sent off, he received the summons of the Roman tribunal. "At the very moment I was expecting a blessing," said he, "I saw the thunderbolt fall on me. I was the lamb that troubled the water the wolf was drinking. Tetzl escaped, and I was to permit myself to be devoured."

This summons caused general alarm in Wittenberg, for whatever course Luther might take he could not escape danger. If he went to Rome, he would there become the victim of his enemies. If he refused to appear, he would be condemned, for it was known that the legate had received orders to do everything he could to exasperate the Emperor and the German princes against Luther. His friends were filled with consternation. Shall the preacher of truth risk his life in that great city drunk with the blood of the saints and of the martyrs of Jesus? Shall this man be struck down, whom God appears to have raised up to withstand a power that nothing had yet been able to resist? Luther himself saw that no one could save him but the Elector; yet he would rather die than compromise his prince. At last his friends agreed on an expedient that would not endanger Frederick. Let him refuse Luther a safe-conduct, and then the Reformer would have a legitimate excuse for not appearing at Rome.

On August 8, Luther wrote to Spalatin begging him to employ his influence with the Elector to have his cause heard in Germany. "See what snares they are laying for me," he wrote to Staupitz, "and how I am surrounded with thorns. But Christ lives and reigns, the same yesterday, today and for ever. My conscience assures me that I have been teaching the truth, although it appears still more odious because I teach it." Luther's friends did not confine themselves to consultations and complaints. Spalatin wrote, on behalf of the elector, to the Emperor's secretary: "Doctor Martin Luther willingly consents to be judged by all the universities of Germany, except Leipzig, Erfurt and Frankfurt-on-the-Oder, which have shown themselves partial. It is impossible for him to appear at Rome in person."

The University of Wittenberg wrote a letter of intercession to the Pope: "The weakness of his frame," they said, speaking of Luther, "and the dangers of the journey, render it difficult and even impossible for him to obey the order of your holiness. His distress and his prayers incline us to sympathise with him."

The University, in its solicitude, wrote the same day to Charles of Miltitz, the Pope's highly-esteemed chamberlain. They gave Luther a more decided

testimony than they had ventured to insert in the first: "The reverend father Martin Luther, an Augustine, is the noblest and most distinguished member of our university. For many years we have seen and known his talents, his learning, his profound acquaintance with the arts and literature, his irreproachable morals, and his truly Christian behaviour."

This active charity shown by all who surrounded Luther is his best praise. While men were anxiously looking for the outcome of this affair, it was terminated more easily than might have been expected. The legate De Vio, mortified at his ill success in the commission he had received to excite a general war against the Turks, wished to give lustre to his mission in Germany by some other brilliant act. He thought that, if he could extinguish heresy, he would return to Rome with honour. He therefore entreated the Pope to entrust this business to him. Leo for his part was highly pleased with Frederick for his strong opposition to the election of the youthful Charles. He felt that he might yet stand in need of his support, and he commissioned the legate to investigate the affair in Germany. The Pope lost nothing by this course of action; even if Luther could not be prevailed on to retract, the noise that his presence at Rome must occasion would be avoided.

"We charge you," said Leo, "to summon personally before you, to prosecute and constrain without any delay . . . the said Luther, who has already been declared a heretic by our dear brother Jerome, bishop of Ascoli." The Pope then proceeded to utter the severest threats against Luther: "Invoke for this purpose the arm and the aid of our very dear son in Christ, Maximilian, and of the other princes of Germany, and of all the communities, universities and potentates, ecclesiastical or secular. And, if you get possession of his person, keep him in safe custody, that he may be brought before us."

We see that this concession from the Pope was only a surer way of bringing Luther to Rome. Next followed milder measures: "If he returns to his duty and begs forgiveness for so great a misdeed, of his own accord and without solicitation, we give you power to receive him into the unity of our holy mother the Church." But the Pope soon returned to his denunciations: "If he persists in his obstinacy, and you cannot secure his person, we authorise you to proscribe him in every part of Germany; to banish, curse and excommunicate all those who are attached to him; and to order all Christians to flee from their presence".

Still this was not enough: "In order that this contagious disease may be the more effectually eradicated, you will excommunicate all prelates, religious orders, universities, communities, counts, dukes and potentates (the Emperor Maximilian always excepted) who shall not aid in seizing the aforesaid Martin Luther and his adherents and send them to you under good and safe guard.

And if, which God forbid, the said princes, communities, universities and potentates, or any belonging to them, shall in any manner offer an asylum to the said Martin and his adherents . . . we lay under interdict all . . . the cities, towns, countries and villages in which the said Martin may take refuge, so long as he shall remain there.”

Such was the fate destined for Luther. His ruin appears certain. How can he escape from this vast conspiracy? But Rome was deceived; the movement, begun by the Spirit of God, cannot be checked by her decrees. The Pope had not even preserved the appearances of a just and impartial examination. Luther had been declared a heretic, not only before he had been heard, but even before the time allowed for his appearance had expired. The passions overleap all forms of justice. Everything is lawful against the gospel. When Luther became acquainted with these instructions, he expressed his indignation thus: “Is this the style and fashion of the Roman court, which on the same day summons, exhorts, accuses, judges, condemns and declares a man guilty who is so far from Rome, and who knows nothing of all these things?”

At the same time, Rome sought to detach from Luther’s cause the prince whose power she dreaded most. The Pope wrote to the Elector of Saxony and endeavoured to flatter the prince’s vanity: “Dear son, when we think of your noble and worthy family, of you who are its ornament and head; when we call to mind how you and your ancestors have always desired to uphold the Christian faith and the honour and dignity of the holy see, we cannot believe that a man who abandons the faith can rely upon your highness’s favour and daringly give the rein to his wickedness.

“Yet it is reported to us from every quarter that a certain friar, Martin Luther, hermit of the order of St Augustine, has forgotten, like a child of the evil one and despiser of God, his habit and his order, which consist in humility and obedience, and that he boasts of fearing neither the authority nor the punishment of any man, being assured of your favour and protection. But as we know that he is deceived, we have thought fit to write to your highness and to exhort you in the Lord to watch over the honour of your name, as a Christian prince, the ornament, glory, and sweet savour of your noble family; to defend yourself from these calumnies.”

Leo X at the same time informed the Elector that he had commissioned Cardinal Prierio to investigate the matter, and requested him to deliver Luther into the legate’s hands, “for fear the pious people of our own or of future times should one day lament and say, The most pernicious heresy with which the Church of God has been afflicted sprang up under the favour and support of that high and worthy family.”

Thus Rome took her measures. With one hand she scattered the intoxi-

cating incense of flattery; in the other she held concealed her terrors and revenge. All the powers of the earth – Emperor, Pope, princes and legates – began to rise up against this humble friar of Erfurt, whose internal struggles we have already witnessed. “The kings of the earth set themselves, and the rulers take counsel against the Lord, and against His Anointed” (Ps 2:2).

“Mysteries” in the New Testament (4)¹

Rev D W B Somerset

(6) *Christ received up into glory.* “Received up into glory.” Christ ascended to heaven and has sat down at the right hand of God, so that there is now a member of the human race at the right hand of God, with absolute authority, and ruling over all things. This is certainly an instructive wonder in itself – that God should be glorified, and should choose to be glorified, through a member of the human race – but there are several subordinate mysteries or wonders associated with the exaltation of Christ which we have gathered together here.

The first mystery is that of the seven stars and the seven golden candlesticks: “And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. . . . And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. . . . Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches” (Rev 1:12-13,16,19-20).

This is the mystery of the Visible Church and of Church government.² The candlesticks represent the churches giving light to the world. The light is not their own, but heavenly, and they are “holding forth the word of life”

¹This Theological Conference paper deals with the use of the words, “mystery” and “mysteries” in 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 two of the six points: “preached unto the Gentiles, believed on in the world”. This is the last article in the series.

²In this, I am basically following James Durham and J B Ramsay on *Revelation*.

(Phil 2:16). The wonder, I think, is that the Holy God should give light to the world through such imperfect means as the preaching of the Word by frail creatures and through the inconsistent life and witness of sinful men. The Seven Churches are full of faults, most of them, yet the candlestick is “golden”. This is the wonder of the Christian Church in the world.

The second part of this first mystery is that of the seven stars, which are explained to be the seven angels. These represent authority and teaching in the Church. The rulers in the Church are given gifts and authority by Christ, in accordance with Psalm 68, quoted by Paul: “When He ascended up on high, He led captivity captive, and gave gifts unto men” (Eph 4:8). The stars are held in the hand of Christ, to show that He retains the authority and maintains it; and it is through this instrumentality, which He controls, that He feeds and directs His Church. Thus Christ is present both in faithful preaching and in the exercise of office. There is another mystery here that we should not overlook: Christ giving light in the Church through feeble instruments.

The second mystery associated with Christ’s being in heaven is that of marriage: “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church” (Eph 5:31-32). There seems to be a double union or identity here. A part of Adam’s body was made into his bride, so that she was both his wife and “bone of his bones and flesh of his flesh” (Gen 2:23). So in subsequent human marriage, there is an identity and possession of the body. “The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife” (1 Cor 7:4). In the spiritual marriage between Christ and His Church, His Body and His Bride consist of the same people viewed in two different aspects. They are doubly united to Him, and ruled by Him, and made one with Him. This is another mystery which the world misses and the Church ponders.

A third mystery is the “mystery of iniquity”: “For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way” (2 Th 2:7). And again: “And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in

the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is” (Rev 17:5-8).

The “mystery of iniquity” is a theme running through Scripture, with Cain, Esau and the Edomites, Balaam, Ahithophel, the Book of Psalms (Pss 41, 55, 69, 109), Babylon and Judas, before it finds its masterpiece in the Papacy – “the man of sin, the son of perdition” and in Romanism. There seem to be several aspects to it. One is represented by Ahithophel and Judas with their apparent close friendship and then betrayal; another by Cain, Esau and the Edomites, with their brotherly duty which they utterly cast off; a third by Balaam with his puzzling combination of religious enlightenment and sorcery; and a fourth by Babylon with her idolatry, mystery religion, and persecution of Israel. All four aspects meet together in Romanism and the papacy.

The “mystery of iniquity” is a mystery from two points of view. On the one hand, it is Satan’s attempt to mimic true, heavenly mysteries with his own exceedingly subtle, depraved and devilish mystery, having himself as the head. From this point of view, it is a false mystery which all the world wonders after. On the other hand, from the Divine perspective, it is a true mystery, used by God to show us the humbling and horrifying wonder of sin, deceit and idolatry in the human heart – and in our own hearts – which brings men so close to being devils. It should be studied from both points of view.

A fourth and final mystery is that of the resurrection. “Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (1 Cor 15:51-52). The resurrection is not something that could have been guessed, though Christ deduces it from the fact that God is the God of the living: “Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him” (Lk 20:37-38).

It is not something in which many human beings believe, and they find it hard to imagine how the dust can be gathered together into the same body, which, however, is not the same, but is made like Christ’s glorious body: “Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself” (Phil 3:21). “So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body” (1 Cor 15:42-44). The mystery

here seems to be partly in the greatness of the change and partly in the suddenness of the work: “in a moment, in the twinkling of an eye”. Perhaps it will be similar to the work of creation, but this time will be seen by man.

4. Conclusion. The subject of New Testament mysteries is worthy of special attention for several reasons:

First, mysteries are wonders, and they are wonders which are overlooked or denied by the world; and several of them are liable, therefore, to be overlooked by the people of God too. The study of the subject of mysteries draws our attention to these important points, and thus ought to enrich our view of the wonderful working of God in the world. There are mysteries in every direction of life if we look for them: in believers themselves; in the Church; in marriage; in false religion; in Israel and the Gentiles; in the angels around us; even in dead bodies. It holds true not only in the physical world but in the world of mysteries: “The heavens declare the glory of God; and the firmament showeth His handywork” (Ps 19:1).

Second, the subject of mysteries should instruct us, and thus help to enrich and to extend our Systematic Theology. There is a natural tendency in Systematic Theology to give the most attention to subjects which have been controversial, and on which much has been written. This is inevitable, and we do need to inform ourselves about these important controversies. As we have mentioned, however, the justification of Christ has not been such a subject, and yet it is evidently a topic of high importance. The subject of mysteries, therefore, gives us a biblical vantage point from which we can assess the balance and completeness of our scheme of Systematic Theology. Surely the New Testament mysteries merit a place in Systematic Theology, and our scheme may have to be slightly adjusted or enlarged to accommodate them. Christ “seen of angels” and the calling of the Gentiles might be cases in point. As we said at the beginning, ministers are “stewards of the mysteries”, and “it is required in stewards, that a man be found faithful” (1 Cor 4:2). Those of us who are ministers must give account of our stewardship and whether we have dealt faithfully with the mysteries, which will not be so if we have neglected any of them.

Third, I want to come back to the relative neglect of the list or summary of mysteries in 1 Tim 3:16. Two factors have contributed to this. One has been the concentration on the textual question regarding the word “God” (*theos*): is it “God manifest in the flesh” (the noun *theos* in the Received and Majority Texts) or “who was manifest in the flesh” (the relative pronoun *hos* or *ho* in the Critical Text and the Vulgate)? Many commentaries use up most of their space on this question and have little left for the theological riches of the rest of the verse.

This has been a major factor in the relative neglect of the second part of the verse, but the other factor has been the claim, already mentioned, that the second part of the verse is a quotation from an early Christian hymn. Much of the support for this idea comes from the explanation that it provides for the peculiar transition which the Critical Text introduces into the verse: "Great is the mystery of godliness, *who* was manifest in the flesh . . .". If the second part of the verse were a quotation, then one could understand why it might begin, "who"; but otherwise one would have to conclude that Christ Himself was the mystery of godliness, which is not the natural way in which people want to expound the verse.

The problem is that once it is conceded that the second part of the verse *may* be an uninspired hymn, people cease to expect any important original teaching in it, and a trite exposition of the six expressions suffices. Indeed much of the discussion tends to centre on the structure of the supposed hymn and whether the six expressions are to be taken as three pairs or two triples. The study of New Testament mysteries leads us, instead, to look for wonder and instruction in these six expressions, and ushers us into an altogether higher spiritual realm. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

The Sacraments¹

Robert Stewart

Genesis 17:9,10. *And God said unto Abraham, Thou shalt keep My covenant therefore, thou, and thy seed after thee, in their generations. This is My covenant, which ye shall keep, between Me and you, and thy seed after thee; every man child among you shall be circumcised.*

The Christian's walk through time to the glory of eternity is by faith and not by sight. Faith, however, is not a mere fancy or a vague conjecture. It is a sure and steadfast guide, and "the wayfaring man" cannot possibly err if he follows its direction. Faith is founded on the "exceedingly great and precious promises" of Scripture, all of which are as stable and immutable as God Himself. And faith is aided and confirmed by visible signs and seals, which God, in His abundant goodness and mercy, has been pleased to appoint.

There is little doubt that sacrifice, as a type of how the promised seed of the woman should destroy works of the devil, was the first seal appended to

¹Taken with editing from *The Christian's Daily Companion*. Stewart (1783-1852) was a Presbyterian minister in Broughshane in Northern Ireland.

the promise. There is little doubt also that, by sacrifice, the early patriarchs received increase of faith and enjoyment of hope. God was pleased, in a time of extensive idolatry and corruption, to choose Abraham and his posterity. To them, as His particular people, God appointed the sign or seal of circumcision; by which the people of God were significantly represented as cut off from all inheritance of God's presence or favour through their first father, that they might by adoption in the promised Christ – the second Adam – be introduced as children of God into unsearchable riches and eternal inheritance.

The ordinance of circumcision was an initiatory seal of the covenant of promise, to be observed so early as the age of eight days. It was declared of such importance that the uncircumcised male child was cut off from the people of God; he remained a condemned sinner in the first Adam and had no part in Christ, the second Adam.

To the Israelites in Egypt, however, God ordained the ordinance of the passover as a confirmatory seal, which the heads and all the members of families were bound to observe, under the same penalty as was annexed to the neglect of circumcision (Num 9:13). In the passover, as a type, the blood of Christ is clearly shown to be the sole fountain of man's salvation (1 Cor 5:7). These two ordinances, or seals of the covenant of grace, continued in the Church of God, to aid and strengthen the faith of His people, until immediately before the blessed Lord's crucifixion and ascension into heaven, when He was pleased to change the initiatory ordinance of circumcision into baptism, and the passover into the Lord's Supper.

There is an apparent disparity between circumcision and baptism, which has led some Christians to question or doubt whether the latter superseded or came in the room of the former. Circumcision was suited to be applied only to males, while baptism is administered to children of both sexes. This disparity, however, is easily and satisfactorily accounted for, from the different condition and constitution of the Old and New Testament Churches. In the Old Testament Church, there were genealogies of families minutely and correctly kept, in order to maintain the distinction of tribes and the right of inheritance. In the New Testament, on the contrary, genealogies are condemned as endless and calculated to minister questions rather than godly edifying (1 Tim 1:4), and it is declared that "there is neither Greek, nor Jew . . . barbarian, Scythian, bond nor free, but Christ is all and in all" (Col 3:11).

In the Old Testament accordingly, the head of the family, the father or the husband, was responsible for the daughter or wife, and had power over her in all matters of religious vows or engagements. If the daughter or wife made a vow in the presence, hearing, or knowledge of the father or husband, it was binding on her – not because she had made it, but because her father or hus-

band had approved of and confirmed it (Num 30:1-8); but if the father or husband disapproved of it at the time in which it was made, or when it came to his knowledge, it was a mere nullity, and no more obligatory than if it had never been made. The female was, therefore, in the Old Testament Church, viewed to a certain extent, in a religious point of view, as included in the male, and of course represented by him in the introductory rite of circumcision. But as there is no such arrangement in the New Testament Church, the introductory ordinance of baptism is administered to both the sons and daughters of believers.

The covenant of which circumcision was an appointed seal is most unquestionably the same as that to which baptism is affixed (Rom 4:11); and in Colossians 2:11, believers are said to have been circumcised in Christ, “with the circumcision made without hands”, because they had been “buried with Him by baptism”. That the Lord’s Supper is the Christian passover, cannot be questioned. It was instituted in the same night in which the Lord observed the passover for the last time. We read often, after the day of Pentecost, of the disciples partaking of the Lord’s Supper, but never of the passover; and the church in Corinth is exhorted to keep the feast of the Supper, not with “old leaven”, but with “the unleavened bread of sincerity and truth”, because “Christ our passover is”, of course, shown in it to be “sacrificed for us” (1 Cor 5:7,8).

These two seals “of the righteousness of faith” are the only ordinances which Christ, the great King and Head of the Church, has been pleased to appoint, and their observance is to continue to the day of the consummation of all things. When Christ commissioned His apostles to go and make disciples, by baptism, in all nations, He expressly promised to be with them “unto the end of the world”, and Paul declares that the ordinance of the Supper shall “show the Lord’s death till He come” (1 Cor 11:26). Usurpation of the prerogative of the King of kings, or treason against Him, is surely a heinous offence against Him, just as similar crimes committed against earthly sovereigns are serious. Therefore the Church of Rome, and all other churches who have added to those ordinances – and the Society of Friends, who have laid them aside – have greatly erred.

Jehovah is a jealous God and will not give His glory to another, and He has solemnly declared that if any man shall add to God’s words, God will add to him the plagues which He has threatened in His Word; and if any man shall take away from God’s Word, God will take away that man’s part out of the book of life, and out of the holy city (Rev 22:18). These ordinances, however, are made effectual only by the operation of the Spirit of God. That is not circumcision which is outward, in the flesh, but which is of the heart

and in the Spirit. Let all therefore, when they go to God in those ordinances, endeavour to make their calling and election sure, and to work out their own salvation with fear and trembling, through these means of grace. Let them remember that it is not in man who walketh to direct his steps, and that it is God that worketh in us to will and to do of His own good pleasure.

Jesus and the Woman of Samaria (8)¹

George Hutcheson

John 4:19,20. *The woman saith unto him, Sir, I perceive that Thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.*

1. Christ's pointing to sin, and making the sinner to be touched with it, breeds more respect for Him and raises Him in her estimation; for now she thinks more of Him than previously.

2. The work of illumination in the elect may have weak beginnings at first, and thoughts of Christ that appear to be very high may come far short of His worth. For her to perceive that He was a prophet was to understand very much, yet far beneath what He was, and what she knew Him to be afterwards. So however Christ was indeed a prophet in a super-excellent manner, yet she as yet saw nothing in Him above ordinary prophets.

3. The Lord may see it fit to awaken and convert a great sinner very gently at first, that thus He may show His abundant tender mercy, so that they may not be deterred from closing with Him, and particularly that those who live at a great distance from ordinances, and from the company of God's people, may not be overburdened with difficulties which they cannot there get through alone. So much appears in His dealing with this woman of Samaria, a stranger.

4. The Lord in His holy providence has so ordered that there will be controversies about the way of truth and His worship that the godly may be stirred up to study and embrace the truth more affectionately, and that He may have a ready plague of strong delusions and lies for them who receive not the truth in love. So much we may gather from this controversy between the Jews and the Samaritans.

5. It is a necessary and commendable duty for such as profess the true God not to be ignorant of the matters of religion, nor of the controversies that fall out about it; for even this profane Samaritan had knowledge of this

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

controversy, and of the grounds they had for it; indeed, she knew that the Messiah was to come (v 25).

6. A wakened conscience will be careful to lay sure groundwork for religion and, if men are serious about getting to heaven, they will be diligent to know the right way and, for this end, will omit no opportunity of getting light. So much may be gathered from her practice: taking Him for a prophet, she puts that grand question to Him to get resolution, rather than raising that national difference to move away from any conversation about her own vileness.

7. A wakened conscience is always so jealous of itself, and its way in matters of controversy, as to omit no means of information. And such as embrace superstition and a false way of religion can never be established nor have sound peace, as they will find when their conscience is put to it; therefore the first scruple that presents itself is this question concerning their way of worship.

8. It is no new thing to see antiquity opposed to Christ's own express ordinances. Antiquity and the practice of some is a crooked rule to follow when it contradicts the current of the Scriptures and of the practice of such as are commended therein. Such were the Samaritans' pretences: "Our fathers worshipped in this mountain . . ." – when God had appointed another place, and the godly in their times frequented it.

The Antichrist (2)¹

W D Killen

In Revelation 17 we have another notable account of the Roman Antichrist. "I saw", says the Apostle, "a woman sit upon a scarlet coloured beast And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls and upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration" (vv 3-6). This is an awful picture of human depravity; yet do not the annals of the Church attest its truthfulness? The woman, who is elsewhere called a harlot, evidently represents a corrupt Church; and the scarlet-coloured beast which carries her is the Roman Empire, the last of the four beasts of which we read in the vision of Daniel. For ages

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

the Papacy was sustained by imperial power, and thus enabled to ride roughshod over the nations. Clothed in purple and scarlet colour she multiplied her decorations, adding “gold and precious stones and pearls”.

Her clergy, by means of the secrets committed to them in the confessional, can exercise a tremendous influence. And as Babylon of old swayed the earth, this modern Babylon has long ruled over much of its population. She is the source of most of the corruptions by which the Church has been defiled. One of her bishops promulgated the doctrine of purgatory; another contrived to secure his position as a temporal sovereign by contending for the worship of images; and another presided at the council in which the dogma of transubstantiation was first imposed on his adherents as an essential article of the faith.

Well may the Roman Church be described as “the mother of harlots and abominations of the earth”, for she is the fountain head of most of its ecclesiastical defilements. And we are told that the woman, in the Apostle’s time, was “the great city” which then reigned “over the kings of the earth” (Rev 17:18). Rome is here expressly specified. And it is reported of her that she is “drunken with the blood of the saints, and with the blood of the martyrs of Jesus” (Rev 17:6). The witnesses for the truth in the dark ages, with the most distinguished of the Reformers, including Wycliffe, Luther, Zwingli, Calvin and Knox, all believed that these statements pointed to the Roman Antichrist. And the torrents of blood which this Church has shed impart a melancholy emphasis to this interpretation. If the Church of Rome is not the subject of these varied announcements, it is impossible to name any other power in the past history of the world to which they can apply with any plausibility.

Since the Reformation, the condition of Roman Catholicism has somewhat changed. Protestantism has contributed to its improvement. It can no longer send forth armies to intimidate its enemies and to extend its power. Nor dare the Popes now venture to shock society by the sensuality, the drunkenness and the open wickedness which many of them once exhibited. They are now obliged to maintain an outward decency. Thus many do not see their way to recognise these Pontiffs as representatives of the Man of Sin and Son of Perdition. But all the while their spirit has remained unchanged. They are still as proud and pretentious as they ever were. Since the Reformation, they have sanctioned some of the most horrid massacres recorded in history. The Scribes and Pharisees of old had a reputation for sanctity, and yet our Lord describes them as a “generation of vipers”. The Popes still refuse to give up their claim to any prerogative which they ever exercised. The head of the Romish Church still retains all his unwarrantable titles. His

present moderation is forced upon him by the necessity of circumstances. But, if he had the power, he would act as despotically as in the days of his unhallowed domination.

As time advances, the Pope reveals increasing evidences that he is no other than the chief priest of Antichrist. He still receives the homage of a large section of nominal Christendom; his rule extends over its darkest and most degraded regions; he claims a right to dictate to all the rulers of the earth; and his spacious palace of the Vatican is garnished with incentives to idolatry and superstition. Not long since he convened a Council,² which obsequiously recognised his claim to infallibility, and he has denounced all who refuse to accept the dangerous and delusive dogma. He has cursed our Bible Societies and consigned to perdition those who are labouring to promote the universal circulation of the Word of God. The Jesuits, so long noted for hypocrisy and double dealing, are the prompters to whose advice he most defers. Since his Italian subjects have repudiated his domination, he has not improved in spirit and character. Truly this dictator of what is called the Catholic Church is a strange vicar of Christ – a strange specimen of an unerring guide, a strange representative of Him who said, “Take My yoke upon you and learn of Me, for I am meek and lowly in heart” (Mt 11:29).

I have carefully read the *Apologia* of Cardinal Newman³ with a view to discover what could have induced him to join the Church of Rome. The reason apparently was that he had never properly recognised the supreme authority of the Word of God. He did not believe that the Scriptures of the Old and New Testaments are the only rule given us for our spiritual guidance. He seems to have regarded the spurious Epistles of Ignatius as equal in authority to the Epistles of Paul. Thus he says, “As to the Episcopal system, I founded it upon the Epistles of St Ignatius, which inculcated it in various ways” (p 50). And how foolishly does Newman speak of his bishop: “I loved to act as feeling myself in my bishop’s sight, as if it were the sight of God. It was one of my spiritual supports and safeguards against myself. I could not go very wrong while I had reason to believe that I was in no respect displeasing him.” This is the very doctrine of the pseudo-Ignatius.

How different is such servile submission to human dictation from the sturdy instruction of the Bible: “I speak as to wise men,” says Paul; “judge ye what I say” (1 Cor 10:15). “If any man preach any other gospel unto you than that ye have received, let him be accursed” (Gal 1:9). The faith of

²The First Vatican Council of 1870.

³John Henry Newman (1801-1890) began as an Evangelical minister in the Church of England, before perverting to Rome and ending up as a cardinal. His *Apologia* is a defence of his life.

Newman rested, not on the Word of God, but on the word of the Ignatian impostor; and, at length, he became so bewildered that he gulped down Popery and all its incongruities. His *Apologia* is a very silly and illogical performance, utterly unworthy of an able theologian.

Prophecy has been given to us in Scripture, not to satisfy an idle curiosity, but to teach us that Jehovah is omniscient, to encourage us to trust in Him, to warn us against danger, and to possess our souls in patience under all the changes of our earthly condition. It shows us that the Lord reigns, that He sees the end from the beginning, and that He never forgets His people. The study of the prophecies relative to Antichrist should purify and elevate the mind. Wycliffe and Luther and Knox did not understand all the “dark sayings” of the Bible on this mysterious subject; they might not know what was meant by “the time, and times, and the dividing of time,” but they were assured that Antichrist would perish and that his days were numbered. They felt that, when wrestling with this powerful adversary, they were engaged in no useless warfare; and that, though they themselves might fall in the struggle, the truth for which they contended would be eventually triumphant. Do we not read, “The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, and will not tarry” (Hab 2:3)?

Whilst the Oxford Movement⁴ has revived the hopes of the friends of the papacy, it has clearly revealed the dangers which threaten the best interests of British Protestantism. It is to be hoped that the people of England will never again submit to the dark despotism of an Italian dictator. The Church of England has indeed never been thoroughly reformed. In times past, its most enlightened friends have been prevented by secular authority from carrying out their desires for its improvement, and its recent aberrations are the results of false principles which it has never fully repudiated. But England, with the Bible in circulation throughout all its parishes, cannot surely be tempted to return to Rome. The spread of evangelical religion among the multitudes would counteract the influence of a besotted superstition. Rectors and curates may try to occupy the minds of the people with the frivolities of ritualism, and even bishops may hope to prop up their pretensions by telling of the virtues of apostolical succession; but these things will make small impression on an instructed community. Popery is doomed to fall.

The prophecies relating to Antichrist are often clothed in highly figurative language, and we may not find it easy to ascertain their meaning; yet the writers of Scripture instruct us to take heed to what they say. It is written,

⁴A nineteenth-century Anglo-Catholic section of the Church of England, of which Newman was a prominent member.

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein” (Rev 1:3). A prophecy fulfilled is an evidence of the inspiration of the writer; and a prophecy in the way of its accomplishment is worthy of special notice. There are various marks by which false prophets may be detected. The Lord Jesus has said, “Ye shall know them by their fruits”. When we find anyone condemned for speaking lies in hypocrisy, or “forbidding to marry, and commanding to abstain from meats” (1 Tim 4:2,3), we may be quite sure that we should give him no encouragement. When we learn further that the same teacher has an evil reputation, that he is intolerant and a persecutor of the saints, we may be convinced that we should renounce his fellowship. And when we see the same culprit sitting in the temple of God proclaiming that he is infallible and the vicar of Christ, we may be convinced that we have found the Antichrist.

Book Review

Charges and Addresses, by J C Ryle, published by the Banner of Truth Trust, hardback, 461 pages, £15.00, obtainable from the Free Presbyterian Bookroom.

The writings of John Charles Ryle, Bishop of Liverpool from 1880 to 1890, are well known to many of us. They are also highly regarded for their clarity, and for their faithfulness to the great doctrines of truth. This book, first published in 1903, republished by the Banner of Truth Trust in 1978, and now reissued, is described in the helpful introduction as “the rarest of all the many Ryle volumes issued by his publishers” (p xiii).

The book consists of six triennial charges to his diocese, eight conference addresses, one sermon at the opening of a new church, an address to Hull Church Congress, and finally, a farewell address to his diocese. Although a lot of the terminology in these charges and addresses is difficult to follow, for those of us with a Presbyterian background, what does come across throughout the book are the unhappy divisions in the Church of England at that time. Many of its clergy had much sympathy with the Church of Rome, and indeed a number of them forsook their own Church for Rome. This comes out especially in Ryle’s later addresses.

In speaking in 1898 of church divisions, he says, “I am firmly persuaded that the root and cause of the present state of things is the strong conviction of many lay Churchmen that it is the secret intention of not a few of the clergy to undo the work of the Protestant Reformation, and to re-introduce into England the erroneous doctrines and worship of the Church of Rome. Rightly or wrongly, they look upon the movement of the extreme Ritualist

body with suspicion, and regard it as the highway to Popery. Some of them no doubt have read English history, and know something of the reign of James II. They do not forget the unhappy efforts of that misguided monarch to suppress Protestantism, and to bring back Popery into the land, which cost him his own crown, drove him into exile, and caused the Revolution of 1688. They remember those things, and resent the slightest appearance of a return to Romanism in 1898” (pp 412-3).

In an earlier charge to the diocese entitled, “Stand Firm”, Ryle lists several differences between those favouring a return to the Roman Church and those who did not. He says: “It is useless to shut our eyes to plain facts, when the ship is really in danger, and there are breakers ahead. Are we really much divided? Are our differences very serious? Let us see. I shall not shrink from naming some notorious points which appear to me to demand attention, and supply sorrowful proof that our divisions are real.

“(1) One section of the clergy, and probably the majority, maintains that the Lord’s Supper is a sacrifice. Another, and probably the minority, maintains, with equal firmness, that it is not, and should only be called a sacrament.

“(2) One maintains that the Communion table is an altar, and should be always treated as such. Another maintains it is only the Holy Table.

“(3) One maintains that the minister at the Lord’s Supper is a sacrificing priest. Another maintains that he is only an officiating presbyter, though called a priest, and that there is no authority for sacerdotalism in the New Testament or the Prayer Book.

“(4) One maintains that the officiating minister should celebrate and consecrate the elements with his face to the east, and his back to the people. The other maintains that he should stand at the north end with his face to the south.

“(5) One maintains that the Lord’s Supper ought never to be administered in the evening. The other maintains that there is no objection whatever to evening communions, where the circumstances of the congregation make it desirable.

“(6) One maintains that the Lord’s Supper does good, more or less, to all who receive it, and that as a general rule all persons should be urged to become communicants. The other maintains that it only does good to believing and worthy communicants, and to those who are destitute of lively faith does no good at all, but rather harm.

“(7) One maintains that the Lord’s Supper should always be received fasting, and after confession to a clergyman. The other regards both these additions to the sacrament with deep aversion, as not warranted by Scripture or the Prayer Book.

“(8) One maintains that there is a real objective presence of Christ’s body

and blood under the forms of the consecrated bread and wine. The other maintains that there is no real presence whatsoever, except in the hearts of believing communicants” (pp 309-10).

After stating the great errors of Romanism, Ryle goes on in the same charge to deal with the danger of “Higher Criticism”. What is interesting here is that this charge was given in 1893, the year that our own Church was formed. Ryle, like our own faithful fathers, was greatly troubled at the direction things were taking, stating, “I acknowledge most willingly the learning, the cleverness, the diligence, the reverent tone of most of the champions of this new school of thought. I have no doubt they think they are doing God service. But I cannot shut my eyes to the tendencies – the unmistakable tendencies – of the whole system of ‘Higher Criticism’. It is my deliberate opinion that it is calculated to shake the faith of millions, and to strike a heavy blow at the two great foundation truths of Christianity. One of those foundations is the supremacy and sufficiency of Holy Scripture. The other is the perfect divinity of our Lord Jesus Christ” (pp 313-4).

Another subject that Ryle deals with in more than one of his addresses is the increasing desecration of the Sabbath. Ryle states, “I am aware that many thoughtless people in this thoughtless age sneer at the Sabbath as an effete Jewish institution. By so doing they only exhibit their own ignorance of the Bible and human nature. They do not see that the Sabbath is an institution as old as creation, and was ‘made for man’ long before the Decalogue was given. It was made to keep man in touch with God, and is an unmixed good for all classes.” He goes on to state four reasons why we profit from keeping the Sabbath: (1) The Sabbath is good for man’s body. (2) The Sabbath is good for man’s mind. (3) The Sabbath is good for nations, and (4) The Sabbath is an unmixed good for man’s soul (p 318).

As mentioned earlier, this book contains one sermon. It was preached at the opening of a church in Liverpool in 1889 and is based on the words of the Saviour to His disciples: “Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down” (Mk 13:2). In a most searching, almost-prophetic sermon, we have Ryle at his best, and it is very solemn to learn that the present “minister” of that church is a woman!

This book is most interesting, although it is not a little sad to read of the decline of a Church which undoubtedly contained many godly men and women, and not least, John Charles Ryle. He was faithful in his day and generation and who seemed to hope to the end that the Church, for which he had such love, would yet be restored to some measure of soundness.

(Rev) *W Weale*

Notes and Comments

The Ukraine War

After months of posturing on the border, Russia invaded the Ukraine on February 24. The Russian army and air force have put in a surprisingly poor performance (allegedly, large sums intended for defence were corruptly diverted into superyachts for oligarchs) and the Ukrainians have put up a brave resistance, but Russia is far stronger and would be expected to win in the long run, barring some extraordinary intervention. The West has responded with sanctions, which are a two-edged sword and may have very serious repercussions for Western economies. The outcome is in the Lord's hands.

Some Western politicians have wakened up to the harsh realities of food, fuel, defence, and even potential nuclear war, while others are still pre-occupied with ideological luxuries such as climate change, transgender and institutional racism. "Pride, fullness of bread, and abundance of idleness" was the iniquity of Sodom (Ezek 16:49) and has been of the West too, for a long time. To the people, it has been a great shock to see the ordinary European lives in Ukraine turned so suddenly into fear, danger, tragedy and extreme hardship; and so little that the rest of the world can do to intervene in the situation.

The Lord is setting before us all some basic lessons and reminders. One such lesson is the great evil of the human heart, which is the cause of war and becomes manifest in the brutalities of war. Another is that He is the Sovereign God who created this world, and does what He pleases in it: "None can stay His hand, or say unto Him, What doest Thou?" (Dan 4:35). A third is the flimsiness of all our securities in this world, which may be taken away in an instant, even when our life is spared. A fourth is that He is a God of terrible destruction when He rises up to judgement. A fifth is that even people who are living harmlessly in human terms, if they are living godlessly, deserve punishment; and even those who are living godly in Christ Jesus may receive grievous chastisement for their sins, and severe trials of their faith. A sixth is the wonder that any members of this wicked race of human beings should be saved: "What is man, that thou art mindful of him?" (Ps 8:4).

We are praying that the Lord may deliver the Ukraine out of the hand of the aggressor, if it be His will; that He would preserve and build up His Church in both Russia and Ukraine in the midst of this conflict; that the intrusion of terrible reality into the "fantasy" lives of many in the West may have a salutary and blessed effect; and that we ourselves may be enabled to

lay to heart the fearful lessons that we are being taught at this time, and may be all the more diligent in seeking to redeem the time (Eph 5:16) and to do the work of our generation (Acts 13:36). “Walk while ye have the light, lest darkness come upon you” (Jn 12:35). “Except ye repent, ye shall all likewise perish” (Lk 13:3). *DWBS*

The Horsemen of Revelation 6

In Revelation 6 we have the vision of the opening of the seven seals, which brings a vast panorama in sight taking in the whole of the Lord’s dealings in relation to His Church and to the world. The vision extends down through the entire history of the New Testament era. In the previous chapter it was seen that the seals could not be opened by any but Christ, the One in whom is vested all power in heaven and in earth, as Mediator and King and Head of the Church. He has absolute control over all events and He unfolds God’s purposes for the good of His Church, the vindication of God’s glory and the downfall of Satan’s kingdom. This is something we should be very thankful for at a time of great turmoil and uncertainty.

When Christ goes forth conquering and to conquer on the white horse of the gospel, multitudes are brought under the power of His Word. The comparison with chapter 19:11-16 shows clearly the identity of the One sitting on this horse, whose name is the Word of God. He uses the sword of the Spirit and, with His bow, fires arrows which sharply pierce sinners’ hearts, so that those who were previously at enmity with Him are brought graciously into willing subjection to His law and testimony. This has happened at various times in the history of the Church – at the time of the Apostles and their successors, for example, and also at the Reformation. We believe that He will yet in state ride prosperously throughout the earth, through the blessing of the Holy Spirit poured out on the preaching of the Word, so that the kingdoms of this world shall become “the kingdoms of our Lord and of His Christ” (Rev 11:15). For those days we are to pray earnestly.

When individuals and nations collectively reject Christ’s Word, however, the consequences are terrible beyond our power to comprehend on this side of eternity. While the Lord might leave sinners to destroy themselves for ever by a process of spiritual judgements without bringing any obvious providential calamities upon them, it has nevertheless been His consistent procedure down through the eras of man’s history to bring judgements of a more open nature upon His enemies sooner or later. This is the process which is unfolded by the three other horsemen in verses 4-8. While these verses do not exclude the sufferings of the Lord’s people, they point particularly to the outpouring of Divine wrath upon the wicked in the related matters of war, dearth

and death. When peace is taken from the earth and evil men are allowed to wreak destruction and misery on others, we have one of the clearest evidences of God's anger. In this light we can see the current war in Ukraine as a judgement upon our whole generation, not least in its consequences for the Western nations, which are now so morally bankrupt.

Down through the centuries, the fearful scourge of dearth, as represented by the black horse, has been unleashed and its consequences are always frightful. In verses 5 and 6 we see that there is not only a shortage of food but possibly also a consequent inflation of prices, which affects the poorest in society most severely, while many of the rich and powerful seek to use their influence to maintain their luxurious lifestyle, crying out, "See thou hurt not the oil and wine". Then in verse 8 the pale horse of death goes forth, bringing all other providential judgements to an awful culmination by sweeping great multitudes away from the ground of mercy to a lost eternity. The lesson is stark and of the utmost solemnity: wherever God's mercy in the gospel is rejected, great judgements will inevitably follow.

This remarkable chapter ends with the complete ruin of every enemy and oppressor, as seen in verses 9 to 17. The Lord God omnipotent reigns, and the godly can be thankful that, when He arises to shake terribly the earth, none of His true people will be lost. Whatever hardships and sorrows they may experience in this life, each one of them shall be kept by grace and will yet be "openly acknowledged and acquitted in the day of judgement and made perfectly blessed in the full enjoying of God to all eternity" (*Shorter Catechism*, Ans 38). AWM

DIY Abortion

In March 2020, just before the national lockdown began, the then Secretary of State for Health and Social Care, Matt Hancock, said that there were no proposals to change the abortion rules as a result of Covid-19. In addition, the Health Minister, Lord Bethel, told the House of Lords, "We do not agree that women should be able to take both treatments for medical abortion at home. We believe that it is an essential safeguard that a woman attends a clinic, to ensure that she has an opportunity to be seen alone; and to ensure that there are no issues. . . . It is not right to rush through this type of change in a sensitive area such as abortion, without adequate parliamentary scrutiny."

Just a few days later, despite all the previous assurances, emergency legislation was introduced to allow women to abort their child at home. The legislation was to be effective for two years, until the end of March 2022. These so-called "DIY abortions" are intended for women seeking an abortion prior to 10-weeks gestation. They consist of two pills, mifepristone and

misoprostol, only the second of which was sanctioned for home use prior to the pandemic. Mifepristone is designed to kill the developing baby, whereas misoprostol induces a miscarriage to expel the unborn child from the womb. Pro-life campaigners warned of the risks of medical complications and of coerced abortions, and NHS figures show that almost 6% of women who use abortion pills are subsequently treated in hospital for complications.

Now that the two-year period has expired, the UK and Scottish Governments have taken the decision to return to pre-pandemic rules, but to extend the DIY abortions until the end of August 2022. Supporters of the DIY regime argue that a return to old requirements will dilute women's rights. Claire Murphy, Chief Executive of the 'pro-choice' British Pregnancy Advice Service, said that the decision to return to pre-pandemic rules was "a decision devoid of both evidence or justice".

As you would expect, opponents of "at-home" abortion disagree. Michael Robinson, of the Society for the Protection of Unborn Children, said, "The DIY-abortion scheme was inflicting untold damage to countless mothers and their unborn babies".

The Welsh Government has sadly determined to maintain the at-home abortion regulations, with the minister responsible saying the decision was "progressive". In 2020, the number of abortions carried out in the UK was 209 917, the highest on record since the practice was legalised in 1967. Research published in *The British Medical Journal* concluded that abortion is very likely to have increased worldwide during the coronavirus pandemic.

The Christian Institute report that, "according to pro-abortion groups, more than 125 000 women have ordered the pills remotely between April 2020 and February 2022. A Freedom of Information request last year found that at least 10 000 women have reportedly attended hospital suffering from serious side effects." Two former presidents of the Royal College of Physicians and Surgeons in Glasgow have said, "Every clinician has a duty of care towards their patient and we do not believe this duty is best fulfilled by removing in-person clinician-patient contact for significant medical procedures".

Any form of abortion is the killing of an unborn child in the womb, but this unsupervised, unmonitored, on-demand, DIY abortion is particularly reprehensible. That the UK and Scottish governments have chosen to extend the scheme for several more months, and the Welsh Assembly to retain it long term, is a terrible indictment of this nation. We should pray that the Scottish and Westminster governments do not do another about turn and follow the example of the Welsh Assembly.

FRD

Church Information

Odessa Congregation

Most of us will be well informed through coverage in the media of the situation in Ukraine following the invasion. To say the least, it is harrowing even to listen to reports, and more so when we look at images of it. I received an e-mail this morning from a friend in Odessa, telling about Mariupol, which is some 400 miles by road from Odessa. "In the city of Mariupol, the Russians killed more than 1200 residents. The dead are buried in a bloody sheet, the corpses are thrown into mass graves (deep ditches) without coffins." Accounts like this go on and on.

Odessa, where we have a small congregation is now experiencing more and more incursions. A few days ago, the Odessa sea front was pounded for some time by warships. What can *we* do? Above all, we ought to pray that our merciful God would intervene to bring this slaughter to an end, and that these awful scenes of brutality would cause many to seek the Lord as their refuge for body and soul.

It is inevitable in these circumstances that there is an ever-growing need for humanitarian help, which some of our people are anxious to give. Our Mission to Eastern Europe, however, has ceased such work. Yet this does not prevent those who wish to do so to send financial help to the Eastern Europe Fund. When the Saviour went among the people preaching the Kingdom of God, He was also very active in attending to their bodily needs.

At the time of writing, the people of the Free Presbyterian congregation in Odessa are safe and public worship continues. The pastor of the congregation, of defence.

Mr Levytsky writes, "How should a Christian look on this situation? We must fight every appearance of sin! Is there anything that we can do? We must use our main weapon, which is prayer. We must bring the whole matter to the throne of grace and plead with the Lord that this war would be stopped and would not spread over the whole continent. We must ask the Most High to bless us in helping those who remain alive, yet have suffered and lost everything. It is our Christian duty to love our neighbour and that is how our love should be shown. 'But the salvation of the righteous is of the Lord: He is their strength in the time of trouble' (Ps 37:39)."

DAR

General Building Fund

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

W Campbell, General Treasurer

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D 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. **Shielebost:** 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: Sabbath 11 am, 6 pm; Thursday 7.15 pm, at Senior Citizens Hall, 33 Maitland street, Greerton, every third week, as intimated). For Sabbath services, 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 Levytskyi; tel: 00 38 048 785 19 24; e-mail: dlevytskyi@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.by@gmail.com.

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

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

New Canaan: Church.

Zenka: Church.

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