

# The Free Presbyterian Magazine

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

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

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**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; **Fourth:** Bulawayo, Gairloch, Inverness.

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

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

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

# The Free Presbyterian Magazine

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## What Is Prayer?

*The Shorter Catechism* begins its answer to the above question, with the words: “Prayer is an offering up of our desires unto God” (Ans 98). Psalm 62:8 is given as a proof text and, in it, the words, “pour out your heart before Him”, are emphasised. So we might say that prayer is a pouring out of our heart before God – not merely a pouring out of words before Him, though words are what we use to express our desires, when we can put them into words. But Paul states, “We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered” (Rom 8:26). David Brown, commenting on Romans, explains: “As we struggle to express in articulate language the desires of our hearts, and find that our deepest emotions are the most inexpressible, we ‘groan’ under this felt inability. But not in vain are these groanings. For the ‘Spirit Himself’ is in them, giving to the emotions which Himself has kindled the only language of which they are capable.”

The words that we offer up in prayer are to come from the heart; they ought to be sincere. So if they are to be in any degree acceptable to God, they must come from a renewed heart – a heart where the Holy Spirit has begun to work, the heart of someone who has begun to look by faith to Christ. Especially in private prayer, it does not matter if the desires are well expressed; God understands what is meant. Yet prayer must be reverent; we are seeking to come before a holy God. And it is impossible for others present to join with the petitions offered up in public prayer unless these petitions are expressed sufficiently clearly.

How many expressions of desire we find, for instance, in the Book of Psalms! We see David thus pouring out his heart before God: “Lord, all my desire is before Thee” (Ps 38:9). He has been confessing: “Mine iniquities are gone over mine head: as an heavy burden they are too heavy for me”. His sin, he knows, was great; he needs to be forgiven; he needs to be made holy. And these needs are beyond his power to supply. So he must offer up his desires for these blessings to the only One who can answer his cries.

Yet David, at the close of the Psalm, can address God thus: “Make haste

to help me, O Lord my salvation". How good it is for sinners to know their way to the throne of grace and address their petitions to the King of kings! They will receive an answer in peace, in the Lord's time. David certainly received an answer to his desires for forgiveness and holiness. All his sins were forgiven, even the most serious of them; and as his soul left this world, it was made perfectly holy and completely fit to enter heaven. This will be true of all who look to Christ. They have learnt where to go with their desires for salvation.

When the blind man sitting at the wayside near Jericho knew that Jesus was passing by, he cried out earnestly: "Jesus, Thou Son of David, have mercy on me" (Lk 18:38). He was recognising Jesus as the Messiah and asking Him for mercy – the undeserved gift of eyesight. Such healings were intended to be a picture of spiritual healing; the gift of bodily eyesight was intended to point sinners to the gift of spiritual eyesight, the power to look to Christ by faith for salvation. How appropriate for the spiritually blind to cry out earnestly: "Jesus, Thou Son of David, have mercy on me". Unsaved sinners are on their way to a lost eternity, and they do not have the power to look to Christ by faith. Should they not seek earnestly and perseveringly to pour out their hearts in desire to the God who *can* save even the chief of sinners? And they are to do so in the name of the One who has promised, "Him that cometh to Me I will in no wise cast out" (Jn 6:37).

*The Shorter Catechism* points out, of course, that the pouring out of desires in prayer is to be done "in the name of Christ". He is the "one Mediator between God and men" (1 Tim 2:5). By His sufferings unto death, He has purchased a fullness of blessings for sinners; we cannot begin to deserve any of them. It is He who makes intercession for His people in heaven, presenting their petitions before the Father on the basis of the merits of the work which He accomplished in this world. Accordingly Thomas Boston points out that we must depend "on Christ for access to God" and "for acceptance of our prayers" – for "there is no access for a sinful creature to God without a Mediator. Sin has set us at a distance from God, and has bolted the door of our access to Him, [so] that it is beyond our power, or that of any creature, to open it for us." But Christ can open it, however secure sin has made the bolt on that door.

Boston stresses that to pray in the name of Christ "is not a bare faithless mentioning of His name in our prayers", when "the words are said, but the faith is not exercised". But it is "to pray at His command". Boston notes that "Christ as God commands all men to pray, to offer that piece of natural duty to God". Yet more is meant: "Christ as Mediator sends His own to His Father to ask supply of their wants and allows them to tell that He sent

them”. So such a soul is to take “its encouragement to pray from Jesus Christ . . . ‘for we have not an high priest which cannot be touched with the feeling of our infirmities . . . but was in all points tempted like as we are, yet without sin’” (Heb 4:15).<sup>1</sup> Yet everyone must be clear that, as Boston indicated, it is their duty to pray to God for the supply of all their needs, especially those that affect their soul.

The *Catechism* also insists that what we desire in prayer must be “things agreeable to [God’s] will”. It would be blasphemous to ask in prayer for anything that we know to be forbidden in His Word, where His will for our obedience is revealed. The proof text quoted here includes the words, “If we ask any thing according to His will, He heareth us” (1 Jn 5:14). But what if we ask God for what is not sinful and yet is not according to His eternal purpose? Clearly we cannot know that purpose until it is fulfilled in providence, but in such matters we do well to add the words, “if it be Thy will”. Assuming the words are sincere, to use them is to respect God’s sovereignty in all things.

Yet God does not just dismiss such requests; 1 John 5:14 tells us that He hears them. When Paul asked for the removal of the “thorn” in his flesh, God did not grant his request, but He gave the Apostle something better: God blessed him with the assurance, “My grace is sufficient for thee: for My strength is made perfect in weakness” (2 Cor 12:9). God’s children pour out their desires before Him, and He gives them what is best for them and what is most for His own glory.

Our prayers, the *Catechism* teaches, should also include two further elements: “confession of our sins” and “thankful acknowledgement of His mercies”. First, *confession of sin*. It is as sinners that we come before God in prayer. To confess our sins to Him is to acknowledge that we realise that they deserve nothing from Him except eternal punishment. Yet we are to come to God recognising that He is merciful, that He is ready to show kindness in every conceivable way in spite of our sins, and that He “is able to do exceeding abundantly above all that we ask or think” (Eph 3:20).

Second, *thankfulness for His mercies*. How many acts of kindness has God shown each of us? They are beyond counting, and we should express thankfulness for all such acts that we recognise, especially spiritual mercies. We deserve none of them; that is true of the past and it is true of the blessings we desire at present. Let us then be encouraged to pour out our desires before God and act according to the exhortation, “O give thanks unto the Lord; for He is good: for His mercy endureth for ever” (Ps 106:1).

<sup>1</sup>The quotations in the two preceding paragraphs are from: Thomas Boston, *Works*, vol 1, Aberdeen, 1848, pp 528-30.

# Christ, Both God and Man<sup>1</sup>

A Sermon by Rev Hugh M Cartwright

Philippians 2:5-8. *Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross.*

It was on my mind for some time to try to speak from these words this morning, and over the past few days I wondered about the appropriateness of keeping to this text. It was impressed upon me that nothing is more appropriate in *any* situation than being pointed to the Lord and Saviour Jesus Christ. We trust that the Lord may enable us to look to the Rock that is higher than we are and to find, in what Christ is and in what He has done and has suffered, the strength and consolation that is required at this time.

As the Lord may help us, we would like to think of: (1) Who or what Christ was and what He is, and that is *God*; (2) What He became; that is *man*; (3) Why He is both God and man in two distinct natures and one Person; and (4) What effect this truth should have on us.

**1. What Christ was and is.** We notice that these things are said concerning a Person who is easily identifiable in history. It is the Christ of the gospel that is being set before us in these words, the same Jesus who was crucified.

What we are told about Him first of all is, “Being in the form of God”. *Being* is a word that not only refers to what He was, but also to what He is and what He will be. It looks back and looks onwards. It is applicable to this Person who can call Himself, “I AM”. As God, He has no past or present or future. He is the Eternal I AM. *Being in the form* is “having all the characteristics”, having what makes something what it really is. We think of *form* as shape, but shape is just *part* of the form of a material thing. God has no shape, but form is the sum total of all the characteristics that make something what it is and distinguish it from everything else. We are told of this glorious Person that He is in the *form* of *God*, and that brings before us the truth that He *is* God. All divine characteristics and attributes, honours and powers belong to Him. He is the same in substance, equal in power and glory, with the Father. He is God over all, and blessed for ever, infinite, eternal, unchangeable in His being and in all His attributes.

How we should endeavour to exercise faith in the fact that the Jesus on whom we rely is *God*, as much God as the Father is God, as much God as the Holy Spirit is God! He was, He is, He always will be. He is the same

<sup>1</sup>A sermon preached in Edinburgh on 6 February 2011.

yesterday, today and for ever, and He did not cease to be God when He became man. He did not cease to be what He always is, although He became something that He never was before, and that is why He thought it not robbery to be equal with God. As a boy of about 12 years of age He asked, Did they not know “that I must be about My Father’s business?” (Lk 2:49). He thought as God; He spoke as God; He spoke as One who had a place in the counsels of eternity, who could think the thoughts of God, who had the prerogatives of God, who was equal with God in every respect. It was not robbery for Him. He was not claiming something that was not His own.

He was telling the plain truth when He spoke in any way that gave the suggestion that He was Himself God. “Before Abraham was, I am” (Jn 8:58). In the garden of Gethsemane, when they asked Him if He was Jesus of Nazareth, He replied, “I am”, and they all fell backwards. There was a flash of divine glory, and that divine glory belonged to Him as a babe, as a boy, as a man. It belonged to Him on the cross and in the grave. He thought it not robbery to be equal with God. So the first thing we notice is that Christ Jesus, the object of our faith, is our God, and that everything that is divine belongs to Him and belonged to Him even in the depths of His humiliation. It is only a Saviour who is God that could be a saviour for sinners. No mere man could undertake what had to be undertaken if sinners were going to be saved. That is why the second Man, the second representative of human beings, is the Lord from heaven, God manifest in the flesh.

**2. What He became.** We are told that He made Himself of no reputation and took upon Him the form of a servant, was made in the likeness of men, and was found in fashion as a man. You notice His own activity in all these phrases: He made Himself of no reputation, He took upon Him the form of a servant, He humbled Himself, He became obedient unto death. The Lord came in response to the commandment of the Father. In the everlasting covenant, it was the Father’s will that the Son should assume the office of saviour and should assume human nature, which was necessary to carry out that office. But He did not come under any coercion. He came willingly, lovingly. If we can say so, the Lord came enthusiastically. His whole Being was in it. He took delight to receive this commandment from the Father, and He was active in every part of His condescension, His suffering, His death. Many people mistreated Him, and the Father caused the sword to awaken against Him, but there was no one more active than Himself.

He made Himself of no reputation. Sometimes people translate that, “He emptied Himself”. What we have to realise is that the Lord did not give up *anything* that He had or that He was. He made Himself of no reputation by taking *upon Himself* a nature that He did not have before. He did not let His

Own divine glory keep Him from assuming human nature, although human nature was going to obscure, or cover, that glory, so that the world did not know Him; even His own Israel did not receive Him. In the beginning was the Word; the Word was with God; the Word was God; the Word was made flesh and dwelt among us; we beheld His glory (Jn 1). For those whose eyes were opened by grace, the light shone in their hearts to show them the glory of God in the face of Christ. But others, who just saw His flesh, did not see His glory. He was willing to condescend – the God of glory, still in the bosom of the Father, still the glorious God of heaven – He was willing to take a nature to Himself in which that glory would be obscured for a time.

He took upon Him the *form* of a servant. *Form* has the same meaning here. The Son of God took upon Himself all the characteristics of, everything essential to being, a servant. The God of heaven, the God of glory became a *servant*. He took upon Himself the form of a servant. “My Servant”, “My righteous Servant”, God said. “To do Thy will I take delight, O Thou My God that art; / Yea, that most holy law of Thine, I have within My heart” (Ps 40:8).

He was a *servant* for His people: “I am among you as He that serveth”, He said as He was washing the disciples’ feet (Lk 22:27). “The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many” (Mk 10:45). Do we realise the amazing truth that the Person who washed the disciples’ feet, who sweated great drops of blood in Gethsemane, who was crucified on Calvary, who was a Servant of God and of His people, serving their highest interests, is the Lord of glory? Not an earthly king, but the King of kings and Lord of lords. He took upon Him the form of a *servant*, but God cannot be a servant! Therefore He was made in the likeness of *men*. He had to become a man to carry out the functions of a servant. He took the likeness of *men* upon Himself. He was not *made* God; He always *is* God. But He began to be something that He never had been before – to be a man. His humanity is *real* humanity, the likeness of men.

It does not mean it was just the *appearance*. Likeness refers to the similarity there was between Him and other men, a *real* similarity – a human body, a human mind, a human soul. But it also points to the fact that this is a *unique* Man, who is different from others, but not in anything that is essential to humanity. He is not a *mere* man; He is not a *sinful* man. He is the Son of Man. He is *unique*. He is the Man who is God’s Fellow! (Zec 13:7). The Lord of hosts says, My Equal, My Companion.

Yes, we should be thankful today that we have a divine Saviour who has a human nature, who has everything essential to humanity and yet is not a *mere* man. It is because He was made in the likeness of men that He could

be a Saviour. We were saying that the Saviour must be God, but we must also say the Saviour must be *man*, because God is not able to be obedient and God is not able to suffer and God is not able to die! But we need a Saviour who *can* be obedient in our place, who *can* suffer in our place, who *can* die in our place, and therefore we need a Saviour who is human!

This is the great mystery of the Person of Christ: God and Man in two distinct natures, and one Person for ever. He is not a human person, He never was a human person, He did not *become* a human person. The humanity of Christ never existed apart from His divinity. It is the human nature of a divine Person, so what He suffers in His humanity is the suffering of the Person. His divine nature cannot suffer, but it is the divine Person who is suffering in our nature. That is fundamental to the believer's hope, because it means that all His obedience, all His sufferings, all involved in His death and resurrection and ascension belongs to Him as a divine Person, although it is in His human nature all these things took place.

I was thinking recently – trying to think is all we can do – about the mystery of the unity of the Persons in the Godhead: the Father, the Son, and the Holy Spirit – one God, three Persons. Here is another mystery at the foundation of our faith, just as fundamental to our salvation: the mystery of the two natures in the Person of Christ. It qualifies Him to be a Saviour. He was found in fashion as a man. He really *appeared* as a Man among the human race. *Form* and *likeness* refer to the inner essential reality. *Fashion* is the way in which that reality is seen by others. No one who ever met Him had any doubt whatever about the reality of His humanity. He was in all points made like unto us, apart from sin. Sin is not essential to human nature. Sin is a *defect* in human nature. Christ assumed a human nature which was perfect, and so He is a perfect Person, a perfect Saviour for sinners.

It is important for us to remember that this same Jesus who is the Son of God, who is in the form of God, was also found in fashion as a man. The humanity of Christ has to be thought of as part of the object of our faith, and that brings God very near! God was in Christ. God was manifest in the flesh. That is an encouragement for us to put our confidence in Him and to come boldly to the throne of grace. You remember the words: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation

for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted” (Heb 2:14-18).

**3. Why Christ is God and man.** Why did the Son of God make Himself of no reputation and take upon Him the form of a servant, and be made in the likeness of men, and be found in fashion as a man? We see it in this: “He humbled Himself and became obedient unto death, even the death of the cross”. It was only in human nature that the Son of God could humble Himself. God as God cannot be humbled, and man is not humbled by being man. He is the height of God’s creation, for that matter.

But the Son of God, in order to humble Himself, condescended to take to Himself this human nature, and in that human nature He humbled Himself. It was *Himself* He humbled. The Person is humbled in human nature. He is still God over all and blessed for ever. He is still the Son in the bosom of the Father, but no one can measure the depths of condescension from the glory of God to the experience of Christ in His human nature. He said Himself: “I am a worm, and no man, a reproach of men, and despised of the people” (Ps 22:6). No man was ever so little thought of as the Man Christ Jesus. You can hear the spite, malice and contempt in their voices when they say, “Away with Him! Crucify Him, crucify Him!” This is the Lord of glory!

Man sinned by trying to aspire to be God. If you eat of this fruit, you will be like God, the devil said. We do not know how that appealed to Adam at that moment, or to Eve. But here is the *Lord of glory* coming down into human nature! It is a response to the sin of man, a provision of righteousness and a covering. But *in that human nature* He humbled Himself. He did not come into human nature sitting on a throne but in a very lowly state.

He *humbled* Himself to be *obedient*. Obedience characterises the life of Christ Jesus from its beginning to its end in this world. Disobedience was our fall, our sin. Disobedience is in every sin of ours, rebellion against the authority of God, a refusal to let His will be our will. But here is Christ, in the place of His people, rendering *obedience* to the law of God. He came not to do His Own will, but the will of His Father, and He performed that will perfectly. His performance of that obedience was not a merely human act. It was in His humanity He obeyed. He obeyed His Own divine law, but His obedience has all the value that belongs to His Person, which is divine. Over against our human disobedience, there is the obedience of this divine Person.

Christ was obedient unto death. That does not mean He obeyed death, but He was obedient to the point of dying. This commandment He received from His Father, to lay down His life for the sheep, and He obeyed it. He went to Calvary to die the accursed death of the cross under the burden of His people’s sin and condemnation. He was obedient to death, even the death of the cross

– that death which marked Him out as accursed of heaven. “My beloved Son, in Whom I am well pleased” (Mt 3:17). “My God, My God, why hast Thou forsaken Me?” (Ps 22:1). “Awake, O sword, against My Shepherd, and against the Man that is My Fellow” (Zec 13:7). All the wrath of God against His people – all the demands of divine justice – met on Him, and He gave Himself to that; He was *obedient*, to the extent of dying on Calvary. “If it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt” (Mt 26:39).

Christ died on that cross to make atonement for the sins of His people and to deliver them from the power of sin and the curse of the broken law. It was a death intended to deliver His people from the power and guilt of sin, and from all the curse involved in being sinners. That is the glorious truth before us today, that the death of Jesus Christ, the Son of God in our nature, has destroyed “him that had the power of death, that is, the devil” (Heb 2:14). It has taken the sting out of death for the people of God. “O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ” (1 Cor 15:55-57).

What a glorious victory that is! Outside inspiration, we can find little that conveys the wonder of it better than *The Shorter Catechism*. It states, “The souls of believers are at their death made perfect in holiness, and do immediately pass into glory, and their bodies, being still united to Christ, do rest in their grave till the resurrection”, and, “At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgement, and made perfectly blessed in the full enjoying of God to all eternity”. The eternal Son of God made Himself of no reputation, took upon Him the form of a servant, humbled Himself and became obedient unto the death of the cross. That is why we can say, “Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me” (Ps 23:4).

**4. The effect this truth should have on us.** The immediate context emphasises that the Lord’s people are to seek to have the mind that was in Christ and was manifested in His humiliation, His suffering and death. What a mind was in Christ! “Having loved His Own which were in the world, He loved them unto the end” (Jn 13:1). Christ also loved the Church and gave Himself for it, so that He could have it with Him in glory as a perfect Church. It is the *love* of Christ that constrains us: as He loved the Church and gave Himself for it. Even on the cross of Calvary you see His love manifested: He was even thinking about His mother’s temporal circumstances, putting her in John’s care; and He was thinking about those who would yet be His own people but were then crucifying Him: “Forgive them, for they know not

what they do” (Lk 23:34). A mind of condescension and love took Him to the cross of Calvary. He loved them with an everlasting love, and therefore no cost was too great for Him to pay to secure their redemption.

“Let this mind be in you.” Love one another, be like-minded; look out for one another; think well of each other. “Let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others” (Phil 2:3-4). That mind is to be in the Lord’s people. If we drink at the fountain of the love of Christ manifest on Calvary, surely the streams from this fountain will go out to our fellow believers and fellow sinners. That is what knowing the love of Christ does: it binds us together so that we weep with those that weep and we rejoice with those that rejoice.

But I hope it is not going too far from the context to say that, when we think of the mind that was in Christ, we should think of it for its own sake. Think of the love and care for His people that was manifested in His coming to die at Calvary. That is the mind of the Man who is God’s Fellow. Being in the form of God, that is always His mind towards His people. Having given Himself for them at Calvary, He is not going to abandon them, and He is not going to deal with them except with love and care.

There are circumstances in which we find it very hard to taste the love of Christ, but we have to believe that Christ’s love in these circumstances is just as in His death. Time may tell, but eternity certainly *will* tell that Christ’s love is in *all* the experiences of His people. We read in Romans 8, “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (vv 35-39).

That love which took Christ to Calvary will not let His people go. It will hold on to them in every situation, in life and death, in time and eternity. The love of Christ! Nothing can separate His people from it. The kind of mind He had is manifested when you look to what He did at Calvary. Surely the One who did that for His people will never forsake them. So we are called to put our confidence in a divine Saviour who assumed human nature so that He could be the High Priest, the Sacrifice, the Saviour of His people, and secure their justification, adoption, sanctification and glorification. We can rely on the One who did that, and on His love and care in *every situation*.

I am just going to say to others: How can you think of facing death without

Christ? It is bad enough when you have Christ, as far as the temporal aspects of it are concerned. But how can you face death *without* Christ? How can you meet God in your sins, with the curse of His law hanging around your neck, marking you out as condemned for ever? If the righteous are *scarcely* saved, where will the ungodly and the sinner appear?

But the note I would like to leave with you is the mind that was in Christ. Think of the love of the Saviour. Think of the fact that “this Man receiveth sinners” (Lk 15:2). Think of the readiness of Christ to take in guilty, lost, ruined, hell-deserving sinners, and do you not feel an attraction to Him? Do you not feel an encouragement to come to Him? This same Jesus who was crucified is the Jesus who is saying to sinners, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Mt 11:28). And, when we are under the shadow of death, should it not bring home to each one of us how necessary it is for us as sinners to flee to the Saviour! “Enter thou into thy chambers, and shut thy doors about thee: hide thyself . . . for a little moment, until the indignation be overpast” (Is 26:20).

It is *glory* for the Lord’s people, but it is *indignation* and *wrath* and *condemnation* for the ungodly who die in their sins. That was a terrible thing Christ said: “Ye shall *die* in your sins” (Jn 8:24). It is one thing to fall asleep in Jesus; it is another thing to die in your sins! And why *will* ye die, when such a glorious Saviour is set before us in the everlasting gospel? Does it not show how hard the heart of the sinner is? As was often said, suppose you hang him by a thread over the mouth of hell, he will not repent. He will not believe, although you confront him with the most dreadful providences. How we need to be born again; how we need to be changed!

But “God . . . *commandeth* all men everywhere to repent” (Acts 17:30) and He is graciously inviting sinners to come to Christ. And if you come to Christ, you will find that this is the Christ that you come to: “being in the form of God, [He] thought it not robbery to be equal with God; but made Himself *of no reputation*, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross”. And it is the death of the cross that distinguishes between one sinner and another. As you know, two malefactors were put to death with Christ at Calvary: one went to heaven, and the other went to hell. What made the difference between them? One came to know Christ as Saviour; he said, “Lord, remember me when Thou comest into Thy kingdom” (Lk 23:42). Christ said, “Today shalt thou be with me in Paradise”. There is just a veil of silence over the other one. The last we hear of him was blaspheming the Saviour. What think *ye* of Christ?

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

## 24. Unwilling to Flee

*J H Merle d'Aubigné*

The rumours that reached Luther were not very encouraging: it was reported in the city that, if he did not retract, he was to be seized and thrown into a dungeon. The vicar-general of his order, Staupitz himself, it was affirmed, had given his consent. Luther could not believe what was said of his friend. No, Staupitz would not deceive him! As for the Cardinal's designs, to judge from his words, there could be no doubt about them. Yet he would not flee from the danger; his life, like the truth itself, was in powerful hands and, despite the threatening peril, he was resolved not to leave Augsburg.

The legate soon repented of his violence; he realised he had gone beyond his part and tried to retrace his steps. Stanpitz had scarcely finished his dinner (on the morning of the last interview, and the dinner-hour was noon) before he received a message from the Cardinal, inviting him to his palace. Staupitz went there with Wenceslas Link. Cajetan immediately approached Staupitz and addressed him in the mildest language: "Try to prevail on your monk and induce him to retract. Really, in other respects, I am well pleased with him, and he has no better friend than myself."

*Staupitz.* "I have already done so, and I will again advise him to submit to the Church in all humility."

*Cajetan.* "You will have to reply to the arguments he derives from the Holy Scriptures."

*Staupitz.* "I must confess, my lord, that is a task beyond my abilities, for Doctor Martin Luther is superior to me both in genius and in knowledge of the Holy Scriptures."

The Cardinal smiled, no doubt, at the frankness of Staupitz. Besides, he himself knew how difficult it would be to convince Luther. He continued, addressing both Staupitz and Link: "Are you aware that, as supporters of a heretical doctrine, you yourselves are liable to the penalties of the Church?"

*Staupitz.* Condescend to resume the conference with Luther and order a public discussion on the controverted points.

The legate, alarmed at the very thought, answered, "I will no longer dispute

<sup>1</sup>This is a further abridged extract from d'Aubigné's *The History of the Reformation in the Sixteenth Century*, vol 1, continued from last month. That article told of Luther in Augsburg in 1518, where he had come to be examined by Cardinal Cajetan – a legate, or representative, of the Pope. In his appearances before Cajetan, Luther refused to retract his scriptural opinions and in the end walked out. It should be noted, however, that he had not yet broken with Rome.

with that beast, for it has deep eyes and wonderful speculations in its head". Staupitz at length prevailed on the Cardinal to transmit to Luther in writing what he was required to retract, and then returned to Luther. Staggered by the representations of the Cardinal, Staupitz tried to persuade him to come to an arrangement. "Refute then", said Luther, "the declarations of Scripture that I have advanced." "It is beyond my ability," said Staupitz. "Well then," replied Luther, "it is against my conscience to retract, so long as these passages of Scripture are not explained differently. The Cardinal professes, as you inform me, that he desires to arrange this affair without any disgrace or detriment to me! Ah, these are Roman expressions, which signify in good German that it will be my eternal shame and ruin. What else can he expect who, through fear of men and against the voice of his conscience, denies the truth?"

Staupitz did not persist; he only informed Luther that the Cardinal had consented to send him in writing the points which he would be required to retract. Luther no doubt informed him also of his intention to leave Augsburg, where he no longer had anything to do. Staupitz promised to return, and they separated for a short time.

Alone in his cell, Luther wrote to Spalatin, asking him to inform the Elector of Saxony about the state of affairs. He finished by saying, "I have neither hope nor confidence in the legate. I will not retract a syllable. I will publish the reply I gave him, in order that, if he should proceed to violence, he may be covered with shame in all Christendom."

Luther wrote to his Wittenberg friends. He told Carlstadt: "Three days my business has been in hand, and matters are now at such a point that I have no longer any hope of returning to you and I have nothing to look for but excommunication. The legate positively will not allow me to dispute either publicly or privately. 'He desires not to be a judge,' says he, 'but a father to me'; and yet he will hear no other words from me than these: 'I retract and acknowledge my error'. And these I will not utter.

"The dangers of my cause are so much the greater as its judges are not only implacable enemies, but, still further, men incapable of understanding it. Yet the Lord God lives and reigns: to His protection I commit myself, and I doubt not that, in answer to the prayers of a few pious souls, He will send me deliverance; I imagine I feel them praying for me. Either I shall return to you without having suffered any harm; or else, struck with excommunication, I shall have to seek a refuge elsewhere. However that may be, conduct yourself valiantly, stand fast and glorify Christ boldly and joyfully. . . .

"The Cardinal always calls me his dear son. I know how much I must believe of that. I am nevertheless persuaded that I should be the most acceptable

and dearest man to him in the world, if I would pronounce the single word, *Revoco*, I retract. But I will not become a heretic by renouncing the faith by which I became a Christian; I would rather be exiled, accursed and burned to death.

“Farewell . . . show this letter to our theologians, to Amsdorff, Philip, Otten and the rest, that you may pray for me and also for yourselves, for it is your cause that I am pleading here. It is that of faith in the Lord Jesus Christ and in the grace of God.” The Reformation was the work of piety and prayer. The struggle between Luther and Cajetan was one between a religious element which reappeared full of life and the expiring relics of the wordy discussions of the Middle Ages.

The next day, Luther waited for the articles the legate was to send him. Not receiving any message, he begged his friend Wenceslas Link to go to the Cardinal. Cajetan received Link most affably and assured him that he had no desire but to act like a friend. He said, “I no longer regard Luther as a heretic. I will not excommunicate him this time, unless I receive further orders from Rome. I have sent his reply to the Pope by an express.” Then, to show his friendly intentions, he added, “If Dr Luther would only retract what concerns indulgences, the matter would soon be finished; for, as to what concerns faith in the sacraments, it is an article that each one may understand and interpret in his own fashion”. Spalatin, who records these words, adds this shrewd but just remark: “It follows clearly that Rome looks to money rather than to the holy faith and the salvation of souls”.

Link returned to Luther; he found Staupitz with him and gave them an account of his visit. When he came to the unexpected concession of the legate, Staupitz said, “It would have been well if Dr Wenceslas had had a notary and witnesses with him to take down these words in writing; for, if such a proposal were made known, it would be very prejudicial to the Romans”. However, in proportion to the mildness of the prelate’s language, the less confidence did these worthy Germans place in him. Staupitz and Wenceslas resolved to leave the city; they embraced Luther, who persisted in remaining at Augsburg, and departed hastily for Nuremberg, by two different roads, not without much anxiety about the fate of the courageous witness they were leaving behind them.

The next day passed off quietly enough. But Luther in vain waited for the legate’s message; he did not send one. At last he decided to write. Staupitz and Link, before setting out, had begged him to treat the Cardinal with all possible respect. Luther had not yet made trial of Rome and of her envoys; this was his first experience of them. If deference did not succeed, he would take a warning from it. Now at least he must make the attempt. For himself,

not a day passed in which he did not condemn himself and groan over his facility in giving utterance to expressions stronger than the occasion required; why should he not confess to the Cardinal what he confessed daily to God? Besides, Luther's heart was easily moved and he suspected no evil. He took up his pen and, with a sentiment of the most respectful good will, wrote to the Cardinal as follows:

“Most worthy Father in God, once more I approach you, not in person, but by letter, entreating your paternal goodness to listen to me graciously. The reverend Dr Staupitz, my very dear father in Christ, has called upon me to humble myself, to renounce my own sentiments, and to submit my opinions to the judgement of pious and impartial men. He has also praised your fatherly kindness, and has thoroughly convinced me of your favourable disposition towards me. This news has filled me with joy.

“Now therefore, most worthy Father, I confess, as I have already done before, that I have not shown (as has been reported) sufficient modesty, meekness, or respect for the name of the sovereign pontiff. And, although I have been greatly provoked, I see that it would have been better for me to have conducted my cause with greater humility, mildness and reverence, and not to have answered a fool according to his folly, lest I should be like unto him.

“This grieves me very much, and I ask forgiveness. I will publicly confess it to the people from the pulpit, as indeed I have often done before. I will endeavour, by God's grace, to speak differently. Nay more, I am ready to promise, freely and of my own accord, not to utter another word on the subject of indulgences, if this business is arranged. But let those also, who made me begin, be compelled, on their part, to be more moderate henceforth in their sermons, or to be silent. As for the truth of my doctrine, the authority of St Thomas [Aquinas] and other doctors cannot satisfy me. I must hear (if I am worthy to do so) the voice of the bride, which is the Church. For it is certain that she hears the voice of the Bridegroom, which is Christ.

“In all humility and submission, I therefore entreat your paternal love to refer all this business, so unsettled up to this day, to our most holy lord Leo X, in order that the Church may decide, pronounce and ordain, and that I may retract with a good conscience, or believe with sincerity.”

As we read this letter, we see that Luther was not acting on a preconceived plan, but solely by virtue of convictions impressed successively on his mind and on his heart. Far from having any settled system, any well-arranged opposition, he frequently and unsuspectingly contradicted himself. Old convictions still reigned in his mind, although opposite convictions had already entered it. And yet, it is in these marks of sincerity and truth that men have sought for arguments against the Reformation.

Luther received no answer to his letter. Cajetan and his courtiers, after being so violently agitated, had suddenly become motionless. What could be the reason? Some, imagining they understood the ways of Rome, felt sure that the legate intended to arrest Luther, but that, not daring to proceed to such extremities on his own account because of the Emperor's safe-conduct, he was waiting for a reply from Rome to his message. Others could not believe that the Cardinal would delay so long. The Emperor Maximilian, said they (and this may really be the truth), will have no more scruple to deliver Luther over to the judgement of the Church, notwithstanding the safe-conduct, than a previous emperor had to surrender John Hus to the Council of Constance. The legate was perhaps even now negotiating with the Emperor. Maximilian's authorisation might arrive every minute. There was not a moment to be lost. "Draw up an appeal to the Pope," said the noble-minded men who surrounded Luther, "and leave Augsburg without delay."

Luther's presence in this city had been useless for the last four days, and he had sufficiently proved – by remaining there after the departure of the Saxon counsellors the Elector had sent to watch over his safety – that he was ready to answer any charge. He yielded at length to his friends' solicitations, but first resolved to inform Cajetan of his intention; he wrote to him on Tuesday, the eve of his departure. This second letter is in a firmer tone than the first. It would appear that Luther, seeing all his advances were unavailing, began to lift up his head in the consciousness of his integrity and of the injustice of his enemies.

"Most worthy Father in God," he wrote to Cajetan, "your paternal kindness has witnessed . . . and sufficiently acknowledged my obedience. I have undertaken a long journey, through great dangers, in great weakness of body. And despite my extreme poverty, I have appeared in person before your eminence at the command of our most holy lord, Leo X. Lastly, I have thrown myself at the feet of his holiness, and I now wait his good pleasure, ready to submit to his judgement, whether he should condemn or acquit me. I therefore feel that I have omitted nothing which it becomes an obedient child of the Church to do.

"I think, consequently, that I ought not uselessly to prolong my sojourn in this town. Besides, it would be impossible; my resources are failing me, and your paternal goodness has loudly forbidden me to appear before you again, unless I will retract. I therefore depart in the name of the Lord, desiring, if possible, to find some spot where I may dwell in peace. Many, of greater importance than myself, have requested me to appeal from your paternal kindness – and even from our most holy lord, Leo X, badly informed, to the [same] Pope when better informed. Although I know that such an appeal will

be far more acceptable to our most serene highness the Elector than a retraction, nevertheless, if I had consulted my own feelings only, I should not have done so. . . . I have committed no fault; I ought therefore to fear nothing.”

After Luther had written this letter, which was not given to the legate until after his departure, he prepared to leave Augsburg. God had preserved him till this hour, and he praised the Lord for it with all his heart; but he must not tempt God. On the Wednesday, before daybreak, he was up and ready to set out. His friends had recommended him to take every precaution for fear that he should be prevented, if his intentions were known. He followed their advice as far as possible. He mounted a pony and set off, without a bridle or boots or spurs, and unarmed. The magistrate of the city had sent him a guide who was well acquainted with the roads. He conducted Luther in the dark through the silent streets of Augsburg and out through a small gate in the wall of the city. He was still in the power of the legate. The hand of Rome might grasp him yet. No doubt, if the Italians knew their prey was escaping, they would have uttered a cry of rage. Who could say that the intrepid adversary of Rome would not yet be seized and thrown into a dungeon?

At length Luther and his guide arrived at the little gate; they passed through and soon put their horses to a gallop and rode speedily away. On his departure, Luther's friends had recommended that his appeal should not be sent to the legate. Instead it was posted on the cathedral gates two or three days after his departure, in the presence of a lawyer and witnesses.

When the Cardinal was informed of Luther's departure, he was thunderstruck, even frightened and alarmed, as he assured the Elector in his letter. This departure, which so abruptly terminated the negotiations, disconcerted the hopes with which he had so long flattered his pride. He had been ambitious of the honour of healing the wounds of the Church, of restoring the tottering influence of the Pope in Germany; and the heretic had escaped not only unpunished, but even without being humbled. The conference had served only to exhibit in a stronger light, on the one hand, Luther's simplicity, integrity and firmness; and on the other, the imperious and unreasonable proceedings of the Pope and his ambassador.

Since Rome had gained nothing, she had lost; her authority had not been strengthened, but had received a fresh check. What would they say in the Vatican? The difficulties of the legate's position would be forgotten; the outcome of this affair would be attributed to his lack of skill. The Italians were furious at seeing themselves, with all their dexterity, outwitted by a German monk. Cajetan could hardly conceal his irritation. Such an insult called for vengeance, and we shall soon witness him breathing out his wrath in a letter to the Elector.

## “Let Israel Hope in the Lord” (2)<sup>1</sup>

*John Bunyan*

Let me apply the text a little: (1) where this title is first given to man, showing the postures he was in when it was first said to him: “Thy name shall be called Israel”; (2) the cause, or ground, of that expression, “An Israelite indeed”.

1. When Jacob received the name of Israel, he was wrestling with the angel, and so resolved a wrestler was he that he purposed, now he had begun, not to give up without a blessing. “I will not let thee go,” he said, “except thou bless me.” He had discouragements when he wrestled with him, to have left off before he obtained his desire; for the angel bade him leave off: “Let me go”, said he. He had wrestled all night and had not prevailed. And now that the day had broken upon him, his discouragement was consequently likely to be greater, because now the majesty and awe of him with whom he wrestled would be seen more obviously; but this did not discourage him. Besides, he lost the use of a limb as he wrestled with him; but all this would not put Israel off. Pray he did, and pray he would, and nothing would make him leave off prayer until he had obtained an answer; and therefore he was called Israel. “For as a prince hast thou power with God and with men, and hast prevailed” (Gen 32:28-32).

A wrestling spirit of prayer is a demonstration of an Israel of God. This Jacob had; this he made use of, and by this he obtained the name of Israel. A wrestling spirit of prayer in straits, difficulties and distresses; a wrestling spirit of prayer when alone in private, in the night, when no eye sees but God’s; then to be at it, then to lay hold of God, then to wrestle, to hold fast, and not to give over until the blessing is obtained, is a sign of one that is an Israel of God.

2. “Behold an Israelite indeed, in whom is no guile” (Jn 1:47). This was the testimony of the Lord Jesus concerning Nathanael. He was persuaded by Philip to come to Jesus; and as he was coming, Jesus said to the rest of the disciples about him: “Behold an Israelite indeed, in whom is no guile”. Then said Nathanael to Jesus: “Whence knowest Thou me?” Jesus answered and said unto him, “Before that Philip called thee, when thou wast under the fig tree, I saw thee”.

Nathanael, as Jacob, was at prayer – at prayer alone under the fig tree –

<sup>1</sup>A final edited extract from Bunyan’s *Israel’s Hope Encouraged*, in which he expounds Psalm 130:7: “Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption”. In the previous extract, Bunyan explained that “Israel” here refers to the Israel of God, those who are “true servants of God by Christ”.

wrestling in prayer for what no man can certainly tell, but probably for the Messiah, or rather the revelation of Him. For the Jews who believed were convinced that the time of the promise had come, for all men were in expectation concerning John whether he might not be the Messiah. But Nathanael was under the fig tree alone with God, to enquire of Him, with great earnestness and sincerity. Otherwise the Lord Jesus would not thus have excused him of hypocrisy and justified his action as He did, concluding from what he did there that he was a true son of Jacob and ought, as he, to have his name changed from what his parents gave him to this given him by Christ: “an Israelite indeed”.

Therefore, from both these places, it is apparent that a wrestling spirit in private is one of the best signs that this or that man or woman is of Israel and consequently they are within the compass of the exhortation here: “Let Israel hope in the Lord”.

I say it is this wrestling spirit of prayer with God alone. As for public prayer (though I do not condemn it) it does not give ground to support this character, notwithstanding all the flourishes and excellences that may appear in it. I am not unconscious of what pride, what hypocrisy, what pretences, or what self-seeking of commendations and applause may be countenanced by those who pray in public, and how little thought or savour of God may be in all that is so said.

But clearly prayer in the closet, at night, or alone is of another stamp and is attended (at least I so judge) with that sense, those desires, that simplicity, and those strugglings wherewith prayer in public is not. No, I truly think that a man cannot addict himself to these most solemn retirements without some of Jacob’s and Nathanael’s sense and sincerity, wrestlings and restlessness for mercy. Wherefore, laying aside everything else, I shall abide by this: that the man who is as I have here described is not an Israelite of the flesh, nor one so only in his fancy or imagination, but one made so by God, one that is called a child of promise and one to whom this exhortation belongs: “Let Israel hope in the Lord”; that is, one of those that serve God by prayer day and night. These I say are Israel, the Israel of God. And let them hope in the Lord, from now, henceforth and for ever.

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In prayer you go to a fountain that is never empty.

*William Wilson*

Accursed is all that learning which sets itself in opposition to the cross of Christ! Accursed is all that learning which disguises or is ashamed of the cross of Christ! Accursed is all that learning which fills the room that is due to the cross of Christ! And once more, accursed is all that learning which is not made subservient to the honour and glory of the cross of Christ!

*John Wütherspoon*

# Christ's Knowledge of Sin<sup>1</sup>

*C H Spurgeon*

He who came to save men is no other than God. Therefore He is capable of viewing sin from God's standpoint and of understanding what was due to God because of man's sin. By uniting His Godhead to His manhood, He was capable, in His twofold nature, of sustaining pangs which humanity could not have endured apart from Godhead, and of receiving into His infinite mind a sight of sin and a horror concerning it, such as no finite mind could ever have endured.

You think perhaps that you comprehend sin, but you cannot do anything of the kind. It is an evil too monstrous for the human mind fully to know its heights and depths, its lengths and breadths; but Christ, who is God incarnate, fully knew what sin meant. He had plumbed it to the very bottom and knew how deep it was. He had gazed upon it and felt the horror of its unrighteousness, ingratitude and depravity. Its sinfulness struck His sinless mind with all its awful force and overwhelmed His holy soul with a horror which no one but He could bear. He was, in all respects, perfect and therefore had no need to die on His own account. It behoved Him to suffer, not because He was the Son of God or the Son of man, but because He was the Redeemer, the Surety, the Substitute of men.

When I have felt the burden of my sin, I confess that I have at times felt as if it was too great to be taken away by any conceivable power. But, on the other hand, when I have seen the excellence of my Master's Person, the perfection of His manhood, the glory of His Godhead, the wonderful intensity of His anguish, the solid value of His obedience, I have felt like John Hyatt,<sup>2</sup> who said, when dying, that he could not only trust Christ with his one soul, but that he could trust Him with a million souls if he had them. If my sins were greater than they are, and God forbid that they should be – if my sense of them were ten thousand times more vivid than it is, and I could wish I had a more clear and humbling consciousness of my own iniquity – yet I know, even then, that my Lord and Master is a greater Saviour than I am a sinner.

From the constitution of His Person as God and man, I am certain that, if I had heaped up my iniquities till they reached the skies – if I had piled mountain of sin upon mountain of rebellion and had thought to scale the very throne of God in my impious rebellion – yet even then the precious blood of Jesus Christ, God's Son, could cleanse me from all sin.

<sup>1</sup>Taken from Spurgeon's "*Good Tidings of Great Joy*": *Christ's Incarnation the Foundation of Christianity*.

<sup>2</sup>Probably an English nonconformist minister who lived from 1767 to 1826.

Writing to the Hebrews concerning Christ's incarnation, the Apostle Paul says, "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself". It was He, against whom this sin had been committed – it was He who will be the Judge of the living and the dead and who "appeared to put away sin by the sacrifice of Himself". Is there not great comfort in this fact? It is the Son of God who has undertaken this great labour. He appeared, sinner, to save the guilty; God appeared "to put away sin". Lost one, the great Shepherd has appeared. Your case is not hopeless, for He has appeared. If anybody, other than God, had undertaken the task of putting away sin, it could never have been accomplished; but it can be accomplished now, for *He* who appeared is the One with whom nothing is impossible.

Christ came as the chosen Mediator, ordained by God for this tremendous task. He is no unauthorised individual who, of his own accord alone, stepped into the gap without a command from heaven. No, but He appeared whom the Father had, from eternity, chosen for the great task and whom He had commissioned and sent to perform it. His very name, Christ, tells of His *anointing* for this service.

He could not sit in heaven and accomplish this great work of salvation; so He appeared on earth in human form. He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross".

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## Christ's Peace and Holiness<sup>1</sup>

*J C Ryle*

**W**e should observe *firstly*, in this passage, *Christ's last legacy to His people*. We find Him saying, "Peace I leave with you, My peace I give unto you; not as the world giveth give I unto you".

Peace is Christ's special gift to His people: not money, not worldly ease, not temporal prosperity. He seldom gives them money, or worldly ease, or temporal prosperity. These are at best very questionable possessions. They often do more harm than good to the soul. They act as weights to spiritual life. Inward peace of conscience, arising from a sense of pardoned sin and reconciliation with God, is a far greater blessing. This peace is the property of all believers, whether high or low, rich or poor.

The peace which Christ gives He calls, "My peace". It is specially His to

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<sup>1</sup>Taken, with editing, from *Expository Thoughts on John*, vol 3. Here are some of Ryle's comments on John 14:27-31.

give, because He bought it by His own blood, purchased it by His own substitution, and is appointed by the Father to dispense it to a perishing world. Just as Joseph was commissioned to give corn to the starving Egyptians, so is Christ specially commissioned, in the counsels of the eternal Trinity, to give peace to mankind.

The peace that Christ gives is not given as the world gives. What He gives the world cannot give at all, and what He gives is not given unwillingly or sparingly, or for a little time. Christ is far more willing to give than man is to receive. What He gives He gives to all eternity and never takes away. He is ready to give “abundantly above all that we ask or think” (Eph 3:20). “Open thy mouth wide,” He says, “and I will fill it” (Ps 81:10).

Who can wonder that a legacy like this should be backed by the renewed emphatic charge, “Let not your heart be troubled, neither let it be afraid”? There is nothing lacking on Christ’s part for our comfort if we will only come to Him, believe and receive. The chief of sinners has no cause to be afraid. If we will only look by faith to the one true Saviour, there is medicine for every trouble of heart. Half our doubts and fears arise from dim perceptions of the real nature of Christ’s gospel.

We should observe secondly in this passage, *Christ’s perfect holiness*. We find Him saying, “The prince of this world cometh, and hath nothing in Me”. These remarkable words can have only one interpretation. The Lord would have His disciples know that Satan, “the prince of this world”, was about to make his last and most violent attack on Him. He was mustering all his strength for one more tremendous onset. He was coming with his utmost malice to try the second Adam in the garden of Gethsemane and on the cross of Calvary. But the blessed Master declares, “He hath nothing in Me” – There is nothing he can lay hold on. There is no weak and defective point in Me. I have kept My Father’s commandment and finished the work He gave Me to do. Satan therefore cannot overthrow Me. He can lay nothing to My charge. He cannot condemn Me. I shall come forth from the trial more than conqueror.”

Let us mark the difference between Christ and all others who have been born of woman. He is the only one in whom Satan has found “nothing”. He came to Adam and Eve and found weakness. He came to Noah, Abraham, Moses, David and all the saints and found imperfection. He came to Christ and found “nothing” at all. He was a Lamb “without blemish and without spot”, a suitable Sacrifice for a world of sinners, a suitable Head for a redeemed race.

Let us thank God that we have such a perfect, sinless Saviour; that His righteousness is a perfect righteousness, and His life a blameless life. In our-

selves and our doings we shall find everything imperfect; and if we had no other hope than our own goodness, we might well despair. But in Christ there is a perfect, sinless Representative and Substitute. Well may God's people say, with the triumphant Apostle, Who shall lay anything to our charge? (Rom 8:33). Christ has died for them, and suffered in their stead. In Him Satan can find nothing. They are hidden in Him. The Father sees them in Him, unworthy as they are, and for His sake is well pleased (Mt 3:17).

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## *Thomas Charles's Spiritual Counsels*<sup>1</sup>

A Review Article by *Rev N M Ross*

This excellent book consists of a selection of Thomas Charles' papers and letters edited by his friend Edward Morgan. It presents biblical Christianity in a sound, practical and refreshing way. In it are 26 essays (on such subjects as "Divine Guidance", "The Infinite Greatness of the Son of God", "Walking with God" and "The Operations of the Holy Spirit"). There are also 94 letters, various other pieces and an introductory biographical sketch of Charles by Iain H Murray.

Thomas Charles (1755-1814) was converted when 17 under a sermon by Daniel Rowland. He studied at Oxford, became an Anglican preacher and ministered in a number of places, the last of which was near Bala, in his native Wales. On account of his biblical doctrine and evangelistic activities he incurred the hostility of some of his influential parishioners and was forced to leave his congregation. He eventually became a minister with the Welsh Calvinistic Methodists. In some religious circles he is still remembered as the minister who gave a Bible to Welsh teenager Mary Jones. Because of the spiritual darkness of Wales at the time and the need of the people to have the Scriptures in their own language, he became one of the main movers behind the formation of the British and Foreign Bible Society. Among its earliest productions was the Bible in Welsh, the translation being edited by Charles himself.

He lived for the cause of Christ. Even in his old age he wrote, "Whilst I live, I very much wish I may be enabled to work. The work is most important and the labourers are comparatively but few. But the Lord of the harvest can send when He pleases, and as many as He pleases; only it is my comfort and privilege to work." And to a young clergyman he wrote, "We have an eternity to rest; let us be active here".

<sup>1</sup>The article reviews *Thomas Charles's Spiritual Counsels*, published by the Banner of Truth Trust, hardback, 389 pages, £15.50; available from the Free Presbyterian Bookroom.

To his correspondents he sought to be encouraging. As Edward Morgan said, "Doing good seems to have been the main object of all that he wrote, and that was promoted by his exhibiting divine things according to Scripture, in a manner plain, yet interesting, and in a style remarkably simple and easy, and at the same time, dignified and forcible. But what he seems to excel in, is on the subject of Christian experience; and on this he does greatly excel. . . . The tried, the doubting, and the tempted, will find in this volume what may by God's blessing be of great service to them."

The following extracts will give a flavour of his spiritual counsels to believers and others. To one good man, troubled by a sense of sin, he wrote, "Here, I apprehend, lies the secret cause of most of our doubts and distresses on account of sin, that is, in our want of a clear knowledge of, and a firm belief in, the fulness, sufficiency and ability of Christ to save".

Regarding the fullness in Christ, he wrote to a godly couple, "God wills us to live entirely upon that fullness. Without living by faith upon that fullness, it is impossible for our souls to thrive and prosper. His 'fullness filleth all in all'. It is not a fullness for Himself alone; but whatever He is in Himself, He is that to us. *His* all filleth *our* all. His all of fullness filleth our all of wants. He is not something, but all, and that in our all, in all our emptiness and want. *His* all is triumphant. His all of merits triumphs over our all of guilt; His all of grace triumphs over our all of impurity; and His all of power is made perfect in our all of weakness. God does not give us half but a whole Christ. Let our faith be as large in receiving as His heart is in giving. And this whole Christ, when received by faith, filleth all in all. In Him we have enough; we have no room for more. God is satisfied, and the mind of the believer is satisfied. Here God rests, and let this be our resting-place. He giveth rest to the soul of the sinner. Who besides can do this? None in heaven, and none on earth."

To another correspondent he writes, "If we believe that testimony [which God gives of Christ], He must appear to us infinitely lovely and amiable indeed, exactly such a one as we want [need]; and in the enjoyment of whom we cannot but be eternally happy. A poor woman in our country frequently on her deathbed repeated the following words; 'Jesus and I exactly suit one another; I have nothing, and He has every thing.' I have nothing more to say in my best hours; and when I can say this, it is well with me, it is my best season."

In his essay, "The Object of Faith", he encourages the godly to hold fast their faith in God's promises, by citing Hebrews 10:23, "He is faithful that promised", and remarks, "He is of the same mind as when He made the promises; and He is abundantly able to fulfil them all in their utmost extent.

'He is in one mind, and who can turn Him? And what His soul desireth, even that He doeth.' He is of one mind; there is not in Him as in us, succession of ideas, purposes and designs. He is of one mind from eternity to eternity. His love, and the motive which influenced Him in making the promises, is always one and the same: 'known unto God are all His works from the beginning'. His vast mind takes in the end from the beginning. No unforeseen subsequent event can happen to induce Him to alter His purpose: for all things which to us are past, present, and future, are in one view present to Him, naked and open to his infinite understanding."

At the same time he comforts those who mourn over the weakness of their faith: "The weakest degree of faith hath the fulfilment of all the promises annexed to it as well as the strongest. It is not said, 'He that believeth' with a *strong* faith, but he that believeth, whether his faith be weak or strong, if it be *true*, 'shall be saved'. Every branch in a tree is not equally strong, yet the least twig is united to and supported by the tree, and as really partaker of the sap as the largest branch. If the smallest twig is enabled to hold fast to the tree in the midst of storms, it will grow and thrive as well as the largest. It is believing the faithfulness of God to His promises, that will enable us to hold fast in the midst of tempests without wavering."

And to believers battling against sin, he gives this advice (in his essay, "The Means of Mortifying Sin"), "Both the old and the new man are strengthened by having their proper food administered to them; and their strength is impaired when this provision is withheld from them, For this reason we are exhorted by the apostle, not to make 'provision for the flesh, to fulfil the lusts thereof' (Rom 13:14); that is, not to provide food for its support and gratification. Every lust is strengthened by gratifying it, and weakened by denying it."

He frequently directs his correspondents and readers to Christ. To a godly lady he writes regarding the Saviour: "Cultivate kind thoughts of Him. We never think justly of Him but when we think kindly of Him; for He is altogether, and perfectly, a kind being. Every unkind thought of Him, is an unjust thought of Him; and therefore a very sinful thought. The sinfulness of our thoughts in this respect is very aggravating, for which it becometh us to be exceedingly humbled. O may He renew a right spirit within us!"

In his fine essay, "The Infinite Greatness of the Son of God", he makes many profound and beautiful statements. He says, "No words perhaps in the whole Scripture set forth the dignity and glory of the person of Christ more emphatically and expressively than the following, 'No man knoweth the Son but the Father'. . . . It is not sufficient to say that He is far above all principalities and powers, infinitely above all created beings, but He is so

great, and so infinite in His nature, and in the glory of His person, that none but the Father, who is an infinite Being, can know Him. The imagination of a creature cannot even reach Him. The distance is so great, and the glory so far beyond all comprehension, that the mind of the highest angelic being is overwhelmed with the vastness of the idea. Saints in heaven, and believers on earth, know Him to be a sufficient Saviour for them: and this is a great deal; but what they know of Him falls infinitely short of what He is. . . . None except the Father knoweth the Son; therefore He must be far above all others excepting the Father. And in the same manner as the Father knoweth the Son, the Son also knoweth the Father.”

With regard to Christ’s atonement, Charles continues, “The justice of God delighteth infinitely more in the satisfaction which Christ hath made for sin, than in the obedience of men and angels united. . . . To comprehend the infinite value of His merits, neither men nor angels shall be able, to all eternity; but let us endeavour to believe what we cannot comprehend. . . . In short, such a Saviour hath the love of God provided for us; a Saviour so infinitely great and all-sufficient, whose merits are of such inestimable value, whose faithfulness is so inviolable, whose love, grace, and mercy are so great, so unsearchable and eternal, and His power so immense, that none but the Father fully knows him.”

May this volume, which we heartily recommend, be blessed to many.

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## Eastern Europe Mission News

*Rev Dmytro Levytskyi*

Today is day 222 of the Russian war against Ukraine. During those days many tragic events have happened in the country. Thousands of Ukrainians have been slaughtered by Russian soldiers and buried in the mass graves of Bucha, Gostomel and Irpin in the Kyiv district. The city of Mariupol was severely damaged by shelling. Such cities as Kharkiv, Melitopol, Kherson, Mykolaiv and Odesa were also bombarded. Communications between cities were disrupted and millions of Ukrainians were displaced within the country; others became refugees seeking safety in other countries of Europe. At this moment, Ukrainian forces are pushing the enemy towards the border and clearing the territory from Russian occupation. This is a short general description of the war in Ukraine.

In these circumstances, Covid-19 was forgotten as something comparatively insignificant. The danger of immediate death from a Russian missile attack has become familiar to the people. The day before yesterday, two short-range

ballistic SS-26 missiles damaged an electric substation and several neighbouring buildings. This happened 15 km from the Mission House in Odesa. The missile strike shook the house, and the sound of the blast filled the air.

Despite the war situation, the mission work goes on. It is of God's mercy that this is possible. The requests of people for Bibles and literature keep the work of distribution going. The war made many Ukrainians seek God because of the fear of death. Ukrainian officials of high rank, when they are speaking publicly, always say that everything is in God's hands, acknowledging His power. At the same time, it is necessary to mention that all these officials are Eastern Orthodox.

We are grateful to the Lord that, in His mercy, He gave a desire to the people in the Church to plead before the throne of grace for the people in Ukraine and Odesa; we need this especially. We also acknowledge with deep gratitude the donations that come from different people and congregations toward the mission work in Ukraine; without them this work would not be possible. We also express our sincere thanks to the Trinitarian Bible Society for the grant of Ukrainian Bibles and calendars.

While we are a small minority in the country, we do not lose our hope that the Most High will raise more of those who will take up the banner of truth, and "a little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in His time" (Is 60:22).

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## Mission Work Among Native Americans<sup>1</sup>

*August 26.* About noon, discoursed to a considerable number of Indians. God helped me to speak with such plainness, warmth and power. The discourse made an impression upon some and made them appear very serious. I saw things now appeared as encouraging as they did at Crossweeksung. At the time of my first visit to those Indians, I was a little encouraged. I pressed things with all my might and called out my people who were then present to give in their testimony for God, which they did. Towards night, was refreshed; felt a heart to pray for the setting up of God's kingdom here, as well as for my dear congregation and friends elsewhere.

*August 28.* In the forenoon was under great concern of mind about my work. Being visited by some who desired to hear me preach, I discoursed to them in the afternoon with some fervency and laboured to persuade them to return to God. Was full of concern for the kingdom of Christ and found some en-

<sup>1</sup>Two extracts, for 1746, from *The Diary and Journal of David Brainerd*. This fine book is available from the Free Presbyterian Bookroom.

largement in prayer, both in secret and in my family. Scarcely ever saw more clearly than this day that it is God's work to convert souls, and especially poor heathen. I knew I could not touch them; I saw I could only speak to *dry bones*, but could give them no sense of what I said. My eyes were up to God for help; I could say the work was His; and, if done, the glory would be His.

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## Notes and Comments

### Canada's Slippery Slope

Dr Tom Koch, of the University of British Columbia, has refuted a claim that Canada's Medical Assistance in Dying (MAID) legislation does not inevitably lead "down a slope to an undesirable destination". From March 2021 legislation has permitted those without a terminal illness, including the disabled, to be assisted to take their own lives. From March 2023, people will be allowed to access medical assistance to die, solely on the grounds of mental illness. Dr Koch said that the slippery slope is clearly evident in the removal of safeguards which is resulting "in an expanding class of eligible persons and an ever-increasing number of medically induced deaths". He went on to say that MAID was seen as "the only alternative to suffering" for those without access to palliative care, and that pressure to ensure that such care is provided has been removed by this legislation.

The Professor of Ethics at the University of Alberta, Heidi Janz, said the recent changes to the law were "irresponsible and extremely unethical". Professor Janz is disabled and, referring to her childhood and to her acquaintances with disabilities, she said, "We all knew that some of us would live longer than others. But we also knew that all of us would live with the best quality of life possible. What keeps me up at night is knowing that this is not the message the current generation of kids with disabilities is getting. Instead, they're hearing about parents requesting MAID for their disabled kids." Dr Leonie Herx, Associate Professor of Palliative Medicine at Queen's University, Ontario, said, "As a physician, my job is to restore hope and promote healing. It's not to suggest death as the answer to suffering and to facilitate ending someone's life."

In the Canadian Parliament, opponents of the Bill expressed alarm at the prospect of those with a mental illness being killed by their doctor. Michael Barrett MP said that, rather than giving vulnerable people "adequate care", the Government was striving to "offer them death". Mr Barrett continued: "We need to help people get better and to give them hope, not do everything we can to make death the easiest path for them".

In countries where euthanasia and assisted-dying legislation has been enacted, it can be seen that the reassurances about safeguards, which are, no doubt, well-intentioned, often become eroded until the result can indeed be described as a slippery slope. It is like sin in the natural heart: once the conscience has been quietened, the next sin follows along as night follows day. Those who advocate breaking the Sixth Commandment in this way and those who support their endeavours see no wrong in it. But God has said, “Thou shalt not kill”. How wicked it is to disregard willfully such a command from the One who created man in His own image and likeness! *FRD*

### **The Education (Scotland) Act of 1872**

The year 2022 marks a significant anniversary as it is now a century and a half since the passing of the Education (Scotland) Act of 1872. This has proved to be one of the most influential and far-reaching pieces of legislation passed in the last two centuries. Secular historians have often remarked on its influence on society, as it marked the beginning of a compulsory state-provided national system of education. Its influence on the decline of the Gaelic language has also often been noted. But little attention has been paid to the effect it has had on the nation’s religious condition over the intervening years.

The Act placed control of schools under local boards, which eventually gave way to local education authorities. Many hundreds of schools which were supervised by the Presbyterian Churches were taken out of Church control. The undoubted effect over the years has been that Scottish education has become progressively more secularised. This has been evidenced in many ways, not least in the curtailing of Protestant worship and Bible teaching in the school curriculum. While Roman Catholic schools have been granted state recognition and funding since 1918, the former Presbyterian ethos has withered away in the non-denominational schools.

This short note does not suggest that the Education Act was the sole cause of spiritual declension in Scotland since the late nineteenth century. The influence of theological liberalism, evolutionary theory and scientific materialism, along with the blindness and rebellion of fallen human nature, were fundamental in that decline, along with other significant influences. The 1872 legislation therefore must be seen in its context as part of the wider trend which moved away from recognition of the Bible as supreme and authoritative in every sphere of life, even though the Act’s initial framers may well not have intended this. And it is quite certain that the Churches had no intention of allowing the legislation to become an instrument of secularisation when they handed their schools over to the new boards. With the benefit of

hindsight, however, we can see that the consequences of their lack of foresight have been profound. In the years since 1872, Scotland has gone from being a professedly-Christian country to its current secularised condition. Though developments in education are not the only cause, we venture to think that they have given a tremendously powerful impetus to the spiritual decline of our nation.

Education in non-denominational schools today is highly secular and Christianity is only afforded a marginal place in the curriculum. In so many ways, Christian principles are ignored or condemned in our schools and ignorance of the Word of God is well-nigh universal. While we are not here making recommendations as to what arrangements for educational provision are preferable, we must hold that an education system which is not based on Christian principles is something which neither Christian parents nor the Christian Church ought ever to regard as acceptable. The years since the 1872 Act was passed amply demonstrate that secular education is fearfully dangerous to the spiritual welfare of children and of the nation. It should be the prayerful and practical endeavour of the Church today to seek to recover the vision of our Reformers in their zeal for the Christian education of our nation's youth. *AWM*

### **Constrained to Read the Word of God Before Millions**

One of the remarkable providences of the events surrounding the Queen's funeral was the public reading of the Bible by various important figures. Nicola Sturgeon, the First Minister of Scotland, read Ecclesiastes 3:1-15 at a Thanksgiving service in St Giles; Baroness Scotland, the Secretary-General of the Commonwealth, read parts of 1 Corinthians 15 at the funeral in Westminster Abbey; while the Prime Minister, Elizabeth Truss, read John 14:1-9.

The public reading of the Word of God is an important part of God's worship and should be performed by the minister conducting the service rather than being devolved upon others (and certainly not upon women); nevertheless it was striking that these prominent people were constrained to give public utterance to the Divine truths before thousands and even millions of witnesses. Nicola Sturgeon said (in the version that she was reading from): "God has done this so that all should stand in awe before Him"; Baroness Scotland that Christ "must reign, till He hath put all enemies under His feet"; and Elizabeth Truss that Christ is "the way, the truth, and the life". How easily God can constrain reluctant mouths to declare His truth. Truly – willingly or unwillingly – "every tongue [shall] confess that Jesus Christ is Lord, to the glory of God the Father" (Phil 2:11). *DWBS*

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### **Cursing Tablet on Mount Ebal**

Some archaeologists have made the news with the reported discovery of a small lead tablet on Mount Ebal, which they date to 1400-1200 BC. The tablet is folded in half with writing on the inside, but it has been read using advanced scanning techniques and is said to include a shortened form of the Divine Name (YHW) and multiple references to cursing (Mt Ebal was the mountain of cursing, Deut 27). There is still considerable doubt over the tablet – it was found by sifting through soil dumps from previous archaeological excavations, so it was not found in a “datable stratified context” (a layer of soil whose date could be determined); and so far no images of the inscription have been released. One expert on epigraphy, the interpretation of ancient inscriptions, said, “I would predict that almost all of the readings [of the inscription] posited in the press conference will be vigorously contested”. The alarm of the many unbelieving archaeologists is evident. Their life’s work – for example, the work of those who argue that the Israelites were just a small Canaanitish tribe who came to prominence about the eighth century BC and invented an earlier glorious history of David, Joshua, Moses and the Exodus – is endangered by this tiny tablet. *DWBS*

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## **Church Information**

### **Rev A E W MacDonald**

We note with sadness that Mr MacDonald passed away on October 4. He was, for the long period of about 55 years, minister of the Gairloch congregation. Before then, he was minister in Ingwenya, Zimbabwe, for six years from 1959. He stopped taking services when he retired, but when a praying servant of God is removed from the Church militant, it is a great loss. We send our sympathy to the family.

### **Day of Humiliation and Prayer**

The Synod in May 2022 appointed a Day of Humiliation and Prayer to be observed throughout the Church on Wednesday, 7 December 2022. Such a day is not appointed out of mere custom but in keeping with the Word of God, where we have instances of setting apart such days in times of distress to plead with Almighty God to show mercy. Godly Queen Esther did so when the Jewish nation was appointed to be destroyed by wicked Haman. The godless heathen king of Nineveh also did so in response to the predicted destruction of the city for its excessive wickedness.

The solemn reality is that we too live in dreadful times. The decline in

church-going is exceedingly alarming; we need not look further than ourselves as a Church. For example, in one joint congregation in the Western Presbytery, 24 members and 341 adherents signed a call to a minister in 1929; today the number attending is less than ten. Moreover, in many places where once we had spiritually-lively congregations we no longer have a presence. What a sad decline! And it is likewise in the visible Church generally. To make matters worse, sections of the visible Church have descended to support fornication in its worst form, that of sodomy. *The Westminster Confession of Faith* states: “The purest Churches under heaven are subject both to mixture and error; and some have so degenerated as to become no Churches of Christ, but synagogues of Satan” (25:5). What else can we say of any professing Christian Church that would support these vile sins which brought Sodom and Gomorrah to ashes?

Add to that, the awful judgement of war in Ukraine, which has impacted the whole world. In Odesa, Ukraine, we have one small congregation struggling, along with their fellow citizens, against the relentless barrage of weaponry set to destroy the city and kill its inhabitants.

These, and the many other evils which we are daily alerted to, must surely drive us to the throne of grace to plead earnestly that God would look, in His great mercy and infinite pity, upon our poor benighted world as it descends deeper and deeper into moral and spiritual darkness. What He did for the poor Gadarean demoniac, may He graciously do for us.

May we continue to present our humble pleas to the God of heaven, that He by His Word and Holy Spirit would turn the tide of iniquity. Without this divine intervention we will be left to unimaginable evils and sufferings immeasurably worse than that brought about by the pandemic.

“Lord, bless and pity us, shine on us with Thy face:

That th’earth Thy way, and nations all may know Thy saving grace”

(Psalm 67:1, metrical version).

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

## Acknowledgement of Donations

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

**Dingwall:** Anon, for recording sermons, £40.

**Halkirk:** N Pearce, £140.

**Laide:** *Door Collection:* Friend, Mellon Charles, £220 per Rev DAR. *Eastern Europe Fund:* Anon Friend, Aultbea, £36; Anon, £1000, £20, £500 per Rev DAR.

**North Tolsta:** Anon, In memory of my beloved parents, sisters and brothers, late of Lochside, £100; Anon, In memory of loved ones, £100. *Communion Expenses:* Anon, £60. *Door Collection:* Anon, £50, £50.

**North Uist:** Anon, for the Lord’s cause in North Uist, £100.

**Stornoway:** *Eastern Europe Fund:* Anon, for Ukraine, £100.

## 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:** **Struan:** Sabbath 12 noon. **Glendale and Vatten:** Sabbath 6pm, alternately. Thursday 7 pm, rotating between Struan, Vatten and Glendale. Contact Rev I D MacDonald; tel: 01478 612110.
- Dingwall:** Church, Hill Street, IV15 9JP: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. 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 Barton 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 often in three weeks as intimated). Contact Mr M J Schouten; tel: 01463 221776.
- Fort William:** Monzie Square, Sabbath 11 am, 5 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:** Wednesday 7 pm, alternately. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South): Leverburgh:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. **Sheilebost:** as intimated. Rev K M Watkins BA, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, IV1 1NA; Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.
- Kinlochbervie:** Sabbath 6 pm; **Scourie:** Sabbath 11:30 am, Tuesday 7 pm (as intimated). Contact Dr A Ross; tel 01971 502099.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7.30 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Church. No F P services at present.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Manse tel: 01851 810228. Contact Rev K M Watkins; tel: 01859 520271.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7.30 pm. Manse tel: 01851 890325. Contact Rev J R Tallach; tel: 01851 702501.
- North Uist: Bayhead:** Sabbath 12 noon, 6 pm; Thursday 7.30 pm. 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.
- Raasa:** 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 7.30 pm. Rev J Campbell, Clachan, Staffin, IV51 9HY; tel: 07485 008414; e-mail: johntwin20@btinternet.com.
- 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 Upper Room (second floor), 11 Wilmslow Road, Cheadle SK8 1DW; (entrance is from the car park at the back of the 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. 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, 5 Goldsmith St, Elgin, Gisborne 4010; tel: 06 863 3140; mobile: 022 409 1336.

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

### Zimbabwe

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

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

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

**New Canaan**: Church. Rev T Mwedzi.

**Zenka**: Church.

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by Andrew A Bonar, Gospel Standard Trust Publications, 2022 [1879], pbk, 108 pp	£4.75	£3.79
<b>Scottish Theology in relation to Church History</b> by John Macleod		
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