

The Free Presbyterian Magazine

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

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

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Communions

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

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

March: First Sabbath: Sydney, Tarbert; **Second:** Ness, Portree; **Third:** Halkirk; **Fourth:** Barnoldswick, Ingwenya, North Tolsta.

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

May: First Sabbath: Donsa, Grafton, Leverburgh; **Second:** Achmore, Scourie; **Third:** Edinburgh; **Fourth:** Chiedza.

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

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

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

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

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

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

December: Third Sabbath: Bulawayo, Santa Fe.

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The Call to Look

All mankind have fallen in Adam. We are all sinners. By nature, we are all rebels against God and His law – and therefore under condemnation, under a sentence of eternal punishment. We need to be saved, both from the punishment that is due to us because of our sin and from the power and the pollution of sin. But there is no way through which we can deliver ourselves from that terrible predicament.

Yet there is a way through which we may be saved. If we really understood the seriousness of our predicament as condemned sinners, we would stand in utter amazement at the thought that a way of deliverance really exists. But God has indeed revealed a way of deliverance in Scripture, a way which is totally reliable. In fact, it is He who has provided the salvation that we need. He says to us all: “Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else” (Is 45:22).

We should not fear that He lacks the power to save; He speaks the words just quoted as “the Lord that created the heavens”, and He goes on to say that He is “God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else” (Is 45:18). He is the Creator, the only Creator; there has never been any other being who was able to create *the heavens and the earth*, an expression which is intended to describe the whole universe. In our time it is important to emphasise that a blind force like evolution could not possibly have brought any part of the universe into existence; in particular, it could not have brought about life, and especially human life. Evolution does not have any power, and certainly does not have the power to bring into existence something as complex as a human being, or even a single cell in a human being – and a single cell is itself amazingly complex.

Great power was needed to create the universe – very great power. But greater power – indeed infinite power – is required to bring about the salvation of sinners from both the power and the consequences of sin. It is not only that Satan must be conquered, who was able to exercise his evil power over our first parents, bringing them under his authority in his kingdom –

though that is a usurped authority. Yet it is an authority from which they were never able to escape by their own power. Nor can any of their descendants. Creation required enormous power, but not infinite power. But even if one sinner was to be saved, it required that God's justice – God's infinite justice – be satisfied, and no finite power can satisfy the stringent requirements of divine justice.

The Lord describes Himself as “a just God and a Saviour”; when He saves sinners, He is altogether righteous. And He emphasises, “There is no God else beside Me; there is none beside Me” (Is 45:21); no other being can be put beside Him; nothing that human beings imagine to be a god can be compared to Jehovah, who is the one living and true God. If sinners are to be saved – in particular, if we as individuals are to be saved – it must be the work of the one living and true God.

Many another way of salvation has been tried. People love to look to themselves and what they hope to do by way of making themselves better, turning away from this sin and that sin. But it has always been totally unsuccessful; even if they succeed in giving up particular outward sins, they are still sinners. The root of sin remains in the sinner's heart, with all the capacity of a sinful heart to produce fresh sins and to continue existing sins, both inward and outward. In spite of all his self-righteousness, Saul of Tarsus discovered that it was imperfect. He came to realise that he was covetous (see Rom 7:7); he began to find himself guilty of heart sin. He had wrongly imagined that he could cleanse himself outwardly, but he was wrong, and God also taught him that he must be cleansed inwardly; he needed a new heart; he required a radical inward transformation, which he could not bring about himself. And we need the same transformation as Saul.

We may return to the words already quoted: “Look unto Me, and be ye saved, all the ends of the earth: for I am God”, and we may think of Christ, the Son of God, in particular, as the speaker. He is the One who came into this world to work out salvation. He is telling us that, if we look to Him, we will be saved, for He is God. As God the Son, He is all-powerful; so He was able to carry the burden of sin and to bear it away. “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (Jn 3:16).

George Smeaton stresses that the words, “He gave His only begotten Son”, have “the sacrificial sense of being delivered or given up to death. . . . It is properly the giving up in sacrifice, because the presentation of the victim formed part of the act of sacrifice. . . . Wherever [the expression] occurs, whether as denoting the Father's act in giving the Son (Rom 8:32), or the act of the Son in giving Himself (Mt 20:28, Gal 1:4), it is always descriptive of

the sacrifice which He offered to God the Father.”¹ This act of offering up Himself was an act of power, of divine power; it was the perfect act of a divine Person, who can say, “I am God”.

Further, God the Father is perfectly satisfied with the work of His Son as Redeemer. The prophecy was fulfilled: “The Lord is well pleased for His righteousness’ sake; He will magnify the law, and make it honourable” (Is 42:21). God is well pleased with His Son, who made the law of God great and honourable in two ways when He was acting as the substitute for those whom the Father gave to Him, from all eternity, as His people. First, Christ kept the whole law perfectly, in all its precepts, during His time in the world; second, He suffered the entire penalty due to Him as One who undertook to suffer the punishment that was due to His people. The consequence is that, when a sinner obeys the call to “look” to Christ by faith, the sinner is “saved”, saved from all the consequences of a broken law, and it is certain too that the sinner will experience eternal life.

Sinners in “all the ends of the earth” are called. One might think of those who are spiritually far away from Christ, because of the special seriousness of the sins they have committed. They are all called to come to Him by faith, and He assures them all: “Him that cometh to Me I will in no wise cast out” (Jn 6:37). But everyone’s sin is serious, because it is committed against the infinitely holy God. Matthew Henry comments on Isaiah 45:22: “The God of Israel says it to all the ends of the earth, to His people [the Jews], though they are scattered into the utmost corners of the world and seem to be lost and forgotten in their dispersion. [He says,] Let them but look to Me by faith and prayer, look off from all instruments and second causes, look off from all pretenders, but look up to Me, and they shall be saved”.

He continues, “It seems to refer further to the conversion of the Gentiles that lived in the ends of the earth, the most distant nations, when the standard of the gospel is set up. ‘To it shall the Gentiles seek.’ When Christ is lifted up from the earth, as the brazen serpent upon the pole, He shall draw the eyes of all men to Him. They shall all be invited to look unto Him, as the stung Israelites did to the brazen serpent; and so strong is the eye of faith that by divine grace it will reach the Saviour and fetch in salvation by Him even from the ends of the earth; for He is God, and there is none else.”

The salvation that Christ has procured is suited to sinners of every kind. To all who hear the gospel, that call comes with full divine authority. Yes, God is speaking to each one of us when He says, “Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else”.

¹Smeaton, *The Doctrine of the Atonement as Taught by Christ Himself*, Alpha Publications reprint, 1979, pp 44, 45.

Abraham's Faith: Trial and Triumph¹

A Sermon by *David Mitchell*

Genesis 22:14. *Jehovah-Jireh.*

These words were spoken by Abraham, the father of the faithful and the friend of God, when God directed him to offer up his son Isaac as a sacrifice. Abraham was not only told to take his son, but his only son, "the son whom thou lovest". This must have been a very trying time for the aged patriarch. God has so formed us that we instinctively contemplate our offspring with the tenderest emotions. David was so much affected by the death of his rebellious son Absalom, that the King would rather have suffered death instead of his son.

That Abraham was an affectionate parent is plain from his whole history. What must have been his feelings when he was commanded to offer up the submissive Isaac? The great God commanding the father to plunge the knife in his only son! How firm in faith must the patriarch have been when he commenced his journey! He might have doubted and lingered. But Abraham was actuated by a nobler principle. He believed in the Lord and instantly obeyed. "Abraham rose up early in the morning, and saddled his ass, and took two of his young men, with him, and Isaac his son." This journey, undertaken so promptly, proved very clearly the strength of the patriarch's faith, and perhaps one of the severest trials of his faith was when Isaac "said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?"

Could anyone conceive a more heart-searching question? But God kept the door of Abraham's lips. The Almighty never sends anyone on a warfare on his own charges. Abraham was enabled to give an answer admirably suited to the occasion, which gave great force to the doctrine in our text: "God will provide Himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And He said, lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham

¹Mitchell (1798-1882) was latterly minister of St Luke's Free Church, Glasgow. The sermon is taken, with abridgement, from his *Pastoral Recollections and Sermons*.

went and took the ram, and offered him up for a burnt offering in the stead of his son.”

Now, when the aged patriarch reflected on God's faithfulness in protecting and supporting him in such a wonderful way in the days of his pilgrimage, when he saw the prediction so literally fulfilled, that God had indeed provided Himself a lamb for a burnt-offering, when his uplifted arm was arrested by a joyful sound from the majesty of heaven and his attention directed to the ram, which he offered instead of his son, with what feelings of gratitude would he lift up his voice to say, “The Lord will provide”!

We shall now endeavour, by the blessing of God, to illustrate the strength of Abraham's faith: first, in temporal things, and second, in spiritual things.

1. The strength of Abraham's faith in temporal things. That Abraham had a strong belief in the providence of God, in the things of the present life, is plain especially from how he left his father's house. He had no clear conception of where he was to go. He went forward, taking the Lord for his refuge and strength; and plainly his faith must have been put to a severe test. When he came into Canaan, he must have perceived the wickedness of the people, and the dangers to which he was exposed among those who were filling up the measure of their iniquity.

Abraham was not exempted from an evil heart of unbelief such as we have to contend with. He was not exempted from trial – and Satan would doubtless suggest difficulties, and endeavour to inject his insinuations into his mind. The dangers that surrounded him would be called forth in all their magnitude, the difficulty of providing for such a numerous household, the uncertainty of the path he was to pursue, and the distance to the unseen land he was commanded to go to, would all combine to throw obstacles in the way. We know that Abraham had doubts about the accomplishment of the promise even after he came to Canaan: for we read in Genesis 15 that he was in perplexity; he “said, Lord God, what wilt Thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?”

But in the multitude of his thoughts within him, he possessed his soul in patience. He went out boldly when duty required it; he committed his way to the Lord when called to endure. When God commanded him to go forth, he did not hesitate. It was enough to receive the command of his Maker. He went out under heaven's protection; and God, out of His abundant fullness, showed that He was a rich provider. As he went from land to land, God marvellously gave him riches in abundance. When he came up out of Egypt, he was very rich in cattle, silver and gold. Yet he was always conscious that God was his refuge and that his reward was in the Lord his strength.

So watchful was he of God's way of working towards him, that he resisted

whatever might suggest to the nations around him that God was not his strength and shield. When the king of Sodom met him after his return from the slaughter of the kings that had pillaged Sodom and taken Lot captive, the prince said, "Give me the persons, and take the goods to thyself". Abraham was so zealous for the Lord of hosts that he would not accept the smallest portion of the spoil. "Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, lest thou shouldst say, I have made Abram rich."

Abraham's action did not escape the eye of the omniscient God. He notices the confidence which men place in Him, and He honours it with tokens of approbation. He saw the fidelity of His servant, who looked to his Lord and Master as his strength and his joy, and the trust was repaid by a special mark of His favour. "The word of the Lord came unto Abram in a vision, saying, Fear not, Abram, I am thy shield, and thy exceeding great reward. . . . And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them . . . so shall thy seed be. And he believed in the Lord; and He counted it to him for righteousness."

God still acts on the same principle towards the human race and requires the same implicit confidence from His followers. The Lord still upholds all things by the word of His power, and supplies the needs of all His creatures. He is the omnipotent and bountiful One, who opens His hand with the fullness of heaven and gives bread to the weary and water to the fainting. That omniscient eye which watched over faithful Abraham shall never wax dim. That powerful arm which sustained him in the midst of his trials shall never fail. This may not be felt in the same way as in the days of old. But though miracles have ceased, the principle on which Jehovah acts is still the same, and it is His children's duty to trust with equal certainty in His procedure. The ram is still to be found caught in the thicket; the God who hid Moses in the cleft of the rock is their God. He who fed Elijah by the ravens is the same unchangeable provider. He who found a rest for Jonah in the mighty deep still rules the raging tempest. He who fed thousands with a handful of bread is filled with unchangeable compassion.

These truths will commend themselves to the consciences of God's children. He is as faithful to His people now as He was to Abraham. The fulfilment of His promise is certain; the bounty of His providence is equally sure; and if we have not found the same degree of comfort by confiding in God, the defect must lie with ourselves. If we have been overwhelmed with despondency in our affliction, it was when we gave way to unbelief. If we do not feel the same security in God's providence as Abraham, it is because our faith

is weaker. Is it not lamentable how little men reflect on the wise superintendence and the bountiful providence of God? Do we not see all kinds of people acting with bold indifference as if there was no God? This is not often openly avowed, but it is acted upon in varied paths of life.

We see the mariner, who perceives the wonders of the Almighty in the deep, using every expedient to brave the rising tempest, yet never asking the aid of Him whom the winds and the sea obey. We hear of the distinguished warrior, leading his armies to battle, trusting entirely in the arm of flesh, unmindful that the battle is the Lord's. We find business men calculating on things as already in their possession, while they are in the most distant corner of the globe, without ever taking into consideration the providence of God, who can alone crown their endeavours with success, or cast their riches to the bottom of the sea. We find the farmer calculating on the produce of his ground just in proportion to his own exertions, forgetting that God can make the earth bring forth in handfuls or give his labour to the caterpillar?

In fact, do we not find men of every class living practically as if there is no God? In prosperity they are elated with success, and ascribe it entirely to their own exertions. In adversity we find them involved in darkness and confusion. Their own strength has failed them, and they derive no comfort from the omnipotent Provider. They are often afraid where there is no immediate danger. They frequently "labour as in the fire, and weary themselves for very vanity."

But those who have found a resting place under the shadow of the Most High are led to act on a different principle. They too will use every lawful exertion to better themselves in temporal things. But they will not trust in their own efforts, excluding the superintendence of a wise and bountiful God. They will strive to realise a sense of their dependence on their Maker and perceive His faithfulness in the treatment they receive from Him. They will often be astonished at the events they have passed through. They will perceive that God has often caused the most unwelcome events contribute largely to their good. When they reflect on how God has sustained them and when they reflect on the many dangers from which He has preserved them, when they remember that Jehovah is ever faithful to His promises, may they not say, "Jehovah-jireh"; "the Lord will provide"?

2. The strength of Abraham's faith in spiritual things. Although he left his father's house in the full assurance that God would provide for his temporal necessities, he was led to value it as subservient to the purposes of grace in advancing the scheme whereby all the families of the earth should be blessed. He viewed his temporal blessings only as preparatory steps in accomplishing the grand purposes of grace, that God would in due time ful-

fill all He had promised, and at last make him inherit the heavenly Canaan. This is clear from what Paul said, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Then follows his reason: "He looked for a city which hath foundations, whose builder and maker is God".

It is evident that Abraham had a strong belief in God for spiritual things. The Lord had frequently informed him that he would have a son from whom Messiah was to descend; so he would look forward to the birth of Isaac with no ordinary interest. Abraham was filled with great anxiety on the subject; although the father of the faithful, he appears to have given way to unbelief on one occasion. He said, "Behold, to me Thou hast given no seed: and, lo, one born in my house is mine heir". What then must have been his feelings when the birth of his child took place?

Abraham could not fail to see this gift from God as a pledge of His future faithfulness. He had remained many years in painful suspense; his faith, so strong, was sometimes clouded; but at the birth of Isaac he could behold in his son the line from whom the Messiah was to descend. His hope was now in some degree fruition, and his faith vision. He saw the heir of promise; his needs would be eagerly anticipated and abundantly supplied. That Isaac was the object of great solicitude is plain from the fact that Ishmael, the son of the bond-woman, was cast out when he was weaned, lest Ishmael molest the promised child. As Isaac advanced in years, the bonds of paternal friendship would still gather strength.

We have already stated that Abraham's trial did not simply consist in the test of his feelings as a parent; he had a prospect of more important consequences. He saw in Isaac the progenitor of Christ. How great then must have been the trial of his faith when he went to mount Moriah to offer his beloved son for a burnt offering. Consider for a moment the nature of the command. It was a command calculated to fill the mind with horror. It was at variance with the general tenor of God's dealings with man. It was entirely at variance with the revelation the Most High had given to His creatures. God had punished Cain and made him wander as a fugitive on the earth because he had killed his brother. The Lord had said unto man: "Whoso sheddeth man's blood, by man shall his blood be shed".

The command also seemed directly in opposition to what God had told Abraham. It therefore put his faith to a severe test. Reasoning according to the wisdom of men, he might have asked himself: Is this how I must deal

with my beloved Isaac, who was given me as the comfort of my age and as a pledge of the coming Messiah? Can it be possible that the God who ordered me to leave my kindred and my father's house, in the prospect of making my son a blessing to all the families of the earth, now commands me to cut off my only hope? We cannot help thinking that, during his journey from Beer-sheba to Moriah, his mind would often have been harassed with painful surmisings. He was offering a sacrifice every step of his journey, and it was not until the third day he beheld the place.

We believe that all who read the narrative impartially will see that Abraham gave up his son to God unreservedly; the thing was actually done in the patriarch's mind. "The angel of the Lord called unto Abraham out of heaven the second time, and said, By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." If Abraham had entertained the idea that God would interpose on behalf of Isaac, it would have lessened the trial of his faith, and placed it entirely upon another footing. It was because he did not withhold his son that he received special marks of God's approbation. He went forth in the strength of God, though his son was required. He withheld not the sacrifice, though it contained the seed of the very Messiah by whom alone he could be saved. He believed that God was able to raise his beloved Isaac from the dead, "from whence also he received him in a figure".

If the doctrine contained in the text is not confined to Abraham in temporal things, it is not confined to him in what is spiritual. This principle must be recognised and acted on by everyone who has spiritual life. It is possible that people may live as men of the world in temporal things, not acknowledging the superintendence of a bountiful God; it is possible that they may daily be fed by the bread that God has provided and yet never express one grateful feeling to the Ruler of all; it is possible that they may have been shielded from imminent danger, and never once thank their great Protector; but there is no one who can stand forth in the spiritual life in his own strength. The life of the Christian is entirely derived from Another; he possesses no spiritual qualities in himself. He can no more effect in himself a change that constitutes the germ of a new life than the unrenewed man can impart natural life. It is as impossible for a dead man to restore himself to life as a man to become a child of God by his own exertions, or to go on successfully in the Christian course without the aid of divine grace.

No man can come to Jesus, except the Father who has sent Him draw him. No man can proceed on his journey through the pilgrimage of life without

direction and strength at every step; and, blessed be God, aid has been provided, with a bountiful hand. Blessings are bestowed, and these are the most valuable in heaven. Nothing was considered too costly to purchase deliverance for man; nothing is too precious to adorn the sinner and prepare him for glory. The Son of God was not withheld; the only begotten of the Father was sent from heaven to earth. God manifest in the flesh has appeared, the seed of Abraham has sprung forth, and the rod from the stem of Jesse has yielded fruit. This has been done to us in a way Abraham never experienced.

When his views of Messiah were most exalted, Abraham only saw His day afar off. New Testament Christians view the scheme of redemption in a way the most highly favoured in the Old Testament never enjoyed. When Christ revealed Himself under the Old Testament, He was at an infinite distance from the creature. A mysterious veil was suspended over the Son of God before He became incarnate. He appeared to the patriarchs and prophets and gave them many intimations of His goodness, but His glory was shrouded. He appeared unto Moses in the wilderness of Sinai in a flame of fire in the midst of a bush, but His appearance was so terrible that "Moses hid his face; for he was afraid to look upon God". He appeared to Joshua as the captain of the Lord's host, but He was as a man of war in the midst of the camp. His glory rested in the most holy place, but it was only approachable by the high priest once a year, and not without the blood of a victim.

Isaiah described Messiah's glory: "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of Him that cried, and the house was filled with smoke. Then said I, Woe is me! because I am a man of unclean lips: for mine eyes have seen the King, the Lord of hosts."

But the Mosaic economy was enveloped in mystery, full of cumbrous services abounding in divers washings and costly sacrifices. Yet it but darkly revealed the excellence of Him who is "the brightness of [the Father's] glory, and the express image of His person". The method God adopted was the best, the result of divine wisdom. It was suited to the ages that are gone. The idea of Jesus' substitution for sinners was made so clear that there can be no mystery about the fact that He has made atonement for dying men; yet this was not so clear under the law. The offender was commanded to confess his guilt over the victim; he laid his hand on the live animal; and will anyone say that we do not have a greater degree of light and privilege in gospel times? Mark how God fully unfolded the Father's purpose of love. It was not by the thun-

ders of Horeb, nor by the darkness of Egypt; it was not by devouring fire in the desert; He did not fill heaven with His bolts of terror.

The Almighty was now to do something new. Jehovah's glory was to be mantled with a body of flesh and blood, which the eyes of sinful men can behold. Jehovah's Son appears as a helpless infant; He is fed with bread and water; He sits, He sleeps, He is fatigued and weary; He converses as a man; He feels as a man; He endures and grieves. Men approach Him without hesitation. His friends recline on His breast; His enemies upbraid, buffet and reproach Him. The Being at whose brightness Moses trembled, and at whose presence Abraham fell on his face, can now be approached as a meek and innocent child. Be astounded, O heavens, at this! Wonder, O earth for the Lord has done a strange thing among men!

Further, a vastly superior view is given of Christ's atonement. He has distinctly announced as the Mediator who paid the debt, and that God has accepted the ransom. The Father no longer commands the worshipper to bring forth the bullock; the lamb without blemish is no longer consumed on the altar. Jehovah named His victim of old; He announced the coming of His Son. His character was minutely described, and in due time the Lamb of God appeared. The place where the victim was offered has been declared, and the Almighty acquiesces in the deed. The Father rejoices in His surety, and with outstretched arms of mercy He proclaims deliverance to man, in plain terms. The lowering shadows of a cumbrous ritual have fled, and the twilight of the morning has given place to the meridian sun. The most unlettered peasant may appreciate the worth of the gospel. The Lord commands men to come indiscriminately to a throne of mercy. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Some present may never have doubted Abraham's history, but have never experienced Abraham's faith. The sailor, who has suffered shipwreck, may stand on the rock and see the ark of safety going to and fro before him. You could conceive how an intoxicated man would see his companions enter one after another and yet continue to gaze in heedless apathy. The waters rise rapidly and, before long, he must be swallowed up by the sea. His companions call on him to enter the vessel, but he ignores them. The final warning is given, and at last the ark of safety departs. The deluded man is overwhelmed by the flood and perishes. Would any language be considered too severe to awaken him to a sense of his danger? And should it be unseemly for the ambassador of Christ to labour earnestly to expose a more dangerous delusion in the history of the man who will not come to God that he may have life, and to the Son of God that he may have it abundantly?

Captain Hedley Vicars (2)¹

Following army service overseas, Vicars spent a year with his family in England, a year which the companionship of kindred spirits and the delight of home made probably the happiest in his life. Here too we find him constantly active; whether in the country, visiting and praying in the cottages of the poor; or in London, “teaching in ragged schools, visiting repentant thieves and, with city missionaries, diving into the depths of urban wretchedness.”

Very soon after the outbreak of the war in the East,² the 97th regiment received orders to go to the scene of conflict. The pang which this announcement caused his family and friends can well be conceived. Some extracts from his biography will show how the few weeks before his departure were spent:

“On the twenty-ninth of March he came from Windsor to meet us in London and return with us to Beckenham. On the evening of his arrival he addressed upwards of a hundred navvies, beside several of the young men of the village, at the reading rooms. They were very crowded, and many more surrounded the doors. He chose for his subject, ‘Prepare to meet thy God’; and no man on a dying bed could have spoken with greater solemnity and earnestness. Yet there he stood, a strong young man amidst strong young men, ‘putting himself alongside of us as a fellow sinner’, as one of them remarked.

“One after another they crowded around him to shake his hand and to wish him safety and success. We heard them saying among themselves, ‘It’s a pity that such a fine fellow as that should go to be shot; and several of them met at the farther end of the village to pray for him regularly.’”

Again: “One day when we were in London, I happened to meet him when on my way to a hospital to see a sick navvy. . . . He requested permission to go also. . . . From that time he regularly visited that poor man twice a week, although the hospital was six miles from Kensington Barracks. Even in the hurry of his last day in England, he found time to bid the man farewell.”

There are many proofs throughout the volume of the deep affection felt for him by those in whose spiritual concerns he was so much interested. He was prayed for by name at nine prayer meetings for the army, in England and Scotland, from the day they began until his death. We cannot omit a conversation his biographer held with some of the light company of the 97th, a few days before they left England:

¹Reprinted, with editing, from *The Christian Treasury* for 1857. This is the second of two articles which provide a summary of *Memorials of Captain Hedley Vicars*, by Catherine Marsh. The previous article appeared in August. Vicars was born in 1826 and joined the 97th regiment of the British Army in 1844. He was converted in perhaps 1849.

²The Crimean War, which lasted from October 1853 to February 1856.

“One named Reynolds said, ‘Since Mr Vicars became so good, he has steadied about four hundred men in the regiment’.

“‘Four hundred!’ was repeated with surprise.

“I don’t mean that he has made all the four hundred as good as himself; that he couldn’t. I know enough of religion to know that God alone could do that. But while he was adjutant, and since too, he has steadied and sobered nigh four hundred of the most drunken and wildest men in the regiment. There isn’t a better officer nor a better man in the Queen’s service.’”

We give, from the biography, the account of his leaving England: “It was a lovely morning, that nineteenth of May. The sunshine glittering on the bayonets of the men, as they marched up the steps to the station, seemed to mock the tears of wives, sisters and friends who accompanied them.

“I saw a young wife quit her hold of her husband’s hand and approach Hedley Vicars, with a manner of respectful confidence, as she said to him, ‘O Mr Vicars, you will see that Cottrell writes to me regular, won’t you? It is my only comfort to know that you will.’ The kindness and sympathy of his tone, as he answered her, told that her confidence was not misplaced.

“Just then his brother arrived; and, during the delay which followed before the train started, we read Psalm 121 in the waiting room, I remember the deep well of quiet confidence in his eye, as the words were repeated to him: ‘The Lord is *thy* keeper’.

“There was something in the tone of his voice that day which struck like a distant knell upon our hearts. It was a foreboding tone. However strongly hope may have sprung up afterwards, we felt at that moment that it was our last parting.”

The first destination of the 97th was Greece. And here a malignant form of cholera broke out which, in 34 days, deprived the regiment of 120 men. Captain Vicars here took on himself the arduous duties of chaplain, visiting the sick, attending the burial services and seizing each opportunity for exhortation and warning.

He writes: “Morning and evening, the dead cart leaves the hospital for the graveyard. It is all very sad and solemn, but there is a silver lining to every cloud! I believe that this dread visitation of the Almighty has taught a lesson to many which, I trust and hope, never will be forgotten. Alas that so few have the comfort of religion, the knowledge of Jesus Christ! With some of my brother officers I have lately had most earnest conversations; and they have promised to come to my room that we may read the Bible together. O that I may be enabled to speak a word in season to their souls and, by my poor, feeble testimony to His tenderness and love, lead them to that precious Saviour who died for sinners! We meet for prayer every evening, with special

reference to the removal of this grievous sickness, if it please God, and for the gift of the Holy Spirit to sanctify this visitation.”

Again: “My Scripture reading and prayer meeting at the hospital is better attended than ever. Last Sabbath I read Hebrews 12 in one of the wards, and after talking to the men about it, felt my heart drawn out earnestly in prayer for their souls. My chief, my only, subject with them is Jesus; and it is a theme of which I hope never to grow tired. May God the Holy Ghost bless my feeble words to their immortal souls, for Jesus Christ’s sake.”

We now come to the winter before Sevastopol – that winter whose privations and miseries so many pens have described, and in which Captain Vicars’ character developed in brightness day by day. Every article of luxury, and even of comfort, sent to him from England was devoted to the suffering soldiers. Notwithstanding the fatigues attending the duty in the trenches, and other constant military duty, he found time for nightly meetings for prayer and habitual visiting of the sick and wounded. Several boxes from England arrived, containing clothing and other articles for the suffering soldiers, together with Testaments, tracts and other religious books; and distributing these formed some of the bright spots of that desolate winter.

Spring came, in name at least; and with it Hedley Vicars’ last Sabbath on earth. The devotional exercises, and the conversation with brother officers on that day, seemed indeed a foretaste of heaven. The day appointed for national humiliation and prayer followed, and well did he keep it. The last words he wrote referred to this: “I look for great results from the prayers which have ascended to heaven this day and have been presented by our great Intercessor before the throne of God. . . . We had two . . . services, in the morning at 11, and in the afternoon at 3 o’clock. I spent the evening with Cay. I read Isaiah 12, and he prayed.”

One other fragment was found in his desk, addressed to the one to whom he was to be united in marriage on his return to England, had his life been spared: “The greater part of another month is past, and here I am, still kept by the protecting arm of the Almighty from all harm. I have been in many a danger, by night and by day, since I last wrote to you, my own beloved; but the Lord has delivered me from them all; and not only so, but He has likewise kept me in perfect peace and made me glad with the light of His countenance. In Jesus I find all I want of happiness or enjoyment; and as week after week and month after month roll by, I believe He is becoming more and more lovely in my eyes and precious to my soul.”

Within another 24 hours, his eyes had seen the King in His beauty. On the night of March 22, a Russian force of 15 000 men, taking advantage of a stormy darkness, came out of Sevastopol. A detachment of the 97th was on

the advanced post of the British forces. When the Russians first approached, they were assumed to be allies. Hedley Vicars was the first to discover them to be the enemy. Leading on his band of barely 200 men, to charge a force of 2000, with the long remembered cry of, “This way, 97th,” he met his death on the field of his first action. A victory was won, but his men bore from the field the dying body of their devoted leader.

From many letters sent after his death to his family in England, from Sevastopol – letters coming from the highest in command to the private soldier – we take a few extracts from a young Scottish officer, Lieutenant Douglas Macgregor, who was to follow his beloved friend:

“Dearest Mother, This is a dark and sorrowful day with me; my heart is wrung, my eyes red and hot with crying. . . . My very dear friend Vicars was killed last night. The Russians made a sortie; and while gallantly leading on a handful of our men, to charge them outside our works, he was mortally wounded, by a ball striking his right breast. He was fully prepared for the most sudden death, and he died bravely fighting and doing his duty. . . . Such a death became such a life, and such a soldier. The most gallant, the most cheerful, the happiest, the most universally respected officer, and the most consistent Christian soldier, has been taken from us by that bullet, and I know not how to live without him. . . .

“Everyone liked and respected Vicars, even those who did not agree with his strict religion. And those who had known him so long as the leader of every mad riot, when, after closely watching him for years and finding that, once enlisted in Christ’s army, he never flinched, [they] at last gave in and acknowledged that Vicars at any rate was a true Christian. I knew that when he went into action he would show that a Christian soldier is a brave as well as a happy man.

“God bless you, mother; and may He sanctify this severe trial to my soul.”

The Reformation in Italy¹

5. Pietro Carneseccchi

Cardinal Giovanni Caraffa, who became Pope Paul IV, was known as the father of the Inquisition. He was an extraordinarily cruel man and, at his

¹A further part of a Theological Conference paper, somewhat enlarged. The previous part, last month, focused on Galeazzo Caracciolo, who had to flee from Italy, initially to Geneva, to escape persecution. Page numbers in the text refer to Thomas M’Crie, *History of the Progress and Suppression of the Reformation in Italy in the Sixteenth Century*, Edinburgh and London, 1856.

death in 1559, the Roman people set fire to the prison of the Inquisition – such was their hatred of the activities of the friars who did the work of that evil organisation. But the next Pope, Pius IV, a milder man, pardoned the Roman people and released from prison those who were being held on suspicion of heresy. Pius reigned for less than six years and was followed by Pius V. He has been described as having “bigoted zeal”; he “had passed his whole life in the suppression of feeling and in the practice of those austerities which harden the heart and extinguish the sympathies of humanity. In the dark dungeons of the Inquisition he had witnessed unmoved the application of torture and studied as a science the art of entrapping his helpless victims into a confession of their faith and a betrayal of their friends. His heart had never throbbed with human affection, and that which was considered the virtue of a saint was the triumphal power of the evil one.”²

The same writer has commented, “No language can describe the heart-sickening desolation of a prisoner drawn from his family in the dead of night and consigned to the hands of his tormentors. The deathlike silence, the heavy air, the unimpressionable countenances of his judges, the specious arguments, the seducing falsehoods whispered to the sufferers on the rack, were enough to appal the stoutest heart. What then must have been the faith and constancy of those who endured it all in the service of Him who is invisible! When a man³ who has been long nurtured in the infliction of suffering and accustomed to the groans of his victims is suddenly raised to irresponsible power and finds his inquisitorial zeal rewarded with a crown which enables him to rid the earth of all who reject his paramount authority, then the havoc begins among the followers of Christ. And this devastation, it is grievous to say, was done in the name of Him who came to ransom the world from sin and from sorrow.”⁴

One of those who so suffered was Pietro Carnesecchi, a native of Florence, a man of great ability and well educated. Under Pope Clement VII, he was raised to positions of some importance in the Church; he was appointed head of two abbeys, one in France and the other in Naples. The latter appointment brought him, about 1536, into contact with Juan Valdés⁵ and his expositions of the Scriptures. It seems that this led him to study the Scriptures for himself and to find the way of salvation, through faith alone in Jesus Christ alone – in contrast with the teaching of the Church in which he had been brought up. He learnt to love the truth, and M^cCrie states that “his attachment

²M Young, *The Life and Times of Aonio Paleario*, vol 1, London, 1860, pp 518-19.

³Referring, no doubt, to particular popes.

⁴M Young, *The Life and Times of Aonio Paleario*, vol 1, p 519.

⁵For Valdés, see the August issue of this *Magazine*, p 245.

to these doctrines daily acquired strength from reading, meditation and conference with learned men” (p 174).

Carnesecchi’s travels through Italy made it possible for him to meet various people who were searching for true spiritual light, and he became a means of communication between them. He was determined to follow the truth even when others hesitated at the thought of leaving the Church of Rome. After Bernadino Ochino and Peter Martyr had fled from Italy, and from the Roman Church, Carnesecchi came under the suspicion of the heresy hunters and in 1546 he was summoned to Rome, where one of the inquisitors was directed to investigate the charges against him. These charges included corresponding with heretics who had fled from Italy, helping heretics to flee by supplying them with money, and supporting teachers who had been instructing their pupils from “heretical” catechisms. But, because he was in favour with Paul III, he was cleared of these charges.

Yet Carnesecchi felt it necessary to leave Italy for the time being. After spending some time in France and elsewhere, he returned to Italy in 1552. He benefited from discussions with the Protestants he met while he was abroad, becoming more confirmed in the doctrines of the Reformation. After his return, he lived mainly in Padua, which was under the control of Venice; he was in less danger there from the efforts of the Inquisition and could meet with others who shared his views.

Shortly after Paul IV became Pope, Carnesecchi was summoned to Rome. He could clearly see that he would be shown no mercy, so he ignored the summons. But in 1559 he was excommunicated, which meant that he would be handed over to the civil powers to be punished as a heretic – by being put to death. Nothing further happened before Pope Paul died, and Carnesecchi, a friend of the new pope’s family, was able to have the sentence of excommunication reversed without having to recant. M’Crie reports on the complaints of Roman Catholic writers that Carnesecchi, in spite of the “repeated favours” shown to him, continued to act as he had in the past, keeping up “his correspondence with heretics” in various parts of Italy, supplying money to men who had fled to Geneva, “and that he recommended the writings of the Lutherans, while he spoke degradingly of those of the [Roman] Catholics” (p 175). At this time he was reading with enjoyment the writings of, in particular, Martin Luther and Peter Martyr.

When Pius V became pope, Carnesecchi realised that he was now in danger and, it seems, decided to make for the safety of Geneva. Yet he changed his mind and, instead, went to Florence and placed himself under the protection of Cosimo, the Duke of Tuscany. But the Pope wrote personally to Cosimo “to deliver up a heretic [Carnesecchi] who had long laboured to destroy the

Catholic faith and corrupted the minds of multitudes” (quoted, p 176). When the messenger bearing the letter arrived, Carnesecchi was sitting with Cosimo at a meal; yet the Duke at once had him arrested and taken to Rome. Cosimo received the profuse thanks of the Pope and was rewarded with the title of Grand Duke, which he had coveted for a long time.

Without delay, the Inquisition laid no fewer than 34 charges against Carnesecchi; these included many distinctive doctrines of the Protestant movement. The charges against the prisoner included the following beliefs: justification is by faith alone; works are not necessary for salvation;⁶ works cannot merit eternal life; human beings are by nature inclined to sin; it is impossible to keep God’s commandments perfectly; the unique trustworthiness of the Scriptures; indulgences are not based on Scripture; bread *and* wine should be used in the Lord’s Supper; the pope is not chief bishop by any authority, as he is only the bishop of Rome; monks have more zeal than knowledge; Christ is the only mediator; and accordingly it is useless to pray to saints; it is not wrong to read prohibited books.

It was also held against him that he doubted the usefulness of pilgrimages and that he expressed disapproval of monks and friars and of the celibacy of priests and nuns; Yet Carnesecchi had not come to a full understanding of Scripture teaching; he was, for instance, unsure about the doctrine of purgatory, but even his doubt of that Roman Catholic invention was accounted sufficiently serious to place it among the charges laid against him.

M’Crie quotes a Roman Catholic historian describing Carnesecchi, from his own prospective: “With hardened heart and uncircumcised ears, he refused to yield to the necessity of his circumstances and thus rendered the admonitions, and the often-repeated delays granted to him for deliberation, useless; nor could he, by any means, be induced to abjure his errors and return to the true religion, according to the wish of Pius, who had resolved, on the appearance of penitence, to visit his past crimes with a more lenient punishment than they merited”. Carnesecchi had to endure torture, the main purpose being to induce him to betray fellow believers. In this the Inquisition failed, and no threats or promises could make him deny his faith. No doubt he was upheld by strength from above.

On 16 August 1567 he was condemned as an incorrigible heretic. He was to be degraded from the priesthood and then clothed with a *sanbenito*, a garment decorated with representations of devils and flames, which those condemned by the Inquisition had to wear before they were put to death. His execution was delayed for a further 10 days, during which a friar spent time with him in his prison, in the hope of bringing him to recant. The friar was

⁶Yet good works will feature in the life of everyone that is saved.

completely unsuccessful, and on October 3 Carnesecchi was brought out to be beheaded, after which his body was burnt. A contemporary report, written in the same spirit as others already quoted, states that his “fanaticism sustained him to the very last moment. He went to execution as to a triumph” (quoted, p 177). Rather we should attribute this to God’s grace.

What Is Prayer?

Some Answers from *William Gurnall*

What is prayer? Apart from the wonderful answer to this question in *The Shorter Catechism* (Question 98), helpful answers are given by various writers. Below are some answers by the Puritan, William Gurnall, in his classic work, *The Christian in Complete Armour*, which is based on Ephesians 6:10-20 (the passage which describes the Christian’s armour, with which he is to withstand the wiles of the devil).

Gurnall’s sayings about prayer in this article are gathered (with some editing) from his explanation of verse 18 of the passage, “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints”. His sayings are not arranged as they are found in his book but rather by subject. He shows clearly that prayer is an essential piece of armour in resisting Satan.

Gurnall writes, “Prayer is to be used with all other means in the Christian’s spiritual warfare. This is the ‘silver trumpet’ by which he is to sound an alarm to heaven and call on God to succour him. . . . Prayer is appointed by God; yet it is not effective armour, except it be a prayer given by God, flowing from His Spirit. . . . Prayer is a humble appeal from our impotence to God’s omnipotence. . . . Prayer is the sincere soul’s messenger. It goes to heaven with full speed.”

Gurnall continues, “What is prayer but the breathing forth of that grace which is breathed into the soul by the Holy Spirit? When God breathed into man the breath of life, he became a living soul. So, when God breathes into the soul the breath of spiritual life, it becomes a praying soul. . . . Praying is to the ‘new creature’ as crying is to the child. The child is not taught by example to cry, but cries by nature; it comes into the world crying. Praying is not got by forms and rules but flows from new life itself.

“Prayer is the soul’s motion Godward,” Gurnall adds. “It is a means whereby we give worship to God, and also wait to receive grace from God. To say a wicked man ought not to pray is to say he ought not to worship God and acknowledge Him to be his Maker; and also that he ought not to use the

means whereby he may obtain grace and receive faith. It cannot be denied that an unbeliever sins when he prays. It is not his praying which is his sin, but his praying unbelievably. . . . Prayer is as solemn a work as any you can do in your whole lifetime. . . . Prayer is an act of religious worship; we have to do immediately with the great God, to whom we approach in prayer.

“Prayer is one of the nearest approaches to God which the Christian is capable of on this side heaven. . . . Prayer is called, coming to ‘the throne of grace’. We come in prayer to the throne of God and put our petition into the very hand of God, as He sits on His throne in all His royalty. . . . Holy matter in prayer is the incense to be offered; the tongue is the censer; but the affections of the devout soul bring the fire to the incense before it can ascend as a sweet perfume into the nostrils of God. . . . Prayer is called a pouring out of the soul to God. The soul is the well from which the water of prayer is poured; but the Spirit is the spring that feeds this well, and the hand that helps to pour it forth. . . . We must pray in the Spirit, to honour the name of God. The common description of prayer is calling ‘on the name of God’. Now, as in prayer we call upon the name of God, so it must be with worship suitable to God’s name, or else we pollute it and incur His wrath.

“Pray with a deep sense of, and sorrow for, your sins. The worst lack of sense in prayer is that of the heart; when he that prays has no sense of the sin he deprecates or of the mercy he desires. . . . Prayer is the channel into which godly sorrow pours forth itself, and runs down in brinish tears, while the Christian is accusing himself of, and judging himself for, his abominations, with deep shame and self-abhorrence. . . . When you pray against any sin, plead with God from His promises. Show God His own hand in such promises as these, ‘Sin shall not have dominion over you’ (Rom 6:14); ‘He will subdue our iniquities’ (Mic 7:19). Prayer is nothing but the promise reversed, or God’s word formed into an argument, and returned by faith upon God again.

“When you have been with God [in prayer] expect good from Him. ‘I will direct my prayer unto Thee, and will look up’ (Ps 5:3). For lack of this many a prayer is lost. If you do not believe, why do you pray? And if you believe, why do you not expect? By praying, you seem to depend on God; by not expecting, you renounce your confidence. What is this but to take His name in vain? . . . The Christian’s prayer may miscarry for want of faith. Prayer is the bow, the promise is the arrow, and faith the hand which draws the bow and sends this arrow with the heart’s message to heaven.

“God has His sealing times, in which His Spirit bears witness with His children’s spirit as to their state and grace. Prayer is a principal sealing time. Where was it that God so marvellously dignified and, if I may so say,

knighted Jacob with that new title of honour, 'Thou shalt be called Israel', but in the field of prayer? . . . Prayer moves God and overcomes Him, not by causing any change in His will and making Him take up new thoughts of doing that for His people which He did not before intend. No, God is immutable, and what good He does in time for His people He purposed before any time was. But prayer is said to overcome God, because He then gives what, from eternity, He purposed to give upon their praying to Him. For when God decreed what He would do for His saints, He also purposed that they should pray for the same. 'I will yet for this be enquired of by the house of Israel, to do it for them' (Ezk 36:37).

"To pray 'always' is as much as if the Apostle had said, Pray about 'everything', according to what he says in another epistle, 'In every thing by prayer and supplication with thanksgiving let your requests be made known unto God'. Prayer is an all-embracing duty, with which, like a girdle, we are to encompass all our affairs. . . . To pray always is to pray daily. When the Christian is daily exercised in this duty, prayer to him is not a holiday pursuit, as it were, but everyday work. 'Every day will I bless Thee; and I will praise Thy name for ever and ever' (Ps 145:2). . . . Prayer is not only a winter garment. It is indeed to be worn then, but it is not to be left off in the summer of prosperity. You will find some praying only when the storm comes. These are like some birds that are never heard to call but in foul weather.

"Let secret prayer be your constant trade. Rolling stones gather no moss. Inconstant hearts will never excel in this or any other duty. The spirit of prayer is a grace infused, but advanced to further degrees by daily exercise. Frequency begets familiarity, and familiarity confidence. We go boldly into the house of one whom we often visit. . . . Prayer is a universal duty and a means to be made use of in all our affairs and enterprises. What bread and salt are to our table, prayer is to the Christian in all his undertakings, enjoyments, and temptations. Whatever our meal is, bread and salt are set on the table; and whatever your condition is, prayer must not be forgotten.

"Do you pray? Unless you pray fervently, you do nothing. Cold prayer is no more prayer than painted fire is fire. . . . Prayer is too sacred a duty to be performed with a heavy eye or a drowsy heart. This God complained of: 'There is none that calleth upon Thy name, that stirreth up himself to take hold of Thee' (Is 64:7). He counts it no prayer where the heart is not stirred up and awake. In no way can we more honour or dishonour God than in prayer. O how then ought we to watch in this duty!"

The last saying of Gurnall about prayer we give at present is, "Cease to pray, and you will begin to sin. Prayer is not only a means to prevail for mercy but also to prevent sin. 'Pray that ye enter not into temptation'." *NMR*

Forgiveness – Divine and Human¹

2. God Is Judge of All the Earth

Hugh Martin

2 This objection² to the atonement professedly makes no account of *God's supremacy and office as the Judge of all the earth*. The command to us to forgive one another places us on a level towards one another. Some would draw this inference from it which is adverse to the doctrine of a propitiatory sacrifice being the necessary channel of Divine forgiveness, but it really places God on a level with us all. It overlooks His sovereign supremacy and His office as the Supreme Judge. It is not in the capacity of a judge that I am to forgive an offending brother; it is as being myself a brother, standing on equal terms, on an equal footing with him. It is to a mutual forgiveness that he and I are both bound over. The forgiveness that I extend to him I may alternately require to have extended towards myself.

Surely some caution is required in reasoning from a case like this up to that in which the all-holy Godhead condescends from His inviolable majesty to forgive the iniquities of His poor and puny creatures. I am to forgive my brother, considering myself lest I also be tempted. I am to forgive my brother, remembering how soon I may need to be forgiven by him. But the all-perfect God sits on high, the Judge alike of me and my brother, and there is no infirmity and no unrighteousness in Him. Surely it is presumption of the highest kind in me to argue that, because I am to forgive without demanding atonement or satisfaction, therefore the Godhead also must proceed in like manner.

It is as the universal Lawgiver, and as invested with the office of supreme and universal Judge, that God requires atonement and satisfaction for sin. He does not stand towards His creatures in a relation like that in which they stand towards each other. He is their Moral Governor and Judge. It is in this relation that He demands satisfaction for sin and vindicates the sovereignty of law. And when He delegates His office in so far to any of our fellow creatures – when He sets anyone over us as our lawgiver and judge – He commits to him also, in like manner, the function of upholding the honour of law by sanctions and penalties. If I stand as a criminal at a human bar,

¹Taken with editing from *The British and Foreign Evangelical Review*, vol 30 (1881). The first article, last month, examined the difference between divine and human forgiveness.

²In last month's article, Martin expressed the basis for the objection as follows: "God requires us freely to forgive an offending brother. He requires us to do so without demanding any atonement or satisfaction for the trespass that needs forgiveness. . . . We are to demand no sacrifice. . . . Frankly, freely, fully we are to forgive him." So, it is objected, why should not God forgive sinners without a sacrifice?

before a human judge, and am brought in guilty, how irrelevant it would be in me to plead to my judge that it is his duty to forgive me freely and to abstain from inflicting a penalty on, or seeking reparation for, my offence!

The case of private trespass between my brother and me is as wide as the poles asunder from the case of my violation of public law, which is decided by the public judge. The classing of these two cases as one overthrows all public law, government and justice. Neither I nor my brother, in our brotherly and equal relation towards each other, is invested with the character and function of a judge. Indeed, in this respect he and I alike are expressly warned against acting towards each other as if we were. “Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one Lawgiver, who is able to save and to destroy: who art thou that judgest another?” No, in this relation I am to act as a brother, not a lord, not a lawgiver, not a judge.

If indeed I happen to be invested with the office of a judge in the community, and my brother is brought before my bar, it is not then as a private man and a brother that I am to consider him and deal with him, but as a public criminal, a breaker of public law. The rule of Christian mutual forgiveness does not then apply. It is wholly out of court then. My duty then is not to consider myself lest I also should be tempted; not to deal with him in the remembrance that I also in turn might need his compassion and forbearance. My duty is to uphold the supremacy of the law, to act and deal with the offender as the law requires.

The civil magistrate is invested with the sword, an instrument that has no place between brethren. “And he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.” Here he is the representative, the agent, the delegate of God, the Judge of all the earth. And this function he could not wield, he could not receive, he could not have delegated to him, unless primarily and originally it belonged to God Himself. It is for those who deny the righteousness and necessity of propitiatory sacrifice to show the righteousness, the validity, the origin of the office of a judge among men. As wielded among men, it is an office that has no Divine origin and therefore no authority, unless God Himself is a judge. The Most High can delegate no office which is not His own. If He is not a Judge, bearing the sword – a revenger to execute wrath on him that doeth evil – then every human judge is a usurper, an unauthorised oppressor, and his office a barbarism, an unrighteousness, an impertinence. The argument that would overthrow the atonement would subvert human society and abolish all civil government.

It is the introduction of this element into the question on hand which indicates where the analogy between our mutual forgiveness of each other and God's forgiveness of us ceases. We forgive each other mutually as brethren. He forgives us as the Judge of all the earth. We as brethren forgive our brother. God, as judge and sovereign, forgives our sin. In forgiving a brother we demand no expiation of his offence, because we do not stand to him in the relation of a judge, and do not have the responsibility of maintaining the honour of the law. That belongs unto his Judge and ours; and our God, as Judge, forgives only through an expiation.

For us, in our private capacity as brethren, to demand satisfaction or atonement is impossible consistently with holiness and love. Satisfaction, demanded in such a case, indicates human wrath and passion, "which worketh not the righteousness of God". It is inconsistent with the love, pity, compassion which brotherly forgiveness implies. And it is the thought that an atonement on God's part encroaches on the truth and evidence of love and compassion with Him, which has led to the argument and objection we are considering.

But introduce the consideration that God is the righteous Judge and upholder of public law, righteousness and order in the universe, and the notion that an atonement or satisfaction for sin is inconsistent with true compassion on His part vanishes. A public judge among men is never subjected to the imputation of heartlessness, because, in the execution of his office, he pronounces even the awful sentence of death. Personally and privately he may do so with feelings of deepest anguish. His calm and resolute performance of his duty is his glory; and the more so because his heart burns with pity and love towards him whom he nevertheless condemns. Justice is not passion, fury, rage, in the case of a human judge. It is consistent with the most heartfelt interest and compassion for the criminal.

It is equally so – it is infinitely more so – with the Divine Judge. Listen to His solemn oath, the oath of Him who will by no means clear the guilty: "As I live, saith the Lord, I have no pleasure in the death of the wicked". There is no malignity in God's wrath; there is no rage, no fury, no passion, no cruelty, no heartlessness. For He is the Judge, and He is righteous; there is no unrighteousness in Him. I am not my brother's judge when he offends me. In me, wrath towards him and a demand for satisfaction would indeed be mere unholy rage, cruelty, heartlessness, malignity; for in my private capacity, as no judge, it could not be in vindication of the law, but only in gratification of my revenge, that I should seek a satisfaction or atonement for his offence.

But it is otherwise with God. God is Judge Himself, and with Him an atonement is a satisfaction to justice, not a gratification of revenge. This distinction

is utterly forgotten in the argument and objection against the atonement which we are considering. But let this distinction be introduced; let it be remembered that the Lord is the Lawgiver and Judge; that what is competent and holy with Him would be usurpation and unrighteousness with us; that the demand which, on His part, is satisfaction to justice and perfectly consistent with love, would on our part be gratification of revenge, and clearly indicative of cruelty. Then the utter vanity of this objection becomes manifest.

Godly Sorrow¹

W K Tweedie

Zechariah 12:10. They shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn.

Countless crowds never do so. Far from feeling the poignant sorrow which the Holy Spirit here describes, sin occasions no regret, and the Saviour's anguish no lamentation. No, men are busy piercing Him afresh, as far as they have the power. His love unto death is unheeded. His compassion for the lost and the wretched awakens no corresponding emotion. Men are in spirit ready to cry as of old, "Away with Him"; "Crucify Him, crucify Him".

But not so all. The Spirit of grace and of supplications is poured out on some. They then discover what it is to have shared in the guilt of crucifying the Saviour, and of adding to the poignancy of His dying agonies. They now understand the strong language of the Spirit: They "shall be in bitterness for Him, as one is in bitterness for his firstborn". And they feel that the dust is the appropriate bed for them, or sackcloth the appropriate garment.

O my soul, there is an eye upon you which looks you through and through. Conscience may be sharp, but the glance of that eye is keener still. It sees whether you have ever mourned for a Saviour's agony, or whether you are still as wayward as ever. How then is it with you? Have you felt what it is to be a sinner? Have you seen the enormity of sin as committed against Him whose love was boundless, the report of which has reached even to you?

Then rejoice that some even of those who crucified Him were washed in the blood which they helped to shed, when an apostle preached salvation to them, through Him whom they had crucified and slain. Go with all your sins to Him. Look on Him whom you have pierced; and then, with godly sorrow, lay your hand on your mouth, and your mouth in the dust, crying out, Unclean, unclean. The more lowly your bed, if your humility is such as the Spirit

¹Taken with editing from Tweedie's *Glad Tidings of the Gospel of Peace*.

of God produces, the brighter may be your hopes, and the higher your exaltation will be. There are many now in glory who were once ashamed even to look to the place where God's honour dwells.

Help from Distracting Fears

John Flavel

How may a *Christian* keep his heart from distracting and tormenting fears, in times of great, threatening dangers? Here are some excellent rules¹ to help keep the heart from sinful fear when imminent dangers threaten us:

Rule 1. *Look on all created things as in the hand of God*, who manages them in all their motions – limiting, restraining and determining them all at His pleasure.

Get this truth well settled by faith in your hearts; it will marvellously guard them against slavish fears. Ezekiel 1 contains an admirable scheme of providence; there you may see the living creatures who move the wheels – that is, the great affairs and turnings of things here below – coming to Christ, who sits on the throne, to receive new instructions from Him (vv 24-26). And in Revelation 6 you read of white, black and red horses, which are the instruments which God uses in executing His judgements in the world: such as wars, pestilence and death. But when these horses are prancing up and down the world, here is what may quieten our hearts: God has the reins in His hand. Wicked men are sometimes like mad horses; they would stamp the people of God under their feet if the bridle of providence was not in their lips (Job 1:11,12). A lion at liberty is terrible to meet, but who is afraid of the lion that is held by the keeper?

Rule 2. Remember that *this God, in whose hand all created things are is your Father*, and is much more tender to you, than you are, or can be, to yourselves: “He that toucheth you toucheth the apple of His eye” (Zec 2:8). Let me ask the most timorous woman, Is there not a vast difference between the sight of a drawn sword in the hand of a bloodthirsty ruffian, and the same sword in the hand of her own tender husband? There is as great a difference in looking on created things with an eye of sense, and looking on them as in the hand of your God with an eye of faith; that is a sweet scripture to this purpose: “Thy maker is thy Husband; the Lord of Hosts is His name” (Is 54:5). He is Lord of all created things in the world. Who would be afraid to pass through an army, though all the soldiers should turn their swords and guns towards him, if the general of that army was his friend or father?

¹The first two rules out of 14, taken with editing from Flavel's *Works*, vol 5.

I have read an excellent story of a religious young man, who was at sea with many other passengers in a great storm. They were half dead with fear; he only was seen to be very cheerful, as if he was little concerned in that danger. One of them asked why he was cheerful. He said, "It is because the pilot of the ship is my father". Consider Christ, first as the King and supreme Lord over the kingdom of providence, and then as your Head, Husband and Friend, and you wilt quickly say, "Return, unto thy rest, O my soul". This truth will make you cease trembling and cause you to sing in the midst of dangers: "God is King of all the earth, sing ye praises with understanding" (Ps 47:7) – understanding of this heart-reviving and establishing doctrine: the dominion of our Father over all created things.

Book Reviews

The Three Marys, by Alexander Moody Stuart, published by the Banner of Truth Trust, paperback, 307 pages, £7.25, obtainable from the F P Bookroom.

Alexander Moody Stuart (1809-98), was the minister of St Luke's Church (later, St Luke's Free Church) in Edinburgh from 1837 until 1887, when ill health made him retire from preaching. The book was first published in 1862 and the first Banner of Truth edition was in 1984. In warm devotional chapters we are given a most instructive insight into the life and faith of Mary Magdalene, Mary of Bethany, and Mary the mother of Jesus. On the contents page we have a very helpful summary of each of those chapters.

The first 11 chapters are devoted to Mary of Magdala. Chapter 7, entitled, "Mary the Patient Seeker of Her Absent Lord", speaks of Mary's love to her Lord: "Selected messengers from that host [of angels] appeared 'in divers manners' at the tomb of Jesus on the morning of the resurrection. For fear of one of them, with his countenance exceeding terrible, the keepers trembled and became as dead men; at the sight of another, Mary's companions were affrighted, and they run with his message, silent and amazed. But Mary, stooping into the sepulchre, 'seeth two angels . . . one at the head and the other at the feet, where the body of Jesus had lain'. The angels at the head and the feet of Jesus agree with the cherubim at each end of the mercy-seat; looking toward each other, and bending over the mercy seat and the ark of the covenant, into which the angels desire to look. . . .

"That cherubim and seraphim should wait as holy ministers around her crucified Lord, seems nothing marvellous to Mary. He is 'the chiefest among ten thousand' and 'altogether lovely'; He is worthy of such attendants; and their appearance does not distract her for a moment from her search, nor arrest

one drop of her fast-flowing tears. Their presence had filled the sepulchre with glory and with awe to every other beholder, but to Mary they are simply ministering servants at her Lord's empty grave" (pp 78,79).

In a later chapter entitled, "Mary Forbidden to Touch Jesus", we read, "The other women are *permitted* to touch Jesus; not because they doubted and asked for proof, but because they feared and needed consolation. Jesus saluted them, 'All hail'; and they drew near, and held Him by the feet, and worshipped Him. They were glad when they saw the Lord; but they rejoiced with trembling, they worshipped Him in fear; and Jesus comforts them, 'Be not afraid'. For their consolation they are permitted to touch Christ's feet and there is no risk with them of excessive nearness, for they are trembling worshippers; with the fearful women [there is] no risk, and with the doubting Thomas none, whom the touching of Jesus only made to draw back with holy awe. But Mary has no fear to be removed by a closer approach to her Lord; and there is no call for such [an] approach. Without touching she is already nearer to Jesus than the questioning disciple and the trembling women have been brought by means of touching; and therefore it is fit that this satisfaction be withheld" (pp 115,116).

The second Mary that the writer deals with is Mary of Bethany. What he has to say about her is summed up in only five chapters. No doubt the reason is that there is less information on her than on the other two Marys. The main emphasis here is on her sitting at the feet of Jesus and of His commendation of her in response to Martha.

The writer comments on "the one thing needful" with his customary warnings to those without it: "One of the few grand eras opens in human life when a man first discovers that one thing only is needful by him. His soul has been befooled till that time; trifled with, teased, allured, distracted. He is now awakened to one thing great, one thing needful, one thing alone for his soul, for himself. Many have seen it; I have seen it; you have seen it, some of you; you must all see it or perish. In that hour are scattered the hundred lying wants that buzz around us like bees, each calling, 'You have need of me', and each leaving us nothing but a burning sting. 'One thing,' Mary said, and leaving all things else, in the midst of the manifold preparations for the feast, she hastened to the feet of Jesus to fill the aching void in her soul. One thing needful, O dying sinner! One thing needful for you; and if not quickly found, there is before you one vast yawning want for ever" (pp 151,152).

The third Mary is the mother of Jesus. Much is said about her in 11 chapters, about her faith in the angel's announcement, her thoughtfulness regarding events as these unfolded, of her being corrected by her Lord and her pain at the cross. Many quotations could be given from those chapters

but we give one from the occasion when she and Joseph sought Jesus, on losing Him when returning from the feast in Jerusalem.

“Is Mary’s loss not a lesson to us? Do we not often go up with Christ to our Christian passover, the feast of the Lord’s Supper, and are anxious above all things to have Christ with us in preparing for the feast, that He may manifest Himself to our souls in the breaking of the bread? Nothing else will compensate for the lack of His presence; and we are ever seeking to make sure that He is with us, by not losing sight of Him for an hour. The days are accomplished, as they were with Mary at Jerusalem; the feast is over, and we are to return home again to our usual employments and ways.

“Other things enter quickly into our hearts; other cares, other joys, the very company of our fellow worshippers, but no more with us in the sanctuary; and we take for granted that Jesus also is with us, for like Mary we suppose that He is with us ‘in the company’. We find not his presence throughout the day as before; but we conclude that He must be near, and as soon as we have a little time to seek, we shall find Him again. The opportunity of devotion arrives, and then we seek Him, but we find Him not; for we have not watched and prayed, but have entered into temptation. By taking lightly for granted that Christ is with us we have lost Him, and we may have to seek three days sorrowing ere we find Him again; yet a little watchfulness at first would have kept our feet from falling and our eyes from tears, and ourselves walking before him ‘in the light of the living’” (p 286).

This book, which a number of us will have already read, is highly recommended, having a solemn word for the unsaved and much that is both challenging and instructive for the people of God. (Rev) *W A Weale*

Salvation Through Jesus Christ, by Donald Fraser, published by Reformation Press, paperback, 89 pages, £6.80, obtainable from the FP Bookroom. Donald Fraser was the parish minister of Kirkhill, near Inverness, from 1802 to 1836, beginning his ministry when just 19. He succeeded his father and was himself followed by his eldest son, so that for a period of 110 years, the parish was served by the “Fraser of Kirkhill”, as they were known.

The book under review was Donald Fraser’s only publication. It has never been republished till now. It consists of a series of five sermons preached to his own congregation. The first four are on John 8:36: “If the Son therefore shall make you free, ye shall be free indeed”.

The first sermon is headed, “Man’s bondage in an unconverted state”. The preacher first discusses the nature of this bondage, making three main points: its “condemning power”, the polluting power of sin, and Satan’s temptation. Fraser then proves the fact of man’s bondage from Scripture, before conclud-

ing with “the evil of this state of bondage”. He asks, “Is it a light thing that the rights of God should be thus alienated, and His honour tarnished? . . . Would that men would pity that soul which is destined to live for ever, though it be in bondage!”

The second sermon begins to consider “deliverance by Christ’s atonement”. Fraser quotes John the Baptist: “Behold the Lamb of God, which taketh away the sin of the world”, and states that he was pointing to Christ, as if telling them: “This is He who was prefigured by the paschal lamb, by all the offerings for sin under your law, and especially by the lambs daily slain in the temple for morning and evening sacrifice. This is the true sacrifice for atonement by which the sins of the world are taken away.” After expounding many New Testament passages, the preacher concludes, “How great then . . . is the death of Christ to work human freedom, and how fully does it furnish us with . . . that vast benevolence, by . . . which all other blessings are poured upon us! ‘He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?’” The third sermon continues the subject of deliverance, but focusing on “Christ risen”.

The fourth discourse considers “the mode of securing a personal interest in the deliverance”. Fraser emphasises that salvation is free and does not rest on any human merit or effort. Yet God deals with man as one who has moral responsibility; salvation comes by faith in Jesus Christ. “Faith, then, saves us,” the preacher goes on, “not by any virtue in itself . . . but as being the medium of our union with Christ the Son of God, our representative, who by Himself wrought out, and does work, the whole of our salvation.” He sets out these encouragements to believe: the truth of God’s testimony, His graciousness, the incalculable value of the atonement, and God’s faithfulness.

The fifth sermon is based on Matthew 7:21; it deals with “the course of life which the believer in Christ must pursue”. Fraser states, “The salvation which is promised, and which the believer professes to seek” is deliverance not only from the penalty of sin but also “from the power of sin in his soul”.

This book deals with vital doctrines which we all need to grasp. It is good to have these sermons rescued for today’s readers after being out of print for most of the last two centuries.

Notes and Comments

Criminals Refusing to Attend Their Sentencing

The issue of convicted criminals refusing to attend court to hear their sentencing has come to the fore, with some recent prominent cases, and with legis-

lation to compel attendance being discussed in Parliament. Probably it is not the announcement of the sentence that the criminals wish to avoid but the reading of the “impact statements” of victims – a practice which has been introduced in recent years. Some have denounced the criminals who refuse to attend their sentencing as “cowards”, but none of us would wish to hear the impact of our wrongdoing read out in public. The sins of Noah, Lot, David and Peter injured the people of their generation, and how much harm have the sins of believers done to those around them in all generations?

At the Day of Judgement, there will be no absentees at the sentencing, and no one who does not have to face the effects of his sins. It will then be a matter of astonishment for the perfected saints that Christ made atonement for people as wicked and injurious as they find themselves to have been. *DWBS*

LGBT Pride

How is it possible for a movement such as LGBT Pride to have obtained such a stranglehold on our society? Many heterosexuals in public life wave the Pride banner: central and local government, banks and major business organisations all bow the knee to the false religion that is called Pride. To question or to resist participation in its promotion is a sackable offence in some places of employment. Teachers may be required to indoctrinate pupils with the notion that male and female are choices and interchangeable and transvestites are invited into primary schools to read their gender-bending stories as part of the indoctrination process. Some children and parents accept this as a sort of pantomime, but it is not a pantomime, it is sinister. The workplace is full of requirements such as recognising the month of June as Pride Month.

The use of pronouns is a minefield which needs to be carefully negotiated for fear of reprisals. Even some of our major churches such as the Church of England, Church of Scotland and the Methodists have made room for this perverse and wicked nonsense. Legislation is suggested which will encroach on the preaching of the gospel if it can be construed as going against the new publicly endorsed religion of Pride.

The underlying reason for the success of the Pride movement is love of self. *The Shorter Catechism* summarises the Bible teaching: “Man’s chief end is to glorify God”, but the natural man thinks his chief end is to satisfy self, and anything and everything is justified to attain that end. Only a very tiny proportion of society are sodomites or transvestites but those who worship self are prepared to support the “rights” of their co-religionists. All wishes must be satisfied, all desires must be gratified, however bizarre. The LGBT Pride movement therefore grows and appears to carry all before it. If

the Church of Rome is Satan's masterpiece, then this new phenomenon is another of his clever devices.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 Jn 2:16).

FRD

Church Information

Theological Conference

This year's Theological Conference will be held, God willing, in Inverness, on October 24-25, with Rev Roderick Macleod as chairman. It is expected that the following papers will be read, all of them in public:

Turretin and the Satisfaction of Christ

Rev A W MacColl

Tuesday 2.30 pm

Samuel Rutherford and the Resolutioner Controversy

Mr M A Vogan

Tuesday 7.00 pm

The Word *World* in the Writings of the Apostle John

Rev C Hembd

Wednesday 10.00 am

The Book of Psalms

Rev D W B Somerset

Wednesday 2.30 pm

Augustine of Hippo and Pelagianism

Rev K M Watkins

Wednesday 7.00 pm

(Rev) D W B Somerset, Convener, Training of the Ministry Committee

Home Mission Fund

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

W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

General Fund: The estate of the late Mrs Mary Hardy, Vancouver, £11 805.28 (Can \$20 000); Anon, £125.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Bracadale/Strath: Anon, "In memory of my dear uncle, John G Ross", £100.

Creich etc: The estate of late Miss Catherine Macleod, for Bonar congregation, £2500; for Dornoch congregation, £2500; Anon, for Dornoch congregation, £100.

Inverness: *Bus Fund*: Anon, £20, £20. *Where Most Needed*: AM, £300 per Rev KDM.

Laide: Friend, Holland, church carpet donation, £500; Friend, Lochinver, church carpet donation, £150. *Door Collection*: Friend, Mellon Charles, £80.

North Harris: Anon, for additional speakers for Tarbert Church, £700.

North Tolsta: *Door Collection*: Anon, £80, £20, £40, £40, £20, £80, £80, £30, £120, £160, £80, £40. *Where Most Needed*: Anon, £50.

Portree: *Church Bus*: Anon, £20, £20. *Where Most Needed*: Anon, £100.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tues, 7.15 pm. Rev D W B 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. Thurs 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; Wed 7.30 pm. **Beaully (Balblair):** Sabbath 6.30 pm, Thurs 7.30 pm. Rev A W MacColl MA PhD, 10 Achany Road, Dingwall, IV15 9JB; tel: 01349 866546.
- Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wed 7.30 pm (alternately in Dornoch and Bonar). **Laigr:** Church and Manse; Sabbath 3.30 pm as intimated. 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; Thurs 7.30 pm. Rev D Campbell MA, 35B Barnton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227, e-mail: dcampbell1560@gmail.com.
- Farr (by Daviot):** Sabbath 12 noon. **Tomatin:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon. (Each 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**, Thurs 7.30 pm. Manse tel: 01445 712118. Contact Rev D A Ross; tel: 01445 731340.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE; Sabbath 11 am, 6.30 pm; Wed 7.30 pm. Rev R MacLeod BA, 4 Laurel Park Close, Glasgow, G13 4ND; 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:** Bridge Street; Sabbath 11.30 am, 5.30 pm, second, fourth and fifth Sabbaths of month; Thurs 7 pm. Rev W A Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. **Thurso:** Duncan Street; Sabbath 3 pm; **Strathy:** 6 pm, first and third Sabbaths of month.
- Harris (North): Tarbert:** Sabbath 12 noon, 6 pm. **Tarbert and Stockinish:** Wed 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; Wed 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; Wed 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, Tues 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; Wed 7.30 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wed 7 pm. Manse.
- Lochinver:** Church. No F P services at present.
- Ness:** Sabbath 12 noon, 6 pm; Wed 7 pm. Manse tel: 01851 810228. Contact Rev K M Watkins; tel: 01859 520271.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thurs 7.30 pm. Manse tel: 01851 890325. Contact Rev J R Tallach; tel: 01851 702501.
- North Uist:** Bayhead; Sabbath 12 noon, 6 pm; Thurs 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; Wed 7.30 pm. Rev A B MacLean, 5 Main Road, Luncarty, PH1 3EP; tel: 01738 828762.
- Portree:** Sabbath 12 noon, 6.30 pm; Wed 7 pm.. Rev I D MacDonald BA, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.
- Raasay:** Sabbath 12 noon, 6 pm. Contact Rev I D MacDonald; tel: 01478 612110.
- Shieldaig:** Sabbath 12 noon; **Applecross:** Sabbath 6pm. Tues 7 pm (alternately in Shieldaig and Applecross, as intimated). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Tues 7.30 pm. Manse: Clachan, Staffin, IV51 9H. Contact Rev J B Jardine; tel: 01859 502253.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thurs 7.30 pm. **Achmore:** Sabbath 12 noon; Tues 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; Wed 12 noon. Manse tel: 01851 672251. Contact Rev K M Watkins; tel: 01859 520271.
- Ullapool:** Sabbath 11 am, 6 pm; Wed 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; Wed 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); Wed 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; Tues 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 10.30 am, 5.30 pm; Wednesday 7.15 pm. Manse. Contact Mr Hugh Campbell; tel: 01923 442497.

Canada

Chesley, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 11 am, 7.30 pm; Wednesday 8 pm. Contact: Mr David Kuiper; tel: 519 363 0367. Manse tel: 519 363 2502.

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: sydneyfchurch@protonmail.com.

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 pm. Contact: Mr Hank Opland, 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.byo@gmail.com.

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

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

New Canaan: Church. Rev T Mwedzi.

Zenka: Church.

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