

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; **Fourth:** 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. **Fifth:** Ingwenya, North Tolsta.

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

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

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

July: First Sabbath: Beaulay; **Second:** Bonar Bridge; **Third:** Applecross, Auckland, Fort William; **Fourth:** Cameron, Vatten.

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; **Fifth:** Ingwenya.

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

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

December: Third Sabbath: Bulawayo, Santa Fe.

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Number 1

Where Am I Spiritually Today?

Last month we considered the question, “Where are we today?” A brief glance at the moral and spiritual condition of, particularly, Western nations led to the conclusion that God is leaving this generation to itself to a greater extent than has been the case for a long time. Yet Scripture teaches us that God can do wonderful things, by bringing multitudes of sinners to Himself, enabling them to believe in Jesus Christ as the Saviour that God has appointed. And He can bring the various countries in this world, in the West and elsewhere, to acknowledge God’s authority in their legislation and in the outward lives of their peoples.

But there is another question that each of us should consider carefully and prayerfully. It is, Where am I spiritually today, as an individual? As 2023 comes to an end and a new year begins, we should be particularly conscious that time is passing. And as we get older, we no doubt feel that time is passing very quickly. We may put it another way: the amount of time left to us in this world is becoming less, and perhaps there is very, very little time left. This should make us seriously consider the further question, Am I ready to leave this world, to pass into eternity? These questions suggest others, such as, Have I turned from my sins? Have I believed on the Lord Jesus Christ? Have I begun to live a godly life? On the answer to these questions hangs the reliability of our hope for a blessed eternity, for unless we have faith, unless we have repented, and unless we live a life which reflects a new nature wrought by the Holy Spirit, we are not on the way to heaven but are continuing onwards to a lost eternity.

Surely these thoughts should focus our minds on making the best use of the short time we have left to prepare for the great eternity. It should be clear to us that great urgency is called for and real earnestness. The issues are so serious. How can we compare the blessedness of heaven and the sheer awfulness of hell in view of the enormous difference between them?

From exile in Aberdeen, Samuel Rutherford wrote with total seriousness about these matters to one William Semple, who lived in Renfrewshire: “My earnest desire to you is that ye would, in the fear of God, compare your inch

and handbreadth of time with vast eternity, and your thoughts of this now fair, blooming and green world with the thoughts which ye will have of it” after death. “If ye do so, I know then that your light of this world’s vanity will be more clear than now it is; and I am persuaded ye will then think that men’s labours for this clay idol [the body] are to be laughed at.”

But Rutherford laid even more stress on the incomparable glory and desirability of Christ, the One through whom salvation is to be found: “Therefore, come near, and take a view of that transparent beauty that is in Christ, which would busy the love of ten thousand millions of worlds and angels, and hold them all at work. Surely I am grieved that men will not spend their whole love upon that royal and princely Well-beloved, that high and lofty One; for it is cursed love that runneth another way than upon Him. As for myself, if I had ten lands and ten souls, O how glad would I be if He would break in upon me and take possession of them all!”¹

Rutherford was someone who understood that all need a fundamental change of heart and life. He understood the Apostle James’ counsel: “Be ye doers of the word, and not hearers only, deceiving your own selves” (Jas 1:22). He, like all who are on the way to heaven, had not only heard the command to believe on the Lord Jesus Christ, that they might be saved, but he had also *obeyed* that call; he had actually believed on the one and only Saviour of lost sinners, and he went on trusting in Him.

But we must be clear that the *doing* called for is not to be the foundation of our salvation. If anyone ever sought to *earn* salvation, it was surely Martin Luther. Caught in a terrible thunderstorm as a young man, he fell to the ground and cried out for help to Anna, a Roman Catholic “saint”, promising to become a monk. He kept his vow. He longed for peace with God and did all he could to find it through good works. For instance, he kept the rules of the monastery with great care. Yet he had to learn that it is “not by works of righteousness which we have done” that salvation is to be found. And he did learn that lesson; he discovered that it is “according to [God’s] mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Tts 3:5), so that the sinner is made able and willing to trust in the Lord Jesus Christ. Luther needed such a severe experience of conviction of the complete insufficiency of all human righteousness, so that he might be prepared to challenge the works-righteousness being propagated by the Church of Rome, and become a prominent leader of the Reformation movement.

And we should ask ourselves: Have I learned these lessons – that we cannot save ourselves, that salvation is a divine work, given freely for the sake of Christ, who died for sinners, so that they might be accepted for the sake

¹Andrew A Bonar (ed), *Letters of Samuel Rutherford*, Banner of Truth reprint, 1984, p 436.

of His finished work, which provided a perfect righteousness for even the chief of sinners. That was what Luther learned when, through the Spirit's enlightening power, he began to realise that his doing could not save him; it was stained by sin. Light came into his soul through the words of Romans 1:17: "The just shall live by faith" – not by our own works, which we might foolishly hope will earn us salvation, but by a God-given faith. On the other hand, we must be clear that, following conversion, there *must* be good works, which will serve to demonstrate the genuineness of conversion, but do not earn salvation.

Yet do we have a God-given faith? Are we trusting in Christ, and in Christ alone, for salvation – content that "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12)? There is no other saviour, but Christ is a complete Saviour, appointed by God the Father as altogether suitable for sinners in their need, whatever their past life has been, for He is able to save to the uttermost.

Again, to help us understand where we stand spiritually, we should ask ourselves, What are our deepest desires? Balaam might have thought he had a good desire when he expressed the wish, "Let me die the death of the righteous, and let my last end be like his!" (Num 23:10). But what was missing from his words was a desire to be righteous *now*, to live the life of the righteous from now on until it would please God to take him from this world. The desire of those who are on their way to heaven is to find Christ now, to trust in Him now, to be given a new heart now, to live to God's glory now – rather than to receive these blessings at the very last moment of life. They are still on their way to a lost eternity who want to continue in a worldly way of life until, so to speak, they are within an inch of death.

Jesus said, "Blessed are the poor in spirit" (Mt 5:3). And to be poor in spirit distinguishes God's children from those who are not. They do not look to themselves as the source of grace and salvation; they do not have such riches from themselves. Because of their spiritual poverty, they know they must look elsewhere – to God, for the sake of Christ. Paul encouraged the Philippian believers: "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil 4:19). Blessed then are those who, out of a sense of their spiritual need, look away from themselves to the source of all spiritual blessings, to Christ, who assures them that "theirs is the kingdom of heaven". They will have all the blessings of the kingdom that God sees fit to give them here, and they will have a place in heaven at last.

Let us then seek to answer these vital questions for ourselves: Where am I spiritually today? Am I trusting in Christ alone for salvation? Am I on the way to heaven, or am I still on the way to a lost eternity?

God Commending His Love (1)¹

A Sermon by John Macdonald

Romans 5:8. *God commendeth His love toward us, in that while we were yet sinners, Christ died for us.*

As the love of God is the source of human salvation, so the manifestation of that love is the spring of Christian hope. Such is the doctrine of the passage surrounding our text. The Apostle has, by a clear argument, established the doctrine of justification by grace, through faith, without works of law; he has cleared it of all objections and defended it against the petty arguments of prejudice. He now mentions, at the beginning of this chapter, the privileges which belong to a justified state; among these he twice mentions *hope*, in the most prominent manner (vv 2,4).

Truly hope is worthy of a high place in such a list of privileges, whether we view it in connection with its object or its exercise. What is it in its *object*? It is the “hope of the glory of God” – the hope of eternally enjoying God in the highest manifestation of His heavenly glory, and also of being ourselves transformed into the likeness of that glory, so that we shall be perfectly capable of enjoying it when our short and toilsome pilgrimage of faith in this world shall have come to an end. And what is this hope in its *exercise*? “We rejoice in hope of the glory of God” – that is, we “exult” (as the word originally means) in the prospect of such glory, as of that in which the heart may revel and expand itself to the very uttermost, because of its gracious, rich, exquisite and boundless character. Such hope changes the whole man, and gives to the subject of it a joyful determination of character towards God.

But what is the source of such hope as this? Is it the mere result of imagination or enthusiasm, like that of the world? Or is it the sustained effort of a studied profession of religion, like that of formalists and hypocrites? No, we can give a better account of our hope: it will never make us ashamed, never leave us to miserable disappointment and everlasting contempt, as that other hope will do, for this is its source: “the love of God . . . shed abroad in our hearts by the Holy Ghost”. There is here apparently an allusion to the procession of natural light from the sun; when it enters in by the open eye, it is shed abroad in the whole person and enables him to perceive and rejoice in the glory of the sky.

¹The first part of a sermon taken with editing from a small volume of sermons by Macdonald (1807-47), *A Pastor's Memorial*. A son of his namesake, the “Apostle of the North”, he was a Church of Scotland minister in London before he left to minister in Calcutta. It should be noted that, when using the words of the text, the preacher is speaking particularly to believers.

The gospel is the light which reveals God in His love – it is the very light of love. By the operation of the Holy Spirit, the blind eyes of the soul are opened, the external light of love flows into the eyes of the soul through believing the gospel, and the love of God is then “shed abroad in the heart”. Then Jehovah is seen in all the glory of His love and compassion to sinners, even as the earthly sun is seen in its own rays. Under the power of this manifestation of God’s love, hope springs up and, as the inward perception increases, so does hope strengthen until it is matured.

It is not the consciousness of perceiving the sun that gladdens us, but rather it is the sun itself, seen by us, that enlivens us for our work. Just so it is not the consciousness of perceiving the love of God that is the source of our hope, but it is the very love itself that causes hope – when we perceive it in God, as revealed in the gospel. Thus we are led to an important conclusion: the hope of the believer will ever be in proportion to his perception of the love of God to sinners in Christ Jesus; and the strength of the one will vary as the fullness of the other is increased or decreased.

Now seeing this is the spring of Christian blessedness, it is certainly very important for us to contemplate the love of God in its highest degree, and in its brightest display; to receive it in its chief glory, and to have it shed abroad in our hearts, for then we shall be most joyful in our hope. But where shall we so find it? Even in this fact, “that while we were yet sinners, Christ died for us”. This is the highest manifestation of the love of God to us; for in this “God commendeth His love toward us”. When our hope springs from this supreme commendation shed abroad in our hearts, we shall never be ashamed or disappointed; for if the love of God was so great that He gave His Son to die for us as “sinners”, His “enemies,” shall we – can we – ever despair of His love to us as believers, His friends? No, it cannot be. Therefore we shall ever rejoice in our hope. We have here then to consider (1) an important *fact*, that Christ died for His people as sinners; and (2) there is before us a certain *result* from this fact, that in this God commends His love to us.

1. The grand fact of Christian faith, that Christ died for sinners. May the Lord the Spirit, whose office it is to glorify Christ, be with us to enlighten us in the fullness and simplicity of this truth! This fact is the most extraordinary in the history of the world, and it is the fullest of meaning. Let us view it in its simplicity, which is its strength.

(1.) The person spoken of is *a being of supreme glory – Christ*. There is no one higher or better than He. He is the second in name among the Divine Three – the Son of God, one with the Father and the Spirit: “the image of the invisible God, the firstborn of every creature; for by Him were all things created . . . and He is before all things, and by Him all things consist”. He is

the Word who was in the beginning, who was with God and who was God. He who was the “fellow” of Jehovah; He “being in the form of God, thought it not robbery to be equal with God”. He “made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross”. “Great [indeed] is this mystery of godliness: God was manifest in the flesh.” There is no other such Being in the universe; nor can there be another “Immanuel, God with us”. He was, and is, very God. He became, and still is, very man; the “Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace”. Such is He who died for sinners.

(2.) *The act which Christ performed was most intense.* He died. Beyond this He could not go. Death is the penalty of sin and the utmost token of divine anger, when viewed in its full character as the painful dissolution of the body and the fiery punishment of the soul. Now all this Christ endured; even the fullness of death as the curse of sin. He suffered all the agony connected with the painful and shameful death of a public execution on the cross. He took upon Him the fiery pangs of hell, without going into it; for He gave Himself up to be forsaken of God, until He cried out under the inconceivable agony of that unseen dying, “My God, My God, why hast Thou forsaken Me!” He endured the utmost that divine justice could require through eternity from those who die the second and eternal death. Here was the utmost act which one being can perform for another, whether in suffering or degradation; and this act the Son of God performed for us. True, it was in His humanity that He died; but, by His divinity He rendered Himself up. The act was that of the one God-man, Christ Jesus the Lord.

(3.) *Those for whom Christ died were most unworthy.* “He died for us.” But who are “we”? Men justified and sanctified, friends and disciples? Yes – now, if true Christians, we are so. But was it for us, as such, that He died? No, the Apostle denies the suggestion: “While we were yet sinners, Christ died for us”. When we speak of Christ having laid down His life for His people, we are only too apt to think only of their present condition as saints, and not of their former and original state as sinners; and to suppose that the new character, which His death has procured for them, was the character to which the Lord had respect when He redeemed them.

We forget that the present holiness of saints was the very purchase of His death. He died for us when we were yet “without strength” – dead in sin, and unable to think one righteous thought, or perform one spiritual action. He died for us when we were yet ungodly – that is, without the love or fear of God, living as if there was no God in the world, and regarding ourselves as

our own gods. He died for us when we were yet “sinners”, when He foresaw us actually rejecting His authority, violating His law, and habitually indulging in what is abominable to His infinite purity. It was when we were labouring under that awful sentence of death which declared us to be accursed of God, the outcasts of the universe, ready for destruction in the bottomless pit; when we were awaiting the Judge’s mandate to lead us forth to the eternal damnation of hell.

To crown all, He died for us as “enemies” – enemies in the very constitution of our fallen minds and in the everyday practice of our sinful lives; hating the character and the law of God, the true God, and leagued in heart with Satan His arch enemy, as instruments, slaves, subjects, partners of His deadly enmity against the Lord and His Anointed. Yes, when we were seen to be such enemies, for those very enemies Jesus Christ died. These are the circumstances of Christ’s death, which we ought never to forget; they are the very facts of the case, on which its merits depend. He who does not know that Christ died for sinners, as sinners, does not at all know the love of the Son of God.

(4.) Mark *the closeness of His relation to sinners in which He died*. He died “for” them; that is, in their place. No relation can be closer than that of a substitute or surety; He makes Himself to be as we are; it is the nearest possible approach to His becoming our very selves. Christ died instead of sinners; not merely for their benefit, as a witness, martyr, or example. He who was God became man. He who was God of omnipotence became the babe of weakness and the man of poverty. He who was the God of holiness, put Himself in the place of the ungodly and made Himself answerable for their crimes.

He who was God of righteousness, and lawgiver of the universe, came without sin and, “in the likeness of sinful flesh”, offered Himself as a sacrifice instead of the guilty, enduring their punishment. He who was Lord of lords and King of kings became as one of His own enemies, endured His own wrath due to them, drank the very cup which His own hand had filled for them as rebels, and died their death by hanging on “the accursed tree”. “He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.”

May believers not now say, How amazing, how glorious a fact this is: Christ died for us when we were yet sinners! How worthy is such a fact to be the very foundation of that scheme which is designed to bring infinite glory to God! To the worldly mind it seems of little moment, never to be thought upon. But, to the believer, it is one of unceasing wonder, of

increasing astonishment. He can never master it; yet, he can never be done with it. He feels the necessity for an eternity to enable him to approach its invisible summit, or sound its unknown depths.

The New Covenant¹

3. The Importance of the Covenant

William Bridge

Fifthly, suppose I am in covenant with the Lord, or suppose I am not. Some one may ask, If I am not, is there any great hurt? Suppose I am, is there any great good? Much every way; allow me to give you a little taste of it.

If you are not in covenant with God, how can you expect any blessing, mercy, or deliverance from God? Do but look into the Scriptures and you shall find that all blessings, mercies and deliverances come to the people of God by virtue of the covenant and according to the covenant. Will you instance outward deliverances? The world is not drowned again. Why, but because of the covenant? Will you instance spiritual deliverances? The Psalmist says, "He hath remembered His covenant". He makes redemption effectual by remembering the covenant. Or will you instance both together? See what is said in Zechariah 9:11: "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water". It includes both outward and spiritual deliverances; so that if you are not now in covenant with God, what deliverance can you expect, or what mercy, seeing they all come by virtue of, and according to, the covenant.

But on the other hand, if you are in covenant with the Lord, then are you exalted and honoured – greatly honoured. For if it is an honour to be in a league with a great prince, what an honour it is to be in covenant with the great God! When God spoke to Abraham of striking a covenant with him, he fell down on his face, as if he should say, Who am I that the great God should be in covenant with me?

Again, if God is in covenant with you, whatever excellence there is in God, that is made over to you for your use. And as that king said to him that was in a league with him, My horse is yours, and my men are yours, and my money is yours; so when God enters into a covenant with a poor soul, He says, My wisdom is yours My power is yours, and My love and mercy are

¹Taken with editing from a sermon on "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb 12:24) and entitled, "Christ and the Covenant". It comes from *The Works of William Bridge*, vol 3. Last month's article answered the question, "With whom does God make a covenant?"

yours; whatever excellence there is in God is made over to you, being in covenant with Him.

And if you are in covenant with the Lord, all His retinue, His creatures and His servants are also in covenant with you: “It shall come to pass in that day, I will hear, saith the Lord. I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel” (Hos 2:21,22). Why? “I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgement, and in lovingkindness, and in mercies. . . . And it shall come to pass . . . I will hear the heavens, and they shall hear the earth” (Hos 2:19,21). So if you are in covenant with God, then all His retinue, all His creatures and all His servants are in covenant with you too.

And if you are in covenant with the Lord, then He is in covenant with you, both your soul and your body – not only with your soul but also with your body – with your whole man. Therefore if you die, the covenant is not dissolved between God and you. The covenant may be dissolved between a man and his wife at death, but this covenant can never be dissolved. Though you sin and break with God, God will not break with you. He says, I hate putting away.

Then you may go to God as on a throne of grace, and look on God as sitting in a rainbow. What a mercy, what a blessing it is to be in covenant with the Lord!

Synod of Dort & Arminian Controversy¹

1. The Background and Arminius

Jan Freeke

The Synod of Dort took place in the Netherlands, in the years 1618-19. The main business of the Synod was to resolve the Arminian controversy. This article describes this controversy and how the Synod dealt with it.

1. Context in which the controversy took place. The Reformation took root in the Netherlands in the sixteenth century. This had important political consequences. The Netherlands (Holland and Belgium) were under Philip II, King of Spain, who wanted to suppress the Reformation. This led to a war of 80 years’ duration: from 1568 to 1648. The revolt was led by Prince William of Orange and his successors. During this war, the Netherlands were split up into (a) a southern part (Belgium and southern parts of what is now The Netherlands), which found an accommodation with the King of Spain

¹Based on a lecture given at the Theological Conference in October 2019.

and remained largely Roman Catholic and (b) a northern part (the greater part of what is now the Netherlands), which continued the revolt and were largely Protestant. *Hence the Arminian controversy took place in a situation of war.*

To understand the development of the controversy, it is important to take into account the political organisation of the Netherlands: in the northern part there was a union of seven regions which were ruled by the States-General. But the regions had a lot of autonomy. The region of Holland (in the west of the country) was the most influential. As a centre of trade, it brought in most of the tax revenue of the country. Johan van Oldenbarnevelt was the secretary of state for Holland, and a powerful figure in the Netherlands. The army was, at the time of the Arminian controversy, under Prince Maurice of Orange, who was responsible to the States-General. *Hence there were various players in this conflict.*

The Reformed Church had only recently been established. The same was true for the new political organisation of the Netherlands. As a result of this, *there was uncertainty with regard to two issues: (1) the relation between church and state and (2) the character of the Dutch Reformed Church: will it be a confessional church with a Calvinistic creed or a broader church, with a great degree of tolerance?*

There were developments in theological teaching. After the first Reformers, there were attempts to define Reformed theology using scholastic terminology. This gave rise to two approaches to the doctrine of election: a *supralapsarian* and an *infralapsarian*. These positions differ in their views on the sequence in the decrees of God. The supralapsarian position starts off with election and reprobation, and then sees the creation and the fall of man as consequences, flowing from that decree. The infralapsarian position takes the creation and fall of man as given, and then sees election as God's choosing some out of the lost race of mankind to salvation and leaving others (reprobation). Beza, Calvin's successor in Geneva; Perkins, a prominent Puritan theologian in Cambridge; and Gomarus, Arminius' colleague at Leiden University, were supralapsarian theologians. *It was a situation in which, for the Church, doctrinal positions were more accurately defined, and this could lead to doctrinal controversy.*

2. Jacobus Arminius (1560-1609) – his life and views. Jacob Hermans was born in 1560 in Oudewater, a small town between Gouda and Utrecht. His parents belonged to the Reformed Church in Gouda. Jacob had a turbulent youth. His father was a blacksmith. He died shortly after Jacob's birth and left a widow and family in poverty. It was noticed that Jacob was a clever boy. Theodorus Aemilius, a friend of the family, took him to Utrecht, where

he attended the Latin school. When this friend died in 1574, Rudolf Snellius, another friend, took Jacob into his family. They moved to Marburg (in Germany), where Rudolf Snellius taught mathematics.

In 1575 a Spanish army attacked Oudewater and destroyed the town. There was a massacre of its inhabitants. When Jacob visited the place that year, he found his family all dead and the parental home burnt down. He returned to Marburg, but broke off his studies. As an orphan, he was now adopted into the family of Peter Bertius, a minister in Rotterdam.

In 1576 Jacob began his studies at Leiden University, initially in philosophy and mathematics, but in theology from 1581 onwards. He changed his name from Jacob Hermans to a Latin version: Jacobus Arminius. From a merchant guild in Amsterdam he obtained a bursary to study abroad, on condition that he would become a minister in Amsterdam, when his studies were completed. Jacob studied theology in Geneva (under Theodore Beza) and in Basel (under Jacob Grynaeus). In Geneva he met Johannes Uytenbogaert, a fellow-student who became his life-long friend. Arminius returned to Amsterdam with testimonials from both the universities of Geneva and Basel, giving him high commendation.

On his return to Amsterdam, Arminius passed his presbytery exams and he was ordained as the fifth minister of the Amsterdam congregation in 1588. He married Elisabeth Reael, a daughter of an Amsterdam merchant, in 1590 and they had nine children.

Arminius was a popular preacher and also took an active share in the work of the Presbytery and regional Synod. In 1590 the Amsterdam kirk-session asked him to refute a book written by Coornhert, who criticised the doctrine of election as taught by Calvin and Beza. Arminius made a thorough study of the issues, but came to the conclusion that he shared some of these criticisms. This caused him great consternation. To one of his former teachers he wrote; “There is much discussion here about election, original sin and free will. It confuses me, however diligently I search the Scriptures and expositors and however much I pray to God for light.”

Also there was trouble in connection with some of his sermons. When preaching in Amsterdam, Arminius lectured through the Epistle to the Romans. When he came to Romans 7:24, “For we know that the law is spiritual, but I am carnal, sold under sin”, Arminius put forward the view that the Apostle Paul is speaking here of someone who is not born again – a born-again person is not carnal, but spiritual, and therefore this could not apply to the Apostle Paul himself. His fellow minister Peter Plancius accused him of teaching what contradicted the doctrine of man’s total depravity.

There were again difficulties when, the next year, Arminius gave an ex-

position of Romans 9. According to Arminius this chapter has to be interpreted in the light of the main teaching of the Epistle, which is that we are justified by faith and not by works. The election and reprobation spoken of in chapter 9 refers not to individuals, Arminius argued, but to two *classes* of people: election concerns those who believe and reprobation those who do not.

In 1598 the Puritan William Perkins published *A Christian and clear treatise on the manner and order of God's Predestination*. Given his interest in the subject and his high regard for Perkins, Arminius studied this work and wrote down his comments in a work, *Examen modestum libelli*. It was written as a personal address to Perkins. Arminius completed it in 1602, the year that Perkins died. Hence Perkins never saw it. The work was published in 1612, after the death of Arminius (in 1609). *Examination of this work gives us a better insight into Arminius' views, which are given below.*

Arminius agreed with Perkins that there is a decree of election. However, this decree is not an election of persons apart from their faith. Arminius quotes Romans 8:29, "For whom He did foreknow, He also did predestinate . . .". That is, God foresaw who would believe, and they were elected.

Perkins taught that Christ died only for the elect. According to Arminius, the decree of the Father to send the Son to atone for sinners precedes the decree of election. Christ died for all men, he claimed, on the basis of the words that God "will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim 2:4). Yet, for Arminius, this does not mean that all will be saved. He taught that *only believers* will be saved. He made a distinction between the purchase and the application of the redemption.

Arminius objected to Perkins' view on reprobation. Although Perkins acknowledged that people will be lost because of their unbelief, Perkins saw the decree of reprobation as preceding their unbelief. Arminius believed that, for those who will be lost, their foreseen unbelief is the cause of their reprobation and precedes it. Arminius argued that God would be unjust, if that were not the case.

Arminius argued that Perkins' views on election and reprobation were too deterministic and do not recognise the freedom of the human will. If someone sins because of a necessity flowing out of God's decree, then the conclusion becomes inescapable that God is the author of sin; but this is blasphemous.

Arminius did not believe that man can save himself (Pelagianism). He acknowledged that God's grace is necessary before a person can believe. Human nature, he argued, is such that man has the potential to believe. God's grace first exercises its influence on the human will. The will then becomes active, and God gives follow-up, or subsequent, grace, which makes the person actually believe. This is the work of the Holy Spirit. But between

the first exercise of God's grace upon the will and the granting of subsequent grace lies a human decision. According to Arminius, God's grace is not irresistible.

On the issue of the perseverance of the saints, Arminius tends to the view that someone who has believed may change their mind and thus become a reprobate.

Perkins teaches that the gospel is to be preached, and salvation offered, to the whole congregation. But it should be made clear that God's promises are only for the elect. Because of the general offer of salvation, unbelievers are without excuse. Perkins makes a distinction between God's revealed will and His secret purpose. Arminius denies this distinction. The promises of the gospel are for the whole congregation and it is their responsibility to repent and believe. Arminius argues that unbelievers have an excuse if they do not believe a gospel that is not meant for them.

The above examination of Arminius' views is necessary to get an understanding of the issues in the conflict. Section 5 will consider what the Canons of the Synod of Dort say on this.

Temptation¹

W K Tweedie

Matthew 6:13. *Lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory, for ever. Amen.*

“**L**et no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man.” Such is the mind of the Holy Spirit regarding temptation. For His own holy purposes, God may try us, as to “what manner of spirit” we are of. He may place us in new positions – and in providence expose us to new tests – but He cannot tempt us to sin with the purpose that we should commit it, as wicked men tempt each other.

Affliction may be sent to try our faith in God, and our patience under trial. When our religion is only that of the hand or habit, and not of the heart, God may in holy providence permit us to be tested, that the hollowness of our religion may become known to all as it is to Him. But as God Himself cannot be tempted to sin, so neither can He become the tempter of others. That is left to him who is at once the tempter and the accuser of the brethren. To show that He will be just when He judges, and clear when He condemns, God may draw out the evil that is already in our souls. He may unmask the

¹Taken with editing from *The Christian's Daily Companion*.

hypocrite, and cause our sins to correct us, but He can neither originate or perpetuate sin by any *direct* act of His.

But while the holy God tempts no one to perpetrate sin, trials may often come, and His people are often the most sorely tried. “The prosperity of fools shall destroy them.” And to prevent destruction, chastisement after chastisement is sent. Think of Job, how his temptations were multiplied – how blow after blow came, and how he was tempted at last to curse God and die. The tempter, for God’s holy purposes, was let loose on him; and so trying were the assaults that were made, both on his body and his soul, that the patriarch felt as if he would be overwhelmed in the conflict. But behold a greater than Job amid His temptations – the Son of God Himself. He is led into the wilderness expressly to be tempted, and how deeply His temptations entered into His righteous soul.

The first snare which the tempter laid for Him was intended to bring Him to deny the providence of His Father. The second would have led the Saviour either to commit suicide, or to tempt God to work a miracle to save Him. And the third would have led Him practically to dethrone the Eternal One and worship a creature in His stead. These were the temptations which befell the Man of sorrows while, for the accomplishment of His own holy purposes, the God and Father of the Lord Jesus Christ permitted Him to be assailed. That He might know what sore temptation is, and be able to succour His people when they are tempted, He passed through that tribulation even as His people must do. And how full of comfort it is for them to feel that the Son of God is with them in the furnace – that in six troubles, and in seven, He is a God at hand to save!

But, though their covenant God is pleased to send temptation, His people are not forbidden to pray for its prevention or removal. The Redeemer Himself prayed in His agony: “Father, if it be possible, let this cup pass from Me”; and one of the very purposes for which temptation is sent may be to foster a spirit of prayer – to bring His people near to Him who alone can shield them, and to keep them there. If trial is not removed, it may be blessed. If trouble on the right hand and on the left assails us, the grace of God may be magnified in supporting us under it. Thus good may be brought out of the seeming evil.

Yet lest we be tempted and snared and taken, the Christian should live on his watchtower; he should watch and pray, that he may not enter into temptation. As everything that the eye can look on, or the mind contemplate, may become a snare, the believer must ever live on his guard. He should make a covenant with his eyes that he will not fall into iniquity. He should not look “upon the wine when it is red, when it giveth its colour in the cup, when it

moveth itself aright"; for he knows that "at the last it biteth like a serpent, and stingeth like an adder". It should therefore be his heart's desire and prayer to shun the appearance of evil; when the wicked entice him, he should refuse to go. He should not watch without prayer, for that would be presumptuous self-confidence; he should not pray without watching, for that would be either superstition or hypocrisy; but he should combine the two – that is, he should watch and he should pray, he should take pains to be holy. And by the good hand of God upon him, he would thus be made more than a conqueror.

Let us now commune with our own hearts. Has it been thus with us? Temptation, in some of its countless forms, has assailed us all. Has patience had its perfect work? Have we been driven to Him who is able to save to the uttermost, even though our temptations were as numerous as those of Job, and heavy as those of Jeremiah, "the man that hath seen affliction"? Temptation is sent to show the sinfulness of sin. Have I discovered its malignity and loathsomeness in the eyes of a holy God? It is sent to show the need of a Saviour from sin. Have I felt my need of someone mighty to deliver? And have I fled to Him who compasses His people about with songs of deliverance?

Temptation or trial is sent to prompt us to repent, to show how intensely God hates sin, especially in His people, and therefore to lead them to deeper humiliation and repentance. "As many as I love, I rebuke and chasten; be zealous therefore, and repent." Have I profited by God's warnings and fled from my sins to the Saviour? Or temptation is sent to teach us to cease from man. Our best-loved friends often allure us away from the "Friend that sticketh closer than a brother". Creature confidence often at once robs God of His glory, and man of his peace. Have I therefore learned to cease from man and lean upon the Lord alone? Or further, trial is sent to deepen our attention to spiritual things. Have I learned, amid my temptations, to live in the Spirit and walk in the Spirit? Then, children of God, bless the Lord again. He has done great things for us. Tribulation is the way to the kingdom, and He has guided us in it.

[Christ] triumphed over Satan upon the cross and delivered the prey from the very jaws of that devouring lion, even in the crisis of His deepest humiliation. Thus He communicated life when He was in the very agonies of death, and He dispensed pardons and disposed of kingdoms as from a glorious throne even whilst hanging on the tree as a slave and a malefactor. But [the salvation of the thief] is a single instance in Scripture, an act of grace well suited to honour the extraordinary occasion. It should indeed teach us to despair of none, and that none ought to despair of themselves; yet, lest it should be abused, it was contrasted by the awful case of the other thief, who died hardened in unbelief, with a crucified Saviour before His eyes, as a warning to presuming sinners, that *in general men die as they live.*

Thomas Scott

Christ Succouring Tempted Ones¹

John Owen

Hebrews 2:18. *For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.*

He suffered in His temptations. Temptation comprises any thing, state, or condition, whereby a man may be tried, exercised, or tempted. This will give us light on the temptations of Christ, for although they were all external and by impressions from without, yet they were not confined to the assaults of Satan. We may briefly recount some of His temptations:

1. *His state and condition in the world.* He was poor, despised, persecuted, reproached, especially from the beginning to the end of His public ministry. Herein lay one continued temptation – that is, a trial of obedience by all manner of hardships. He says to His disciples: “Ye have continued with Me in My temptations”, or in the work that He carried on in a constant course of temptation, arising from His outward state and condition. In this temptation He suffered hunger, poverty, weariness, sorrow, reproach, shame, contempt, wherewith His holy soul was deeply affected.

2. *Temptations from His relations in the flesh,* being disregarded and disbelieved by them; from His followers, being forsaken by them when He preached the mysteries of the gospel; from His chosen disciples, all of whom left Him, but one denied Him and another betrayed Him; from the anguish of His mother when a sword pierced through her soul in His sufferings; from His enemies of all sorts. All of them are related in the gospel; from all of them His sufferings were inexpressible.

3. *Satan had a principal hand* in the temptations from which He suffered. He set upon Him at the entrance of His ministry, immediately in his own person, and followed Him in the whole course of it by the instruments he set on work. He had also a season – an hour of darkness – allowed unto him, when he was to try his utmost strength and policy against Him. Christ suffered under this assault from Satan, as was foretold from the foundation of the world – the bruising of his heel – that is, the temporal ruin of all his interests.

4. *God’s desertion of Him* was another temptation from which He suffered. As this was most mysterious, so His sufferings under it were His greatest perplexity. These are some of the springs of those various and innumerable temptations that the Lord Christ suffered in and under. They for whose sakes He underwent this condition of suffering are those whom He reconciled to God, by His sacrifice as a High Priest. Notwithstanding their reconciliation

¹Taken with editing from “An Abridgement”, by M J Tryon, of Owen’s *Exposition of the Epistle to the Hebrews*.

to God by the death of Christ, they have a course of obedience prescribed to them. In this course they meet with many difficulties, dangers and sorrows, all proceeding from the temptations that they are exercised with. Hence is this description of them: “them that are tempted” – the tempted ones. It is reconciled persons who emphatically are the tempted ones; they are the mark of Satan and the world, and besides this they maintain a continual warfare within them against temptations in the remainder of their own corruptions. This is the proper name of believers. As Satan is called the tempter from what he does, so they are called the tempted ones from what they endure.

The High Priest having suffered the like things with them, they have an assured ground of consolation in all their temptations and sufferings, which the Apostle declares when he says that the High Priest “is able to succour them that are tempted”. His ability to succour is not an executive power – a power of working, a power of the hand – but a power of the heart and will, an ability in readiness of mind, that is here assigned unto Him. Observe then:

1. He had *particular experience* of the weakness, sorrows and miseries of human nature under temptations. He tried it, felt it, and will never forget it.

2. His heart is thereby *inclined unto compassion*, and is acquainted with what it is that will afford relief. In His throne of eternal peace and glory He sees His poor brethren labouring in that storm which, with so much travail of soul, He Himself passed through, and He is intimately affected by their condition.

3. This compassion moves and excites Him unto their relief and succour. This is the ability ascribed unto our High Priest: compassion and mercy arising from an experience of the sufferings and dangers of human nature under temptations.

4. From this arises *a great advantage unto all the brethren* in the succour He is able to afford unto them. They need strength to withstand temptations so that they do not prevail against them; consolation to support their spirits under temptations; seasonable deliverance out of their temptations. And their High Priest ministers succour to them by His Word and promises, by His Spirit, by communicating to them supplies of grace and strength, by giving them strong consolation, by rebuking their tempters and temptations, and by His providence disposing of all things to their good and advantage in the issue.

5. *The principal work of the Lord Christ as our High Priest*, from which all His other acting in that office do flow, was to make reconciliation, or atonement, for sin. “We have an Advocate with the Father . . . and He is the propitiation for our sins.” What He does in heaven as our Advocate depends on what He did on earth when He was the propitiation. They who weaken, oppose, or take away this reconciliation are enemies to the salvation of men,

the honour of Christ, and the glory of God. From men they take away their hope and happiness, from Christ His honour and office, from God His grace and glory. I know they allow of a reconciliation in words, but it is of men to God, not of God to men. They would have us reconcile ourselves by faith and obedience, but they deny the reconciliation of God to us by sacrifice, satisfaction and atonement. But reconciliation by blood is the only relief of a guilty soul.

6. *The Lord Christ suffered under all His temptations, but sinned in none.* He suffered being tempted, but He sinned not being tempted. He had the heart of a man, the affections of a man – and had them in the highest degree of sense and tenderness. No sorrows, no sufferings were like His; He made bare His breast to their strokes, and laid open His soul that they might soak into the inmost parts of it. He left nothing in the whole nature of sorrow or suffering that He did not taste and did not experience.

7. *The great duty of tempted souls* is to cry unto the Lord Christ for help and relief. He is every way “able to succour them that are tempted”. He has a sufficiency of care, wisdom and faithfulness to observe and know the seasons when succour is necessary; a sufficiency of tenderness, mercy, and compassion to excite Him to it; a sufficiency of power to afford succour that shall be effectual; a sufficiency of acceptance at the throne of grace to prevail with God for suitable supplies and succour.

Saving Faith: Whence Is It?¹

Saving faith does not come from our natural powers, the power of man’s freewill. “No man can come to Me,” says Christ “except the Father which hath sent Me, draw him” (John 6:44).

Saving faith is not a flower of nature’s garden. If it was, a man could make himself to differ from others. It is a special gift of God. Hence the Apostle says to the Philippians: “Unto you it is given in the behalf of Christ . . . to believe on Him” (Phil 1:29). It is wrought in the heart by His divine power, “through the faith of the operation of God” (Col 2:12).² No power can

¹This extract is taken from a sermon on John 1:12: “But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name”, in *The Works of Thomas Boston*, vol 2. “It is, writes Rev Roderick Macleod, “a brief but fundamentally important head on page 401, which I have edited for my own use”. Mr Macleod has added the final paragraph.

²The whole verse reads: “Buried with Him in baptism, wherein also ye are risen [this is a passive verb] with Him through the faith of the operation of God, who hath raised Him from the dead”.

produce it but the exceeding greatness of His power toward us (Eph 1:19).

It is ascribed, as to the working of it:

To the Father. “No man can come to Me, except the Father which hath sent Me draw him” (John 6:44).

To the Son. The bride says to Him: “Draw me” (Song 1:4).

To the Spirit in a special manner, “The fruit of the Spirit is . . . faith” (Gal 5:22). Therefore, He is called the “Spirit of faith” (2 Cor 4:13).

The outward means, which the Lord usually makes use of to beget faith in one’s heart is the Word, the word of the gospel, preached, heard, or read: “Faith cometh by hearing, and hearing by the Word of God” (Rom 10:17). This is the incorruptible seed which the new creature is framed of, “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pet 1:23). It is the vehicle of saving influences, “This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?” (Gal 3:2).

If therefore we have a care for our souls, wounded with a mortal blow, doomed to die the second death, we have to be much about the Word of God, asking that we may receive this saving faith. This is the way (except in extraordinary cases) in which God bestows the gift of saving faith. “He sends His Word, them heals, and them from their destruction frees” (Ps 107:20 (metrical)).

Noah and His Ungodly Son¹

Henry Law

Genesis 9:24. *Noah awoke from his wine, and knew what his younger son had done unto him.*

The earliest days of earth witnessed sin in its full-blown magnitude. The monster was quick to raise a giant head. Every succeeding morn has dawned on its tremendous work. Each swift-flying moment has been stained by its defiling touch. The world has never known a respite. The sluice gates have not closed. The terrible stream has ever flowed.

When but one household lived, this plague crept in. Sin took its seat amid that little company. The seed of the serpent even then hated the child of faith. Cain rose in wrath. Righteous Abel fell a murdered corpse.

After a course of sinful years, the flood cleansed the earth of its polluting inmates. Then one domestic band occupied the renovated soil. But sin went forth among them. The drowning waters have not destroyed it.

¹Printed with editing from Law’s *Beacons of the Bible*.

In the young world, brother slays brother. In the renewed earth a son, with impious recklessness, treads down a venerable parent. In the one case, brotherly ties afford no shield. In the other, the love, the reverence, which are the father's due, daunt not the assailant. A brother's blood is shed. A father's fame is mangled. There is no adamant like unto sin's hardness.

This last enormity now meets us. It is deeply steeped in misery. It is a cup filled to the topmost rim with bitter waters. It is a picture in which each shade darkens blackness with blackness. Noah, after a long life of saintly eminence, affords a sad occasion. In a thoughtless moment he deviates into sin's path. He thus provokes the unnatural blow. He foully falls, and by his fall he slopes the way for the son's fouler evil.

Partaking of the produce of his vineyard, he gives free rein to unrestrained indulgence. He drinks, until he lies a drunken man. Reason is thus beclouded. Consciousness becomes bewildered. He is outstretched within his tent, helpless, besotted. His walk had long been heavenward, but this unwariness hurls him from his lofty pinnacle. He sinks into shame's lowest depths.

Here crowds of mournful thoughts arise. What savage joy would fill the heart of Satan! What shouts of triumph would pervade his hellish realms! What a victory would now elate him! How surely will he mangle the victim caught within his net!

Results, so sure to follow, suggest strongest entreaties to each child of God. Beloved, realise the countless calls to pure and blameless life. Consider what observation ever watches you! What scrutiny marks your every step! What devouring tongues will magnify your least offence! They who are prone to fabricate unreal faults will surely magnify those that really exist. What if you stray? Vice boldly triumphs. Religion is bespattered with all sneers. Taunts openly proclaim that all men are alike, in secret life. Insinuations whisper that the worst are they who falsely claim a higher standard and cloak iniquity in vile hypocrisy.

It may be that thus seeming beginners in the heavenly walk are startled and discouraged. Inexperience falters and perhaps turns back. The early spark of piety is quenched. The world wins back the victims struggling from its grasp. Satan's chains again are tightened around the prey almost escaped.

Thus grievous error in God's children is the direst wound to pure religion. The Saviour's name is profanely mocked. His holy truth is blasphemed as a lie. The narrow way, which alone leads to life, is ridiculed as truthless scrupulosity. Believer, would you not die for Christ? Resist then sin unto the death. Yielding, you may wound Him, by whose stripes you are healed.

Noah's shame soon sees the light. But whose step first crosses the threshold of the tent? Who first perceives the misery? What eye first rests on the

dishonoured patriarch? His youngest son comes to the door. This seems a gracious providence to screen the fallen. Exposure would be probable, if some unfeeling stranger should behold. He might be not careful to conceal – no, rather prone to propagate. But Ham is the discoverer.

Can he, with unweeping eye and with unsorrowing heart, discern the fact? Can he fail to use all means to cloak the infamy? Can he seemingly rejoice in this enormous blot? Can it be that his lips can open to proclaim it? Can he hasten to make known the fall? Can he reveal it even to his brothers?

Stand aghast at the occurrence. It is written, He “told his two brethren without”. O, vile iniquity, most hateful hardness, most unnatural cruelty, most abominable impiety! The greatness of the sin is announced terribly on the instant sentence: “Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren” (Gen 9:24,25).

We are thus brought with mourning hearts to analyse this sin. Ham sees the fall of a tried saint, an aged patriarch, his father. He weeps not. He conceals not. He hastens to expose.

Here is hardness not melted by the dews of heaven. Here is the recklessness of a man not touched by the Spirit’s gentle power. Here is a startling proof that the old heart is the nest of every unclean bird, the home of every ungodly passion, the spring of every loathsome stream, the deadly tree of every poisonous berry, hostility to God’s family, intense aversion to the loveliness of grace, the image of the old serpent. Ham in the dawn of the days after the flood, as Cain in the morning of the world, was only nature’s offspring – shapen in iniquity, conceived in sin, one of the viper’s brood – and therefore wholly a mass of hatred to the heirs of faith.

Here is the spring of this appalling conduct. Ham’s breast did not beat in sympathy with Noah’s habitual piety. No, rather his inner man was thoroughly a counter stream. He long had marked the current of the saintly life. He had observed the walk all close to God. He hated the light. He writhed beneath the brightness. He had received long trains of truthful teaching. But the good seed found no prepared soil. No root was taken. No fruit sprang up. Alienation rejected. Enmity abhorred. His taste was wholly worldly. His deeds were only evil.

And now unlooked-for opportunity was obtained. He found his father plunged in the mire of sin. His godless heart felt hellish joy. He cannot spare. He will not pity. He rushed, as a wild beast, to devour the prey. He called his brothers to the spectacle. No reverence for long-witnessed godliness restrained him. No love for such a father checked him. No reluctance to revile so high a name retarded him. Hatred of truth found matter for its sneers. A damaging

fact was in his hand. He glories in his triumph. And thus on the wreck of his own father's fame, he erects the beacon of filial impiety.

Frightful indeed is this beacon. The writing on it fully displays nature's vileness. It hoots away the weak fallacy that man's own heart is naturally filled with seeds of excellence. No, rather it shows it as a magnet pointing to evil as its pole star. Social life and salutary laws may stand a barrier to breaking out. But such restraint reaches not to the root of the disease. The chained tiger loses not its wild ferocity. A mask may hide the face, but it imparts no beauty to the covered features. Culture may expand the intellect, but it implants no spiritual affection. Whenever nature is only nature, however curbed or tutored by external rule, it still remains a sprout from evil's root. Hence the necessity to heirs of life: "Marvel not that I said unto thee, Ye must be born again" (Jn 3:7). Hence the all-pervading change, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor 5:17).

The beacon next shows *nature dishonouring grace*. Its hatred burns against the Lord, His blessed truth, His humble followers, His holy cause. When godliness shines forth, casts sweet rays around, wins commending notice, shames depravity and draws attracted souls to Zion's ways, the sight is wormwood to the serpent's seed. They cannot wholly contradict translucent truth. But they will rush in to defame, if the least door is opened. What if a good man is entrapped? What if sparks long stifled blaze again? What if unwary steps descend into the crafty snare? What if the tempter will gain unhappy mastery? Then what a vile triumph! What an open sneer! What base reviling! What eagerness to expose! What skill to magnify! What stout denial of religion as a real principle! What insinuation that piety is only fraud! What a weak conclusion, that a gospel walk is an unreal show! What a loud cry that they are not the worst who wear no mark! What venomous jeers, Come see this saint! Ah, it is as we suspected.

Few saints reach heaven but through some storms of pitiless reproach. Distinguished indeed they are whose constant wariness – and tight adherence to the Lord and unremitted prayer – guard them from giving cause to blasphemy. While we lament that blame too often soils the little flock, one precious comfort cheers us. We look to Jesus, the Lord our righteousness. He passed through years of life, pure as a sunbeam penetrating hovels of filth. Mark His challenge, "Which of you convinceth Me of sin?" (Jn 8:46). Mark the oft-repeated acquittal, "I find no fault in Him". Mark the unexpected testimony, "Have thou nothing to do with that just man" (Mt 27:19). Mark the impartial witness, "Truly this man was the Son of God" (Mk 15:39).

But throughout His ministry a bitter enemy stood ever by His side. Judas,

who was a devil, watched His every step, heard His every word – was the companion of His public walk, the comrade at His private table, the attendant in His loneliest retreat (Jn 6:70). Had there been one moment of unguardedness, one approach to devious path, he would greedily have seized – cruelly too he would have denounced. But when remorse fixed its tormenting fangs in the self-loathing traitor’s breast, then he pours forth the true confession, “I have sinned in that I have betrayed the innocent blood” (Mt 27:4).

Blessed be God! All praise to wondrous grace! Earth has seen “Jesus Christ the righteous” (1 Jn 2:1). His faultless obedience was wrought out for His Church. It is their beautiful robe. It is their glorious raiment. His obedience is imputed to them as their own deed. It is their title to the heavenly kingdom. It is their rich adornment through eternal ages. It fades not with revolving years. It cannot change its changeless hue. It ever shines bright as very Deity. Believer, clasp it. Delight in it. Trust in it. It cannot fail. Commend it. It exceeds all praise. Glory in it. It is worthy. But its full beauty you will never see till heaven’s day reveals it. Its perfect worth you cannot know till you receive the crown which it has earned, the throne which is its due. Your best righteousness is but a filthy rag. Your too frequent falls bespatter you with mire. But your Jesus is unsullied purity. And all His purity decks you. The hands, which wrought, bestow it. In it you triumph. In it you reign for ever.

But a still darker feature deforms this beacon. It is a son, who wounds a father’s name. Ham tramples upon Noah. He joys in this delinquency. He revels impiously in the parental shame.

Godly parents cannot secure godly offspring. Only the Spirit achieves spiritual work. The homes of unconverted children nurture no harmless vipers. No bond of trustworthy affection unites those in it. Darkness cannot love light. The chained lion may not reach the neighbouring lamb, but if occasion will favour it, the savage beast will show devouring fury. The ties of parentage cannot erase hostility to grace. The race of Ham will last while earth abides. He was not slow to mock, and to pull down the father’s pyramid of worth. What has been will be again, if opportunity is given. The hoary head, the sacred claims, the recollection of long years of love, the experience of all guardian care, are a weak protection. The unconverted heart cannot spare piety. It breaks down all barriers. No sanctity can keep it back. It will godlessly rush to desecrate even a loving parent.

“Noah awoke from his wine.” Forgetfulness is short. Consciousness returns. He opens his eyes on the realities. He knows his own grievous fault. He knows too his own son’s impiety. He “knew what his younger son had

done to him". Can he fail to loathe himself, because of his own evil? Can he fail to loathe himself the more, when he perceives that his sad fall has led his own child into black waters of enormity?

A good man's sin may be exposed to many eyes. God alone sees the deep humiliation of the wounded spirit, the many tears, the earnest cries for mercy, the self-abhorring anguish, the increased distrust, the livelong grief. Noah would well know that the atoning blood was rich to wash out all his crimson stains. He would not doubt that divine righteousness would completely cloak his terrible defilement. But, pardoned by God, he never would forgive himself. Till the grave covered him, he would walk lowly, contrite, with downcast head, with bleeding heart, with many a self-condemning thought.

But now the Spirit of the Lord moves mightily in the patriarch's heart. His lips are guided to pour out predictive woe. "Cursed be Canaan, a servant of servants shall he be unto his brethren." The father's sin must have on earth a terrible result. A father's eye must foresee misery hunting his son's progeny to their latest race. A father's mouth must utter the malediction.

While Noah thus spake, how his heart would quiver, how he would loathe his drunken day, how he would quake, when thus branding line after line of his descendants! But tenderness is mixed in this agonising trial. The father is not called to mention Ham. This bitterness is withheld. The curse is fixed on the next generation. Canaan's name is named.

Reader, forget not that every sin is linked with an eternal curse. The misery begins in time. But it stays not there. Onward it rolls. Forward it extends.

Reader, flee all sin. You may see its first step. You cannot trace its last. You know how it pollutes earth. Can you tell how it embitters eternity?

Believer, bless Jesus with adoring love. He has redeemed you from each curse. This is not all. He blesses you with every blessing.

A Farewell Address¹

James Kidd

I feel myself advancing fast to the grave, and looking back on my past life, I can say in truth that God has been very merciful to me. And now I leave my testimony to His providential care of me, from my infancy hitherto. I am

¹Taken with editing from *The Free Presbyterian Magazine* for May 1927. Kidd was minister of Gilcomston Chapel of Ease (a congregation outside the parish structure), Aberdeen, and Professor of Hebrew in the University there.

willing to lay down my professorship and my ministry, when He may please to call me to do so. I now bid adieu to the University, and to all things beneath the sun. Farewell, sun, moon and stars, which have guided my wanderings in this valley of tears; to you I acknowledge much assistance in all my attainments.

Farewell, clouds, rains, dews, hail, snow and different breezes, which contributed so much to my life and comfort. Farewell, earth and sea, which have borne me from place to place, where providence has ordered my lot, and whose productions have supported my bodily wants so often and so long. Summers and winters, adieu.

Farewell, my native country, and every place where I have had my abode. Adieu, Aberdeen! May peace and prosperity for ever be in you. To all your inhabitants I bid farewell. Farewell, Marischal College and University, in which I have had the honour of a Chair so long; may learning and true religion flourish in you till the latest posterity. Adieu, fellow professors, may you enjoy many years of health, peace and prosperity. Farewell, all who studied under my care; may you be useful, faithful and successful ministers of the gospel.

Farewell, Chapel of Ease, may peace be within your walls; “for my friends’ and brethren’s sakes, peace be in thee, I’ll say”. Adieu, elders, heads of families, young people. May the Lord in tender mercy bless all I have baptized, and all I have admitted to the Lord’s table for the first time! I follow all with my most earnest prayers as long as I live. Farewell, little children all around, whom I have so often met in kindness, and saluted with my best wishes for your good. May all good be your portion, in this world and the next! My own children, I commit you to God, in life and in death. May He fulfill to you the promise, “When my father and my mother forsake me, then the Lord will take me up” (Ps 27:10). With mixed distress I leave you under the care of Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy. Farewell.

I bid adieu to my library, and to my Bible, which has been my companion from my earliest days. I leave the volume, but I carry with me, as the ground of my sure hope, what is found in Psalm 73:23-28; “Nevertheless I am continually with Thee; Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterwards receive me to glory. Whom have I in heaven but Thee? And there is none upon earth that I desire besides Thee. My flesh and my heart faileth: but God is the strength of my heart and my portion for ever. For, lo, they that are far from Thee shall perish: Thou hast destroyed all them that go a whoring from Thee. But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare

all Thy works.” “If I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also” (Jn 14:3).

“Though I walk in the midst of trouble, Thou wilt revive me; Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me. The Lord will perfect that which concerneth me: Thy mercy, O Lord, endureth for ever; forsake not the work of Thine own hands” (Ps 138:7-8). “The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures. He leadeth me by the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me: Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies. Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever” (Ps 23). These I take before God, as my dying support and comfort.

Farewell, time. Welcome, eternity. Farewell, earth. Welcome, heaven.

Book Reviews¹

The Indomitable Brainerds: The Gospel Legacy of David and John Brainerd’s Mission to the Indians, by Mack M Tomlinson, published by Reformation Heritage Books, hardback, 168 pages, £21.99.

David Brainerd (1718-47) is still well known. His ministry was brief; he died young, but God blessed his earnest efforts as a missionary to the Native Americans. John Brainerd (1720-81) was his younger brother and followed him in his ministry among the Indians. A minister of another generation was to say it was believed “that John was as godly a man as his brother David, but was not equal to him in ability. . . . Certainly in both men there was biblical orthodoxy, humility, spiritual passion, pastoral gifts, self-denial and faithfulness.”

In a letter to his brother, who was then preparing to become a missionary to the Indians, David wrote: “Time is short. O let us fill it up for God! Let us count the sufferings of this present time as nothing, if we can but run our race and finish our course with joy. O let us strive to live for God! I bless the Lord that I have nothing to do with earth, but only to labour honestly in it for God. I do not desire to live a minute for anything which earth can afford! O that I could live for none but God until my dying moment!” his words breathe the spirit of holiness which was so characteristic of the writer. In his last

¹Both books reviewed are available from the Free Presbyterian Bookroom.

letter to John, he told him: “O my brother, pursue after holiness – press towards this blessed mark; and let your thirsty soul continually say, ‘I shall never be satisfied till I awake in Thy likeness’”.

David Brainerd worked diligently, preaching and visiting the Native Americans, but also preaching to white people. The author states, “Brainerd, in retrospect, viewed his work [over two years] at the first two Indian missions . . . as lacking any substantial spiritual success”. But in a chapter entitled, “A Day of God’s Power”, the author tells about Brainerd’s work in a settlement in New Jersey, at Crossweeksung. The author reports, “Those who had never heard the Christian message and who were wholly given to idolatry and ancestor worship were suddenly experiencing God’s saving power and grace among the entire tribe”. Perhaps it was an Indian who said they were very much moved “to hear that Christ suffered to save such wicked Indians as they were”.

An Indian, under Brainerd’s preaching, thought that, if he could become good enough, Christ would accept him, but one day, as he listened to Brainerd, he saw himself as spiritually helpless and he lost all hope. Yet at this point he was enabled to believe to the saving of his soul.

Brainerd died at the age of just 29, having suffered for some time from tuberculosis. For the last months of his life, he was nursed in Jonathan Edwards’ home. Edwards edited Brainerd’s dairy and journals and published them. This greatly helped to preserve Brainerd’s memory till today.

It is interesting to note that David Brainerd was supported financially by the SSPCK, the Society in Scotland for Propagating Christian Knowledge (not, as the book states, the SPCK, the name of an English society); his brother also received support from the SSPCK. The noted American minister Samuel Davies visited John Brainerd and was very pleased with an account of the progress of religion among the Native Americans under Brainerd’s preaching. When support from the SSPCK ceased, John became minister of a Presbyterian church, although his health was declining. One of his successors wrote that he “was instrumental in doing much good among the inhabitants of this place and also among a tribe of Indians in the neighbourhood”.

The book is somewhat expensive for a short volume, but well worth reading. It should stir us up to pray for the success of the gospel, even when that seems rather unlikely. It is disappointing that the book quotes the Scriptures from the NKJV, rather than from the Brainerds’ Authorised Version.

Eternal Truth, A Complete Reprint 1959-1961, edited by John J Murray, Ettrick Press, paperback, 178 pages, £9.95.

This book is a reprint of a small magazine that ran for just nine issues, when

Mr Murray was a young man. The individual issues contained several short extracts from writers such as Thomas Watson, Ralph Erskine, Robert M'Cheyne and C H Spurgeon. They also contain editorials and other pieces by the Editor, largely addressing the shortcomings in the religion of the period. In his first editorial, he asserted, "It is evident . . . that the first want of the day is a return to the God-honouring doctrines of free and sovereign grace, which are in very truth the doctrines of God's Holy Word".

One of the extracts, from John Willison, an eighteenth-century minister in Dundee, entitled "Zion's Travellers", reads: "Sojourn in this world as travellers, keeping so loose from the world as to be able to pack up and be gone from it upon short warning (1 Pet 1:17; 1 Cor 7:29-31). We have no continuing city or certain abode here; therefore, let us always be ready to rise and depart. And if we would be right travellers towards Zion above, we must have Christ in our hearts, heaven in our eye, and the world under our feet. We must take God's Spirit for our guide, God's Word for our rule, God's glory for our end, God's fear for our guard, God's people for our companions, God's praise for our recreation, and God's promises for our cordials. We must make religion our business, prayer our delight, holiness our way, and heaven our home.

"O Zion's travellers, distinguish yourselves from the men that dwell upon the earth. Let Christ always be precious to you, the Word sweet, sin bitter, the world a wilderness, and death welcome. Let Christ's will be your will, Christ's dishonour your affliction, Christ's Cause your concern, Christ's success your joy, Christ's Day your delight, Christ's cross your glory, Christ's sufferings your meditation, Christ's wounds your refuge, Christ's blood your balm, Christ's righteousness your clothing, Christ's presence your heaven. While travelling here, let your hearts burn with love to Christ; love to think of Christ, love to hear of Christ, love to read of Christ, love to speak of Christ, love to speak for Christ, love to speak to Christ."

Another extract is headed "Marks of Religious Declension". It comes from *The Watchword*, a nineteenth-century magazine edited by James Begg. We quote just a few of these marks: You are in a state of declension (1.) "When you are reluctant to religious conversation, and the company of serious, heavenly-minded Christians, and enjoy yourself best with men of the world." (3.) "When you are afraid to consider certain duties seriously, lest your conscience rebuke past neglect and insist on fidelity now." (7.) "When you have little fear of temptation and can trifle with spiritual danger."

Now a few brief quotations from various writers. First from B B Warfield: "Calvinism is the casting of the soul wholly on the free grace of God alone, to whom alone belongs salvation". The second is from John Calvin: "The

sum of holy doctrine consists of just these two points: the knowledge of God and the knowledge of ourselves”. And the third of these quotations comes from Richard Sibbes: “The Spirit of God may be known to be in weak Christians. As the soul is known to be in the body by the pulses, even so the Spirit discovers itself in them by pulses, by groaning, sighing, complaining that it is so with them and that they are no better; so that they are out of love with themselves. This is a good sign that the Spirit is there in some measure.”

A final quotation is from the editor himself; it is effectively a footnote to a brief piece, from John Newton, against over-familiarity in prayer. Mr Murray comments that Newton’s piece is of special significance in view of the increasing use of “You” for “Thou” in addressing God in public prayer. This, together with the too oft repetition of the word “Father”, tends to lower rather than to higher thoughts of God.”

The quotations, as well as being useful in themselves, should give some indication of the material in this book. It should be particularly attractive to those who enjoy dipping into a book and reading a short piece at a time.

Protestant View

Abuse in the Roman Catholic Church in Spain

The largest national newspaper in Spain, *El Pais*, began an investigation into paedophilia in the Spanish Roman Catholic Church in 2018, following which there was a government-authorized investigation by the Ombudsman, Angel Gabilondo. According to *El Pais*, Spain has become a global exception among majority-Roman Catholic countries. It went from having no officially recognised cases of paedophilia within the Roman Catholic Church to being the country with the highest number of victims in the world. According to the survey carried out by the Ombudsman and published on 27 October 2023, it is estimated that 1.13% of the 38.9 million population of Spain aged between 18 and 90 (the age range covered by the survey), which amounts to 440 000 people, have suffered abuse in the religious sphere (by priests and lay people). Of the 1.13%, 0.6%, some 233 000 people, claimed to have suffered abuse from priests. More than 800 000 people were interviewed by the investigators.

Spain’s parliament, in approving the creation of an independent commission, wanted the Ombudsman to “shed light” on allegations of sexual abuse of “defenceless boys and girls” in the Roman Catholic Church. Having gathered the information, the Ombudsman criticised “the silence of those who could have done more to prevent paedophilia”. He also criticised the Church for its inaction and attempts to cover up or deny the abuse. The abuses had had

a “devastating impact” on victims, he said. “There are people who have died by suicide and people who have never put their lives back together . . . what has happened has been made possible by their silence,” said Mr Gabilondo. He highlighted the Church’s lack of interest in assisting with the report and the hostility of some of the bishops. The Church refused to carry out its own inquiry and declined to take part in the independent investigation, but it did co-operate by providing documents on cases of sexual abuse that had been collected by dioceses.

Abuses have been widely reported in the USA, Chile, Australia, Germany, Poland and Ireland, with the Irish government paying 14 500 people compensation for abuse received at juvenile facilities run by the Roman Catholic Church. A 2021 independent commission in France reported that 216 000 children, most of whom were boys, had been sexually abused by priests since 1950.

The Pope requested that the entire Spanish Episcopal conference, made up of almost 80 bishops, attend a meeting in Rome on 28 November 2023. The Pope can admonish the Spanish Church however he wishes, but the problem is endemic and as old as the papacy. As long as abusive priests are moved from parish to parish and not removed altogether, the situation will continue. The Reformers, Luther and Zwingli, in the early sixteenth century, railed against the unscriptural celibacy of priests and its wicked consequences, and here we are in the twenty-first century and the Church of Rome has changed not one whit.

FRD

Notes and Comments

Church of England and Same-Sex Blessings

In November 2023, the Synod of the Church of England narrowly passed a motion to trial “special stand-alone services” for blessing those in same-sex partnerships. This is to be for two years while debate on their ongoing status continues. However, can we realistically expect that after the two years’ trial period the pilot will be rescinded? I think not!

Rev John Dunnell, National Director of the Church of England Evangelical Council (CEEC), stated; “CEEC is grieved and saddened that the General Synod passed a motion earlier this afternoon to continue with the implementation of the bishops’ proposals. These proposals depart from a biblical understanding of sex and marriage.”

Bishops of the Anglican Network in Europe urged the House of Bishops to repent, saying, “This action is offensive to the God of love. It replaces His

wonderful gospel of grace with a dislocated message, blessing what God calls sin. This is heartbreaking, wicked and outrageously arrogant.” The above quote, from the Anglican Network, adequately sums up what Bible-believing Christians hold to be true. *FRD*

Foetal Sentience

Lord Moylan, an English Conservative politician, has set out a Foetal Sentience Committee Bill in the House of Lords, where it received its first reading. The purpose of the Bill is to create a committee which will, on an ongoing basis, be a source of scientific expertise on the sentience of the human foetus (its ability to experience sensations) in the light of the rapid increases in scientific knowledge relating to the development of the unborn child. (Medical science has, of course, advanced significantly since the 1967 Abortion Act.) The Committee would also inform policy making.

In 2019, in answer to a question asked in Parliament on the subject of spinal surgery for spina bifida babies in the womb, the then Parliamentary Under-Secretary of State for Health and Social Care, Jackie Doyle-Price, answered that innovative treatment would be routinely available on the NHS for the first time. Pain relief would be delivered in the course of an operation, and the foetus would be monitored during the procedure by ultrasound to check the heart rate. This would be done between 20 and 26 weeks of gestation. This is in sharp contrast to the destruction of a healthy foetus, which is not given this consideration and is provided no pain relief.

The organisation, Right to Life UK, has commented that the killing of “protected animals” from “two-thirds” of gestation is subject to tighter legal regulation than unborn human beings aborted at the same stage. An example of the recent improvements in this area of medical science is that the survival rate for extremely premature babies has doubled over the last decade, for which there is new guidance from the British Association of Perinatal Medicine that enables doctors to intervene to save premature babies from 22 weeks’ gestation.

Lord Moylan’s Bill must pass through another reading in the House of Lords before being passed to the House of Commons for consideration. We should pray that the Bill will become law, that the proposed committee will be set up and that its advice to government will have a moderating effect on our legislators, and primarily, lead to a compassionate regard for the unborn child. *FRD*

The Scourge of Islam

Islam dates from the early seventh century and spread rapidly in the Middle East and North Africa. Egypt was captured by Islamic invaders in 639 AD,

but remained predominately Christian until the twelfth century. Farther west, however, North Africa soon became overwhelmingly Muslim. Modern-day Turkey was part of the Byzantine or Eastern Roman Empire but it started to succumb to Islam in the eleventh century, and the capital city Constantinople (now Istanbul) was captured in 1453. The spread of Islam was connected with serious doctrinal error in the Christian Church. Arianism, which denied the Divinity of Christ, had overrun North Africa, while Byzantine Christianity had largely degenerated into the worship of icons.

The spread of Islam in Europe was checked from the Reformation onwards, but it resumed in the twentieth century, and most major European countries have rapidly increasing Muslim populations. The name Muhammad (in various spellings) has been the most popular name for baby boys in Britain in 2023; and the demographics show that in 25 years' time probably a fifth of the people in Germany will be Muslim.

The Lord is scourging atheistic Europe with this false religion, and none of the countries know what to do about it. Their atheism has blinded them, to the extent that they can hardly even admit that there is a problem. To make such an admission is regarded as a mark of extreme right-wing politics. Instead, the people in power occupy themselves with “diversity”, “gender”, “transgender”, “climate change” and, ever more, abortion. Yet the examples of North Africa, Syria and Turkey show us that Islam is not only intolerant towards atheism but has little regard for the existing history and culture of the nation. The whole European heritage is in jeopardy, and Britain’s precious Christian heritage along with it. It is sad to watch the process but it is what we deserve. If we provoke God with our atheism and rejection of Christianity, we are the ones who will suffer. “Do they provoke Me to anger? saith the Lord: do they not provoke themselves to the confusion of their own faces? (Jer 7:19). *DWBS*

Church Information

Meetings of Presbytery (DV)

Southern: At Glasgow, on Tuesday, February 27, at 2 pm.

Zimbabwe: At Bulawayo, on Tuesday, March 12, at 11 am.

Northern: At Dingwall, on Tuesday, March 12, at 2 pm.

Western: At Lochcarron, on Tuesday March 19, at 11 am.

There may be reformation without the gospel, but not conversion, for the gospel is the instrument of conversion. *Solomon Stoddard*

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 Optland, P O Box 150, Carterton, 5743; tel: 02 7432 5625.

Gisborne: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev C Hembd, 5 Goldsmith St, Elgin, Gisborne 4010; tel: 06 863 3140; mobile: 022 409 1336.

Tauranga: For services, contact Rev J D Smith; tel: 09 282 4195.

Singapore

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

Ukraine

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

Zimbabwe

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