

# The Free Presbyterian Magazine

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

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

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## Communions

**January: First Sabbath:** Nkayi; **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:** Gisborne, Ingwenya, North Tolsta.

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

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

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

**July: First Sabbath:** Beaul; **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.

# The Free Presbyterian Magazine

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## God Reigns Over His Church

**H**ow good it is to know that God is reigning over everything! At least it should be. God's children should find it natural to entrust all their personal affairs to the care of the Most High. It should be just as natural for them to commit the Church of God and all its affairs to Him.

We may think of young David when the Philistines had invaded Israel, with Goliath, the well-armed giant, as the most prominent of their troops. In the face of Goliath's repeated challenges, King Saul – whom we cannot imagine would be ready to trust in the Most High's control over everything – was terrified, along with his people. But when David came on the scene, he was an exception. He had experience of some of the wonderful consequences of trusting in the Lord; he told Saul: "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine" (1 Sam 17:37).

David did not go against Goliath in his own strength; he was not trusting in any human power. In response to Goliath's threats and curses, David said, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied" (v 45). Goliath was no doubt trusting in his weapons and in his own strength, but David – though making use of a sling and a stone, and he chose *smooth* stones – was trusting in the true God. He was not looking to anything except the power and the faithfulness of the true God, the God who really exists, the God who reigns over everything.

Goliath defied the armies of Israel and, in doing so, he was defying the God of Israel, at least implicitly. Today, in Western-type societies, God has been increasingly rejected. People know about God, at least in some minimal way, but by and large they assume they can ignore Him; they pay no attention to His authority over them. Yet His authority is real – His authority over every single individual that has ever existed, or will exist.

That authority stems from the fact that God created all things – and we must hold firmly to the creatorship of God as a fact. One of the most effective weapons that has been used to undermine the authority of the true God during

the past 150+ years has been the theory of evolution. Recent generations have been deceived into believing that they do not need God and that they are under no obligation to obey Him, and in many cases the wish has been father to the thought. What we are left with is a society where despair has become tragically common; hence the increasing rates of suicide.

It should be obvious that individuals do need God, and society needs God; but there is a roaring lion going about seeking whom he may devour. Satan is ruthless; his great aim is to bring multitudes – whole generations if he could accomplish that – down to eternal destruction by preventing them from benefiting from the gospel. “The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor 4:4).

Where does this leave the Church of God today? In the face of such powerful opposition, and Satan is hugely powerful, must we not expect the Church to be completely overwhelmed when we consider how weak she is at present? But David was weak in comparison with Goliath, and he did not give up in despair, as the other Israelites were close to doing. He knew that God is infinitely powerful and can give deliverance, and David was willing to trust in Him, while using the instruments that were available: the five smooth stones from the brook, of which he only needed to use one.

Today’s Church is fundamentally in the same position. It has resources, but what are they in comparison with those available to the world? For instance, the Church has no power to pass laws which would require obedience from entire nations, or even from significant parts of them. And large parts of the professing Church would have no wish to pass scriptural legislation. The Church has no worthwhile influence over the media or over popular opinion, and those parts of the Church which are committed to the inspiration, infallibility and reliability of Scripture are small in comparison with those parts which reject the full authority of God’s revelation.

But Paul reminds the Church that “the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds” (2 Cor 10:4); her weapons are spiritual. Just as the individual is to take “the sword of the Spirit, which is the Word of God” (Eph 6:17), so the Church, and individual preachers, are to make use of this spiritual weapon, which has so often shown itself immensely powerful in pulling down Satan’s strongholds.

Accordingly, preachers are particularly to make known, from the Word of God, the seriousness of the human condition as fallen in Adam and going on in sin, so that people unchanged by God’s grace are, without exception, condemned to eternal punishment. Preachers are further to proclaim, from the same source, the good news of salvation through Jesus Christ, the Son

of God, who came into the world to suffer and die as the substitute for sinners. And preachers, as Christ's ambassadors, are to call their hearers to believe in Him who sent them, using such words as these, words that He has given them to use: "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Is 45:22).

Matthew Henry's *Commentary* speaks of "ignorance, prejudices, beloved lusts" as "Satan's strongholds in the souls of some; vain imaginations, carnal reasonings and high thoughts, or proud conceits, in others". These people "exalt themselves against the knowledge of God; that is, by these ways the devil endeavours to keep men from faith and obedience to the gospel, and secures his possession of the hearts of men, as his own house or property. But . . . these strongholds are pulled down by the gospel as the means, through the grace and power of God accompanying it as the principal efficient cause. Note, the conversion of the soul is the conquest of Satan in that soul." Satan is powerful; God is infinitely more so.

Satan's kingdom received a severe blow on the Day of Pentecost. It was the first outpouring of the Spirit in New Testament times, when the preaching of the Word, by Peter and the other apostles, was powerfully applied to 3000 souls. They were delivered from Satan's kingdom and brought into the glorious liberty of the children of God.

When Saul of Tarsus was delivered from following the ways of self-righteousness and brought out of Satan's kingdom, he was commissioned by Christ Himself to go to the Gentiles. He was sent "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified" (Acts 26:18). He was to take the sword of the Spirit, apparently so weak, and by divine power wield it with great effects.

David might well have been despised by the watching Philistines, as he went against Goliath with only a sling and five stones; his actions might well have been dismissed as foolishness. So proclaiming the gospel has often been dismissed as "the *foolishness* of preaching", but time and again through history it has pleased God to use it "to save them that believe" (1 Cor 1:21), and He will continue to do so.

Times of revival have shown that preaching the gospel is certainly not a foolish activity, and the Day of judgement will confirm this. In spite of all the opposition, God is indeed still reigning over all the affairs of His Church. The Church is therefore to continue its God-given activity of making known the good news about Christ and salvation through Him, and the people of God are to continue to pray earnestly for the blessing of the Lord of hosts on the means He has appointed for pulling down Satan's strongholds.

# Christ's Invitation to the Labouring (7)<sup>1</sup>

A Sermon by *Thomas Boston*

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

**3.** *To explain the nature of the rest which Christ graciously promises* and which He actually gives to such labouring and heavy-laden sinners as truly come to Him. Here it must be observed that there is a rest which such sinners may have in Christ – a rest here and a rest hereafter. In this life there is a fourfold rest to be had in Christ:

1. *A rest from sin.* The rest Christ gives from sin is twofold:

(1.) A rest from the *guilt* of sin. Guilt is a poison, infecting the conscience, and making it suffer because it can get no rest, as in the case of Cain and Judas, and also those who “were pricked in their hearts” (Acts 2:37). When this festers and cannot be removed, it is the gnawing worm in hell. Christ gives rest from it; His blood purges the conscience from dead works (Heb 9:14). When the conscience is like the raging sea, it is stilled by Him: “I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips: Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him” (Is 57:18,19). The soul finds this rest in the wounds of Christ, for “with His stripes we are healed” (Is 53:5). The blood of Jesus Christ, God’s own Son, cleanses from all sin. The soul dipped in this fountain is washed from this poison and is delivered from this sting of guilt.

(2.) A rest from the *reigning power* of sin: “Sin shall not have dominion over you” (Rom 6:14). Sin on the throne makes a soul confused and restless, like the raging sea, continually casting out mire and dirt. By the efficacy of His Spirit, Christ turns sin off the throne and restores rest to the soul. He casts down these Egyptian taskmasters, and thus the soul enters into his rest: “he that is entered into his rest, he also hath ceased from his own works, as God did from His” (Heb 4:10). In the day when the soul comes to Christ, He acts like a King, setting all in order in the kingdom, that was a mere heap of confusion before His accession to the throne.

2. *A rest from the law;* not that He makes them lawless, but that He takes off them the insupportable yoke of the law and gives them rest. He gives them rest:

<sup>1</sup>The final part of the last sermon on this text, reprinted, with editing, from Boston’s *Works*, vol 9. The first part of this discourse appeared in June, when Boston made deductions from the various parts of the text, concluding with the point: “Christ allows sinners to come to Him rather on account of how desperate their case is than otherwise”.

(1.) From *the burden of law duties*, which are exacted in all perfection, under the pain of the curse, while no strength is furnished wherewith to fulfill them: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ" (Rom 7:4). This is the yoke on all men's necks naturally; Christ put His neck in this yoke and bare it, satisfying the law's demands completely, and so He frees all that come to Him from this service. Christ carries His people outside the dominions of the law.

(2.) From *the curse of the law*: "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal 3:13). "There is therefore now no condemnation to them which are in Christ Jesus" (Rom 8:1). Those that have come to Him, He takes off them that curse which they are under and gives them His blessing, which He has merited. He carries them from Mount Sinai to Mount Zion, where they hear the blood of Jesus speaking peace, silencing the demand of vengeance and affording a refuge for the oppressed.

3. *A rest from that weary labour in which people are engaged when in quest of happiness*, leading the souls to the enjoyment of God: "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee" (Ps 116:7). God leads to Himself, the fountain of all perfection, the soul that is restless in seeking happiness among created things. He opens their eyes, as He did Hagar's to see the well, and brings them into the enjoyment of all good in Him, uniting the soul with Himself; where the soul finds:

(1.) *A rest of satisfaction from Christ*, which the soul can find in no other quarter whatever, for it finds a rest of satisfaction from Him, when by faith it receives consolations from Him. In these there is an object adequate to all the desires of the soul, answering all its needs. Thus: "A good man shall be satisfied from himself" (Prov 14:14). "I have all and abound" (Phil 4:18).

(2.) *A rest in Christ of settled abode*, insomuch that the soul does not go among created things for satisfaction as it used to do: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (Jn 4:14). Christ becomes precious to the soul. Like the released lady that did not so much as look on, or take notice of, Cyrus, notwithstanding the noble part he acted, but on her husband, who said he would redeem her with his own life. "The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

4. *A rest in relation to troubles*.

(1.) Christ gives *rest from troubles in the world*, now and then, when He sees fit: "Many are the afflictions of the righteous; but the Lord delivereth them out of them all" (Ps 34:19). Zion's God reigns, let whoever will be on

the throne; and when He speaks peace, neither devils nor men can create trouble for His people; for “who is he that saith, and it cometh to pass, when the Lord commandeth it not?” (Lam 3:37). Then is no such security from trouble as the godly have, but that is from heaven and not from earth.

(2.) Therefore Christ gives *rest in trouble*. “These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world” (Jn 16:33). You may, indeed you shall, meet with troubles, but He can make you get sweet rest in your souls; even when you are on a bed of thorns as to the outward man, He can give His people sweet rest. How can these things be? some may ask. In answer,

[1.] Christ gives His people in trouble *an inward rest*; that is an inward tranquillity of mind in the midst of trouble: “Lord, how are they increased that trouble me! Many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. Selah. But Thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and He heard me out of His holy hill. Selah. I laid me down and slept; I awaked, for the Lord sustained me” (Ps 3:1-5). Christ can make the believer as a vessel of water tossed here and there, yet not jumbled. There was a greater calm with the three men in the furnace than with the king in the palace (Dan 3:24). Fear may be on every side when there is none in the centre, because Christ makes a blessed calm in their hearts.

[2.] Christ gives in trouble *a rest of contentment*. Paul says, “I have learned, in whatsoever state I am, therewith to be content” (Phil 4:11). This is not only the duty, but the privilege, of believers. If the lot of the godly is not brought up to their spirit, Christ will bring their spirit down to their lot; and there must needs be rest where the spirit of the man and his lot meet: “They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied” (Ps 37:19).

[3.] Then follows *a rest of satisfaction* in the enjoyment of better things. What though the world has a bitter taste in their mouths? Christ can hold a cup of consolation to them in that very instant, the sweetness of which will master the bitterness of the other. He says, “Your sorrow shall be turned into joy” (Jn 16:20). Paul says, “Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world” (2 Cor 1:12). They are not indeed pieces of wood, to be unmoved with troubles, but their sorrow is drowned in spiritual joy: “as sorrowful yet always rejoicing” (2 Cor 6:10), even as the joy of the wicked is but *as joy*<sup>2</sup>. Troubles may raise

<sup>2</sup>Not actually joy, just like it.

a mutiny of lusts within, but the peace of God quells them: it keeps their "hearts and minds through Christ Jesus".

[4.] Christ gives a *rest, in confidence of a blessed outcome*: "For the which cause I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed, and I am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim 1:12). The soul in Christ has the promise to rest on; and however dark a side the cloud may have, faith will see through it; though they may sink deep, they will never drown who have a promise to bear them up.

Thus, you see, they rest in Christ in trouble; and this rest is a most secure rest, where people may rest confidently: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee" (Is 26:3). The wicked may have rest, but not with God's good will; therefore the more rest, the more dangerous is their case: "For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape" (1 Th 5:3). But there is perfect security in Christ, even in the worst of times (Song 3:7,8).

Again, it is a rest that is rooted so firmly that the soul can never be deprived of it: "The work of righteousness shall be peace, and the effect of righteousness quietness, and assurance for ever" (Is 32:17). How soon the rest of the wicked is broken and their candle put out! But although this may meet with some disturbance through temptations, as the clouds may go over the sun, yet it shall be as sure as the sun is fixed in the firmament; it will be proof against the disturbances of the world, against the temptations and accusations of the devil; yes, against the demands of justice and the threatening of the law.

Then in the life to come, He will give complete rest to all who come to Him: "There remaineth therefore a rest for the people of God" (Heb 4:9). He will give their bodies rest in the grave (Is 57:2), and give both soul and body rest in heaven hereafter; and that is a rest beyond expression.

If it should be asked, Who is it that gives this rest? This is answered in our text: Christ says to such labouring and heavy-laden sinners, "I will give you rest", and He is able to make good His word. To give this rest is His prerogative; they that obtain it must get it from His hands. For illustrating and confirming this, consider:

1. No creature can give rest to a restless soul. Nothing in them, or all that can be obtained from them, can give it: "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity" (Ecc 1:2). Men, even the best of men, cannot do it. Ministers may be directed to speak a word in season, but only the Lord Himself can make that word effectual (2 Sam 12:13 compared with Ps 51).

No, angels cannot do it; it requires a creating power: "I have seen his ways, and will heal him" (Is 57:18).

2. There can be no rest to the soul without returning to a reconciled God, for it is impossible for the soul to find true rest elsewhere; and there is no returning to God but by Christ: "I am the way, the truth, and the life; no man cometh unto the Father, but by Me" (Jn 14:6). He is the only ladder by which the soul can ascend to heaven.

3. Christ is the great Lord Treasurer of heaven. The fullness of power is lodged in Him: "All power is given unto Me in heaven and in earth" (Mt 28:18). No one can get anything from heaven, in the way of spiritual favour, but what comes through His hands, "The Father judgeth no man, but hath committed all judgement unto the Son" (Jn 5:22). Jesus also has "the keys of hell and death" (Rev 1:18).

4. He is the storehouse, where the treasure is laid up and out of which all needful supplies come: "Of His fullness have all we received, and grace for grace" (Jn 1:16).

5. Glorious types illustrate this: Joseph (Gen 41:40-44); Joshua, who brought the people to the rest in Canaan.

6. Christ sustains this high character: He is the "author and finisher of our faith" (Heb 12:2).

7. It is reasonable that it should be so, He has purchased this rest with His blood, and therefore there is a high propriety that He should be the giver, the dispenser of this glorious blessing.

**4. Some practical application of the whole subject.** To enlarge here would be improper, as a practical application has been made of the several parts of the subject all along, as they have been considered. At the same time, your attention may be called to the following brief hints. From what has been observed, you have had set before you,

1. A melancholy picture of *the miserable state of all mankind by nature*; they are "labouring and heavy laden", they have various burdens lying on them: the burden of sin, the burden of the law, a burden often of fears, of terrors, arising from the former. While thus heavy laden, they are labouring, striving to ease themselves of their burdens, struggling hard to get rid of them, while after all they are only labouring in vain in the fire, wearying themselves in the greatness of their way, spending their "money for that which is not bread, and [their] labour for that which satisfieth not", instead of obtaining the least ease or quiet. Their situation is in this way rendered more and more grievous and distressing, their burdens become heavier than they can bear, and their labour is rendered quite intolerable.

2. We may learn a special ingredient in the misery of those that thus labour

and are heavy laden. They are *under the law as a covenant of works*, which requires the full tally of bricks without providing the least straw with which to make them. They are under the hardest taskmasters, who are constantly saying, Give, give, to those who are unable to work. What is still worse, they are without Christ, without God, and so without hope in the world. It is only Jesus that can help them; while far from Him and enemies to Him, they have no other prospect than to perish eternally.

3. But here is opened up *a door of hope*, even for such as are labouring and heavy laden, whatever their characters or conditions have been, or whatever they may be at present, though they may have long laboured in vain and spent their strength for nothing. However heavy, numerous and continued these burdens may be – though in their view, their condition may not only be distressing and deplorable, but even almost desperate – there is here a door of hope opened up to such sinners. On Jesus is their help laid; it is to be found in and from Him. He is saying, “Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else”. “Hearken unto Me, ye stouthearted, that are far from righteousness.” No, He speaks to such expressly by name; without excluding a single individual, whatever his present character or condition may be. His gracious words are, “Come unto Me, all ye,” all of you, and each of you, “that labour, and are heavy laden,” and in coming to Me, you shall without doubt have rest.

4. *The indispensable duty* of all the hearers of the gospel is pointed out to us. It is to come to Jesus; to comply with the gracious call and invitation here given. It is true that, in the text, it is addressed only to the labouring and heavy laden; but is not this a character common to all hearers of the gospel? Are not all more or less in this situation, a situation so far from being desirable that it is exceedingly uncomfortable? If such then would consult their present or eternal welfare; if they would hearken to the gracious call, the kind invitation which Christ gives them; if they would obey heaven's great command, it must be admitted that it is their bounden duty to come to Jesus – that is, to believe on Him; for it is only in the exercise of faith as coming to Him, and according as faith is in exercise, that any can be freed from their heavy burdens, or be released from that vain and irksome labour in which they are engaged.

Let all such then be exhorted to cease from the labour which does not satisfy; from these fruitless attempts which they are engaged in, to rid themselves from these heavy burdens under which they are weighed down. Be exhorted to come to Jesus, cast all your burdens and cares upon Him. He is able and willing to sustain both you and your burdens, whatever they are. Come to Him then as you are, as labouring and heavy laden. The most cordial

welcome is afforded to all such; the greater your burdens and the more pressing your necessities are, in the way of putting your case unreservedly in His hand and under His management, you may in due time assuredly expect a comfortable outcome. He hates putting away. Whosoever will may come, and him that comes to Him, He will in no wise east out. "Come unto Me," He says, "all ye that labour and are heavy laden, and I will give you rest."

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## Repentance and Faith<sup>1</sup>

*John Owen*

Hebrews 6:1. *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.*

**R***epentance from dead works.* This expression, "dead works", is exclusive to the Apostle and to this epistle (see 9:14). Elsewhere he speaks of men being "dead in trespasses and sins". What he there ascribes to their persons he here ascribes to their works. The sins of unregenerate people are called "dead works" in respect of their nature; they proceed from a state of spiritual death. And in respect of their end, they are dead because deadly; they procure death and end in death. What is required, and what they were taught, in relation to these "dead works" is repentance.

Repentance is the first thing required of those who take upon them the profession of the gospel. Without this, whatever is attempted or attained is only a dishonour to Christ and a disappointment to men. This is the method of preaching, confirmed by the command and example of Christ Himself: "Repent and believe the gospel". And almost all the sermons that we find – not only of John the Baptist in a way of preparation for the declaration of the gospel, but of the apostles also in pressing the actual reception of it on Jews and Gentiles – have this as their first principle: the necessity of repentance. Hence it is said in the preaching of the gospel: "God . . . commandeth all men everywhere to repent".

It is therefore evident that this was the first doctrinal principle which was pressed on, and fixed in, the minds of men as to their duty, when first instructed in the gospel. The supreme original cause of repentance is the goodwill, grace and bounty of God. It is directly bestowed on the souls of men by Jesus Christ as a fruit of His death; and the nature of it is expressed in the conversion of the Gentiles – it is "unto life" (Acts 11:18). Repentance is a

<sup>1</sup>Taken with editing from "An Abridgement", by M J Tryon, of Owen's *Exposition of the Epistle to the Hebrews*.

change of mind concerning “dead works”, everything that has the nature of sin is now seen to be evil – evil in itself, evil to the sinner, evil in its present effects and consequences. Repentance respects the will and affections; the change of the will, or taking away the will to sin, is the principal part of repentance; it is a repentance from dead works, that is, in relinquishing them.

No interest in Christ or Christian religion is to be obtained without “repentance from dead works”; the Lord Jesus came not only to save men from their sins, but to turn them from their sins – to turn them from their sins that they may be saved from them. That any person living in sin without repentance should have an interest in Christ is inconsistent with the glory of God and the honour of Jesus Christ.

*And of faith toward God.* Repentance is coupled with faith; they can never be severed. Where the one is, there is the other; and where either is absent there is neither, whatever is pretended. The whole is expressed by “Repent ye, and believe the gospel”. Hence you read that Paul testified both to Jews and Greeks “repentance toward God, and faith toward our Lord Jesus Christ”.

Faith in God as to accomplishing the great promise, in sending His Son Jesus Christ to save us from our sins, is the great fundamental principle of our interest in and profession of the gospel. The promise of sending Jesus Christ was the first express engagement that God ever made of His faithfulness and veracity to any creatures. Hence this was the first and immediate object of faith in man after the Fall. The first thing proposed to man was to believe in God, with respect to His faithfulness in the future accomplishment of this promise; and faith concerning its actual accomplishment is the first thing required of us. This is the greatest promise that God ever gave to the children of men, and therefore faith in Him in relation to this is both necessary to us and tends greatly to His glory.

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## The Bible and the Scottish Reformation<sup>1</sup>

### 2. Parliament and Legalising the Reading of the Bible

*D Hay Fleming*

Two months after the death of James V, the Regent Arran alleged that in the past whatever had been decreed by the clergy in their blindness, for

<sup>1</sup>Another part of a chapter in Hay Fleming’s *The Reformation in Scotland: Causes, Characteristics, Consequences* (1910). It has been edited. The original title of the chapter was: “Primary Causes – the Word of God”; the title of last month’s extract was “Opposition to the Bible in English”. The author was a noted church historian, writing from a Reformed standpoint.

“stopping of God’s Holy Word”, had been put in force by the King’s authority. And in the epistle to James VI, prefixed to an edition of the Bible and written in the name of the General Assembly of the Church, and dated 10 July 1579, it is stated that the clergy of the realm, abusing the gentle nature of James V, made it a capital crime “to be punished with the fire”, to have or read the New Testament in the common language. Yea, and to make its readers to all men more odious, as if it had been “the detestable name of a pernicious sect, they were named New Testamentaries”.

Sir James Melville relates that, when the clerical and other enemies of James Kirkcaldy of Grange wished to prejudice the King against him, they alleged, among other things, that he had “become a heretic, and that he always had a New Testament in English in his pouch”. And one of the charges on which Cardinal Beaton condemned Sir John Borthwick in 1540 was that he had the New Testament in English.

When the Vicar of Dollar was at the stake, someone, says David Calderwood<sup>2</sup>, plucked the New Testament out of his bosom, and, holding it up before the people, cried, “Heresy! Heresy!” Then the people cried, “Burn him! Burn him!” As told by another writer, it was not at the vicar’s martyrdom, but at his trial, that the accuser pulled the book out of his sleeve and, holding it up to the people, said, “See the heretic; he has the book hidden in his sleeve”. Either version of the incident illustrates well enough the hostile feeling which benighted Papists entertained towards the Bible in English. From their own standpoint they judged rightly, for the Word of God was the root cause of the Reformation, and from it were derived the necessary sap and strength.

Even those prelates who did so little to spread a knowledge of the New Testament did not object to paying external honour to it. When Cardinal Beaton condemned Sir John Borthwick for having that Testament in English, he had the Holy Gospels placed before him in pronouncing sentence, so that the judgement might seem to proceed from the face of God. And at his consecration, the Gospels were laid upon his shoulders; or, if Sir David Lyndsay correctly describes the Scottish custom, both the Old Testament and the New were bound upon his back.

The opposition of such men as the Cardinal to the circulation of the Scriptures in English was, no doubt, chiefly due to the fear that so-called heresy would thereby be encouraged, that the position of the Church would be weakened, and that the clergy themselves would lose their power and influence. It is not at all uncharitable to attribute selfish, personal motives to those men. Had they been self-denying, self-sacrificing zealots, their

<sup>2</sup>Scottish minister, church historian and writer against Episcopacy; lived from 1575 to 1650.

opposition to the Reformation, and their cruel and pitiless treatment of the Reformers, might have been explained and palliated on the ground that, in excommunicating and killing better people than themselves, they thought that they were doing God service. But such an explanation cannot be suggested on behalf of men who sacrificed all the weightier matters of the law on the altar of self-indulgence.

Opposition, however, to the Scriptures in the common tongue was, as Cochlaeus had shown, neither new nor local. Before the middle of the thirteenth century, the councils of Toulouse and Tarragona “forbade the laity to read the vernacular translations of the Bible”. Henry Knighton, a canon of the abbey at Leicester and a contemporary of Wycliff, thus expatiates on the consequences of giving the Bible to the people in their own tongue:

“The gospel – which Christ gave to the clerics and doctors of the Church, that they might sweetly minister it to the laity and those of weaker capacity, according to the necessity of the time and the need of the persons . . . this Master John Wycliff translated from Latin into the English tongue. Through him it has become a common thing and more open to laymen and women who are able to read than it is wont to be to clerics more than ordinarily learned and of superior intelligence. And so the pearl of the gospel is thrown out and trampled on by the swine; and so that which is wont to be dear to clergy and laity is now made as it were the common sport of both, and the precious stone of the clergy is turned into the plaything of the laity.”

That there was a demand for Bibles, even in the Church of Rome, is proved by the fact that so many editions of the Latin Vulgate were printed before the year 1500. These, of course, were of no use to people who could read only their mother tongue. But that Church was loath to produce translations. In the second half of the sixteenth century, “Pius IV required the bishops to refuse lay persons leave to read even Roman Catholic versions of Scripture unless their confessors or parish priests judged that such reading was likely to prove beneficial”. The objections therefore of this infallible earthly head of the Church, like those of Cochlaeus, were not confined to heretical translations. Not until 1582 did Roman Catholics produce a printed English translation of the New Testament, and not until 1609-10 one of the Old Testament. The New Testament was translated and printed at Rheims, the Old at Douay.

In the words of the late Lord Bute, “The version, or rather series of versions – for there are many different editions of the texts generally called the Douay Bible, does not much commend itself to the English ear. It is indeed, specially in the earlier editions, difficult to understand for anyone who does not know Latin, and indeed other languages also. Moreover, none of the

editions possesses that ecclesiastical authority which is enjoyed, for instance, by the Italian version of Archbishop Martini in Italy.”

The unreformed Church in Scotland could not be expected to approve of the circulation of the Bible in English, when it was afraid to put its own Catechism – Archbishop Hamilton’s – freely into the hands of the laity. Rectors, vicars and curates were forbidden “to lend their copies to every layman indiscriminately, but only according to the decision, advice and discretion of their bishop”. And even for the bishops it was only “lawful to lend copies of the said Catechism to some few laymen worthy, grave, of good faith and prudent, and chiefly to those who shall seem to desire them for the sake rather of instruction than of any kind of curiosity”.

It does not appear that the Scottish Parliament had ever explicitly prohibited the English Scriptures. Hence in Regent Arran’s first Parliament, it was proposed that it should be lawful to all citizens to have the New Testament and the Old in the common tongue, “in English or Scots, of a good and true translation, and that they shall incur no crimes for having or reading it”. The Lords of the Articles considered the proposal and found it reasonable, “and therefore . . . it may be used among all the citizens of this realm in our common tongue of a good, true and just translation, because there was no law shown or produced to the contrary”. This was on 15 March 1543.

Cardinal Beaton was then in custody; but Gavin Dunbar, Archbishop of Glasgow, for himself and on behalf of all the prelates in Parliament, dissented against the Act; and intimated their opposition until a provincial council of all the clergy of the realm had advised and concluded whether it was necessary or not that the Scriptures should be “used among the Queen’s subjects” in the common tongue. Those who argued on behalf of the Church were driven to admit that the Scriptures might be read in the common tongue provided the translation was true. When pressed to point out errors in the English translation, they could only reply that *love* was put in place of *charity*!

The attendance in the Parliament of Scotland in March 1543 was much above the average. With the exception of the meeting in December 1540, it was numerically greater than it had been for many years. It not only legalised the reading of the Scriptures in English, but also slightly modified two Acts of James V against heretics. The Parliament, however, was very conservative, for, although it declared that the people should not incur any penalty for possessing or reading the Bible in their own tongue, the stipulation suggested in the draft Act was adopted, that no person should dispute, argue, or maintain opinions on this matter. Arran ordered the Act to be proclaimed at the market cross of Edinburgh on March 19; and Sadler, writing from Edinburgh next day, says that the proclamation had been made that it was lawful “to all men

to read the Bible and Testament<sup>3</sup> in the mother tongue” and ordered that “none preach to the contrary upon pain of death”.

In mentioning the results of the Act, Knox says, “Then might have been seen the Bible lying almost upon every gentleman’s table. The New Testament was carried about in many men’s hands. We grant that some (alas!) profaned that blessed Word; for some that, perhaps, had never read ten sentences in it, had it most commonly in their hand; they would chop their familiars on the cheek with it and say, This has lain hidden under the foot of my bed these ten years. Others would glory, O how often have I been in danger for this book! How secretly have I stolen [away] from my wife at midnight to read upon it. And this was done by many to [curry favour] thereby; for every man esteemed the Governor to have been the most fervent Protestant that was in Europe. Although we say that many abused that liberty granted of God miraculously, yet thereby did the knowledge of God wondrously increase, and God gave His Holy Spirit to simple men in great abundance.”

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## Humility: a True Christian Character (3)<sup>1</sup>

*Rev J B Jardine*

***T***he effects of humility. Firstly, the humble person does not lift himself up above his proper place. The Lord has made a distinction between people in the natural and spiritual realms. If the Lord has truly made someone a Christian, he has granted him His Spirit and His grace. He has granted him life, light and a principle of holiness, along with other graces for his own good and the good of others. The humble acknowledge this without boasting about it or seeking to be honoured by others for it.

The humble person will continue in the place where God has placed him until God calls him away from it. If he is found in a lowly position, he is content, as it is of God. He sincerely believes and acknowledges that he possesses more than he is worthy of. He does not walk away from it but will remain in it until the Lord removes him from it. If he holds a high position which is accompanied by wealth, he will seek to be faithful in it. He does not exalt himself above others because he holds a higher position than they do. He remains humble, knowing that he is not worthy of his position. He seeks to act honourably in that position. Someone can have a high position, be rich, well thought of and honoured, and yet have a humble disposition. He does not covet further honour, respect and obedience, because he has this

<sup>3</sup>That is, the Old and New Testaments.

<sup>1</sup>This is a further section of a paper given at this year’s Youth Conference.

position. Neither does he boast of it. He will use these gifts for the glory of God and the good of others.

Secondly, he will not desire to be lifted up by others above his present position. He wishes to remain unnoticed as he passes through this world. He only desires to give rather than to receive. "He lets the Hamans have the knee-bends and the Herods the praises"<sup>2</sup>. He is happiest when he can be in his own quiet place. He will abhor any excessive honour with Peter. "When Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? . . . But Peter took him up, saying, Stand up; I myself also am a man" (Acts 3:12, 10:26).

The humble person highly respects the good he perceives in other people. He holds the other person to be better than himself. He humbles himself in their presence and is willing to serve them. He does not envy any who might be honoured more than he is. In fact, he rejoices in them being honoured. John Newton says, "To those who have a true sense of the spirituality and ground of the Divine precepts, and of what passes in their own hearts, there will never be wanting causes of humiliation and self-abasement on the account of sin."<sup>3</sup>

The humble person will not judge his brother for the mote in his eye, as he is more troubled at the beam in his own eye. He is glad to be reprovved because he has already cast the first stone at himself and knows why others think the same of him. "Rebuke a wise man, and he will love thee" (Proverbs 9:8). God grants His people this grace of humility, so that they might know that they are nothing, says Calvin, "that we may stand only by the mercy of God . . . seeing that in ourselves we are altogether wicked".<sup>4</sup> Our insignificance is His exaltation. The confession of our insignificance has its remedy provided for in His mercy.

**Exhortation to humility.** If you are without Christ, you cannot have this grace or any other. Your responsibility is to "seek first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Mt 6:33). Make sure of Christ and seek after the life of the godly. If you believe you have grace and are among the godly but feel your deficiency as far as this grace of humility is concerned and see the pride of your heart, then humble yourself, be ashamed and strive more earnestly after it.

Pride is a dreadful sin, and many dreadful plagues follow on from it. Therefore, the godly ought to seek to be free from it and to be truly humble.

<sup>2</sup>Wilhelmus à Brakel, *The Christian's Reasonable Service*, Soli Deo Gloria, vol 4, p 72.

<sup>3</sup>John Newton, *Works*, vol 1, Banner of Truth Trust reprint, 1985, p 454.

<sup>4</sup>John Calvin, *Institutes of the Christian Religion*, James Clarke, 1962 edition, vol 1, p 232.

You have nothing in yourself to be proud of, and indeed you have many things to be ashamed of. Your body is nothing but dust and foul corruption. Your soul is a pool of all manner of impure abominations. If another person was aware of all the sins of thought, word and deed that you have committed in secret, would you dare to look them in the eye? You are foolish and have a sinful and corrupt nature. You know this is the truth because the Lord has given you a measure of light. All the graces, gifts, beauty, strength and riches you have, have been given to you freely by God. But they were purchased at a great price and that should humble you. We are small and insignificant in ourselves, and we need to be brought to know this in our own hearts.

God forbids you to be proud and commands you to be humble: “Mind not high things, but condescend to men of low estate” (Rom 12:16); “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness” (Eph 4:1-2); “He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to . . . walk humbly with thy God?” (Mic 6:8).

Your name as a Christian and your relationship to the Lord Jesus Christ obliges you to seek after humility of heart. You are named “Christian” after the name of Christ. Your relationship to Christ is one of a bride towards her husband. The Lord Jesus was humble and the perfect example of humility. Love ought to motivate us to be conformed to Him. He establishes Himself as an example and commands us to follow Him in this: “Learn of Me; for I am meek and lowly in heart” (Mt 11:29).

We are proud by nature, and this makes us loathsome in the eyes of God. We need to learn to become humble. This requires effort and an example to follow. Christ Himself is our example. Seek to be humble like Christ. Humility is the gift of God, but we need to strive in order to obtain it.

Humility is a noted ornament of the believer. A bride will adorn herself to please her husband. The spiritual bride must seek to put on her ornaments: “Put on thy beautiful garments, O Jerusalem” (Is 52:1). But what are your ornaments meant to be? Humility is the most beautiful ornament and makes the believer pleasant before God and men. “Put on therefore, as the elect of God, holy and beloved . . . humbleness of mind” (Col 3:12); “Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time:” (1 Pet 5:5-6); “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and

humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” (Is 57:15); “Though the Lord be high, yet He hath respect unto the lowly” (Ps 138:6).

A humble person is pleasing to all kinds of people. One proud person cannot tolerate another proud person. But because a humble person submits to others, even a worldly person can commend him. As a godly person loves Jesus, he will also love those that resemble Jesus by their humility. Remember what you were before you were born again. Thomas Manton said, “The best of God’s people have abhorred themselves.”<sup>5</sup> Indeed it is not true humility if we think that there is any good remaining in us. As Calvin affirms, “Those who have joined together the two things, to think humbly of ourselves before God and yet hold our own righteousness in some estimation, have hitherto taught a pernicious hypocrisy”.<sup>6</sup> This is confirmed in the parable of the Publican and the Pharisee in the temple, and the contrast between them (Lk 18:9-14).

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## What Is a Christian? (2)<sup>1</sup>

*John Newton*

I might enlarge farther. But I shall proceed to consider the Christian’s temper respecting himself. He lives godly and soberly. By *sobriety* we mean more than that he is not a drunkard; his attitudes toward God, of course, result in a moderation in all temporal things. He is not scrupulous or superstitious; he understands the liberty of the gospel, that everything created by God is good, if it be received with thanksgiving: he does not aim at being needlessly singular, nor practising self-devised austerities.

The Christian is neither a Stoic nor a Cynic<sup>2</sup>: yet he finds daily cause for watchfulness and restraint. Satan will not often tempt a believer to gross crimes: our greatest snares and sorest conflicts are usually found in things lawful in themselves, but hurtful to us by their abuse, engrossing too much of our time, or of our hearts, or somehow indisposing us for communion with

<sup>5</sup>Quoted in John Blanchard, *The Complete Gathered Gold*, Evangelical Press, 2007, p 322.

<sup>6</sup>John Calvin, *Institutes of the Christian Religion*, James Clarke, 1962 edition, vol 2, p 65.

<sup>1</sup>Taken with editing from Newton’s *Works*, vol 1. This is the second of two parts of one of a series of “Letters to a Nobleman”. Readers should note Newton’s words at the beginning of this letter: “I would not suggest that none are Christians who do not come up to the character I would describe – for then I fear I should unchristian myself – but only to consider what Scripture encourages us to aim at as the prize of our high calling in this life”.

<sup>2</sup>Ancient Greek philosophies. A Stoic is calm and almost without any emotion; a Cynic is one who distrusts people, especially one who believes that people act only in self-interest.

the Lord. The Christian will be jealous of anything that might entangle his affections, damp his zeal, or confine him in his opportunities of serving his Saviour.

He is likewise content with his situation, because the Lord chooses it for him; his spirit is not eager for additions and alterations in his circumstances. If God's providence points out and leads to a change, he is ready to follow, even if it is what the world would call from a better to a worse, for he is a pilgrim and a stranger here, and a citizen of heaven. As wealthy people sometimes, in travelling, submit cheerfully to inconvenient accommodation, that is very different from their homes, and comfort themselves with thinking they are not always to live so; so the Christian is not greatly solicitous about externals. If he has them, he will use them moderately. If he has but little of them, he can make a good shift without them: he is on a journey, and will soon be at home.

If he is rich, experience confirms our Lord's words, and satisfies him that a large room, a crowd of servants, and 20 dishes on his table add nothing to the real happiness of life; therefore he will not have his heart set upon such things (Lk 12:15). If he is in a humbler state, he is more disposed to pity than to envy those above him, for he judges they must have many encumbrances from which he is freed. However, the will of God and the light of His countenance are the chief things the Christian regards, whether rich or poor; and therefore his moderation is made known unto all men.

A third branch of the Christian's temper respects his fellow creatures. And here, if I had not filled a sheet already, I think I could enlarge with pleasure. We have, in this degenerate day, among those who claim and are allowed the name of Christian, too many of a narrow, selfish, mercenary spirit; but in the beginning it was not so. The gospel is designed to cure such a spirit, but gives no indulgence to it. A Christian has the mind of Christ, who went about doing good, who makes his sun to shine upon the good and the evil, and sends rain on the just and the unjust. His Lord's example forms in him the habit of diffusive benevolence; he breathes a spirit of goodwill to mankind, and rejoices in every opportunity of being useful to the souls and bodies of others, without respect to parties or interests. He sympathises with, and would if possible alleviate, the miseries of all around him; and if his actual services are restrained by want of ability, yet all share in his sympathy and prayers. Acting in the spirit of his Master, he frequently meets with a measure of the like treatment; but if his good is requited with evil, he labours to overcome evil with good.

He feels himself a sinner and needs much forgiveness; this makes him ready to forgive. He is not haughty, readily finding fault, easily offended, or

hard to be reconciled; for at the feet of Jesus he has learned meekness. When he meets with unkindness or injustice, he considers that, though he has not deserved such things from men, they are instruments employed by his Heavenly Father (from whom he has deserved to suffer much more) for his humiliation and chastisement. He is therefore more concerned for their sins than for his own sufferings and he prays, after the pattern of his Saviour, "Father, forgive them, for they know not what they do".

He knows he is fallible; therefore he cannot be over-positive. He knows he is frail, and therefore dares not be censorious. As a member of society, he is just, punctual in the discharge of every duty to others, faithful to his engagements and promises, rendering to all what is due to them, obedient to lawful authority, and acting to all men according to the golden rule of doing as he would that others would do to him. His conduct is simple, devoid of artifice, and consistent, attending to every branch of duty. In the closet, the family, the church and in the transactions of common life, he is the same man; for in every circumstance he serves the Lord and aims to maintain a conscience void of offence in His sight.

No small part of the beauty of his profession in the sight of men consists in the due government of his tongue. The law of truth and kindness and purity is upon his lips. He abhors lying and is so far from inventing a slander that he will not repeat a report to the disadvantage of his neighbour, however true, without a proper call to do so. His converse is cheerful but inoffensive, and he will no more wound another with his wit (if he has a talent that way) than with a knife. His speech is with grace, seasoned with salt, and suited to promote the peace and edification of all around him.

Such is the Christian in civil life. But though he loves all mankind, he stands in a nearer relation and bears a special brotherly love, to all who are partakers of the faith and hope of the gospel. This regard is not confined within a denomination, but extends to all who love the Lord Jesus Christ in sincerity. He rejoices in the image of God wherever he sees it, and in the work of God wherever it is carried on. He cannot indeed countenance those who set aside the one foundation which God has laid in Zion, and maintain errors derogatory to the honour of his Saviour, or subversive of the faith and experience of His people; yet he wishes well to their persons, pities and prays for them, and is ready in meekness to instruct them that oppose.

But there is no bitterness in his zeal, being conscious that railing and invective are dishonourable to the cause of truth, and quite unsuitable in the mouth of a sinner who owes, to the free grace of God, all that distinguishes him from the vilest of men. In a word, he is influenced by the wisdom from above, which, as it is pure, is likewise peaceable, gentle and easy to be entreated,

full of mercy and good works, without partiality and without hypocrisy.

I must just recur to my first head and observe that, with this spirit and deportment, the Christian is still mindful of indwelling sin, while he is enabled to maintain a conscience void of offence towards God and man. He has his eye more on his rule than on his attainments; therefore he finds and confesses that he comes very short in everything and that his best services are not only defective but defiled. He accounts himself unprofitable servant; is abased in his own eyes, and derives all his hope and comfort, as well as his strength, from Jesus, whom he has known, received and trusted; to whom he has committed his soul; in whom he rejoices. He worships God in the Spirit, renouncing all confidence in the flesh and esteeming all things as loss for the excellency of the knowledge of Christ Jesus his Lord.

If I have lately been rather slow in writing to your Lordship, I have proportionably increased the quantity. It is high time I should now relieve your patience. I hope I long to be a Christian indeed, and I hope this hasty exemplification of my wishes will answer your Lordship's experience better than I fear it does my own. May I beg a remembrance of me in your prayers, that He who has given me to will and desire, may work in me to be and to do according to His own good pleasure.

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## Broken Religious Vows<sup>1</sup>

*James Buchanan*

Unfulfilled vows in religion are a plain proof of insincerity and hypocrisy of heart. We do not say that every partial declension of piety occurring after a season of distress, or that every infirmity, or sin contracted after such a season, ought to be regarded in this light. Far from it. In the time of trouble, God's people are placed in circumstances which are fitted to deepen even their impressions – to invigorate their faith, by imparting a nearer and clearer view of things unseen and eternal, and to enliven all the graces of the Christian character. Even they, on their return to the active business of life, are often constrained to mourn over their decays, and to look back to their experience in affliction as the sweetest which they have ever enjoyed.

But while we are careful not “to make the heart of the righteous sad, whom the Lord hath not made sad” (Ezek 13:22), we must not “strengthen the hands of the wicked, that he should not return from his wicked way, by

<sup>1</sup>Taken with editing from Buchanan's *Improvement of Affliction*. His earlier volume, *Comfort in Affliction* has been reprinted by Free Presbyterian Publications and is available from the Free Presbyterian Bookroom.

promising him life". It is therefore necessary to say with the utmost faithfulness that there is too much reason to suspect the insincerity and hypocrisy of those who vow to the Lord in time of trouble and afterwards neglect or refuse to fulfill their vows. It is all the more necessary to press this consideration, because such people may have been conscious, in the day of trouble, of sharp convictions of conscience, such solemn views of death and eternity, such an agonising commotion of spirit, and such real earnestness in regard to some at least of the subjects of their prayers, as to be in imminent danger of confounding these feelings with that genuine sincerity and that thorough change of heart which the gospel requires.

Such people may ask, Were we not sincere when we felt so deeply and prayed so earnestly, when our fears were so strong and our resolutions so holy? We know best how we then felt, and no one will ever convince us that *then* at least, we were not sincere.

But will they bear to be affectionately reminded that they are liable to be mistaken, and that a mistake on this point must be dangerous and may be fatal. Do they remember the solemn testimony of God: "The heart is deceitful above all things, and desperately wicked," when they speak so confidently of the impossibility of them being deceived? Instances of a kind precisely similar to theirs are recorded in the Holy Scriptures; instances both of individuals and of communities who, in the hour of danger, were as much alarmed and as much in earnest as themselves, and yet whose partial and temporary convictions did not amount to a saving change. Witness the case of Judah: "Judah hath not turned unto Me with her whole heart, but feignedly, saith the Lord" (Jer 3:10); again the case of Israel: "They have not cried unto Me with their heart, when they howled upon their beds" (Hos 7:14).

There is much in the time of trouble that may excite an earnestness of desire which is altogether different from religious sincerity, and may awaken deep convictions of conscience, which must not be mistaken for thorough conversion of heart. The sufferer may be not only sincere, but earnest and importunate for some blessings, while his heart is shut against the reception of a full salvation as it is presented in the gospel. He may cry to God for help; he may pray earnestly for recovery; he may as earnestly plead for the pardon of those sins which lie heavy on his conscience, and for deliverance from that future, eternal punishment which no human mind can deliberately anticipate without aversion and alarm. In all this he may be sincere and earnest, and yet everything that is purely spiritual in religion may be as distasteful and offensive to him as it ever was. He may wish for recovery, yet shrink from present conversion; he may cry for God's help when vain is the help of man, and yet have no love for God; he may pray for pardon and yet

have no affection for the Saviour; he may fear hell and yet have no fitness for heaven.

Now in such circumstances, and with these feelings, he may vow unto the Lord that, if he is spared, he will lead a new life and devote himself to God's service. And if, on his recovery, he shows by his conduct that he has forgotten his vows, or that he is now unwilling to perform them, what other conclusion can we entertain concerning him than that he either never had a right and scriptural view of the nature and extent of the holy obedience which the gospel enjoins, or that he is justly chargeable with an insincere and hypocritical profession?

Is it not one of the plainest principles of morals that a man making a lawful vow even to his fellow men is bound to fulfil it; and if it is not fulfilled, is he less guilty, or is it less flagrant and aggravated, because it was made, not to man, but to God?<sup>2</sup>

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## Hints for Ministers<sup>1</sup>

*R M M'Cheyne*

**S**ouls are perishing every day; and our own entrance into eternity cannot be far distant. Let us, like Mary, do what we can, and no doubt God will bless it and reward us openly.

Seek to be lamb-like; without this, all your efforts to do good to others will be as sounding brass, or a tinkling cymbal.

Get much of the hidden life in your own soul; soon it will make life spread around.

Never forget that the purpose of a sermon is the salvation of the people.

Cleave to the Lord; not to man but to the Lord. Do not fear the face of men. Remember how small their anger will appear in eternity.

Fight hard against sin and the devil. The devil never sleeps; be you also active, for good.

<sup>2</sup>"It is in vain", said the dejected Luther to Staupitz when he was passing through that severe mental conflict which prepared the Reformation, "that I make promise to God; sin is always too strong for me." "O my friend," answered the vicar-general, looking back on own experience, "I have vowed to the Holy God more than a thousand times that I would lead a holy life, and never have I kept my vow! I now make no more vows, for I know well I shall not keep them. If God will not be merciful to me, for Christ's sake, and grant me a happy death when I leave this world, I cannot, with all my vows and good works, stand before Him. I must perish." Buchanan included this anecdote in a footnote on a previous page of his book. He took it from J H Merle d'Aubigné, *History of the Reformation in Europe*, vol 1.

<sup>1</sup>Collected in *The Christian Treasury* for 1857.

Only an inch of time remains, and then eternal ages roll on for ever, but it is an inch on which we can stand and preach the way of salvation to a perishing world.

Cry for personal holiness – constant nearness to God by the blood of the Lamb. Bask in His beams; lie back in the arms of His love; be filled with His Spirit, or else all success in the ministry will only be to your own everlasting confusion.

It is not great talents God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.

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## Human Inability and God's Law<sup>1</sup>

*Thomas Watson*

*Why does God permit such an inability in man to keep the law?* He does it: (1) To humble us. Man is a self-exalting creature; and if he has but anything of worth, he is ready to be puffed up; but when he comes to see his deficiencies and failings, and how far short he comes of the holiness and perfection which God's law requires, it pulls down the plumes of his pride and lays them in the dust; he weeps over his inability; he blushes over his leprous spots; he says with Job, "I abhor myself in dust and ashes." (2) God lets this inability lie upon us, that we may have recourse to Christ to obtain pardon for our defects, and to sprinkle our best duties with His blood. When a man sees that he owes perfect obedience to the law, but has nothing to pay, it makes him flee to Christ to be his friend and to answer for him all the demands of the law, and set him free in the court of justice.

*Application 1.* Here is matter of humiliation for our fall in Adam. In the state of innocence we were perfectly holy; our minds were crowned with knowledge, and our wills, as a queen, swayed the sceptre of liberty; but now we may say, "The crown is fallen from our head" (Lam 5:16). We have lost the power which was inherent in us. When we look back to our primitive glory, when we shone as earthly angels, we may take up Job's words, "O that I were as in months past!" (Job 29:2). O that it were with us as at first, when there was no stain upon our virgin nature, when there was a perfect harmony between God's law and man's will! But, alas, how is the scene altered; our strength is gone from us; we tread awry at every step; we come below every precept; our dwarfishness will not reach the sublimity of God's law; we fail in our obedience; and while we fail, we forfeit. This should put us in deep mourning and spring a leak of sorrow in all our souls.

<sup>1</sup>An edited extract from *The Ten Commandments*.

*Application 2.* Of refutation. (1) It refutes the Arminians, who cry up the power of the will. They hold they have a will to save themselves. But by nature, we not only lack strength, but we lack the will to do what is good (Rom 5:6). The will is not only full of weakness, but obstinacy. "Israel would none of me" (Ps 81:11). The will hangs forth a flag of defiance against God. Such as speak of the sovereign power of the will, forget "it is God which worketh in you both to will and to do" (Phil 2:13). If the power is in the will of man, then what need is there for God to work in us to will? If the air can enlighten itself, what need is there for the sun to shine? Such as talk of the power of nature and their ability to save themselves disparage Christ's merits. I may say, "Christ is become of no effect" to them (Gal 5:4).

They who advance the power of their will in matters of salvation, without the medicinal grace of Christ, do absolutely put themselves under the covenant of works. I would ask, Can they keep the moral law perfectly? Evil is manifested in any blemish. If there be but the least defect in their obedience, they are lost. For one sinful thought, the law of God curses them, and the justice of God condemns them. Confounded be their pride who cry up the power of nature, as if, by their own inherent abilities, they could rear up a building, the top whereof should reach to heaven.

(2) It refutes the sort of people who brag of perfection; and who, according to that principle, can keep all God's commandments perfectly. I would ask such people whether a vain thought has ever come into their minds? If there has, then they are not perfect. The Virgin Mary was not perfect. Though her womb was pure (being overshadowed by the Holy Ghost), yet her soul was not perfect. Christ tacitly supposes a failing in her (Lk 2:49). And are they more perfect than the blessed Virgin was? Such as hold perfection need not confess sin. David and Paul confessed sin (Ps 32:5; Rom 7:25).

But they have got beyond David and Paul; they are perfect; they never transgress; and where there is no transgression, what need for confession? Again, if they are perfect, they need not ask pardon. They can pay God's justice what they owe; therefore why pray, "Forgive us our debts"? O that the devil should rock men so fast asleep, as to make them dream of perfection! Do they plead, "Let us therefore as many as be perfect be thus minded"? (Phil 3:15). *Perfect* there means sincere. God is best able to interpret his own Word. He calls sincerity perfection. "A perfect and an upright man" (Job 1:8). But who is exactly perfect? A man full of diseases may as well say he is healthy, as a man full of sins say he is perfect.

*Application 3.* For encouragement to those that are regenerate. Though you fail in your obedience, and cannot keep the moral law exactly, yet do not be discouraged.

## Book Review

*John Kennedy of Dingwall, 1819-1884, Evangelicalism in the Scottish Highlands*, by Alasdair J Macleod, published by Edinburgh University Press, hardback, 256 pages, £90.00.

Kennedy was indeed a noted preacher in the nineteenth-century Free Church and a prominent churchman in its conservative wing, especially in the Highlands. This biography probably contains all of the available information about its subject's life, which makes it a useful resource, but the price will be prohibitive for most would-be readers.<sup>2</sup>

This is not particularly a spiritual biography; it is an academic one. Accordingly the author raises the issue of hagiography in relation to Kennedy's biographical writings, particularly in relation to "The Minister of Killearnan", his sketch of his father's life, which appears as a substantial appendix to *The Days of the Fathers in Ross-shire*. Dr Macleod describes the younger Kennedy's writing as a "careful sanitising of the life, removing all traces of vanity, folly and hubris, [which] was plainly a deliberate achievement, the work of a son determined to set forth his father as an exemplary minister".

But are we to expect a severely objective account from a son writing of his father, especially as the son's conversion was so closely bound up with the father's death? The author goes on to complain that, in the account of the Killearnan minister, "not a single defect of conduct was acknowledged; not a single peculiarity of character was identified". The son would not claim perfection for his father, but it is unreasonable to expect him to point out his father's "defects of conduct", especially when there is no reason to believe that there were any serious defects to broadcast to the world.

When he researched and wrote this book, Dr Macleod was a minister in the Free Church (Continuing); more recently, he seems to have left that body and has been the acting secretary of the Theological Forum of the Church of Scotland. In that capacity he has presented a video promoting the work of the Forum in preparing a collection of five confessions of faith instead of *The Westminster Confession of Faith* (to which the Church of Scotland has at present a very loose attachment). In doing so, the aim of the Forum is "to better reflect the spectrum of views" in that Church today. This is a huge distance away from Kennedy's stance, throughout his ministry, not least during the declension in the Free Church, when he was a leading figure in seeking to maintain scriptural standards within the Church he sought to serve.

The book is undoubtedly well written, but there must remain a question

<sup>2</sup>Since this review was written, the price of the electronic version has dropped to £24.99, which is also the price of a forthcoming paperback edition (possibly if pre-ordered).

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as to whether Dr Macleod has fully understood the spiritual thinking of one who was clearly a giant of the nineteenth-century Church in Scotland.

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## Protestant View

### Carlo Acutis

Carlo Acutis was born in London in May 1991 to Italian parents who moved to Milan four months later. He grew into an exceptionally talented youth, regarded by his peers as a computer geek. Sadly he died of leukaemia on 12 October 2006, aged 15 years.

Apparently Carlo had a cheerful demeanour and, having once been bullied, he tried to help other young boys in the same position. He was well liked and an inspiration to other youngsters. He was very religious and used his computer skills to prepare a website dedicated to cataloguing each reported “Eucharistic miracle” in the world and maintaining a list of the approved “Marian apparitions” of the Roman Catholic Church.

Not long after Carlo’s death there was a call for him to be beatified. On 12 October 2012, the sixth anniversary of his death, the Archdiocese of Milan opened the Cause for Canonisation. In 2019 his body was exhumed and placed in a church at Assisi to be venerated by the “faithful”. He was beatified by Pope Francis on 10 October 2020, and in 2022 it was claimed a woman with a serious brain haemorrhage was cured through Carlo’s intercession. A boy born with a serious pancreatic defect was also said to have been miraculously cured due to Carlo. His canonisation was consequently approved in July this year and he will be declared a saint at a date as yet unannounced.

In August 2024 in Walsingham, Norfolk, a service was attended by 1500 to 2000 people where a sliver of Carlo’s pericardium (the sac that surrounds the heart) was paraded. As his parents are still alive, their permission was needed for this Roman Catholic charade, of a religious relic to be removed from his body. This will now tour the world. The throng of worshippers in Walsingham joined a procession through country lanes before queueing for up to two hours to have the golden reliquary, containing the sliver of tissue visible through glass, pressed to their foreheads by priests as they prayed for healing or blessing. A lock of the boy’s hair was presented to the Basilica of Our Lady of Walsingham (where the Virgin Mary is said to have appeared in 1061) and will remain there.

The reports of Carlo’s life show him to have been very devout. Many of his recorded comments refer to the Lord Jesus as his inspiration, rather than

to Mary as is so often the case with Roman Catholics. We do not know this boy's eternal state, but we do know that Roman Catholicism does not teach the true way of salvation. We also know that the saints in glory are not hearing the prayers of misguided sinners on this earth, but are adoring and worshipping the Hearer of prayer, the only Mediator and Intercessor, their Redeemer, the Lord Jesus Christ.

It has been said that the Church of Rome is Satan's masterpiece; its theatre, mumbo jumbo, and fraud are pleasing to the father of lies because they draw attention and devotion away from the only true Object of faith, the One who is the way, the truth and the life. FRD

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## Notes and Comments

### Christianity and Cancel Culture

Cancel culture is a modern term for a societal activity that has come to the fore in recent years. Historically, it seems to have been a communal evil that gained prominence when, at different times in history, factions in society fiercely expressed their malice and unwarrantable intolerance of others and the views they espoused, refusing to enter into any rational debate or argument. The sole goal of the cancel culture is to prevent their opponents expressing or promoting their opinions. Cancel culture has grown throughout much of the Western world in the last decade, mainly through the widespread availability of the internet and social media sites. It is far more observable, assertive, arrogant and menacing today. As in other areas of life, it is as though God is gradually withdrawing His restraining grace from society and permitting the evil of the wicked to be more apparent.

This note briefly sets this phenomenon in the context of its general usage today, traces its source to the Fall of Adam, and notes its immediate impact on our first parents and then on every generation of their fallen lineage. We shall observe the Apostle Paul's significant comment in the first chapter of his Epistle to the Romans regarding the individual relationship that all men, as sinners, have with God, their Creator. It concludes by referring to the need to ensure, by the grace of God, that we do not fall into the same or similar snares by not wholly adhering to the truths of the Holy Scriptures.

The strange combination of these two words, *cancel* and *culture*, relates to the distinctive ethos and rudely dismissive attitude of those who are totally and often violently intolerant of the views of others. While brazenly maintaining the right to free speech for themselves, they unceremoniously and offensively deny others (with whom they anticipate they will vehemently disagree)

the right or opportunity to speak or express any thoughts, principles or arguments. Rather than use their reason and debate the issues rationally, they try to obliterate the necessity by stopping or “cancelling” whoever and whatever they think they will dislike.

Usually, these people unite and caustically refuse to listen to what others say, offensively denying them the right to express or explain their views. They effectively cancel them, dismissing them and their opinions and arguments as wholly unworthy of attention, respect or hearing. Indeed, those they wish to cancel are not only rejected; they would be unceremoniously, forcefully, and even riotously ejected, if it was possible.

Such action was often taken against the Lord when fulfilling His ministry among the people of Israel. “He came unto His Own, and His own received Him not” (Jn 1:11). We read that the congregation at the synagogue in Nazareth “rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong” (Lk 4:29). The Apostle Paul, together with the other apostles and ministers of the Word, shared the same treatment when they sought to fulfill their Master’s command and preach and teach the Word of God publicly to the peoples of their day, the great majority of whom would have been unconverted (see, for example, Acts 17).

In recent months, the news media have reported that even the most prestigious universities in the UK, the USA and elsewhere have engaged in cancelling visiting speakers and some of their university’s professors. It is perhaps surprising that the more significant part of those who are involved in the cancelling of these people are undergraduates and faculty members at universities, institutions that one would expect to be the very bastions of free speech, where debate and discussion would not only be permitted and encouraged but also greatly appreciated and valued.

While the impact of cancelling on our educational institutions is perhaps surprising, we should be aghast when we consider how extensively this cancel culture has perniciously influenced the Christian Church, particularly during the last 50 years. (Perhaps it is not surprising given the clear Satanic origin of cancel culture and the Laodicean state of churches generally.)

Adam and Eve revolted from God in the Garden of Eden. They rebelled against their Creator and consequently were no longer inclined to hear or obey the Word of God. Satan told Eve, “Ye shall be as gods, knowing good and evil”. Now they were masters of their lives, no longer dependent upon God, their Creator, or so they foolishly thought. Arrogantly, they were trying to cancel God from all their thoughts and they began to say, wishfully, in their hearts, “There is no God” (Ps 14:1).

They foolishly thought they no longer needed God and that they could live their lives wholly without Him. So much so that when “they heard the voice of the Lord God walking in the garden . . . Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden” (Gen 3:8). They did not now seek Him or enquire after Him, whom they previously had loved and in whom they had delighted: now they fled from Him.

They held “the truth in unrighteousness” (Rom 1:18); deep down in their inner being, they knew the truth of God, but they were now with malice, continuously, sinfully and actively rejecting the truth. “They knew God, [but] they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened” (Rom 1:21).

Adam and Eve had established the course of their posterity: they would all be born into this world having “an evil heart of unbelief, in departing from the living God” (Heb 3:12): they were the enemies of the living God; they were dead in trespasses and sins and continuously departing from Him and rebelling against Him, whilst at the same time fighting against the innate knowledge of God and His ways, with which man was born.

The cancel culture, at first directed against Almighty God and later towards fellow men also, has continued to our day in every one of Adam and Eve’s sinful descendants. All men try to persuade themselves that they are “as gods”, wholly independent, under no obligation of obedience, love, or devotion whatever to the great God of eternity before whom we must each soon stand at the Day of Judgement. In his folly, the unconverted man thinks and lives as though he has been able totally to cancel God from his life, but all will soon know (to their eternal woe) that this has been a most solemn delusion.

The cancel culture affects us all, even the converted, to a greater or lesser extent. We are all guilty as individuals in our families, congregations, churches and nations, for no one takes the Holy Scriptures as seriously as they ought. Each of us has a heart that is deceitful above all things and desperately wicked: we are all perverse, unwilling to give the attention that we ought to reading and studying the Word of God, meditating on it, and praying over it, that we may “give the more earnest heed to the things which we have heard, lest at any time we should let them slip” (Heb 2:1).

The Lord’s people (while yet in the flesh) may be found – perhaps unwittingly, but sinfully – like the unconverted rebelling against God and His Word, refusing to hear (or cancelling in our minds) the voice of God in specific portions of His Word lest we should have to acknowledge that particular areas of our lives are sinful and in need of being brought under the authority of the Word of God. “See that ye refuse not Him that speaketh. For if they

escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven” (Heb 12:25).

How thankful we should be that, by His Word and Spirit, the Great Redeemer continues to cry from the court of heaven in His Word and through the preaching of the gospel: “Unto you, O men, I call; and My voice is to the sons of man. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart” (Prov 8:4,5). May we be enabled then to incline our ears continuously and come to Him, that we may live, have every area of our lives brought into subjection to His Word, and earnestly pray for the advance of the Kingdom of Christ, the outpouring of His Spirit, and the conversion of our fellow sinners!

*DPR*

### **Changes in Britain**

The population of Britain is changing rapidly at the moment. There is a huge influx of people from Africa and the Middle East, and most of these people are of an age where they are having families. About half the children presently born in Aberdeen are non-white. As far as the indigenous white population of Britain is concerned, this is evidently a Divine judgement. They have rejected Christianity and Christ, after a long period of religious privilege, and God is punishing them by taking away “their place and nation” (Jn 11:48). The same is happening elsewhere in Europe, and if present trends continue, the English, Scots, Irish and Welsh (along with the French, Germans, Swedes and others) will become minority occupants of the countries which currently bear their names.

Many of the white Britons have such a dislike of Christianity that they are welcoming this “judgement”, in the short term. They associate Britain’s past with the constraints of Christianity, which they have cast off, and they are happy to throw away the rest of their heritage as well. Colonialism and African slavery are used as a convenient excuse for rejecting Britain’s entire history, and almost nothing historical is safe from the condemnation of these people. They vie with each other to find statues and monuments to remove, reputations of historical figures to destroy, and buildings and streets to rename. The recent riots seem to have been an ignorant reaction against this process by other whites – now being severely punished for it – who would have done far better to have started going to church.

Whatever country people live in – whether Britain, Russia, Israel, or China – they should take an interest in its past, and should recognise that many of the benefits that they presently enjoy derive from the efforts of those that have gone before. “Honour thy father and mother” is the Fifth Commandment, and we are not only to honour our own forebears but to help others in honour-

ing theirs. We are not to follow the sins of the past, nor are we to exaggerate the faults or dismiss the good aspects of our predecessors.

The Christianity and morality of many of the Victorians was the foundation which has made modern Britain attractive to incomers, and these incomers are now being used as a tool by the anti-Christian whites to destroy that foundation. In the process, they are destroying their own comfort. Satan's purpose in all this is obvious, but it is the Lord's purposes which will prevail, and these may be very different from anything that presently appears. Our hope and comfort is in this: "Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known" (Ps 77:19). DWBS

## Church Information

### Theological Conference

This year's Theological Conference will be held, God willing, in Glasgow, on October 29-30, with Rev W A Weale as chairman. It is expected that the following papers will be read, all of them in public:

**David Brainerd**

*Rev K D Macleod*

Tuesday 2.30 pm

**Free Will**

*Rev I D MacDonald*

Tuesday 7.00 pm

**Job**

*Rev G B Macdonald*

Wednesday 10.00 am

**Aspects of the Ruling Eldership**

*Dr R J Dickie*

Wednesday 2.30 pm

**Repentance unto Life**

*Rev Roderick Macleod*

Wednesday 7.00 pm

*Catering:* Meals have been arranged for both days of the Conference, before the evening papers. Bookings are required and anyone wishing to attend these meals should contact Miss N Morrison for further information, on 0141 332 9283 / [norma.morrison@fpcoffice.org](mailto:norma.morrison@fpcoffice.org) by Monday, October 14. A fee of £10 per meal (much less than the cost) will be payable.

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

### New Book From Free Presbyterian Publications

A new book of sermons, entitled *Union with Christ*, by the noted nineteenth-century preacher Hugh Martin should be available shortly from Free Presbyterian Publications, DV.

### Home Mission Fund

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

*W Campbell*, General Treasurer

# 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 DPhl, 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 Achary Road, Dingwall, IV15 9JB; tel: 01349 866546.
- Dornoch:** Sabbath 11.30 am. **Bonar Bridge:** Sabbath 6 pm. Wed 7.30 pm (alternately in Dornoch and Bonar). 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 I D MacDonald; tel: 01478 612110.
- 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 1RD; tel: 0141 954 3759.
- Greenock:** Sabbath 2.30 pm, held in Free Church of Scotland hall, 14 Jamaica Street, PA15 1XX. Contact Rev R MacLeod; tel: 0141 954 3759.
- Halkirk:** 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. First and third Sabbaths of month: **Thurso:** Duncan Street; 3 pm; **Strathy:** 6 pm.
- 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.
- Kinlochervie:** 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 B Jardine; tel: 01859 502253.
- North Uist:** Bayhead; Sabbath 12 noon, 6 pm; Thurs 7.30 pm. Manse tel: 01876 510233. Contact: Rev J B Jardine; tel: 01859 502253.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wed 7.30 pm. Manse: 5 Main Road, Luncarty, PH1 3EP; tel: 01738 828762. Contact: Rev D Campbell; tel: 07790 068991.
- 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.
- 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, or as intimated locally. Manse: 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501. Contact: Rev J B Jardine; tel: 01859 502253.
- 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: sydneyfpcchurch@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.

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

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

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

**Zenka**: Church.

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