

The Free Presbyterian Magazine

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

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

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Communions

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

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

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

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Prayer and God's Power

The first article in last month's issue of this *Magazine* was entitled, "God Reigns Over His Church", and illustrated the subject from God using David to overcome Goliath and so delivering His people Israel from their enemies. We noted further that God uses "the foolishness of preaching" to deliver sinners from Satan's kingdom and to build up His own Church.

We return to the subject with a view to illustrating it from the time when Judah was invaded by the Assyrians during King Hezekiah's reign. The invading army had reached the walls of Jerusalem and was ready to capture Judah's capital city. Jerusalem was no ordinary capital, for the temple of the true God was there, and His people gathered there to worship Him. Later, when spiritual declension had gone much further in Judah, an invading army – this time from Babylon – did succeed in taking Jerusalem, but as yet God's long-suffering continued. What is to be emphasised here is the offering of prayer by Hezekiah and God's answer. And no doubt many more prayed, including Isaiah, who were sincere worshippers of the true God.

Rabshakeh was the general of the Assyrian King Sennacherib, and he had a glib tongue. He did his best to destroy the morale of the people in Jerusalem, particularly trying to weaken their trust in the Lord. Today the media, and films and theatre productions, seem very much directed towards promoting the assumption that there is no God. According to the thinking of the age, there is no value in trusting the God of Christianity. But what God has revealed is that the wise course through life is to trust in Him. He says, "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (Is 26:4). How many of God's children have followed this counsel and have been very thankful for the help that God has shown them in strengthening them to face the difficulties of life! Among them was Hezekiah and others today who believe the testimony of God's Word and find their experience corresponds to the affirmations of Scripture.

Rabshakeh's speech from outside the city walls was followed by a letter with similar contents, which was delivered to Hezekiah. After reading it, the King's response was to bring the letter to the temple "and spread it before

the Lord” (Is 37:14). Matthew Henry comments “Liberty of access to the throne of grace, and liberty of speech there, are the unspeakable privilege of the Lord’s people at all times, especially in times of distress and danger”.

Clearly, Hezekiah made full use of that unspeakable privilege, for it was a time of distress and danger. It is a privilege that the Lord’s people in our time are to make full use of, especially when they are distressed about the state of God’s cause. Matthew Henry goes on, “God allows His praying people to be humbly free with Him, to utter all the words . . . before Him, to spread the letter, whether of a friend or an enemy, before Him and leave the contents, the concern of it, with Him”.

God’s people have every reason to be sad when relatively few sinners are being delivered from the darkness of Satan’s kingdom and brought into the glorious liberty of the kingdom of Christ. They may be seriously concerned also when congregations dwindle away, when few men are being raised up to preach the gospel, and when so many of those that profess to be Christ’s ambassadors do not bring their people a message consistent with Scripture. In response to a question from the Saviour, Peter asked, “To whom shall we go?” But if the context related to the low state of the Church, Peter might well have added: We have no one else to go to but the One who sits on the throne of grace and is able to answer every legitimate request that is sent up from a troubled but believing heart.

Hezekiah addressed the Lord as the One who alone is God. So Rabshakeh was broadly right when he implied that the gods of the heathen had little or no power. Hezekiah put it better: “Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire: for they were no gods, but the work of men’s hands, wood and stone: therefore they have destroyed them” (Is 37:18,19). But Rabshakeh was altogether wrong when he put the God of Judah on the same level as these false gods. On the other hand, Hezekiah believingly addressed the Most High: “Lord of hosts, God of Israel, that dwellest between the cherubims, Thou art the God, even Thou alone, of all the kingdoms of the earth: Thou hast made heaven and earth” (Is 37:16). Hezekiah understood that the true God was ruling over all parts of the world, not only over Israel and Judah; He has hosts of angels to serve Him – “angels that excel in strength, that do His commandments” (Ps 103:20).

As so often in Scripture, the greatness of the true God is highlighted, as Hezekiah realised, by the fact that He is the Creator of everything that exists. The theory of evolution is energetically promoted in opposition to the fact of creation. It is a highly effective weapon in Satan’s arsenal to keep people from believing that God is what He reveals Himself to be. If God is what

Hezekiah believed Him to be, and He is, then nothing is too hard for Him – not even protecting His people from an army as powerful as Sennacherib's. In spite of all the efforts made today to banish God's existence from human thinking, He does not lack the power to deliver sinners from Satan's kingdom and set their thinking straight. He may not do so as often as His people wish, but they are to remember that God has His own purposes in relation to how many sinners are converted at each point in the earth's history, and they are to realise that He acts according to His infinite wisdom.

Before Christ ascended to heaven, He promised His Church: "All power is given unto Me in heaven and in earth. . . . and, lo, I am with you alway, even unto the end of the world"(Mt 28:18,20). As He continues to rule throughout the New Testament period, He will always be with His Church, and there is no limit to His power. Surely these promises should encourage believers to pray for the Church, knowing that her King is able to answer these prayers. They may ask for the Holy Spirit to be sent, so that sinners would be convinced of sin, that those still in Satan's kingdom would have their eyes opened to see Christ as a willing Saviour, enabling them to find deliverance from their lost condition. They are to pray that the children of God would grow in grace and be kept from sliding back from the ways of holiness. They are to pray that Satan's kingdom would be brought down and multitudes delivered from it, and that the kingdom of grace would be advanced and that God would be increasingly glorified in this world.

We have many examples in Scripture of those who were eminent for their prayerfulness. Particularly, we have the example of Jesus, who "went out into a mountain to pray, and continued all night in prayer to God" (Lk 6:12). It may not be possible for ordinary mortals to continue all night in prayer, at least to do so frequently; we may bear in mind that God created us with the need to sleep. Yet there are many examples in history who were given a remarkable degree of grace to persevere in prayer. For example, Jonathan Edwards writes of the noted missionary to the Native Americans, David Brainerd: he always laboured "fervently, not only in Word and doctrine, in public and private, but in prayer day and night, wrestling with God in secret".¹ May we seek grace to follow these examples, and pray that God would supply all our needs and the needs of our families, friends and acquaintances – particularly to plead that God would graciously build up His Church, for His glory and for the spiritual good of multitudes of souls. He is still ruling over everything that happens in this world and, for the sake of Christ, He is able to answer the prayers of those who seek such blessings.

¹Jonathan Edwards, *The Diary and Journal of David Brainerd*, Banner of Truth reprint, 2023, p 499. The quotation comes from Edwards' Reflection 5.

The Message of Christ's Ambassadors¹

A Sermon by Rev Donald MacLean

2 Corinthians 5:20. *Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.*

The Apostle Paul is stressing in this chapter the great fact that, in the realm of spiritual things, all things are from God – that God is the author of all spiritual good. He is the author of that salvation in which His glory is revealed to be very great. In these last verses, Paul speaks about the method God in His wisdom has taken, in order that sinners might enjoy the salvation that the divine Saviour has worked out, being delivered from the power and reign and guilt of sin and eventually from its very being.

We shall notice: (1.) How God has revealed the nature of this salvation. (2.) How this salvation is to be declared. (3.) The exhortation which the ambassadors of Christ are commissioned to send forth.

1. How God has revealed the nature of this salvation. The nature of the salvation that brings peace with God is brought before us in the words, “He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him”. Here are two prominent words: *sin* and *righteousness*. Both have a direct relationship to the law of God: *sin* because it is a breach, a transgression, or contravention of the law of God, and *righteousness* because it means the fulfillment of the claims of the law. The man who is righteous is free from all claims of the law of God, for its claims against him have been completely fulfilled.

Man was created in a state of innocence, as a holy being. If we do not understand man's true relationship to the law of God, we do not really understand anything about this world. People are for ever talking about relationships – between the sexes, the races, between employer and employee, between the state and the people, and so on. But if they fail to grasp man's true relationship to the law of God, what they are saying is something irrelevant – something defective.

We are under that law, and under it we shall eventually be judged, as we read in this chapter: “We must all appear before the judgement seat of Christ”, to receive what we do in the body, in relation to the law of God. Man at his creation had an original righteousness, because his soul was fully conformed to the law of God, and so he was in an innocent, holy condition,

¹Preached on 8 May 1983.

and consequently happy. Therefore, when God made a covenant with man, in which he embraced the whole human family, it was based on the righteousness of man, man's ability to keep the law of God. He was given a special command, not to eat of the tree of the knowledge of good and evil. He was warned, "The day that thou eatest thereof, thou shalt surely die".

Man, by sinning against God, fell from his state of innocence; he became a sinner in the sight of God. And down through the generations, to this very generation in which you and I live, man is born in sin, shapen in iniquity. He comes into this world lacking the capacity to fulfill the claims of God's law. He is filled with the carnal mind, which is enmity against God, and is not subject to the law of God, neither indeed can be. Sin is a breaking of God's law, coming short of that perfect obedience which God's law requires of us: we should love the Lord our God with all our heart, soul, strength and mind, and our neighbour as ourselves. But sin brings before us the fact that we have broken the law of God, and therefore we are guilty in God's sight, exposed to the sentence of eternal death, for the wages of sin is death.

Men may say other things and imagine other things, but the stern, unchangeable reality is that all are guilty. They have sinned against God and brought upon themselves His wrath and curse, and the wages of sin, which is death. However they may scoff at the doctrine of sin, however they may excuse the nature of sin, however they may deceive themselves and others by denying the presence of sin, the fact remains that, when they pass into eternity with guilt on their conscience, they will know there is no place for them but the place of eternal condemnation, suffering and despair.

The other word used here is *righteousness*, which involves, first, obedience to the law of God; second, receiving the wages of sin, the penalty against sin. No one can possibly discharge either of these obligations. Because of the sinfulness of our nature, we cannot fulfill the claims to obedience that the law of God makes; and because of the eternity of the death that sin deserves, we can never come to the end of that death.

Therefore the gospel of the grace of God is what deals with sin and provides righteousness. This glorious Person, the Lord and Saviour Jesus Christ, referred to here as the One who knew no sin, who was never guilty of any sin of any kind – because, first, He is the Son of God. As God the Son, the co-equal with the Father and the Holy Ghost, it is impossible for Him to sin. In order that He might provide the righteousness, make an end of sin and bring in an everlasting righteousness, He became man. And in order that He would not be born in sin as you and I are, He was born by extraordinary generation – that is, Christ was conceived without a human father, but by the power of the Holy Ghost in the womb of the Virgin. It is not a doctrine that

only reveals the omnipotence of God; it is absolutely essential to the sinlessness of Christ's humanity. Had He been born by ordinary generation, He would have been a sinner, just as you and I are. He would have been born in sin, shapen in iniquity. He would have come into the world under the guilt of Adam's first sin.

But He was born by extraordinary generation, in order that His humanity would be sinless and yet a real humanity, created in the womb of Mary and conceived by the Holy Spirit; so it was a sinless humanity, taken into union with His divine Person. He would never sin. He could suffer and die; He could have pain and sorrow. He could be tempted in all things like us. Therefore, when he had died and risen again and Paul was writing this epistle, he could say that the Saviour "knew no sin". He was holy, harmless, undefiled and separate from sinners. And His appearing in the world was to provide a righteousness for a number that no man could number, not to provide a righteousness for one man – not even to provide a righteousness for Himself, for that He did not need – but to provide a righteousness for a number that no man could number, who shall shine as the stars in the kingdom of His Father.

Although the people of God may be few today, and you may say that these Christians make a great noise about various things, but their voice is weak. There is a great deal of interest in minority groups today, but you do not find people taking much interest in real Christians, a minority group whose protests are drowned out. But things will be vastly different when you and I stand before the judgement seat of Christ. The people of God will be as the sand by the seashore for multitude, and every one of them saved in the same way.

Christ, as the Son of God in our nature, came to work out this righteousness, and first of all by His obedience to His Father's will. When He came into the world, this was the language in His heart: "To do Thy will I take delight, O Thou My God that art; / yea, that most holy law of Thine I have within My heart". His obeying the law of God, His loving the Lord His God with all His soul, strength, might and mind and loving His neighbour as Himself: it was the love, not merely of a man, not merely of one anointed with the Spirit of God, but of the God-Man, the eternal Son of God. All the merits of the glory of His divine Person were behind His obedience to the law of God in the place of sinners.

The Saviour's being born, living in this world, obeying the will of the Father with every breath He drew and loving Him as none other could – that would not have been sufficient to save sinners. It would not provide the righteousness the law of God required, because there was sin to be put away. Therefore He, God the Father, made Christ to be sin, who knew no sin – this holy being, of whom the Father said, "This is My beloved Son, in whom I

am well pleased. He was made sin so that we might be made the righteousness of God in Him. But how could a holy being be made sin? We were singing of it in Psalm 32: "Blessed is the man to whom the Lord imputeth not his sin". Why? Because He imputed the sin elsewhere.

"All we like sheep have gone astray; we have turned every one to his own way." That is what we have done, adding sin to sin and laying up wrath against the day of wrath. But what has God the Father done? "The Lord hath laid on [Christ] the iniquity of us all." This great doctrine, the imputation of the guilt of His people's sins to Christ, is what is taught here. This was necessary in order that the righteousness might be complete. The Father made Him to be sin by taking the guilt of the sins of all those who shall be saved and causing it to meet on His beloved Son. That is why John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world", that bears the sin in His own body upon the tree.

Now it is a principle of justice that every one is innocent until he is proved guilty. That is to say, a man may be accused of a crime, he may be put in the dock, but he cannot be punished until he has been found guilty. And guilt is the gate through which human justice carries in the punishment that the crime deserves. Because the guilt of sin was laid to Christ's charge, a gate was open for divine justice to carry in the death that these sins deserved.

Here it is the same thing. Only we are dealing with divine justice. Once the guilt of the sins of God's people was imputed to Christ, that was the gate through which divine justice carried in the death due to these sins. Therefore Christ said, "The cup which My Father hath given Me, shall I not drink it?" That was the cup of eternal death, which He drank until He cried, "It is finished". He made an end of the guilt of the sins of those who shall be saved; He died the death they deserve to die. So now, for those who are in Christ, there is righteousness, which ensures that the justice of God has no claim against them. Although the law of God is the rule of their life in this world, its claims have been met in Christ. And the righteousness spoken of here is one that God has provided and has accepted.

How do we know that God has accepted this righteousness? How do we know that, when Christ cried on the cross, "It is finished", it was true? We know it by His resurrection. He was delivered because of our offences; He was raised again because of our justification. If it was not true that there is eternal righteousness in Christ, He would never have risen from the dead. And if He did not rise from the dead, then as Paul says, "Your faith is vain; ye are yet in your sins". Those theologians who say that Christ did not rise from the dead – and that it is not necessary to believe this to be a Christian – they are deceived. They do not understand the gospel of the grace of God.

And the sooner they are out of the Christian church the better, and take their place with atheists and agnostics. Let us be clear that if Jesus has not risen from the dead, our faith is vain; we are yet in our sins, with no righteousness to cover us in the sight of God.

We come to show that Jesus has risen from the dead. No court of law would, for a moment, deny the resurrection of Jesus if they consulted the witnesses: 500 witnesses seeing Him at one time as one who rose from the dead. There were also Mary Magdalene, Peter, James and John and the rest of the disciples. People talk about theological acumen, but why do people deny the resurrection of Christ from the dead? Because they are on the broad way to everlasting destruction. But this is One who rose from the dead by the power of an endless life, and because there is eternal salvation in Him. This is the gospel of the grace of God.

Now this righteousness is in Christ, not in Buddha or Muhammad, not in the gods of the Hindus, not in the philosophies of the world. It is in Christ, the Lord our Righteousness. Those who have this righteousness are in Him. That is, they are united to Him by faith. Those who know they are sinners and who come to exercise faith in Christ – they are united to Christ. And the God who imputed their sins to Christ imputes the righteousness of Christ to them. Consequently they have the forgiveness of sins, the favour of God and justification, which is a declaration by God that His justice has nothing against this person. “Being justified by faith, we have peace with God.”

I would like to stress this particular point: He made Him to be sin who knew no sin. Christ was made sin as a holy being; the sinner who is made righteous was altogether unholy. After the publican prayed, “God be merciful to me a sinner”, he went down to his house justified. God justifies the ungodly who believe in Christ. He imputes the righteousness of Christ to the sinner; it is received by faith alone. When he is united to Christ, the righteousness of Christ becomes his. His sins which are many are forgiven. He is accepted as righteous in God’s sight, for the righteousness of Christ is imputed to him, laid to his account. This is the gospel. If you or I will not have it, we have nothing. If you and I will not be made the righteousness of God in Christ, we have nothing to face death, eternity, or the judgement seat.

But if we have this righteousness, we will never perish, and the sinner that is justified this Sabbath evening is as justified as he will ever be. He will yet be *more sanctified* than he is. He will be more holy in his soul; he will be made perfectly so at death. This is wonderful because it means he cannot lose the favour, the love, the kindness of God. This is his in Christ, in the righteousness God imputed to him when he received Christ by faith alone. This doctrine is, as Luther called it, the doctrine of a falling or a rising church.

The Church of Rome, having lost this doctrine, became a synagogue of Satan. It is remarkable how people try to cover up the solemn reality of the superstitions and heresies of Rome. When the gospel is lost to Scotland, as it largely is, people are going to perish eternally in their sins.

2. How this salvation is to be declared. Paul says, "Now then we are ambassadors for Christ". That is what Paul was. That involved two things. First, he was called to Christ. He became a partaker of the righteousness of Christ in his spiritual experience. He learned what it meant to be united to Christ by faith and to have peace with God through the Lord Jesus Christ, through His righteousness. More than that, the Prince of Peace sent him forth with authority as His ambassador. Now an ambassador has no authority from himself. If you send an ambassador from Britain over to China, say, he must produce his credentials. He must have authority for what he is doing. This applies to ambassadors for Christ. When they come to you with their message – the terms of peace they have been commissioned to declare – they come as ambassadors for Christ; they do not come in their own name.

No one is going to get any benefit from the gospel of the grace of God unless they have the conviction that the one who ministers to them is an ambassador for Christ. Now Paul says with regard to this and other points: "We are made manifest unto God". He goes on to say, "I trust also [we] are made manifest in your consciences". The ambassador for Christ is to deal with men's souls, consciences and understandings, directing the message as those who are commissioned by Christ to do so. You will appreciate it is entirely different from modern religion, both Evangelical and Modernist, and Popery too. The idea behind it is: ministers are entertaining people so that they get a nice cozy feeling – they are all going to heaven, not to suffer the torments of a lost eternity.

That is not the work of Christ's ambassadors. They are commissioned to deal with consciences, to deal with souls on the way to eternity. There can be no greater tragedy than for a man to undertake to be an ambassador for Christ, although Christ has never called him. It will be one of the most painful experiences for a soul to go into eternity having dared to take to do with souls, without ever being called to do so – a minister without this: "We are ambassadors for Christ, as though God did beseech you by us". What tremendous authority, yet what tremendous responsibility! Surely no one would take it who cannot say, "Woe is unto me, if I preach not the gospel!"

But when Christ ascended on high, He received gifts for men, and these gifts were the apostles, evangelists, pastors and teachers. They are sent forth to preach the gospel of the grace of God as one of the great proofs that Christ is alive for evermore and that He is reigning in His Church, that His name

shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, and that the government is upon His shoulder in providing ministers as ambassadors for Christ. If Christ has not risen from the dead, we were never called to the ministry. We have no right to stand in a pulpit. But if Christ is risen from the dead, He has received gifts for men and gives men as gifts to the Church for the work of the ministry.

We can be assured that no woman was ever called to be an ambassador for Christ. The Church has the light of God shining in it; it should not be prepared to step aside from the divine revelation: "We are ambassadors for Christ". Men were called to this office because Christ chose it to be so. Women have their own place in the Church, in the home and in society. But this is one place that they do not have, to be an ambassador for Christ. Those who dare to take this on themselves are insulting the Head of the Church. It is an attack on the ministry of the gospel. Satan knows that if he can destroy the conception of a minister as an ambassador for Christ in the consciences of sinners, he has gone a long way to defeating the gospel message. We have the same thing in connection with homosexuals in the ministry.

3. The exhortation the ambassadors of Christ are commissioned to bring. The ambassador comes with a message from the Prince of Peace to declare the terms of peace with God. That is why he has come. This is not merely a theological thought, but a divine reality. The minister who preaches the gospel declares the terms on which a guilty, hell-deserving sinner can be reconciled to the God against whom he has sinned. All who believe hear the Word of God; the Holy Spirit blesses it as the ambassadors preach. The hearers are brought face to face with God and His Word – His message.

You can see here the spirit in which they declared it: "as though God did *beseech* you by us. We *pray* you in Christ's stead." They have to be earnest. This is a solemn matter! Eternal issues of life and death rest on it. It is not a theological discussion group but the preaching of the gospel. And preaching the gospel is the instrument of effecting this reconciliation. These terms are, as they are brought before us here, "Be ye reconciled to God". Cast down the arms of your warfare. You cannot win a victory against God. Cast aside the arms with which you are warring against the God of heaven. Be reconciled to Him in whom there is eternal peace and love. Reconciliation takes place when the sinner believes in Christ, when he casts aside his weapons and stops foolishly running against Jehovah's buckler and on to destruction. He realises that he has sinned against heaven and before God, and he comes now to look by faith to Christ, and God has mercy on him and he is reconciled to God – not God reconciled to you.

Many people would like God to be reconciled to them, to give them peace

and then let them go on behaving as before – letting them go to the cinema, to dances and so on, and still be called Christians. But that is not the gospel. It is not: let God be reconciled to you and your ways. On the contrary, be reconciled to God. “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for he will abundantly pardon.”

These are the terms: (1) Whosoever believes shall not perish but have everlasting life. You are not called upon to work out a righteousness of your own. You never can do that. You are asked in the gospel of the grace of God to receive this as a gift, as a poor sinner who has nothing of your own and who has nothing to pay. (2) The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. (3) It is by faith in Christ, trusting in the Lord, that we are to be saved. This involves, and must involve, us coming to Christ and leaving the world and its ways, its pleasures and our worldly companions behind us. We cannot serve God and man. These are the terms, brought before us by the Word of God, that the ambassador is to make known. The terms are according to the mind of God. “He that believeth on the Son hath everlasting life”, “and I will raise him up at the last day”.

This now brings me to this point: “We pray you in Christ’s stead”, Paul says, “be ye reconciled to God.” “We are ambassadors for Christ, *as though God did beseech you by us.*” God the Father and the Son are praying and beseeching you through the ambassador of the everlasting gospel. And will you remain callous, cold, dead under it all? Will you neglect the great salvation? Will you turn your back on this reconciliation, on this salvation in which God’s glory is made great? Will you cling to the world, its pleasures, its ways and your worldly companions?

When I was in England recently I made a visit to Bedford, to the green where John Bunyan heard these words spoken to him: “Wilt thou have thy sin and go to hell?” Surely that question must be put to you if you are prepared to despise Christ, if you are prepared to despise the message of the ambassador who prays you in Christ’s stead, “Be ye reconciled to God”. It is as though God had to beseech you by us, Will you have your sins and go to hell, or will you have Christ and go to heaven? I set before you, says Moses to the children of Israel, “life and death”. This is far more important than any career that young people may be shaping out for themselves. This is far more important than anything that this world can ever press upon your attention. “Be ye reconciled to God”, is the great command, the great offer and the great declaration of Christ, and of God in Christ, through the ambassadors of the everlasting gospel. And therefore we beseech you in God’s stead, and we pray you in Christ’s stead, “Be ye reconciled to God”.

The Rising and the Resting Prayer¹

Henry Law

Numbers 10:35,36. *And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let Thine enemies be scattered; and let them, that hate Thee, flee before Thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel.*

When the ark moves, a praying voice is heard. When the tribes halt and tents receive them, again it sounds. Prayer consecrates the going forth and coming in. It opens the door for going out. It bolts the resting place. It is the vanguard to precede the tribes. It is the rearguard to lock them in. It sanctifies the extreme links, and so the entire chain.

My soul, view this teaching fact often. Moses begins and ends with hands, with eyes, with heart, uplifted. The first and the last looks are towards heaven. He seeks a journeying blessing before he stirs. He asks a resting blessing when he rests. This is true wisdom and real grace. Happy the life which is one flow of prayer! It is the pilgrim's staff, the warrior's sword, the pillow of the weary, the refuge of the distressed, the cry which proves the man to be new born. It is the wing on which the soul flies upward. It is the tongue which asks, the hand which takes great things. It has free access to a mercy seat, and there it carries on a gainful trade.

Believer, to you each day is a new journey. Each circumstance is an onward step. Each morning calls you to a march. Each night is as the spreading of a tent to rest in. Each finished work is as another pause in your advancing pilgrimage. Let then your progress be one stream of supplication. No one ever prayed enough. Many in life and death bewail soul poverty. The cause is poverty of prayer. Much is ill done, much is undone, because prayer is not well done. What scales can weigh the profit which might thus be earned? What thought can estimate the loss which prayerless hours incur?

"Rise up, Lord." "Return, O Lord." Such is the rising and the resting prayer. There is strong meaning in the petitions. They are as arrows wisely pointed to a mark. They breathe a definite design. They are not weak in vagueness of unmeaning generality. Some prayers are forms in which no feature is exact. The words are many, but clear thought is rare. But true grace always realises a need. And then it distinctly seeks relief. It asks with known and felt intent. Let the substance of these prayers now be sifted.

1. *The Rising Prayer*. "Rise up, Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee." Here is a confession that Israel's

¹Taken with editing from *Christ Is All: Numbers and Deuteronomy*.

onward path was thronged with foes. It is so still, and so will always be. Opposing armies are in front. Each step must be through hostile ranks. The rest is reached through many a fight. The Canaanite, the Amorite, the myriads of Satan's seed still live. They leave no stratagem untried, no weapon unemployed. There is no hour when sword and shield may hang unused.

Next Moses feels that his own might is nought; vain are his counsels; powerless is his arm. When not upheld, he falls. Unaided, he is driven back. His hope, his trust, his strength, his armour, his success, his triumph, are from God. Therefore to God he flees. "Rise up, Lord." So now, if God's right hand is not our help, the tide of foes must bear us down. But God is moved by importunities of faith. "Rise up, Lord," is a cry which brings all heaven to help. It puts sure victory on the wing.

Observe here how the prayer of faith yearns for God's glory. "Let Thine enemies be scattered." These enemies hate God. They would impede the progress of His truth. They would extinguish His Word's light. They would cast down His righteous rule. Can faith sit still and see Him thus dethroned? O no! It agonises with desire that He would vindicate His holy cause, uphold His honour and add trophies to His name. "Rise up, Lord . . . and let them that hate Thee flee before Thee."

Believer, act out this pattern. Be zealous for God's kingdom. Let every thought centre in Him. Strive that He may increase. Let Him be magnified, exalted, glorified and then do not care that self lies low. Realise too your oneness with the Lord. His life is your life. His death is your death. His resurrection is your revival. In Him you died and rose, and now sit at God's right hand. His cause, His foes are yours too, and yours are His. Thus, when temptations fiercely try you, you may appeal to Him: These are Thy conflicts. "Rise up, Lord." These weapons seek Thine injury. "Rise up, Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee".

2. *The Resting Prayer.* "Return, O Lord, to the many thousands of Israel." The going forth would have been ruin, unless the Lord moved in front. The rest will be no rest, unless the Lord returns. Prayer called Him to precede their steps. Prayer called Him to abide around their resting tents. Vast was the multitude. But what are numbers without God? His presence is their power, their peace, their joy, their glory, their strength, their fortress, their shield and their repose. They know it and they cry, "Return, O Lord".

Reader, what is your home and what is your heart if God is absent? That family alone is blessed in which God has His constant seat. The table is a sweet feast when He presides. The family circle beams with pure delights when He is seen in every smiling look. The house is sheltered when His wings spread over it.

But is God willing to abide with men? His Word expels all doubt. The promises hang in clusters. "Draw nigh to God, and He will draw nigh to you" (Jas 4:8). Do you ask, But how can one so vile, so mean, so hateful through iniquity, so stained with sin's polluting filth, draw nigh to One so holy and so high? A ready path is open. Christ is the way. Flee to His arms, and you reach God. In Christ distance is swallowed up, and union is cemented.

Hear next Christ's sweet assurance: "If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him" (Jn 14:23). Give then your heart to Christ. Make His commands your constant walk. And then you are the temple of His presence. He will come in, and with Him will come all the glories of indwelling Deity.

Heed too the wondrous word: "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" (Is 57:15). Then ask the Spirit to lead you along humility's low vale. God will meet you there and make your heart His home. Thus you may be filled with all the fullness of your God; your soul may be a present heaven; your eye may ever rest upon His smile; your ear may ever hear the whispers of His love. At the close of every hour, duty, or conflict, pray with undoubting faith, "Return, O Lord," and surely God will come.

We are next taught that these petitions have enduring life. They are a model to the end of time. Let none suppose that, when the ark crossed Jordan, they were cast aside. No rather, they flow on in a never-failing stream. They blossom as an ever-verdant tree. Let David give the proof. When ages had flown by, he brought the ark with joy, to Zion's hill. Where shall his heart find fitting praise? These words supply it. "Let God arise, let His enemies be scattered: let them also that hate Him flee before Him" (Ps 68:1). My soul, may you too ever use this prayer at all fit times.

But these high words from David's lips open a more glorious view. When he thus sings beside the ark, he has an onward look to Christ. He sees redemption's Lord riding in redemption's chariot. David lauds Him, as the mighty conqueror travelling in triumph. Else why should he add, "Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them" (Ps 68:18)? Thou hast done gloriously as salvation's Captain. All Thy foes, where are they? They have fled. They are all scattered, as the dust before the wind.

Thus the rising and the resting prayer, beside the rising and the resting ark, lead us directly to our conquering and our coming Jesus. Faith claps the hand and sings aloud, Here is my Lord.

Yes, the moving ark is a type of Jesus going forth to cast down rebel foes. It is high joy to trace Christ's victorious march. How mightily the Lord advanced! The strength of God was in His arm. His darts were barbed with all Jehovah's might. "He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords" (Rev 19:16).

His foes, indeed, strove mightily. It was no easy work to rescue souls from Satan's grasp, or to lay low the prison house of darkness. The enemy rushed on, clad in his fiercest armour, wild in his keenest rage, wily in his deadliest crafts. He plied His every temptation, as a terrific battery. But the true Ark never quailed. Malignant passions maddened in the breasts of those who opposed Him. The adversary licked the dust. The kings stood up; rulers took counsel; all plots were laid; an ignominious death was planned and executed.

But still the Ark moved on. Death could not vanquish. The grave could not detain. The gates of hell fly open. The mighty conqueror appears. And as in Canaan, the ark ascended Zion's hill amid triumphant shouts; so Jesus mounts on high. The heaven of heavens receives Him. The Father welcomes the all-conquering Saviour. Angelic hosts adore the glorious God-man. The Rising Prayer has full accomplishment, "Rise up, Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee."

Now from glory's throne He cheers His humble followers in their desert march. Their toils, their conflicts and their fears are many. They often seem as a poor worm beneath the crushing feet. But they survive; they prosper; they lift up the head. As of old, the ark was victorious; so Jesus is now. Yes, every child of faith shall surely set a conquering foot upon the host of foes. Hear this, ye mad opposers, and desist. Where are the nations who resisted Israel? Where are the Pharaohs, the kings of Canaan, the Herods, the chief priests, the Pilates? Share not their malice, lest you share their end. Read in this word the near destruction, "Rise up, Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee".

And as the rising prayer has never failed, so too the resting prayer now teems with life. "Return, O Lord." Jesus will return. Israel's many thousands wait, but wait not in vain. "Yet a little while, and He that shall come will come, and will not tarry." (Heb 10:37). O joyful day! Triumphant sight! What ecstasy! What shouts! What glory! Salvation's Lord returns. Welcome, welcome to Him!

Reader, what will be your state on that bright morn? Will your lips shout, "This is the Lord, we have waited for Him"? What is the answer of your heart? Is it now swelling with the cry, "Come, Lord Jesus, come quickly"? "Return, O Lord, to the many thousands of Israel."

The Bible and the Scottish Reformation¹

3. Progress and Regress

D Hay Fleming

A month before the Scottish Parliament sanctioned the use of a vernacular version of the Bible, Lord Lisle, the Warden of the English Marches, advised the Regent Arran to let slip among the people “the Bible and New Testament in English” and offered, if he had none in his own tongue [Scots], to help to get some out of England. To which Arran replied, “As for the Bible, there is none to be got in our [common] tongue in this realm, wherefore it will please you to cause an Englishman come here with certain of them, who shall have a sure passport . . . to sell them to inhabitants of this realm”.

A few days later, Sir Ralph Sadler, the English ambassador to Scotland, reported that the English Bible,² New Testament, Primer, and Psalter were “marvellously desired now of the people in Scotland”; and that “if there were a cartload sent thither, they would be bought every one”. This was on February 27, but the Bibles were not sent immediately, for on April 1, fully a fortnight after the Act of Parliament was passed, Arran asked Sadler to write to England for some New Testaments and Bibles in English.

Curiously enough, it was at the very time when the Scottish Parliament sanctioned the reading of the Scriptures in English and Scots that Henry VIII and the English Parliament passed a retrograde Act. It not only forbade printers and booksellers to issue Tyndale’s translations of the books of the Bible, but it forbade the reading of the Bible in English in churches; it also forbade women and various classes of men, such as apprentices and labourers to read the New Testament in English. Those known in Scotland as “Pharisees and Papists” were “well pleased with the restraint of the Scripture made in England from certain degrees of the people, and yet would have liked it much better if it had been generally restrained from all sorts.” On the other hand, those who valued God’s Word were “much offended”.

Arran appointed Thomas Gylliame,³ a friar, to preach in spite of a papal

¹Another part of a chapter, “Primary Causes – the Word of God”, in Hay Fleming’s *The Reformation in Scotland: Causes, Characteristics, Consequences* (1910). It has been edited. The title of last month’s extract was “Parliament and Legalising the Reading of the Bible”. The author was a noted church historian, writing from a Reformed standpoint.

²The Bible, as distinct from the New Testament, was the Old Testament.

³John Knox describes Gylliame (in an earlier chapter of *The Reformation in Scotland*, p 204) “as a man of solid judgement, of reasonable letters for that age, a prompt and good speaker, whose doctrine was wholesome, but without great vehemency against superstition”. Fleming goes on to state, “Gylliame was the first man from whom [Knox] received any taste of the truth”.

interdict, and he made it lawful “to every man to have the Bible in English”. These were regarded by Bishop Lesley as “the first alteration of religion” in Scotland. They were indeed the first steps of the civil authority in favour of the Reformation, and they were fruitful of good results.

When, in September 1538, James V wrote for the third time to the Pope, urging him to make David Beaton a cardinal, he did so as one pressed with anxious thoughts concerning the ecclesiastical order as well as the faith. He was especially concerned, as he viewed the enemy as sowing tares, not merely in a neighbouring field but in the nearest furrows; and he asked the Pope to consider how much easier it was to maintain a standing Church than to raise one that was fallen.

During the preceding 11 years, five heretics had suffered the extreme penalty of the law in Scotland; and before long James was to see the obnoxious seed thriving so well in his own furrows that his Parliament (14 March 1541) enjoined that the Virgin Mary be worshipped and honoured and invoked; that no one should question the Pope’s authority under pain of death; that no one should favour heretics; that fugitive heretics should be banished and condemned; that those who informed against conventicles of heretics should be rewarded; and that no one should cast down the images of the saints or treat them with dishonour or irreverence.

From the standpoint of Rome this legislation looked rather ominous; yet, since David Beaton’s elevation, eight other Scottish Protestants had suffered martyrdom. But now that the Bible was free, even though discussion of it was prohibited, the progress of heresy was, from the Roman standpoint, much more alarming.

It had been “heavily murmured to the Governor that sundry persons are Sacramentaries, holding disputations on the effect and essence of the sacraments, tending plainly to “the enervation of the faith Catholic”. So the Privy Council, on 2 June 1543, ordained that “no man dispute or maintain opinions of the sacraments, or of the effect or essence thereof, otherwise than is received by the Holy Kirk, under the pain of loss of life, lands and goods”. It was also ordained that daily inquisition should be made for all such persons, and when apprehended they were to be brought to the civil magistrates, by whom they were to be securely kept until the mind of the Governor and lords of Council was known regarding them. This Act of Council closed with the suggestive words: “Providing always that this Act be not prejudicial to the prelates and kirkmen anent their jurisdiction to take inquisition of all heretics as they have done in times bygone, in conformity to the common law”.

In the following September, the Governor was openly reconciled to the Cardinal, acknowledged his offence, submitted to penance, was absolved,

heard mass and received the sacrament. In the oldest manuscript of Knox's *History*, the Governor's conduct is summed up very briefly, in a marginal note, believed to be in Knox's own handwriting: "The Governor violated his faith, refused God, and took absolution of the devil". On December 15, the Governor caused Parliament to be informed "that heretics more and more rise and spread within this realm, sowing damnable opinions contrary to the faith and laws of Holy Kirk, acts and constitutions of this realm". Therefore all prelates, each one within his own jurisdiction, were exhorted to inquire concerning all such persons and to proceed against them "according to the laws of Holy Kirk". And Arran promised to be ready at all times to do in this matter what related to his office. So, exactly nine months after permission had been given to read the Scriptures in the common tongue, Parliament was officially informed that there ought to be another campaign against heretics.

That Arran's assurance of personal help was no idle promise was shown the next month, for it was when he then accompanied the Cardinal to Perth to inaugurate the campaign that five of the heretics there were put to death. Four of them were men and were convicted of holding a convention in St Ann's Chapel, in which they conferred and disputed on Holy Scripture; two of them were also convicted of having interrupted a friar when he was preaching, alleging that his doctrine was false and contrary to Scripture. The woman was convicted of dishonouring the Virgin Mary; in childbirth she had refused to invoke the Virgin's help. A number of Protestants were at this time banished, or rather fled.

A Notable Example of the Fear of God¹

Jonathan Edwards

In David Brainerd we behold a great degree of honesty and simplicity, sincere and earnest desires and endeavours to know and do whatever is right, and to avoid everything that is wrong; a high degree of love to God, delight in the perfections of His nature, placing the happiness of life in Him; not only in contemplating Him, but in being active in pleasing and serving Him; a firm and undoubting belief in the Messiah, as the Saviour of the world, the great Prophet of God, and King of God's Church; together with great love to Him, delight and complacency in the way of salvation by Him, and longing for the enlargement of His kingdom; earnest desires that God may be glorified and the Messiah's kingdom advanced, whatever instruments are employed; uncommon resignation to the will of God, under vast trials;

¹An extract from Edwards' "Reflections" in *The Diary and Journal of David Brainerd*.

great and universal benevolence to mankind, reaching all sorts of persons without distinction, manifested in sweetness of speech and behaviour, kind treatment, mercy, liberality, and earnest seeking the good of the souls and bodies of men.

And all this we behold attended with extraordinary humility, meekness, forgiveness of injuries and love to enemies; and a great abhorrence of a contrary spirit and practice; not only as appearing in others, but wherever it had appeared in himself; causing the most bitter repentance and brokenness of heart on account of any past instances of such a conduct. In him we see a modest, discreet and decent deportment, among superiors, inferiors and equals; a most diligent improvement of time, and earnest care to lose no part of it; great watchfulness against all sorts of sin, of heart, speech and action.

This example and these endeavours we see attended with most happy fruits and blessed effects on others, in humanising, civilising and wonderfully reforming and transforming some of the most brutish savages; idle, immoral, drunkards, murderers, gross idolaters, and wizards bringing them to permanent sobriety, diligence, devotion, honesty, conscientiousness and charity.

And the foregoing amiable virtues and successful labours, all end at last in a marvellous peace, unmovable stability, calmness and resignation, in the sensible approaches of death; with longing for the heavenly state; not only for the honours and circumstantial advantages of it, but above all for the moral perfection, and holy and blessed employments of it.

Eastern Europe Mission News

Rev Dmytro Levytskyi

It is over 900 days since the full-scale Russian invasion started. The situation in Ukraine is changing from bad to worse. The state is running out of men. As we look back, we see that a clear division has taken place in society. A huge number of people, from every part of society, support the army and its struggle to defend the country from its bloodthirsty neighbour. On the other hand, there are those, a hidden minority, who do not want to see Ukraine as an independent state and want the former USSR back because they had cheap bread and sausages. Therefore, when they welcomed the Russian invasion, they did not understand that the present Russian Federation is a completely different country and, while it has some traces of the Soviet era, it is far from what they knew in the past.

Acknowledging the difficulties of the present day, we do not lose hope

that the Lord will bless this nation with repentance and that they will “turn from these vanities unto the living God” (Acts 14:15). We hope that this war with Russia will soon end, and that we will be able again freely to spread the Word of God among Ukrainians, as well as neighbouring nations, as much as the Lord will enable us.

There is sad news from our congregation. Our elder, Mr Igor Zadorozhnyi, passed away to his eternal rest at the age of 78 after a short illness. It is a great loss for the congregation, as well as for his family. His expertise in the distribution of literature as well as his communication skills were useful to the cause of Christ.

As a congregation, we are still worshipping and, with the Lord’s help, will continue our mission work among Ukrainians and beyond our borders. Our prayer to the Most High is that He would raise up those who would take the banner of gospel truth and raise it as a witness to the people of this nation. “Therefore said He unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest” (Lk 10:2).

Humility: a True Christian Character (4)¹

Rev J B Jardine

The advantages of being humble. À Brakel, in *The Christian’s Reasonable Service* gives ten reasons why humility is advantageous: “(1) God delights in the humble: ‘Who remembered us in our low estate’ (Ps 136:23); (2) God causes them to rejoice: ‘I . . . revive the spirit of the humble’ (Is 57:15); (3) God’s spiritual benefits are for them: ‘God . . . giveth grace to the humble’ (1 Pet 5:5); (4) God keeps them: ‘He shall save the humble person’ (Job 22:29); (5) God gives them temporal blessings: ‘By humility and the fear of the Lord are riches, and honour, and life’ (Prov 22:4); (6) God comforts the humble: ‘God, that comforteth those that are cast down’ (2 Cor 7:6); (7) God exalts the humble: ‘He . . . exalted them of low degree’ (Lk 1:52); (8) The humble person enjoys peace: ‘Let the brother of low degree rejoice in that he is exalted’ (Jas 1:9); (9) A humble person is wise: ‘With the lowly is wisdom’ (Prov 11:2); (10) A humble person has courage, as he neither seeks honour or fears shame.”²

How to learn humility. We need to learn how to be humble. It must be

¹This is the final section of a paper given at the Youth Conference in 2023.

²Wilhelmus à Brakel, *The Christian’s Reasonable Service*, Soli Deo Gloria, vol 4, p 76 (slightly edited).

both desired and sought after. There are three main areas of life which we can call “books” from which we can learn humility:

First, the book of *sin*. Examine yourself in the light of your falling into sin. If you learn by experience that you are polluted, impure, wicked and abominable in your own heart, you will have no reason to complain against God for any affliction, or persecution. You will see yourself to be more despicable than others hold you to be. You will realise that you are unworthy of receiving the least mercy from God or the least favour from men. We see from Psalm 51 that this is how David learned to be humble.

Second, the book of *crosses*. No matter how bitter and distasteful the cross of suffering is, it teaches humility if used properly. We will learn how disagreeable, unbelieving and impatient we are in our pride. We will be instructed about the righteousness and sovereignty of God toward His creatures in punishing sin.

The crosses remove pride of heart, subduing it and making it pliable. This is especially true if it is a long-lasting cross which we cannot escape from or find comfort from in other things. David speaks positively of chastisement: “It is good for me that I have been afflicted; that I might learn Thy statutes. . . . I know, O Lord, that Thy judgements are right, and that Thou in faithfulness hast afflicted me” (Ps 119:71,75). Remember Paul’s thorn in the flesh, “Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure” (2 Cor 12:7). We will become humble by submitting ourselves to the rod of chastisement and to God, who has appointed it.

Third, the book of *God’s benefits and blessings*. We should be humbled on account of our ingratitude for all the blessings of God. We should be humbled for our inability to use them properly. “We need strong legs to bear up under days of prosperity”.³ A believer will be deeply convinced of his unworthiness when receiving special benefits. We should seek to say with Jacob: “I am not worthy of the least of all the mercies, and of all the truth” (Gen 32:10), and with David, when the Lord rejoiced his heart: “I will yet be more vile than this, and will be base in mine own sight” (2 Sam 6:22). “Give me neither poverty nor riches; feed me with food convenient for me” (Prov 30:8).

The example of Christ is of the greatest value. His whole life was one continued example of humility. Remember Answer 27 in *The Shorter Catechism*: “Christ’s humiliation consisted in His being born, and that in a low condition, made under the law, undergoing the miseries of this life, the

³Brakel, *The Christian’s Reasonable Service*, vol 4, p 77.

wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time”.

Humility and prayer. True prayer can only be offered up with humility. “Prayer is an offering up of our desires unto God for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgement of His mercies” (*Shorter Catechism*, Ans 98). À Brakel defines humility in prayer as: “The sensible, humble disposition of the supplicant, resulting from a view of the majesty of God, and of his own sinfulness, unworthiness, and impotence either to supply for his deficiency or to have it fulfilled by God”.⁴ We must seek always to be humble before God. “What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (Mic 6:8).

Humility in prayer is very pleasing to God. “The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise” (Ps 51:17). God hears and answers humble supplicants. “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). A humble supplicant finds a special delight as they believe it to be a great mercy to receive an answer to prayer. He counts it as an answer to prayer when he receives a view of the Lord’s majesty and glory. Through these he receives immediate assurance that God has heard him and will provide for him according to His will. He “giveth grace to the humble” (1 Pet 5:5).

Pride and humility. Pride is like a cancer that destroys the beauty of the fairest flowers of grace in the life of the believer. But humility crowns the most excellent gifts and graces. Augustine says, “As pride was the beginning of sin, so humility must be the beginning of the Christian discipline . . . for those who would learn God’s ways, humility is the first thing, humility is the second, humility is the third”.⁵

Pride is a great hindrance to understanding the things of God, but humility is an excellent way to receive and benefit from spiritual wisdom. Pride hinders the receiving of our prayers but God hears those of the humble. Pride is a lie, but humility is the truth. Pride is easily affronted and quickly despised by others, but humility is the most certain way to obtain real honour. Pride turned Lucifer into a devil, but humility exalts the sinner to be a saint and to have an inheritance among the sons of God. Augustine again says, “It was pride that changed angels into devils; it is humility that makes men as

⁴Brakel, *The Christian’s Reasonable Service*, vol 3, p 456.

⁵Quoted in John Blanchard, *The Complete Gathered Gold*, Evangelical Press, 2007, p 323.

angels”;⁶ and William Secker, “Pride is a sinner’s torment, but humility is a saint’s ornament”⁷. God resists the proud who profess open defiance and hostility against Him, but He gives grace to the humble.

Conclusion. Let us aim at obtaining a humble spirit. To those who seek Him, God promises grace and pardon and every remedy against misery and oppression. It is humility that will give contentment in all conditions and situations. Thomas Brooks said, “The most holy men are always the most humble men”; and, “The right manner of growth is to grow less in one’s own eyes”.⁸

With this in mind I will leave you with the words of John Newton in one of his sermons: “Let us reflect much on the majesty and grandeur of the God we serve: let us adore His condescension in favouring us with a revelation of His will: let us learn to consider the Word of God, and the wisdom of God, as terms of the same import: in a word: let us study to know ourselves, our sinfulness and ignorance; then we shall no longer read the Scriptures with indifference or prepossession, but with the greatest reverence and attention, and with the most enlarged expectation”⁹ – even of obtaining eternal life itself.

Book Reviews¹

Alexander Moody Stuart, A Memoir, Partly Autobiographical, by Kenneth Moody Stuart, published by the Banner of Truth Trust, hardback, 474 pages, £17.00.

Moody Stuart is probably best known today for his book *The Three Marys* – on Mary, the mother of Jesus; Mary, the sister of Martha and Lazarus; and Mary Magdalene. The memoir is by his son, and Principal John Macleod said of the book under review: “There are few ministerial biographies that are better worth reading than Moody Stuart’s *Life*”. This may be somewhat high praise, but the book is certainly well worth reading.

Alexander Moody Stuart was born in Paisley in 1809. After studies in Glasgow and Edinburgh, he was licensed to preach in 1831. It was only towards the end of 1832 that he obtained a permanent position – as a missionary on Holy Island, off the Northumberland coast. The account of his work there is largely autobiographical and what he says about his time in this fishing community probably provides us with the best biographical chapter

⁶Quoted in Blanchard, *The Complete Gathered Gold*, p 319.

⁷Quoted in Blanchard, *The Complete Gathered Gold*, p 322.

⁸Quoted in Blanchard, *The Complete Gathered Gold*, p 319,320.

⁹John Newton, *Works*, vol 2, Banner of Truth Trust reprint, 1985, p 327-8.

¹Both books reviewed here may be obtained from the Free Presbyterian Bookroom.

in the whole book. His two-year spell on the island included an outbreak of cholera, and prayer meetings were held each day “to pray for the sick and dying”, to bless the outbreak of cholera to the people’s spiritual life, “and to ask for the preservation of those who were in health”. He believed that there had been some conversions under his ministry on Holy Island and he said in humility, “For these I shall for ever bless the Lord”, but he added that there was no “reaping of a harvest in the body of the people, of which I was both unworthy and unfit to be the instrument”.

Early 1835 brought Moody Stuart to Edinburgh as assistant to Robert Candlish, in St George’s church. Before long, Moody Stuart became minister of a new charge, which became known as St Luke’s. He was to continue in that congregation until old age caused him to leave off preaching in 1887. His son notes that “in the experimental, subjective, and searching character of his preaching he was more allied to the Highland divines such as Dr Kennedy of Dingwall, so that many Highlanders used to be attracted to St Luke’s”. He also notes that his father did not hold the pre-millennial view, which some of the better-known evangelical ministers in Scotland subscribed to – such as the Bonar brothers.

For a long time, Moody Stuart was Convener of the Free Church’s Jewish Mission Committee. He took great interest in its work and visited some places in eastern Europe, such as Budapest, where that work was carried out.

The story is told of Thomas Grant, later a minister in Tain, who was awakened to a concern for his soul as a boy: “He had heard so much about Mr Moody Stuart that he thought if he could hear him it would do him good. Learning that he was to preach in Huntly he went from Keith, but arrived late and found a crowd outside the place of meeting who could not get in. With the ardour of youth he determined to press his way in, hoping to find some vacant corner, and when at last he got in he found an empty space in front of the preacher, where he established himself just as the speaker with his finger on his forehead gave out his text, ‘Yet there is room’. The sermon made a deep and helpful impression upon him, and he realised from it that there was room in the Kingdom of Christ for all who would press into it.”

The fact that “Rabbi” John Duncan chose St Luke’s as his church should recommend Moody Stuart to us. Duncan often thanked his minister for his sermons, but he could also offer brotherly criticism, as when he told him: “You said today that the divine Son left His Father’s bosom and came into our world. When the Son came into our world, He came out from the bosom of the Father, but He never left it; He remained there always.” And Moody Stuart accepted the truth of Duncan’s remarks.

A chapter in the book is entitled, “A Man of Prayer”. One of the instances

used to illustrate his prayerfulness comes from his diary. It was a time of severe drought, and he noted, "I had a sense of guilt in not having prayed more earnestly for rain, and now it seemed further off than ever. This set me to seek the effectual fervent prayer that availeth much, and I pleaded with much earnestness, remembering that even for temporal blessings there is only good in intense supplication if it is with childlike submission to the will of God, and if we resign not only the object prayed for but likewise the prayer itself to the will of our heavenly Father." He expected an answer within a day or two, but in fact there was heavy rain that very afternoon. He went on: "O for another such shower on the souls of many, and the God of heaven, who sendeth rain upon the earth, desireth much more to pour out His Spirit upon us".

Another chapter contains "Memorable Sayings". Let us note three of them: "In everything greater or less the Lord has taught me, 'Thou hast destroyed thyself', yet in everything great or little He has said to me, 'But in Me is Thine help'". "He brings us into difficulty that He may help us out of it, and that we may know our own helplessness." "Men often speak of faith as if it were the easiest thing in the world: of all things in the world it is the most difficult. It is impossible to man; it is the gift of God."

Moody Stuart was the author of several books, including *Capernaum*, from which a series of extracts appeared recently in this *Magazine*. Another noteworthy publication was his commentary on the Song of Solomon; Rev Donald MacLean regarded it as the best exposition of this book of Scripture.

The reprinting of this volume is to be welcomed, especially as it now appears in a clear, modern typeface. It contains well over 100 pages of new material, including sermons and addresses – among them addresses that Moody Stuart gave as Convener of the Jewish Mission Committee.

In The Power of the Spirit, *Sermons on Matthew, Mark & Luke*, by John Calvin, published by the Banner of Truth Trust, hardback, 320 pages, £15.00.

The Introduction to this book tells us, "Of the many sermons which Calvin preached on the Synoptic Gospels, only the first sixty-five were recorded and published, under the title, *Sermons on the Harmony or Concordance of the Three Evangelists, Matthew, Mark and Luke* (1562). Eighteen of these sermons appear here, for the first time in an English translation. They focus on the events of Jesus' ministry in Galilee: His baptism, His testing by Satan, the calling of His first disciples, His teaching and His works of healing."

These sermons are eminently readable and, as one would expect from Calvin, full of instruction and good matter. Disappointingly, the translator, Robert White, formerly an academic in the University of Sydney, has taken

the liberty of causing Calvin to address the Most High as “you” and “your”. Otherwise, the translation flows easily, which makes the sermons a pleasure to read. They contain many beautiful exhortations such as this, “From Christ we must draw all the goodness we have. If we come thirstily to drink at this spring, we will be fully satisfied, but we cannot look within ourselves for what comes to us from somewhere else.”

The sermons begin with John the Baptist’s call to repentance and conclude with a sermon on the healing of Peter’s mother-in-law. Each sermon begins with a short prayer and concludes in the same way. Throughout the sermons, comparisons are made between true doctrine and the corruptions of the Roman Catholic Church; Calvin was a preacher of his time and was deeply concerned to teach his hearers the errors of the Papacy. The motto of Rome is, “Always the same”; so we too should take note.

In the first sermon we are told that “the real object of faith is our Lord Jesus Christ. Until we have Him to point the way, it is impossible for us to believe in God. As we said before, the distance is much too great, and we would faint 100 000 times before we got close to half-way along the road, if Jesus Christ did not forestall us so as to lead and guide us to God His Father. He is the true object of faith. That is, just as those who shoot with a gun or with a bow have a target, so faith’s true target is Jesus Christ.”

Since the gospel is the key which opens the kingdom of heaven to us, since it is God’s power of salvation to all who believe, Calvin says, “The gospel has all these powers and uses, but if we remain wallowing in our filth and obsessed by earthly things, and if we are not consciously moved so that we come in obedience to God – ah! we will discover that the gospel is a fan. What will it do? It will separate out the chaff, throw it onto the dung heap and burn it with fire – a fire which will never go out!”

In the sermon on the Saviour’s baptism, he says, “This is a principle common to all sacraments, which we do well to remember. Baptism reveals that water serves to lead us to the spiritual washing of our souls Similarly in the Supper, the bread is a token that our souls are fed by the substance of our Lord Jesus Christ, and the wine is a sign to us that we taste and drink of Him. Thus, the sign described for us here attests our Lord’s gentleness, kindness and mildness, which assure us that, because He is so well disposed, we should not hesitate to come through Him to the throne of God, knowing that it is no longer a throne of terror and strict justice, but a throne of grace, as the apostle says in Hebrews (Heb 4:16).”

On the subject of “the gospel to the poor (Lk 4:16-19)” he says, “Without the preaching of God’s Word, the world is completely lost. We must always remain accursed, having no hope of salvation. Is God willing to have pity on

us and to demonstrate in a tangible way His mercy towards us? Then He sends us His word, so as to summon us to faith and to draw near to us; and not only to draw near but to enter in and dwell within us!”

He tells us that if God is said to stretch out His arms all day long to a thankless and rebellious people (Is 65:2), let us make sure that such rebukes are not addressed to us, and that whenever the gospel is preached we come to God, believing that He is calling us and will always welcome us.

The concluding prayer after the last sermon is, “Now let us cast ourselves down before the majesty of our good God, acknowledging our faults and beseeching Him so to make us feel them that we may be humbled before Him and may sigh for our sins. Above all, may He deliver us from our bondage to Satan and cleanse us from all our filth, clothing us with the purity of His righteousness. And may we endeavour to glorify His holy name as long as we live, and to obey His holy commandments by which He is pleased to rule over us.” A wonderful prayer to close any book of sermons and a prayer to live by!

There is much in this volume of sermons that is heart-warming. It is well produced and a welcome addition to any Christian’s bookshelf.

F R Daubney

Protestant View

Pope Unites Rome with Sikh, Muslim and Hindu Religions

It is somewhat intriguing to note the number of times that certain leading Roman Catholic theologians and other papal apologists in different parts of the world, when speaking or writing of Pope Francis, express their frustration, irritation and annoyance at what they deem to be his unguarded and heretical comments. The poor followers of Rome should by now have been used to having leaders who were both incompetent and inconsistent: she has had so many in the past that Pope Francis’ behaviour should not be considered extraordinary.

Pope Francis is deemed by many to be a most humble and charismatic leader and to have brought to the “Holy See” a breath of fresh air. However, like all his predecessors, he is a wolf in sheep’s clothing, who most solemnly has deceived and is deceiving millions for eternity.

The Pope has characterised his tenure of office by endeavouring to portray the organisation he leads as winsomely different from what it has been in the past: that the old and unbending institution of the Middle Ages is not only gradually imitating and imbibing the ungodly culture of the world around it

in the twenty-first century but leading the vanguard of even greater apostasy by also seeking to be hand-in-glove with all the other world religions, which no doubt it purposes, in process of time, ultimately to dominate and rule.

Addressing young people from different heathen cultures attending a multi-faith assembly in Rome, Pope Francis recently stated that every religion was a way to God and arrived at God. The rather convoluted way in which this was stated in English (through a translator) was, “Because every religion is a way to arrive at God. Sort of a comparison, an example would be they’re sort of like different languages in order to arrive at God. But God is God for all. And if God is God for all, then we’re all sons and daughters of God . . . There’s only one God and each of us is a language, so to speak, in order to arrive at God. Sikh, Muslim, Hindu, Christian, they are different paths”.

How we ought to pray for the deliverance of the multitudes in heathen darkness, be they overwhelmed by the beguiling evils of Romanism or under the formidable influences of the many other deviously false and antichristian systems of iniquity (by whatever name they may be known) that evidence rebellion against man’s good and gracious Creator! In the mercy and grace of God, may many be brought to see the damnable errors with which they have been beguiled, and may they flee to the Lord Jesus Christ, the one and only Saviour of sinners, in whom alone they may find the mercy of the true and living God!

DPR

Notes and Comments

“Statutes that Were not Good”

When God brought the Israelites out of Egypt, He gave them good statutes and judgements: “And I gave them My statutes, and showed them My judgements, which if a man do, he shall even live in them. Moreover also I gave them My sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them” (Ezek 20:11-12).

After their repeated rebellions and refusals of God’s offers of mercy, God took away from them His good statutes: “Wherefore I gave them also statutes that were not good, and judgements whereby they should not live” (Ezek 20:25). God gave them up to their own invented laws, and to the customs of the heathen nations round about: “And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord” (v 26). Whether “passing through the fire” describes the sacrifice of these children to false gods, or simply the dedication of these children to

false gods, is not clear; but either way, the firstborn, who ought to have been sanctified unto the Lord (Ex 13:2), were being devoted to devils.

God has dealt in a similar way with Britain. He has taken away the good Christian laws that we used to have, and has given us wicked laws of our own devising – laws which extend special protection to sins such as abortion, sodomy and transgenderism. Through abortion, we are sacrificing our children to women’s rights and to pleasure. The “right to abortion” has become a battleground for atheists against Christianity. Not only are these evil laws destructive of natural life, they are contrary to spiritual life. In the recent census, 51.1% of the people in Scotland stated that they had “no religion” – plainly declaring that they are presently on the path to “everlasting destruction from the presence of the Lord, and from the glory of His power” (2 Th 1:9).

DWBS

Corruption in Society

The former Conservative Government in the UK fell out of favour with the electorate for a number of reasons, not least of which was a perception of incompetence and corruption. They were seen to favour their friends when allocating government contracts, of which the Covid pandemic provided a prime example. At that time the Government was faced with the unprecedented problem of supplying, with extreme urgency, personal protective equipment in quantities never before envisaged. Due diligence was not followed, and accusations of cronyism were made, and in some cases apparently substantiated.

During this period when the country was in lockdown and people were placed in isolation, it turned out that many of those in Government held the attitude, Do as I say and not as I do, and some politicians were fined for breaches of their own recently enacted laws. Yet some in Government seemed neither to know or care that their behaviour conflicted with what is upright, honest and honourable. There is a greed and self-entitlement which tends to quieten the conscience and engenders self-justification.

A new government was elected as a new broom to sweep away sleaze and corruption. Yet we appear to be starting the whole sorry cycle again.

Outside Westminster other instances of corruption in high places may be cited. Seventy-two died in the fire in Grenfell Tower. According to the inquiry, there seems to have been a deliberate policy on the part of a number of suppliers and builders to conceal the fact that the cladding panels were extremely flammable. This known risk was ignored for the sake of profit. Following the fire, no one has accepted their share of responsibility.

Following the so-called “Horizon scandal” in the Post Office, the public inquiry showed that faults in the system were suspected, yet managers

preferred to continue the prosecution of innocent sub-postmasters and postmistresses than admit fault.

The Metropolitan Police, an organisation once greatly respected, with an international reputation for excellence, has been tainted by stories of sexism, racism and the covering up of corrupt behaviour by its officers. The police deserve our respect for the difficult and courageous work that they do, but there appears to be a prevalence of misbehaviour never heard of before.

Why are these things so? We have slipped our moorings and become irreligious, without respect for God or His Word. Restraining grace has been taken from us as a nation, and there is little respect for the basic decencies and honest relationships that were once held dear. The attitude of today's society is, "Who is the Lord that I should obey His voice?" (Ex 5:2). And what is the solution? "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man" (Ecc 12:13). FRD

Church Information

Removed by Death

Mr Murdo MacLean of Leurbost, Isle of Lewis, an elder in the Stornoway congregation for many years, passed away on September 25. We send our sympathy to the family.

Southern Presbytery

At its meeting on 25 June 2024 the Southern Presbytery received Mr Neil Campbell as a student studying for the ministry of the Church.

At its meeting on 25 September 2024 the Moderator, in the name and by authority of the Southern Presbytery, solemnly licensed Dr Alan McSeveney to preach the gospel. (Rev) Roderick Macleod, Clerk of Presbytery

Day of Humiliation and Prayer

On the motion of Rev D A Ross, the Synod in May 2024 appointed a Day of Humiliation and Prayer to be observed throughout the Church on Wednesday, 4 December 2023, as follows:

The Synod appoints a Day of Humiliation and Prayer to be observed throughout the Church on Wednesday, 4 December 2024. This is because of the deepening moral and spiritual darkness relentlessly encompassing Church and state. We are shown from the Word of God that in time of crisis the people of God always resorted to humbling themselves before God, asking for His deliverance. This continues to be the practice of our own Church and

indeed the visible Church, at least to some degree. Sadly, sections of it not only give consent to the vilest of sins, but openly engage in the same. When the Children of Israel were properly exercised during their time in the wilderness – and before and after that time – they resorted to bringing their troubles to the God of eternity. Indeed, we find this pattern throughout the Word of God.

It is distressing to observe the enduring purpose of our nation not only to continue in the way of transgressing the Moral Law, but also its purposeful rejection of Christ Jesus, the remedy to remove not only the guilt of individuals but also that of nations that are ripening for the judgement of God. It is a frightening reality that our nation would rather keep adding sin to sin and search out new forms of ungodliness, and loves to have it so. Alarming, we are a nation more and more given over to all kinds of wickedness and there seems to be no holding back. And worse, sections of the professing Christian Church not only show approval of such evils but dare to engage in these abominations.

This is a time indeed for us to pray more earnestly that the Lord would come over the mountains of our rebellion and not leave us to the inevitable, destructive consequence of sin. For any one of us to cry in true spiritual prayer to God for the mercy our poor sin-stained Church and state urgently need, we must have some awareness of our own sin and the efficacy of the blood of Christ to cleanse us from our sin. Then we may all the more earnestly cry in prayer to God for Church and state, pleading that God would grant a spirit of repentance and a sense of our abiding need of the mercy of God in Christ, and thereafter endeavour to serve the Almighty God in the spirit of new obedience. “That Thy way may be known upon earth, Thy saving health among all nations” (Ps 67:2).

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

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 from Free Presbyterian Publications before this issue of the *Magazine* is printed, God willing. The book may be ordered from the Free Presbyterian Bookroom; contact details are on the back cover.

Hugh Martin (1822-1885) was a native of Aberdeen. A brilliant scholar, he entered studies for the ministry in 1839 and joined the Free Church of Scotland at the Disruption of 1843. He was ordained at Panbride in 1844 before moving to Free Greyfriars, Edinburgh, in 1858, where he remained till ill health forced him to retire from the pastoral office at the age of 42. He

spent the remainder of his life, between bouts of ill health, supplying pulpits throughout Scotland. He also spent time writing the books on which his reputation is founded.

The sermons have been collected out of rare pamphlets and magazines, as well as some handwritten manuscripts never before published. Union with Christ is what every sinner needs for salvation, and the source of all the saved sinner's vast blessedness. Drawing on a variety of texts, Hugh Martin invites us to find this blessing for ourselves. A few of the sermon titles are: "Accepted in the Beloved" (Eph 1:6), "Christ the Resurrection and the Life" (Jn 11:25-26), "All Spiritual Blessings" (Eph 1:3), and, "The Blessed Death of Those who Die in the Lord" (Rev 14:13).

The value of this new volume is enhanced by the inclusion of an account of Martin's life written by Rev D W B Somerset. The volume also contains a list of Martin's writings – not only books but also pamphlets, and articles in periodicals.

Meetings of Presbytery (DV)

Northern: At Dingwall, on Tuesday, November 5, at 2 pm.

Outer Isles: At Stornoway, on Tuesday, December 3, at 11 am.

Southern: At Glasgow, on Tuesday, December 3, at 2 pm.

Asia Pacific: At Grafton, on Thursday, 16 January 2025, at 10:30 a.m.

Acknowledgement of Donations

Congregational Treasurers acknowledge with sincere thanks the following donations:

Creich etc: Anon, £100. *Communion Expenses (Bonar Bridge):* Anon, £120, £40.

Fort William: *Communion Expenses:* Anon, £30.

North Harris: *Communion Expenses:* Anon, £60, £50.

North Tolsta: *Door Collection:* Anon, £300, £80, £60.

Perth: Estate of late Mr Alasdair M MacPherson, £5000; Anon, £2000.

South Harris: Anon, £1054.21.

Then do we honour the Trinity in unity, not when we conceive of the mystery, but when we make a religious use of this high advantage – to come to God, in the name of Christ, by the Spirit, and look for all from God in Christ through the Holy Ghost. Worship is not the task of slaves, but the duty of children.

Grace is young glory, and joy in the Holy Ghost is the suburbs of heaven. You enter upon your country and inheritance by degrees; fullness of joy is for the life to come, and joy in the Holy Ghost is the beginning of it.

In the creation there is no attribute so eminent as God's power. There was wisdom and goodness shown in the creation, but the main attribute is power. God's wisdom and His goodness appear in the creation, as they exist in created things; but God's infinite power is in Himself.

Thomas Manton

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: sydneyfchurch@protonmail.com.

New Zealand

Auckland: 45 Church Street, Otahuhu. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev J D Smith, 9 Pedlar Place, Conifer Grove, Auckland; tel: 09 282 4195.

Carterton: 124 High Street North, Carterton. Sabbath 11 am, 4 pm; Wednesday 7 pm. Contact: Mr Hank Optland, P O Box 150, Carterton, 5743; tel: 02 7432 5625.

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

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

Singapore

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

Ukraine

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

Zimbabwe

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

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

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

New Canaan: Church. Rev T Mwedzi.

Zenka: Church.

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