

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; Wellington; **Fourth:** Larne, Zenka.

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

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

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

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

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

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

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

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

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

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

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Security for Those Who Are Justified

Last month we considered God justifying the ungodly, when He forgives all their sin and accepts them as righteous, because of what Christ did in their place. Let us now return to the subject, particularly as it is brought before us in some verses in Romans 8. There we have a chain of God's dealings with sinners, running from His election of them, by way of their effectual calling and justification, to their final glorification (vv 29,30). Then Paul asks, "Who shall lay any thing to the charge of God's elect?" (v 33), a question to which he gives five answers.

The Apostle's *first* answer is: "It is *God that justifieth*". It is God, who has supreme authority, that passes the sentence of acquittal and acceptance on the sinner, and does so in a way perfectly consistent with His absolute righteousness. No one can justify himself before God, nor can anyone justify someone else – as the Psalmist emphasises: "None of them can by any means redeem his brother, nor give to God a ransom for him: for the redemption of their soul is precious" (Ps 49:7,8). The price of forgiveness is altogether beyond what any human being can pay. Yet there is salvation for sinners, one that God Himself has provided, for which a high price had to be paid: the blood of Christ. So this salvation is altogether effective to rescue sinners from eternal condemnation, and no one who believes can have any charge laid against him that God will even consider. It is God, the all-knowing One, who has justified the sinner – who, in other words, has accepted the sinner as perfectly righteous – for the sake of Christ, when he or she believed.

The *second* answer is: "It is *Christ that died*". Only a divine Person could pay the wages of sin, which is death. And Christ, *the Son of God*, took our nature that He might do all that was necessary for the salvation of sinners, including enduring death as the wages of sin, "for God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (Jn 3:16). Christ suffered death on behalf of all who will ever believe on Him, for "if one died for all, then were *all dead*" (2 Cor 5:14) – more literally, *then all died* – and the "all" are all for whom Christ died, the elect of God, those whom the Father gave to

Christ to be redeemed. Christ's death was equivalent to them suffering death, the wages of sin. So they may say, "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal 3:13). Thus they cannot be condemned, for the One who died was able to save from every sin that could ever be charged against those who trust in Him – and He did so.

The *third* answer is that Christ rose from the dead: "It is *Christ* that died, yea rather, *that is risen again*". His resurrection is evidence that the Father accepted Christ's work, for it was perfect; He had finished the work which the Father had given Him to do. Thus death could not hold Him any longer, for it had "no more dominion over Him" (Rom 6:9). Christ, says Paul, "was delivered for our offences, and was raised again for our justification" (Rom 4:25), which, as David Brown explains, means, "for the sake of our justification; that is, in order to our being justified". He adds that "the resurrection of Christ was the divine assurance that He had 'put away sin by the sacrifice of Himself'". Thus those who truly believe in Christ, receiving the merits of His death, are indeed justified. They have experienced what David Brown calls an objective change – "a change from guilt and condemnation to acquittal and acceptance".¹

The *fourth* answer is that Christ is "*at the right hand of God*", the place of supreme power, authority and honour. As the risen Saviour, Christ had already declared before His ascension: "All power is given unto Me in heaven and in earth" (Mt 28:18). Accordingly, after ascending to heaven to sit at the right hand of His Father, He has been exerting His power to draw to Himself all of God's elect, through the gracious influence of the Holy Spirit, and this is what Christ will continue to do until they have all been brought into His kingdom. There every one of them will be kept safely until they are brought at last into heaven – and all by the power and grace of the One who sits on the throne. Not only will Christ as King secure their safety, but He will cause them to grow in grace, knowledge and holiness so that they will be fit to enjoy the blessedness of heaven.

The *fifth* and last answer is that *Christ makes intercession* for His chosen ones. His power to draw sinners to Himself and to prepare them for eternal glory is exercised in connection with His intercession. He intercedes by presenting the merits of His work of redemption before His Father. We have an example of this intercession in His high-priestly prayer recorded in John 17, where, for instance, He prays, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory" (v 24). And, on the basis of what He did in this world, He makes intercession, ex-

¹In a "remark" on Romans 4:25, in the Jamieson, Fausset and Brown *Commentary*, Eerdmans reprint, 1982, vol 3.

pressing His will that all the benefits which flow from that finished work be applied to all the elect. Accordingly, as these benefits, including freedom from condemnation, have indeed been secured, they will all be applied to believers. God as the righteous Judge can never accept the validity of any charge that will ever be laid against them.

Who then might attempt to “lay any thing to the charge of God’s elect”?

1. *God in His justice?* No, for His justice has already been fully satisfied by the finished work of Christ. Their past sins were declared forgiven in their justification, by God Himself, and none of their sins since then can be imputed to them. “Blessed is the man unto whom the Lord imputeth not iniquity”. God in justice cannot lay any sin to the charge of believers, as His Son has already satisfied divine justice in relation to all these sins.

2. *The believer’s conscience?* It may accuse the believer on account of sins past and present. But the believer is then to take another look by faith to Christ as the One who died for sinners and rose again, the One who is ruling at the right hand of God for the good of His children and is making continual intercession for them. The Lord encourages them: “Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine” (Is 43:1). Believers are not to be afraid; they are to go on trusting in the Lord, who has justified them and will never reverse that declaration of acceptance. Their guilt has been removed in the court of heaven; why should it be admitted any longer into the court of conscience?

3. *Satan?* He is a determined enemy of the Most High and will never give up his efforts to bring dishonour on the Lord and on His cause and people. One of Satan’s tactics is to encourage God’s children to doubt their standing as justified, bringing charges against them into their minds. And he would question the security which is theirs through the salvation Christ has provided; he would even drive them to total despair. But God’s children are to resist the devil; they are to remember that he was a liar from the beginning; he still is and always will be. They may and they must trust every word that God has spoken in Scripture; they must follow the example of the Saviour, who quoted Scripture back to the evil one, and they must reject whatever he says. In particular, believers are to trust Scripture teaching about justification and to receive, ever more firmly, the sure words of the Redeemer: “Him that cometh to Me I will in no wise cast out” (Jn 6:37).

4. *The world?* The world consists of those who have no love for Christ, those who are led captive by the devil at his will. They may accuse believers of inconsistency and madness – giving up the pleasures of this life for what they reckon a joyless future. But let believers remember that they are on the narrow way and that the narrow way leads most certainly to everlasting life.

They shall never perish, and all will be well when they enter eternity, because they have been justified. And it is those on the narrow way that Paul directs: “Rejoice in the Lord always: and again I say, Rejoice” (Phil 4:4).

Yet, supposing they lack assurance of salvation and cannot take much comfort from their justification, how should they react to the foolish ideas of the world, which are so calculated to disturb them? Let them again trust in Christ and not be afraid. And let them consider His words: “Who is he that will harm you, if ye be followers of that which is good?” (1 Pet 3:13). Their security should be evident to them, for they have been justified – a fact they should recognise because, for instance, they love the brethren and seek to live to the glory of God. Accordingly they are under the protection of the Good Shepherd, who has overcome the world.

William Romaine quotes a believer (whom he does not name) when close to death and blessed with a clear consciousness that he was justified. The man addressed his friends as follows: “My brethren, is not this very amazing to you? When I contemplate the holiness of God, I cannot but cry out that I myself am vile, most vile; and then when I consider the justice of God, could anyone imagine but that I should be struck with most dreadful apprehensions of approaching judgement and deserved wrath? Instead of that, I am under no fear of the latter and [I] much desire the former. I long to appear before this holy, just God. I have a righteousness to plead that is perfect. The holy Jesus is my security, and I cannot be disappointed.

“In Christ, the justice of God is as much my security as His mercy: here is a holiness that transcends that of all the angelic host. There is no charging my Redeemer with possible folly; I know I am pardoned for the sake of Jesus Christ, my only Lord and Mediator; I am sure of it. I am fully, freely pardoned, and soon shall be thoroughly sanctified and fitted for glory. O I want words to express my gratitude, to tell my joy. Adored be God, my Lord, my Saviour – this is the work of God alone. O unfathomable love, infinite condescension, unmerited, unbounded grace to a vile offender! I deserve hell; I enjoy heaven.”²

Here was a man who understood that his security lay not only in God’s mercy, but also in His justice, for Christ had paid the whole price for his salvation. Such people will never perish, but they are learning more and more that they will be kept to the end only because of God’s ongoing care.

God shows remarkable grace when He justifies any sinner, and that grace continues as He brings the sinner on his way towards everlasting life. What reason then for all God’s children to be thankful for all of His saving benefit and seek to live a consistent and godly life in this world!

²Romaine, *The Life, Walk and Triumph of Faith*, James Clarke reprint, 1970, p 388.

John's Vision of the Son of Man¹

A Sermon by *John Duncan*

Revelation 1:17, 18. *And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.*

The gentle and loving John had long and often lain on the bosom of Love incarnate. To Him Jesus had granted, in His condescension, such familiarity with Him in the days when He tabernacled among us in the likeness of sinful flesh. John was now, in his old age, in banishment for the cause of Christ. He was favoured with a visit of his exalted Lord, manifesting Himself in those symbols of His resurrection glory and ascension majesty, which weighed down the powers even of this beloved and loving disciple, and made him fall down at the feet of Jesus as one dead.

It was one thing to have known the Man of sorrows, acquainted with grief; it was one thing to have seen, by the teaching of the Holy Ghost, the glory of the Godhead shining forth in that condescension; but it was another to behold the marks of effulgent glory, that dignity inconceivable, to which Jesus is now exalted. And this should teach us that, though we should have faith in Christ and love to Him that is ardent as John's, we are yet unfitted to bear that weight of glory which is about to be revealed. Without supports that are to us inconceivable, we would be crushed under the weight of the Redeemer's glory.

We should learn to reverence, adore and love the Saviour; we should cultivate a love, deeper than the deepest human love, but removed from all that is incompatible with the prostration and reverence due to the dignity and glory of the Saviour. If John fell at His feet as one dead, how little are we prepared for such displays as He could easily make but which we could by no means endure! Jesus loved His servant; He did not come to trouble and to destroy His servant, but to show him, as a mark of honour to His apostle and for the permanent benefit of His Church, things that must shortly come to pass. The merciful Saviour laid His right hand upon him and spoke to him, in words full of cheering and consolation, to revive him. He was making known to John that all this splendour, of unsupportable brightness and glory, encircled One who was still his ancient Friend – “Jesus Christ the same yesterday, and today, and for ever”.

We have set before us the sources of support which Christ administered

¹Taken with editing, from *The Christian Treasury* for 1856. For much of the sermon, Duncan is addressing believers.

to His servant, the causes why John should not fear. And we ourselves – though not called to see Christ as John saw Him, in prophetic vision – are called to behold Him, and may soon be called to behold Him as we never have, in stately steps and majestic goings in providence, calculated to inspire, if not the same degree of fear, then the same kind.

It may thus be well for us to ponder those supports which Jesus gives as adequate. They are taken from His own character: “I am the first and the last”. Jesus is the Eternal One. This is the first ground of support, the first dispelling of our alarm: *the eternity of Christ*. When we look at the multiplicity of things that exist and of events that take place – at their magnitude and importance, and the apparent disorder and conflict that often takes place in them – our minds are apt to be thrown off their balance, and reduced to trepidation and alarm. But Jesus here directs our view to His unchangeableness. He is “the First”: Jehovah, the self-existent God, the same in nature and perfections with the Eternal Father and the Blessed Spirit; Jehovah, before all, and by whose commanding word all things came into being.

He is “the Last” – the great final end of all, for whom all things were made, as well as by whom and in whose glory all will terminate. This is a consideration which may well establish the soul. Jesus is the same through the whole course of time and of events. Ten thousand changes may occur, and some of these we hail with joy, and call them glad and prosperous; others we quail before, and view them as bitter, blasting adversities. But change what may, *He* is unchangeable. “His throne is fixed of old.” “From everlasting to everlasting, [He is] God.” We are in the midst of a changing world; we are changing creatures ourselves, but our God, our Saviour is unchangeable. With Him “is no variableness, neither shadow of turning”. “A glorious high throne from the beginning is the place of [His people’s] sanctuary.” And from first to last, His unity of being and of character gives unity and consistency to the whole – unity and consistency which we are unable to read in itself. Nor need we care much; we cannot tell what all things are, and what all things may be, but we know what *He is*; He is unchangeably good, wise, holy, gracious, just – and that suffices.

The next ground for confidence is taken from the consideration of *Christ as Mediator*: “I am He that liveth, and was dead; and, behold, I am alive for evermore”. The words in Greek are very emphatic: “*I am the Living One, and I became dead*; and, behold, I am alive for evermore”. In this, we may say, is summed up the whole faith, the whole hope, the whole stability of the Church of God. Jesus directs our attention to Himself as truly God: “I am the Living One”. “As the Father hath life in Himself, so hath He given to the Son to have life in Himself.” No eye of man, no eye of seraphim can indeed

penetrate the mystery of the eternal generation, of the paternal and filial relation of the Godhead.

But this we know, that the very life itself which distinguishes the Father from all that is not God by nature, distinguishes the Son from all that is not God by nature – that He is the Eternal Life, who was with the Father and was manifested unto us; the Word that in the beginning was with God, and was God, in whom is life. That life is the light of men. Jesus is the Living One. He has underived life in Himself. He is the well-spring of all derived life. Life is natural, essentially natural to Him. Even in death He lived. He was the Living God, and death could never make an approach to Him as God. He was the Living One when He expired; and all the living beings, living with whatever kind of life, were upheld in life by Him even at that very moment when, committing His spirit into the hands of the Father, He bowed His head and gave up the ghost. “Jehovah is the true God; He is the living God, and an everlasting King.”

It is the glory of the Church that she can avow that God has died and bought the Church with His own blood. So it is a new blessedness to know that “the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary; there is no searching of His understanding”; that “God over all [is] blessed for ever”; and that to Eternal Divinity death can never draw nigh. “I am the Living One, and I became dead.” The Eternal Life who was with the Father was manifested to us. He who has life in Himself took to Himself a nature in which He was capable of bodily pain and mental anguish, capable of weariness, sickness and death. *He* became dead; the *Living One* became dead. He who then lived and did not die as regards His Godhead, *He died* as regards His manhood – He Himself, the Son of God, when He Himself “bare our sins in His own body on the tree”. It was thus that God bought the Church with His own blood. He became dead. This then is the second basis of the Church's faith and hope.

The first is Christ's essential Godhead; the second is His death as Mediator; the third is His resurrection life, never to be followed by any death. “And, behold, I am alive for evermore”. *Death* had an apparent victory; *Jesus* had the real one. “Through death He destroyed him that had the power of death.” He entered into the domains of death, but it was to grapple and to slay. Death has reigned hitherto, from Adam to Moses and downward; death assaulted Christ, for death was permitted, because justice found Christ standing in the room of sinners and, for a little, death gnawed through the bands which united the soul and the body of the Lord to one another.

But death was unable to effect his real work. Death's work is to separate – to separate entirely, not only man's body from his soul, but to separate man

from God. But here death could effect nothing on the hypostatical union which bound the soul of Christ to the Godhead, and the body of Christ to the Godhead. It was our Lord and our God who was with the pardoned thief that day in paradise. It was our Lord and our God who lay in Joseph of Arimathea's tomb. Our Lord and God – that blessed soul, not separated from the Eternal Deity; that blessed body, not separated from the Eternal Godhead. *This* union remained entire, and death was vanquished. It was impossible that he should be holden by the bands of death. Justice was satisfied when He poured out His soul unto death; and soon that body and that soul which, each united hypostatically,² still subsisted in the person of the Son of God, came together and He rose again.

He rose victorious: death could not hold Him. Thus the Church finds the last enemy already subdued. We have, in a risen Saviour, the proofs of a power beyond the most dreaded of all hostile powers – the power of death. He is “alive for evermore”. In that He was crucified, He was crucified in weakness; in that He lives, He lives by the power of God; in that He died once, He died for sin; death has no more dominion over Him. “Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.” He then, who is the First and Last, is also the Living One, who became dead and is alive again for evermore. We are not called to contemplate abstractly His eternal and unchangeable Godhead, but to consider it as possessed by Jesus Christ, Emmanuel [God with us], the only “Mediator between God and men, the man Christ Jesus”.

And then, connectedly with this, Jesus has “*the keys of hell and of death*”. He has the keys of the unseen state, for the word involves not only what we call hell, the state of those dying unbelieving and impenitent, but the state of men, of disembodied spirits, both of those who are reserved in chains of darkness and of those who have departed and have gone to be with Christ. That state, dark and mysterious to us, of human souls unconnected with the body; that state which intervenes from the time that soul and body are separated, till the time that soul and body are reunited – of that unseen state Jesus has the keys. He has the disposal of soul and of body: the disposal of the soul and its state, the disposal of both soul and body at the time of the resurrection. He has the keys of the unseen state and thus has power to dispose of souls – power to shut the gate of hell and to open the gate of glory, power to repel and to cast from Him and to refuse a place in glory, power to cast from His tribunal down to everlasting destruction.

He is the “one lawgiver, who is able to save and to destroy”. He has power

²That is, the “personal unity of two natures in the God-man” (A A Hodge).

to keep in the grave while it pleases Him; power to bring from this prison into glory, to the everlasting mansions; power to raise to dishonour and send back into eternal fire. He is the universal disposer of man's state – of man's state here, of man's state at death and throughout eternity. This then is another cause why we should not fear. There is One who has more power than hell, more power than death. What is stronger than death, than the grave, than the pit with her devouring mouth? The most terrible thing about man's power is that he has power to kill the body, but after this he hath no more that he can do. But it is because Jesus has power beyond this – it is because He both died and revived and rose again, that He might be Lord both of the quick and dead – that, trusting in Him, there is no cause for fear.

Another reason for confidence is that Jesus has intimate *knowledge* of, and right of direction and government in all the proceedings of divine providence. We have no cause to be alarmed because the feebleness of our understandings cannot penetrate very far into the relations of existing events, or at all into the obscurity of coming events; for the whole chain of things, from the beginning to the end, is known to the Lord Jesus. Many and awful are the events which are written down in this book, which records the providence of God from the time of the vision till the time of the consummation of all things – a dark and mysterious book, originally sealed. John wept much because no man was found worthy to open and to read the book, neither to look thereon; but he was comforted by the announcement that “the Lion of the tribe of Judah . . . hath prevailed to open the book, and to loose the seven seals thereof”.

Jesus *knows* all events – manages all events. Were there aught beyond His knowledge or inspection or control – were it but the least thing possible – then indeed we would have cause of trepidation and alarm. But all things that are, and all things that shall be hereafter, *all* are well known to Christ – *all* are managed by Christ, and managed in a way which, though His poor, silly people do not always sufficiently see this, is working by His administration, working for His glory and for their good.

The devil and the wicked world are doing, and will do, all in their power against the Church; such is their intention, and such the direct nature of their operations, conducted with great cunning, and carried on with awful strength. Yet the operations of devils and wicked men are but part and parcel of that one mystery of “Him who worketh all things after the counsel of His own will”, by which His intentions for the highest advancement of His glory, and the greatest good of His believing people, shall be promoted. It does not then matter to me that I do not know how to trace events, or scan what is likely to take place as a result of this event or that event. If I had to take care of myself, these things might be my care. But it is all fruitless and needless. It

is enough to know that *He* knows all, that *He* governs all and that *His very purposes* are in all things being accomplished.

The last source of support and consolation to which our attention is here directed, is *the presence of Christ in His Church*: “The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches. Unto the angel of the church of Ephesus write, These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks” (Rev 1:20, 2:1). He who is the Eternal God, the Living One, the Mediator, who was dead and is alive again, and who has at His girdle suspended the keys of hell and of death, opening and none shutting, and shutting and none opening – He who knows all events and, as Mediator, conducts and manages all events, having the universe at His disposal – has His walking place in the midst of the seven candlesticks, supporting the seven stars in His right hand. Christ is universal Lord. He is so as Head of His Church and for His Church’s benefit.

Would we know why the world is governed? It is for the glory of God in His Church: God has made Him the “head over all things to the Church”. Jesus is present in His Church as He is not in the world. As eternal God, He fills immensity with His presence; but as Mediator – the living head of influences to His people – He is specially, mystically, but really, with His Church. According to His Word, He has not left His people orphans; He has come to us. “I am with you alway, even unto the end of the world.” With the light which is from heaven He has placed His candlesticks. With the light of His Spirit and gospel He has lit these to give light unto the world. He who is the Light has done so and put it in the candlesticks, and He walks among them. He who is the bright and morning Star, the Sun of righteousness, has placed the stars in the heaven of His Church, and His hand upholds them.

He who counts the number of the stars upholds them by the greatness of His strength – “not one faileth” – for He has imparted and maintains the simple law of gravitation by which they move in their places. But His own immediate supernatural agency has placed the gospel stars in the celestial firmament of His Church. It has pleased Him to communicate light to a dark world – to shine in their hearts, giving by them, as well as to them, the light of the knowledge of the glory of God, in the face of Jesus Christ. Jesus then, the light of the world, walks in the midst of these lights – the seven stars which His right hand upholds, the seven candlesticks among which He walks. Therefore we are called not to fear.

There are various *lessons* to be learned from the presence and inspection

of Christ. In one point of view there arises the inference that we should fear, for Jesus is present, walking amidst the candlesticks to inspect. He is displeased when any of these begins to shine dimly, when the light is obscured, and when it is in danger of becoming extinct. Even then He will not put out the candle; but there is cause to fear lest He remove the candlestick out of its place. The heavenly Light shall never be extinguished, but its place and position may be changed. We therefore have cause to fear, not that the kingdom of God shall become extinct, but lest it be taken from us and given to a nation that would bring forth the fruits of it.

But while we thus have cause of holy jealousy, we have in His presence cause for confidence against all hostile attacks, against all other sources of fear. He who is in the midst of the candlesticks may remove a candlestick where it is not giving light, but He will not suffer Satan or all the power of hell to extinguish a candle which is answering its purpose, giving light to those around it. Sooner may the arm of human violence stretch out and pluck the material stars from their positions than pluck these stars out of the ecclesiastical heaven in which Messiah has set them. Who shall pluck His stars out of His hand? There is no fear then – no fear of the humblest and meanest of the people of God being plucked out of His hand. This is true not merely of the stars, which are the angels of the churches, but of each disciple. Christ says that no one is able to pluck them out of His hand.

Let us therefore beware of base timidity. Let us not fear; “the fear of man bringeth a snare”. Let us hear Christ’s encouragement to these churches: “Fear none of those which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life”. Fear, believer! What have we to do with fear? “Let us sanctify the Lord God of Israel Himself, and let Him be your fear, and let Him be your dread; and He will be for a sanctuary.” Fear the devil? Fear the world? I would hold it base scorn to fear. Fear the devil when Christ has conquered him! Ah, he is much to be feared *if* we depart from Christ in anything. Let us *then* be afraid. And much is the world, ay, and the weakest thing that is in it to be feared *then*. But humbly believing in and faithfully following that One who is mighty to save, who has “spoiled principalities and powers” and “made a show of them openly, triumphing over them,” let us never fear.

We are called to be soldiers, good soldiers of Jesus Christ. We may fear rebellion, fear mutiny, provoking the Captain of our salvation; but under His guidance, following Him, whom shall we fear? What is our calling? Is it not wrestling, “not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual

wickedness in high places”? Let us not fear; Jesus has taught us in patience to possess our souls. Let us not be foolish. Let us not say, There will be no evil days, no tribulation. There will be tribulation. There will be evil days. The days are yet coming of which Christ has warned us – come they soon, or come they later – that there have not been such from the foundation of the world. These things are to be counted on; our minds are to be made up; thus are we in patience to possess our souls.

Let us not fear. Why should we? What can men do to us? They can kill us; after that they have no more that they can do. We know their worst, and it is not very bad. They cannot touch the life that “is hid with Christ in God”. They cannot send soul and body to hell. They cannot keep us in the grave. They can kill us, but “neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord”.

Only let us be humble; let us seek to abound in that fear of the Lord, which is the beginning of wisdom, and with diffidence in our own resolutions and our strength. Indeed let us be diffident of going to future trials and duties in the strength of grace already imparted. Let us “be strong in the Lord, and in the power of His might”; strong in the strength not yet communicated but wrapped up in the promise, “My grace is sufficient for thee: for My strength is made perfect in weakness”. Let us at all times seek to have Jesus much in view; and let us seek in times of difficulty and perplexity to gather *this* from them: to look to Him more simply. Then “out of the eater” shall come “sweetness”; our afflictions shall be real and exalted blessings, and we shall have to say, “It is good for [us] that [we] have been afflicted”.

Private Murdo Macfarlane¹

Rev J R Mackay

Among the precious ones of whom the Great War deprived the world must be reckoned our dear young friend, Murdo Macfarlane. This worthy young man, whose death we mourn, was a native of South Uist and a son of a worthy missionary of the Free Presbyterian Church, Mr James Macfarlane, and of his wife, the late Lily Nicolson Macfarlane. Thanks to God’s common grace and as the result of a careful upbringing, Murdo Macfarlane was regarded by all who knew him as a youth of excellent character, from his

¹This obituary is reprinted, as is the following piece, to mark the end of the First World War, 100 years ago this month. It has been edited.

childhood upwards. It has to be said at the same time that it was his own assured conviction that he passed more than 20 years of his life in the state of nature, as a child of wrath.

He was only 14 years of age when his mother died, and not long afterwards he came to reside for a time at Portree, Skye. His uncle, Rev Donald Macfarlane, was then in Raasay. An older brother, Donald John, was at this time engaged in the tailoring business in Kyleakin, and Murdo's resolve was to follow his brother's occupation. This Donald John, when about 20, developed lung trouble, which ended in his death. That death was sanctified to Murdo in the sense that it led him to think of himself also as one that was destined soon to die. Although, to his own consciousness, he was ignorant of the way of salvation, the thought that it was appointed him to die caused him to cry for mercy. Relief somehow came to him but, as he reckoned afterwards, not in a right way. He had proof of that conclusion in his falling again back into the carelessness that characterised him before sore bereavement, through Donald John's removal, had visited the family.

But the Lord's seeking love was evidently following Murdo and would not suffer him to sleep on. He was aroused from his carelessness through an experience which, in a letter to a friend, he once described in these words: "One night after going to bed I thought I breathed my last breath, and in some way or other addressed the Almighty: 'If it is death, take my soul'." He went on to say, "I didn't tell anyone – I was so shy – but, from that night, the fear of sleeping and never waking has not left me". That, however, did not mean that he had come clean out of the world, or that, in his own consciousness, he had got his foot planted upon that Rock against which the gates of death shall never prevail. But from then on he was constantly the subject of a certain restlessness of mind and dissatisfaction with his condition.

After short periods of work in one or two places, he came to Inverness. His employer there, with whom he worked for several years – up to the time when he joined the army – held him in the highest esteem, and Murdo soon came to hold the highest place in his own part of this business. At this time he did not regard himself as one "born again", but he was evidently tender of conscience. This appears from his description of this period of his life in a letter to a friend: "My outward conduct was somewhat upright, but I was induced, some way or other, to attend a place where there was dancing and other 'harmless amusements', as they called it. I was rebuked for this by one of the congregation, who had heard I had been to the dancing. I thanked the party and went home, passing a good part of the night weeping bitterly. This conviction was pressed further home on Sabbath."

His progress in his knowledge of himself as a lost sinner was gradual. As

he puts it in the letter already referred to, he thought even yet that, if he refrained from actual sin, this was all that was required; he did not know the sinfulness and guilt of a corrupt nature. "I delighted", he wrote, "in carnal imaginations even in the church, until one Sabbath our minister, in the course of his sermon, touched upon the corruption of the heart. He put the thoughts of my heart so clearly before me that I could say it was to myself alone he was speaking, and I thought everyone in the congregation was staring at me. From that time I have been learning, not only by hearing but by experience, the estate into which the Fall brought mankind."

He was gradually, through hearing the way of salvation set before him, brought out of this horrible pit,² although we regret that we have not his own exact words to describe his apprehending of the way of salvation. In a letter, he asked, "Have I hope for myself?" He answers his own question: "The Apostle says, 'We know that we have passed from death unto life, because we love the brethren'. This, I think, I can apply, without injury to my conscience, to myself. I love His people; I love His servants; I love His gospel. I would like to love His law."

From the time that Murdo learned, according to the truth of the Scriptures, the awfulness of the natural state – and realised that the gospel was the only hope or remedy for fallen, miserable men – the wish formed itself in his mind to become an ambassador of God to others. He wished to tell them – explain to them, as he put it – the nature of their misery and point to the only way of escape.

How he conceived this message may be gathered from a letter to a relative about the beginning of the year 1916. "The testimony of His truth", he wrote, "is that the imagination of the thoughts of our heart is only evil continually. Must not His love be wonderful indeed when He would not delight in the death of such rebels, but would rather that all would turn to Him that they might have life? He counsels us to buy of Him gold tried in the fire that we may be rich, and white raiment that we may be clothed, and that the shame of our nakedness do not appear. Who is the gold tried in the fire? Christ. What fire was He tried in? God's wrath, suffering it in the room and stead of those whom He came to seek and to save. What is the white raiment? His righteousness. May we be clothed in it!"

With the wish that he might one day devote himself entirely to the preaching of the Word, he turned to reading, and began preparation which he thought might result in his offering himself for the ministry of the Free Presbyterian

²A sister writes, "I shall never forget how he used to speak of his beloved pastor, who was the means, by the power of the Holy Spirit, to bring him from darkness into light, and from the power of Satan to serve the living and true God".

Church. And certainly one could read intelligence in his very face; so that, in view of his grace, his common sense, and his intellectual qualities, it was lawful and reasonable for us to hope that he might one day be heir to his worthy uncle's usefulness in the ministry. But God's ways are to us an unfathomable deep. In March 1916, he joined the army, and he did so with a conviction that his studies were laid aside, and not to be taken up again. For over two years he lived in France, in the midst of innumerable dangers, without experiencing any hurt, but on 24 July 1918, at the battle of the Marne on that date, he was mortally wounded, and eight days afterwards, in University War Hospital, Southampton, he died. He was 34 years of age. His remains were conveyed to Portree, where, close by his dear brother's remains, they rest till the resurrection morn.

Our sincerest sympathies go out toward his worthy, aged father and his surviving brother and sisters, who feel their bereavement sorely, and to his beloved uncle and aunt in Dingwall³, who regarded Murdo as their own son.

A First World War Advertisement¹

Victory. The surest way of winning the War is by realising that *God must be first* in the individual lives of each person and in the corporate life of the nation, and by carrying this realisation into practice – God's honour, God's will first – then God can give the victory, and who shall stay His hand?

Please read carefully: "O that thou hadst hearkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea" (Is 48:18). "Beware that thou forget not the Lord thy God . . . and . . . say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is He that giveth thee the power to get wealth . . . If thou do at all forget the Lord thy God . . . ye shall surely perish" (Deut 8:11,17,19). "Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess it" (Deut 11:8). "For if ye diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all His ways, and to cleave unto Him; then will the Lord drive out all those nations from before you, and ye

³Rev Donald Macfarlane and his wife.

¹Under the heading, "Excellent War Message", these paragraphs were reprinted in *The Free Presbyterian Magazine* for August 1916. The then editor prefaced the reprint of the advert thus: "The following message appeared as a large advertisement in the London *Daily Mail* of 18th July. It must have cost several pounds. We sincerely thank the party or parties who inserted it." In today's values the cost would correspond to several hundred pounds.

shall possess greater nations . . . than yourselves. . . . There shall no man be able to stand before you; for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as He hath said unto you” (Deut 11:22,23,25).

“Take with you words, and turn to the Lord” (Hosea 14:2). “Him that cometh to Me I will in no wise cast out” (John 6:37).

The Spirit of Adoption¹

4. Trust, Obedience and Submission

James Buchanan

5. The spirit of adoption implies *a disposition to trust in God for the time to come*, just as a child confides in the wisdom, faithfulness and care of a wise, affectionate father. If we have been delivered from the spirit of bondage to fear, and have been enabled to draw near to God, through Christ, as our reconciled and forgiving Father, then we have ample reason for an unshaken confidence in His unchangeable love, and to commit our future way unto the Lord with the assurance that “He shall bring it to pass”.

The prospects of even a child of God in this world may indeed be often dark and threatening; the future may seem to give much cause for anxiety and apprehension. And in musing over it, the believer may sometimes be conscious of many painful misgivings and dark forebodings of heart. Even when he has experienced communion with God, and has been ready to exclaim, “It is good for us to be here”, the thought may have occurred to him that he must soon descend again into the world. Then he may expect to be harassed once more by its business, beset by its temptations and exposed to all the dangers, difficulties and trials which must be his portion in the vale of tears. And he may occasionally feel a tendency to fear that possibly, after all the privileges he has enjoyed and all the professions he has made, he may fall short of the rest which remaineth for the people of God and may make shipwreck of faith and of a good conscience, by yielding to those adverse influences which he cannot avoid and which it is so difficult for him to resist and overcome.

At all events, he must expect many trials; he is perhaps afraid to face them and disposed to shrink from them. The spirit of bondage which is unto fear can give no relief and afford no comfort in such a case; on the contrary, it is

¹Another extract from a chapter entitled, “The Work of the Spirit as the Spirit of Adoption”, in Buchanan’s book, *The Office and Work of the Holy Spirit*. Last month’s section had the sub-heading, “Love and Communion”.

ever ready to brood over all the varieties of possible evil, convert future danger into present distress, and even magnify, by its distorted vision, the difficulties which lie before us. Yet the spirit of adoption may give relief, not by exempting us from trials – still less by making us indifferent to or unaware of them – but by making us able and willing to commit our case into God’s hands, in compliance with His own declaration, “Cast thy burden upon the Lord, and He shall sustain thee”.

A little child looks to the wisdom of an affectionate father and confides in His care and, when he ventures out into the world, he feels all the more secure when he knows that a father’s foresight has arranged his plans, and a father’s eye is still watching over his progress. Just so the believer, looking up to God as his Father in heaven, knows that nothing can happen to him without His permission or appointment. He knows too that God is ever present to observe, almighty to sustain and unerring to direct him, and that He has pledged His faithful word of promise, “I will never leave thee, nor forsake thee”; “As thy days, so shall thy strength be”; “My grace is sufficient for thee; for My strength is made perfect in weakness”; and, “All things work together for good to them that love God”. The believer is able to say with the Apostle, in the spirit of childlike confidence, “We may boldly say, The Lord is my helper, I will not fear”; and with the Psalmist, “The Lord is my shepherd, I shall not want”.

6. The spirit of adoption implies *a spirit of cheerful obedience and submission to God’s will* – of obedience to His will as it is revealed in the Word, and of submission to His will as it is displayed by the dispensations of His providence.

An obligation to obedience is necessarily involved in the relation of sonship and, wherever that relation really exists and is associated with the corresponding spirit of adoption, it will lead to the unreserved, unconditional and cheerful observance of every part of God’s revealed will. For “a son honoureth his father, and a servant his master: if then I be a father, where is Mine honour? And if I be a master, where is My fear?” If you have anything of the spirit of adoption, it will be your meat and your drink to do the will of your Father in heaven; your language will be, Father, not my will, but Thine be done; “Our Father which art in heaven . . . Thy will be done in earth, as it is in heaven”.

This being your sincere desire, you will be solicitous, in the first instance, to ascertain in every case what is the will of God, by carefully consulting the law which He has written on your hearts, and the clearer law which He has revealed in the pages of His Word. And when you have ascertained His will, you will obey it at all hazards, suffering neither the temptations of the world, nor the lusts of your own hearts, nor the sophistry by which your passions

would beguile and mislead your conscience, nor any considerations of interest or expediency, to deter or seduce you from following that straight path of duty in which God commands you to walk. Being God's children, the opinions of men and the gain of the whole world will be as nothing to you in comparison with the slightest intimation of His will.

The spirit of adoption will give a new character to your obedience; it will no longer be the reluctant and half-extorted service of a slave, but the willing, cheerful, devoted homage of a son submitting to his father's guidance – not by constraint, but willingly, and devoted to his service because he delights to honour him. This is the characteristic difference between the legal obedience of fear, and the gospel obedience of love. Just as love is a more generous principle of action, so the obedience that flows from it will be at once more unreserved in its extent and more cheerful in its nature, pleasant to him who obeys and acceptable to Him who is obeyed. Such is the obedience which God, as a Father, expects from all His children.

But if an unreserved and cheerful compliance with God's will is the test of sonship, if the spirit of adoption must reconcile us to all His commands and engage us in a life of holy obedience, what shall we say of those who, bearing the Christian name and appearing among the children at His table, yet live habitually in neglect or violation of His law? These communicants come to His table, saying, "Abba, Father," and as often as they pray, they call Him "our Father which art in heaven", yet, when they go back to the world, they return like a dog "to his own vomit again", or like a "sow that was washed to her wallowing in the mire". Are there none bearing the Christian name among us who are conscious that their practice does not correspond to their profession as children of God? I do not speak of the infirmities and shortcomings with which every Christian can be charged, but of that wilful and habitual opposition, in some respect or other, to God's will, which is utterly inconsistent with the spirit of filial reverence and love.

Can he be a child of God who, when God commands him to sanctify the Sabbath, profanes it by worldly business or vain amusements; or when God commands him to be sober and temperate, gives himself to rioting and drunkenness; or when God enjoins purity of heart and life, lives in uncleanness and licentious pleasure? Can he be a child of God who, when God prescribes the path of honour and integrity, prefers the crooked paths of dishonesty and deceit? He cannot be. They who presume on their gospel liberty, and dare to live in the habitual neglect or violation of any part of God's will, must bear being reminded that, if the spirit of adoption gives a new character to our obedience, it is not in the way of relaxing it or bringing it down to the standard of the world's opinions and habits. It is by infusing new life and strength into

their obedience and making it at once more cheerful, more unreserved and more devoted than before.

If “where the Spirit of the Lord is, there is liberty,” it is not the liberty of those who turn the grace of God into licentiousness, or who “continue in sin, that grace may abound”, but the liberty of men who run in the way of God’s commandments, when He has enlarged their hearts. They feel the force of Paul’s exhortation, “Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh;” as “free, and not using your liberty for a cloak of maliciousness, but as the servants of God”.

While the spirit of adoption implies a disposition to obey God’s will as it is revealed in His Word, it will also manifest itself in the way of quiet, resigned submission to His will as it is displayed in His providence. This may often bring affliction and may try His people’s faith and patience, so that they may sometimes be in heaviness through manifold temptations. But the spirit of adoption will lead them to regard all these trials, however numerous and severe and protracted, as the discipline of a Father’s hand; and they will bow before the rod and kiss it, even when it smites them. They know that nothing happens by chance, and that everything in their lot is ordained by unerring wisdom and infinite love and will be overruled for God’s glory and their own good; and they remember the gracious words, “Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth”. They will not only expect trials, but feel it to be both their duty and their privilege to resign themselves into the Lord’s hands, saying, “It is the Lord, let Him do what seemeth Him good”.

Who does not see that the spirit of adoption gives a new character to the believer’s submission, and imparts a sweetness to his trials? The spirit of bondage may produce a sullen and reluctant submission, such as a man would yield to inevitable necessity, or to overwhelming power; but the spirit of adoption, whereby we cry, “Abba, Father,” views every trial as a Father’s chastisement, and connects it with a Father’s love; and responds to the apostle’s touching appeal: “We have had fathers of our flesh who corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?”

Repentance is a most precious bosomful of manifold blessings. It is the gift of God, whose gifts are according to the riches of His grace.

Unbelief searches diligently for somewhat to trust to in myself, and would look upon it with complacency, and rest upon it with peace and delight, could it but succeed in the search. The search is vain. “In me, that is in my flesh, dwelleth no good thing.”

Give me “the prayers of all saints”, and I will tell you the condition of the Church.

Hugh Martin

Ulrich Zwingli the Swiss Reformer¹

1. Before the Reformation

F R Daubney

Ulrich Zwingli, the Reformer of German-speaking Switzerland, was born in 1484 and died in battle, aged 47, in 1531. In this series I wish to give a brief biography of Zwingli, followed by a summary of his theology. But before embarking on this, I believe it is necessary to introduce readers to the conditions that prevailed in Switzerland at the time leading up to the Reformation.

1. *The division of power within Switzerland.* At the close of the fifteenth century, Switzerland was divided in much the same way as it is today; people of German origin occupied the areas to the north and east, while those of French origin inhabited the west and south. Politically the country was divided into small independent states, called cantons, each with its own political conditions. The cantons were joined to one another in the Swiss Confederation but each canton had independence in matters of law and government. At the time of the Reformation, the Swiss Confederation comprised 13 cantons, with power and influence lying mainly with the city states, particularly Zurich and Berne. There are 26 cantons in present-day Switzerland.

Concerted political action on matters of common interest, and international relations, were carried out by the Diet, an assembly of delegates from the various cantons which met at intervals in the large cities. The Diet, however, had limited legislative power because delegates could not vote finally without the consent of their home government, and no act could be passed without the unanimous consent of all the cantons. Even when a law was enacted, there was no central government to enforce it. Consequently, in general, laws were obeyed only in those states which saw fit to enforce them. The progress of the Reformation in Switzerland was determined by the fact that each state decided the form of worship in its own territory.

2. *Zurich.* The city canton of Zurich was particularly influential in the Swiss Confederation, and meetings of the Federal Diet were often held there. Zurich itself was governed by the Great Council, or Council of Two Hundred, which was made up of guild members and the aristocracy, and was empowered to make laws, or even change the constitution, without consulting the people. However, with the majority of men in Zurich belonging to one of the craft guilds, this was more democratic than it sounds. The Council was involved in secular administration, but also in restricting the jurisdiction of

¹The first section of a paper delivered at the 2017 Theological Conference.

the clergy, and it did not hesitate to challenge the so-called immunities of the Church. In 1523 it was the Great Council who put Zwingli's new ideas into effect. In Zurich, unlike Germany, where Luther appealed to the princes for support, it was the people, or their representatives in the Council, who authorised the Reformation.

3. *Switzerland and the Papacy.* The relationship of the Church in Switzerland to the Papacy was very different from the situation in Germany. The popes held the Swiss in high esteem for their doctrinal faithfulness and their political and military support. When Pope Julius II took part in a struggle for possession of Northern Italy in 1510 and 1512 he applied to the Swiss for mercenary troops. The Confederation was under the impression that this was a holy war for the preservation of the Church and came to his aid with a contingent of men. The Pope paid for their services and granted the Confederation the title of "Protectors of the Freedom of the Church".

However, the Swiss, came out of these wars with their eyes opened to the worldly ambitions of the Papacy, and in 1518, when Leo X asked for 12 000 men for a crusade against the Turks, they sent him 10 000 but said that if he needed more they would send him 2000 priests!

The Swiss enjoyed an unusual measure of freedom in ecclesiastical government, and the clergy were usually subject to the secular courts. This freedom was not achieved without a struggle, and disputes with church authorities occurred from time to time, particularly in the city cantons of Zurich and Berne. Throughout the Confederation there were also complaints about the loose moral conduct of the clergy. Despite this, there was strong respect for the doctrinal authority of the Church and much religious fervour, including numerous pilgrimages and endowments for new foundations in honour of the saints. Because the Swiss were valuable political and military allies, they were never subjected to the Inquisition and the popes dealt relatively gently with the country at the beginning of the reform movement.

4. *Mercenary Service.* The final piece of background relates to the fact that, at the beginning of the sixteenth century, the Swiss were greatly in demand by foreign governments seeking mercenary soldiers. The soldiers of Switzerland fought in the armies of all the surrounding countries, sometimes on one side and sometimes on another, and sometimes even on opposing sides. Cantons eagerly ventured into war in order to receive the pensions and bribes offered by foreign monarchs. Money flowed into the country: as a bounty to the state, retainers to the statesmen, and payment to the soldiers, with as much plunder as could be captured.

As a result, the country descended into serious moral decline and corruption. The situation became so bad that in 1503 the Diet endeavoured to control

the indiscriminate recruitment of mercenaries and the consequent extravagance and immorality. The resolution was accepted by all the cantons but it was not an easy matter to enforce.

To summarise, by the early sixteenth century, the Swiss had become preoccupied with the financial gain brought by its military prowess. The resulting corruption was difficult to contain or reverse, and the rulings of the feeble Federal Diet had little or no effect. And in the Church, priestly corruption was rife. Politically and ecclesiastically the situation could not continue. Change, when it came, was led by Ulrich Zwingli and the city of Zurich. The result, in God's providence, was the Swiss Reformation.

Needs of the Times¹

3. A Livelier Sense of the Soul-Ruining Character of Romanism

J C Ryle

1 Chronicles 12:32. *Men that had understanding of the times.*

3. The times require of us an awakened and livelier sense of the unscriptural and soul-ruining character of Romanism. This is a painful subject, but it imperatively demands some plain speaking.

The *facts* of the case are very simple. No intelligent observer can fail to see that the tone of public feeling in England about Romanism has undergone a great change in the last 40 years. Father Oakley, who has perverted to Rome and is an ally of Cardinal Newman,² asserts this triumphantly in a recent number of the *Contemporary Review*. And I am sorry to say that, in my judgement, he speaks the truth. There is no longer that general dislike, dread and aversion to Popery, which was once almost universal in this realm. The edge of the old British feeling about Protestantism seems blunted and dull.

Some profess to be tired of all religious controversy, and are ready to sacrifice God's truth for the sake of peace. Some look on Romanism as simply one among many English forms of religion, and neither worse nor better than others. Some try to persuade us that Romanism has changed and is not nearly so bad as it used to be. Some boldly point to the faults of Protestants, and cry

¹A further section, as edited, from a chapter in Ryle's book *Holiness*. The previous part, last month, emphasised the need for a "distinct and decided views of Christian doctrine". Ryle's warnings are still absolutely relevant.

²At first an Evangelical in the Church of England, he became a leader in the Tractarian movement, which promoted Roman Catholic ideas in the English Church. In 1845 he left the Church of England for the Roman Church. In 1879, he was made a cardinal in recognition of his services to the Roman Catholic Church in England. Ryle was writing in 1879.

loudly that Romanists are quite as good as ourselves. Some think it fine and liberal to maintain that we have no right to think anyone wrong who is in earnest about his creed. Yet there are two great historical facts: (1) ignorance, immorality and superstition reigned supreme in England 400 years ago under Popery, (2) the Reformation was the greatest blessing God ever gave to this land. Both these are facts which no one but a Roman Catholic ever thought of disputing 50 years ago. In the present day, alas, it is convenient and fashionable to forget them. In short, at the rate we are going, I shall not be surprised if it is soon proposed to repeal the Act of Settlement and to allow the crown of England to be worn by a Roman Catholic.

The causes of this melancholy change of feeling are not hard to discover:

(1.) It arises partly from the untiring zeal of the Romish Church herself. Her agents never slumber or sleep. They compass sea and land to make one proselyte. They creep in everywhere and leave no stone unturned, in the palace or the workhouse, to promote their cause.

(2.) It has been furthered immensely by the proceedings of the Ritualistic party in the Church of England. That energetic body has been vilifying the Reformation and sneering at Protestantism for many years, with too much success. It has corrupted, leavened, blinded and poisoned the minds of many Churchmen by incessant misrepresentation. It has gradually familiarised people with every distinctive doctrine and practice of Romanism: the real presence, the mass, auricular confession and absolution by priests, the priestly character of the ministry, the monastic system, and a sensuous, showy style of public worship. And the natural result is that many simple people see no mighty harm in downright genuine Romanism.

(3.) Not least, the spurious liberality of the day we live in helps on the Romeward tendency. It is fashionable now to say that all sects should be equal, that the state should have nothing to do with religion, that all creeds should be regarded with equal favour and respect, and that there is a substratum of common truth at the bottom of all kinds of religion, whether Buddhism, Mohammedanism, or Christianity. The consequence is that myriads of ignorant folk begin to think there is nothing particularly dangerous in the tenets of Roman Catholics, any more than in the tenets of any Protestant denomination, and that we ought to let Romanism alone and never expose its unscriptural and Christ-dishonouring character.

The *consequences* of this changed tone of feeling, I am bold to say, will be most disastrous and mischievous unless it can be checked. Once let Rome get her foot again on the neck of England and there will be an end of all our national greatness. With Bible reading discouraged, with private judgment forbidden, with the way to Christ's cross narrowed or blocked up, with priest-

craft re-established, with auricular confession set up in every parish, with monasteries and convents dotted over the land, with women everywhere kneeling like serfs and slaves at the feet of clergymen, with men casting off all faith and becoming sceptics, with schools and colleges made seminaries of Jesuitism – with all these things, the distinctive manliness and independence of the British character will gradually dwindle, wither, pine away and be destroyed; and England will be ruined. All these things, I firmly believe, will come unless the old feeling about the value of Protestantism can be revived.

I warn all who read this paper, and I warn my fellow churchmen in particular, that the times require you to awake and be on your guard. Beware of Romanism and beware of any religious teaching which, wittingly or unwittingly, paves the way to it. I beseech you to realise the painful fact that the Protestantism of this country is gradually ebbing away and I entreat you, as Christians and patriots, to resist the growing tendency to forget the blessings of the English Reformation.

For Christ's sake, for the sake of the Church of England, for the sake of our country, for the sake of our children, let us not drift back to Romish ignorance, superstition, priestcraft and immorality. Our fathers tried Roman Catholicism long ago, for centuries, and threw it off at last with disgust and indignation. Let us not put the clock back and return to Egypt. Let us have no peace with Rome; the vaunted re-union of Western Churches, which some talk of and press upon our notice, is an insult to Christianity.

Read your Bibles and store your minds with scriptural arguments. A Bible-reading laity is a nation's surest defence against error. I have no fear for English Protestantism if the English laity will only do their duty. See how the Thirty-nine Articles, that neglected document, speak of Romish doctrines. We clergymen, I fear, are often sadly to blame. We break the first Canon, which bids us preach four times every year against the Pope's supremacy. Too often we behave as if "giant Pope" was dead and buried, and never name him. Too often, for fear of giving offence, we neglect to show our people the real nature and evil of Romanism.

I entreat my readers, beside the Bible and Articles, to read history and see what Rome did in days gone by. Read how she trampled on your country's liberties, plundered your forefathers' pockets, and kept the whole nation ignorant, superstitious and immoral. Read how Archbishop Laud ruined Church and state, and brought himself and King Charles to the scaffold by his foolish, obstinate and God-displeasing effort to unprotestantise the Church of England. Read how the last Roman Catholic King of England, James II, lost his crown by his daring attempt to put down Protestantism and reintroduce Romanism Do not forget that Rome never changes. It is her boast and glory

that she is infallible and always the same. Think twice before you cast aside the principles of the Reformation. Think twice before you give way to the prevailing tendency to favour Popery and go back to Rome.

The Reformation found Englishmen steeped in ignorance and left them in possession of knowledge; it found them without Bibles and placed a Bible in every parish; it found them in darkness and left them in comparative light; it found them priest-ridden and left them enjoying the liberty which Christ bestows; it found them strangers to the blood of atonement, to faith and grace and real holiness, and left them with the key to these things in their hands; it found them blind and left them seeing; it found them slaves and left them free. For ever let us thank God for the Reformation. It lit a candle which we must never allow to be extinguished or to burn dim. Surely I have a right to say that the times require of us a renewed sense of the evils of Romanism and of the enormous value of the Protestant Reformation.

Book Review

Duties of Christian Fellowship, by John Owen, published by the Banner of Truth Trust in their Puritan Paperbacks series, 95 pages, £5.00.

This addition to the Puritan Paperbacks series is a modernised edition of John Owen's treatise *Eshcol; A cluster of the fruit of Canaan, or Rules of direction for the walking of the saints in fellowship, according to the order of the gospel*, printed in volume 13, pages 51-87, of the edition of *The Works of John Owen* edited by William Goode and reprinted by the Banner of Truth Trust in 1967.

The historical background to this little treatise of Owen is not made entirely clear in this modernised edition. After Owen's graduation from Oxford, and following a period as a private tutor, he became in 1643, at the age of 27, the minister of the Anglican church at Fordham in Essex, around five miles from Colchester. Three years later he became the minister of nearby Coggeshall. A vacancy had occurred due to the removal of Obadiah Sedgewick, the previous Puritan minister, to St Paul's in Covent Garden, London.

It was whilst he was at Coggeshall that Owen finally adopted Independent views on church polity. This led to him forming a congregation on congregational principles which met for nearly 20 years in the parish church. Bryan Dale in *The Annals of Coggeshall* writes, "Never perhaps was this edifice more truly the church of the parish than at this time, when two thousand people constantly assembled in it for worship, and often listened for hours to Owen in the prime of his days". This practice of forming a church within

a church was a relatively common occurrence at the beginning of a time of renewal in the Church. It happened at the Reformation, in the days of the Puritans, and among the early Methodists prior to John Wesley's death.

It was for the use of this church set up on Congregationalist principles that Owen prepared this little volume, giving guidance on the duties of Christian fellowship. The book is divided into two sections. The first details seven rules on walking in fellowship with the pastor or minister of the congregation, whilst the second contains 15 rules on walking in fellowship with others in the congregation. In each of the 22 rules, Owen first states the rule, then prints in full a number of verses from Scripture that supports the rule and concludes with what the original text called an "explication" of the rule. The first three rules regarding walking in fellowship with the minister are as follows: Attending regularly on the preaching of the Word and the administration of the ordinances committed to him by virtue of his ministerial office (Rule 1). His walk and conversation is to be observed and diligently followed, so far as he walks in the steps of the Lord Jesus Christ (Rule 2). Prayer and supplications are continually to be made on his behalf for assistance and success in the work committed to him (Rule 3).

Three examples of the rules to be observed in walking in fellowship with others in the congregation are: Church members are to exercise affectionate, sincere love in all things, without dissimulation, towards one another, like that which Christ bore to His Church (Rule 1); they are to exercise sedulous care and endeavour to preserve unity, both in particular and in general (Rule 4); they are to engage in frequent spiritual communication for edification, according to the measure of their gifts (Rule 6).

Without question, the principles Owen enunciates in his 22 rules are timeless and if prayerfully applied would enhance the fellowship in any congregation. William Goode has commented, "Several editions of this treatise have appeared; and we cannot wonder at its favourable reception with the religious public, for it is as remarkable as any work of our author, for deep piety, sound judgement, lucid arrangement, and a comprehensive knowledge of Scripture, and forms a manual on church-fellowship which is to this day unsurpassed".

With regard to this modernised reprint we have some observations:

1. The version of the Scriptures has been changed from the Authorised Version to the English Standard Version. This we regard as very regrettable, the more so as each rule is followed by the printing in full of several verses of Scripture. This will undoubtedly stand out to Free Presbyterian readers.

2. Each rule is followed by a number of questions for "consideration and discussion" that formed no part of Owen's original text. The stated purpose

in making these additions is to facilitate the use of the book for Bible study and discussion in house groups. These questions for discussion form a significant part of this modernised edition – each rule is followed by up to five questions. We regard the language used in some of these questions, in a book originally of Puritan origin, as inappropriate. An example is a question following Rule 12 in the second section of the treatise. It describes those who wrongly discriminate between people in the Church as “toadies, sycophants, crawlers, back-scratchers, flunkeys, hangers-on” and adds, “Discuss the wrong motivations which tempt us into such behaviour” (p 81).

3. We accept that the modernisation and editing of Owen’s text makes the book easier to read. The result, however, is that it ceases to be the language of Owen. In addition, we question the accuracy of some of this modernisation. Just one example is the substitution of the word *believers* for Owen’s term *professors*. This is not accurate. In Owen’s view, these were people who *professed belief*, not necessarily *believers*.

4. If an author or a publisher wishes to modernise the original author’s text completely, add a significant number of discussion questions and change the version of the Scriptures used by the original author, surely the correct procedure is to say that this is a new book based on a work – in this instance, by John Owen. Although he did not change the version of the Scriptures, this is what Ernest Kevan did when he wrote his book, *The Moral Law*. He stated explicitly that it was based on Anthony Burgess’ book, *Vindiciae Legis*.

We heartily recommend the reading of Owen’s original treatise as an admirable guide to the duties of Church fellowship. However, for the reasons detailed above, we are unable to recommend this modernised reprint to readers of *The Free Presbyterian Magazine*.

Roy Middleton

Protestant View

Protestantism and Education

It has long been known that Protestantism brought immeasurable and widespread benefits to the nations that embraced the light of the Reformation. Our godly Reformers had a vision of universal access to education, not least so that the common people would be able to read the Word of God for themselves.

A new study has added to our understanding of the influence of Protestantism on levels of education in more recent times. The research, carried out at Bath University, has shown that many more young people attend secondary school in countries where there is a historical legacy of Protestant religion.

In spite of nearly two centuries of secularising tendencies in the Western world in general and the increasingly widespread provision of education by the state during that period, the evidence demonstrates that Protestantism has had an enduring and positive influence on education across the world. The findings were based on a study of educational data from 147 countries throughout the world over the 35-year period from 1975 to 2010. In countries with the largest Protestant populations in the year 1900 there has been a correspondingly higher enrolment rate at secondary schools in succeeding generations. “This study is the first to show that the historically positive effect of Protestantism on schooling is still noticeable today. It also shows that this is not only the case in a few traditionally Protestant countries. Rather the historically positive effect of Protestantism on schooling is a global phenomenon.”

One sad conclusion however is that modern Protestantism does not have the same influence on education as has been the case in the past. This, however, is not surprising since the light of the Reformation has been for so long rejected by the bulk of professedly-Protestant Churches. When the cause of the gospel begins to flourish again, we can fully expect a great increase in knowledge, piety and education at every level of society and throughout the nations of the earth. “For the earth shall be full of the knowledge of the Lord as the waters cover the sea” (Is 11:9). AWM

Notes and Comments

Developments in the “Political Correctness” Movement

According to Wikipedia, “the term *political correctness* is used to describe language, policies, or measures that are intended to avoid offence or disadvantage to members of particular groups in society. Since the late 1980s, the term has come to refer to avoiding language or behaviour that can be seen as excluding, marginalising, or insulting groups of people considered disadvantaged or discriminated against, especially groups defined by sex or race.” The political correctness movement has been enormously significant in Western civilisation in the last 30 years. All the structures of society can potentially be construed as “excluding or marginalising” someone, and the movement has been of great use to Satan in undermining the Christian heritage of Western society. Morality, marriage, parental authority, national boundaries and male headship have all come under attack, but Satan’s special target in all this has been the Christian Church – hence the inconsistency with which the “principles” of political correctness are applied.

Being an inherently false and contradictory system, political correctness throws up “rights-conflicts”, in which, say, the rights of a Muslim have to be weighed against the rights of a woman or a homosexual. Logically there is no way of resolving these conflicts, but in fact an *ad hoc* pecking-order of rights has been established, with Christians at the bottom, then white men, then women and Muslims in an uneasy rivalry, and at the top (until recently) homosexuals. But now so-called “transgender people” have displaced homosexuals, and this has led to bitter resentment among some feminists. An ongoing problem in the Labour party has been the position of Jews in the pecking-order: Satan would have them near the bottom, but in many countries they are a minority facing persecution, and a place higher up the order is therefore reluctantly conceded to them. The whole political-correctness movement is, in practice, extremely discriminatory – the very thing that it pretends to oppose – and this is likely to contribute to its downfall in due course.

A recent feature of the movement has been the steam-rolling in of transgender rights, without any discussion at all, and with all opposition being ruthlessly silenced. At least three separate incidents in the last month – the expulsion of two Girl Guide leaders, the dismissal of a humanist philosophy student at Durham University from three editorial positions, and the removal of an innocuous billboard at the Labour Party conference in Liverpool – have all served to illustrate this. One of the feminists mentioned above complains, “One of the reasons the public remains so ill-informed about this [transgender] ideology and its implications is because there has been a near-total freezing of public discourse on this matter. From the moment of its emergence, the current form of the ‘trans rights’ movement has sought to make all interrogation of its discourse, or the effects of its discourse, an act of illegitimate hate-speech, and has sought to demonise critics, mostly feminist women, as evil TERF-bigots who should be vilified and ignored.” She and others have written to the homosexual organisation Stonewall to complain about this “freezing of public discourse”, and received an immediate rebuff.

There is no sign of a revival of religion, but it is heartening to see some of the fiercest enemies of Christ falling out among themselves, and also to see God’s providence in causing them to inflict upon each other the same heartless injustices that they have meted out to others. We hope that some, at least, will learn lessons from this. The Lord Jesus Christ has a better understanding of human life than all the radical feminists in the world, and He said, “All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets” (Mt 7:12). If these feminists – whether TERF (trans-exclusionary radical feminists) or otherwise – had listened to Christ, they would be much happier people than they are now. *DWBS*

The Divine Preservation of the Scriptures

The Westminster Confession of Faith states that “the Old Testament in Hebrew and the New Testament in Greek . . . being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic”. The Westminster divines refer to the manuscripts available in their day. This was long before the corrupted critical text favoured by modern translators was used as a basis for versions of the Bible. The Westminster divines depended on the providentially-preserved text, the Received Text, that underlies the AV/KJV translation of the Bible. This text is the inspired, inerrant Word of God, that is kept pure in all ages. We do not claim perfection for a translation, but we recognise that it is a faithful translation; yet this cannot be the case with modern translations, which are mostly based on the critical text underlying their translations.

A subtle argument used by some is that they believe not only the divine inspiration and divine preservation of the Scriptures, but say also that the unsound manuscripts, for example the Vaticanus and Sinaiticus manuscripts, underlying the critical text are also providentially preserved. To accept this position leads us to depend on the guiding light and subjective guesses of scholars to determine the true text. Yet some, holding to this reasoning, still claim to support the statement in *The Westminster Confession of Faith* quoted already. It is clear that this claim is erroneous and one that undermines both divine inspiration and divine preservation.

For a more detailed explanation see: *The Providential Preservation of the Greek Text of the New Testament* by Rev W MacLean published by Westminster Standard. See also an article in the Trinitarian Bible Society *Quarterly Record* 634, July 2018, “The Twin Doctrines of Scripture” by L G Brigden, senior editorial consultant, linguistics, pages 39-40. EAR

Humanism in Scotland

Some sobering statistics have been issued by the Humanist Society of Scotland. Its research into spiritual beliefs appears to reveal that the majority of Scots are completely irreligious. For some reason, women are more likely to be non-religious than men – 69% as against 55% of men. Just over half the total population, 51%, do not believe in life after death while 60% do not believe in angels. An even higher percentage, 65%, do not believe in evil spirits and 67% do not accept that there is a God who can work miracles. Most people, 53%, claimed that they never pray and 60% say that they never go to a church – except for special occasions such as weddings and funerals.

These figures give a picture of just how secular Scotland has become. Of those who responded 32% were vague about the existence of God or any

higher power, and most of these did not feel that there was any way to discover if God existed. Tragically only 18% of the sample surveyed were certain that God does exist. And only 18% believed in the Day of Judgement, when all will have to give an account to God.

Further divisions were made in the analysis, which included all religions. The single biggest religion reported was “Christian”, at 37%. Of those, 58% said they were attached to the Church of Scotland. But it is most likely that many of those claiming to be Christian would only be so nominally. Geographically, residents in the North-East of Scotland were the least religious. People from Mid-Scotland and Fife were the least likely to attend a church, while those living in Glasgow were the most likely to attend at least once a week.

The statistics paint a gloomy picture of a nation which once was at the forefront of Christianity and had a majority Christian population. Less than a century ago, large numbers gathered to worship the Lord, but Scotland is now a nation where most of her people have rejected God. They do not pray and they do not worship their Creator and Judge, nor do they seek the Saviour who is able to save them from sin and “from the wrath to come”. Into this vacuum Islam is making inroads but so is Secular Humanism, perhaps to a greater extent. Last year Humanist Society Scotland’s celebrants conducted more marriages than any religious body – even than the Church of Scotland – and we see more and more death notices indicating that there will be a humanist funeral service.

Commenting on the statistical findings Gordon MacRae, Chief Executive of the Humanist Society Scotland, says, “These figures show how the majority of Scotland’s population do not identify with a religion nor believe in key aspects of spiritual belief. While it is important to recognise that faith plays an important part in a minority of people’s lives, the majority do not. By all measurements Scotland is no longer a faith-based country – and has not been for some time”.

He adds, “This is important when it comes to the provision of public services for example, providers must ensure they recognise and meet the needs of everyone – religious or not. Too often we see non-religious people’s requests for equality being dismissed as ‘militant’ or ‘anti-religious’. Our schools, hospitals, local authorities and others all need to seriously consider how they don’t just take a lazy assumption of faith when that fails the majority.” We fear, according to many reports, that it is exactly the opposite that is taking place: it is Christians who are being attacked for their faith – being persecuted and losing their livelihoods.

In spite of denigrating religion, Humanists have very cunningly woven

this atheistic secularism into a counterfeit religion, even using Christian terminology. For instance when people are vulnerable and in trouble they are ready to offer a “pastor” or “chaplain”. Their website highlights this “service”, stating, “The Humanist Society Scotland recognises how valuable it is to have access to support at some of life’s most challenging times. We also understand how meaningful it can be when that support is provided by someone who is like-minded and shares your world view. Humanist pastoral support such as humanist chaplains can be found in further and higher education and hospitals. We are committed to expanding the availability of this service”.

But what comfort can these “services” give to a soul who is in real trouble and difficulty? By all reports, the humanist commitment also extends to eradicating true religion from schools and hospitals and other major institutions. However, Scripture has the final word when it tell us: “The fool hath said in his heart. There is no God. They are corrupt, they have done abominable works, there is none that doeth good” (Ps 14:1). We need to pray for better days for our nation, and that the Lord would lead us back in repentance to the “old paths” (Jer 6:16). *KHM*

Church Information

Induction of Rev K M Watkins

The Outer Isles Presbytery will meet in the Leverburgh church on Thursday, November 15, at 7 pm, God willing, for the induction of Rev K M Watkins to the South Harris congregation.

Day of Humiliation and Prayer

The Synod has appointed a Day of Humiliation and Prayer to be observed in the Church on Wednesday, December 5, “because of the increasing departure by the visible Church at home and abroad from the law of God and His entire Word, which if not brought to a halt by our repentance and new obedience, will bring upon us greater and inevitable judgements of God.

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

That th’ earth Thy way, and nations all may know Thy saving grace.’
(Ps 67:1,2 metrical).”

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

Outreach Fund

By appointment of Synod, the special collection on behalf of the Outreach Fund, is due to be taken in congregations during November.

W Campbell, General Treasurer

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

Aberdeen: 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.

Bracadale Duirinish-Strath: **Struan:** Sabbath 12 noon. **Glendale** and **Vatten:** Sabbath 6pm, alternately. Thursday 7 pm, rotating between Struan, Vatten and Glendale. Contact Rev I D MacDonald; tel: 01478 612110.

Dingwall: Church, Hill Street, IV15 9JP; Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Contact Mr A MacLean: 01349 862855.

Dornoch: Sabbath 11.30 am. Manse tel: 01862 810615. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Mr A Sutherland; tel: 015494 02115.

Dundee: Manse. No F P Church services.

Edinburgh: 63 Gilmore Place, EH3 9NU, Sabbath 11 am, 6 pm; Thursday 7.30 pm. Rev D Campbell, 35B Barrton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227, e-mail: dcampbell1560@gmail.com.

Farr (by Daviot); Sabbath 12 noon. **Tomatin:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon. (Each of these services is held once in three weeks as intimated). **Farr:** Thursday 7.30 pm (as intimated). Contact Mr M J Schouten; tel: 01463 221776.

Fort William: Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.

Gairloch (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.

Glasgow: St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev R MacLeod, 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. Sabbath 2.30 pm. Contact Rev R MacLeod; tel: 0141 954 3759.

Halkirk: Sabbath 11.30 am; Thursday 7.30 pm. Rev W A Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. **Thurso:** Duncan Street; Sabbath 5 pm; **Strathy:** Sabbath: 6 pm (first and third Sabbaths of month).

Harris (North): **Tarbert:** Sabbath 12 noon, 6 pm. **Tarbert** and **Stockinish:** Tuesday 7.30 pm alternately. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.

Harris (South): **Leverburgh:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. **Sheilebost:** as intimated. Manse tel: 01859 520271. Contact Rev J B Jardine; tel: 01859 502253.

Inverness: Chapel Street, IV1 1NA; Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.

Kinlochberrie: Sabbath 6 pm; **Scourie:** Sabbath 11:30 am, Tuesday 7 pm (as intimated). Contact Mr A Ross; tel 01971 502099.

Kyle of Lochalsh: Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.

Laide (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7.30 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.

Lochcarron: Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.

Lochinver: Church. No F P services at present. Manse.

Ness: Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.

North Tolsta: Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Manse tel: 01851 890325. Contact Rev J R Tallach; tel: 01851 702501.

North Uist: **Bayhead:** Sabbath 12 noon, 6 pm; Thursday 7.30 pm (fortnightly). Manse tel: 01876 510233. Contact: Rev J B Jardine; tel: 01859 502253.

Oban: Church and Manse. No F P services at present.

Perth: Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact Rev D Campbell; tel: 0131 312 8227.

Portree: Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Rev I D MacDonald, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.

Raasa: Sabbath 12 noon, 6 pm. Contact Rev I D MacDonald; tel: 01478 612110.

Shieldaig: Sabbath 11 am; **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.

Staffin: Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev D Macdonald, F P Manse, Clachan, Staffin, IV51 9HY tel: 01470 562243.

Stornoway: Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.

Tain: Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.

Uig (Lewis) Miavaig: Sabbath 12 noon Gaelic, 6 pm English; Wednesday 12 noon. Manse tel: 01851 672251. Contact Rev A W MacColl; tel: 01851 810228.

Ullapool: Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449.

England

Barnoldswick: Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Sandbach and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Rev K M Watkins BA, 252 Brierciffe Road, Burnley, BB10 2DQ; tel: 01282 835800.

Broadstairs: Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.

London: Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7.15 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU; tel: 0208 309 1623.

Northern Ireland

Larne: Station Road. Sabbath 11.30 am, 6.30 pm. Contact Rev K M Watkins; tel: 01282 835800.

Canada

Chesley, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 10.30 am, 7.30 pm; Tuesday 8 pm. Contact: Mr David Kuiper; tel: 519 363 0367; or Mr Gilbert Zekveld; tel: 519 363 5899. Manse tel: 519 363 2502.

Vancouver: Burnaby Community Room, 3605 Gilmore Way, Burnaby, BC, V5G 4X5. Sabbath 9.30 am, 6.30 pm. Contact: Mr Douglas Spratt, tel: 604 990 4051, or Mr David Kuiper; tel: 519 363 0367. E-mail: info@fpchurchvancouver.ca.

USA

Santa Fe, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 5 pm; Wednesday 7.30 pm. Contact Mr Joseph Smith; tel: 409 927 1564.

Australia

Grafton, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA PhD, 3 Martin Crescent, Junction Hill, NSW 2460; tel: (02) 6644 6174; e-mail: grafton@internode.on.net.

Sydney, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6 pm; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel. (02) 9627 3408; e-mail: sydneyfpchurch@aapt.net.au.

New Zealand

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

Carterton: 124 High Street North, Carterton. Sabbath 11 am, 4 pm; 3rd Wednesday of the month (not secondary school holidays) 7.30 pm. Contact: Mr Hank Optland, P O Box 150, Carterton, 5743; tel: 02 7432 5625.

Gisborne: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev C Hembd, 14 Thomson St, Gisborne 4010; tel: 06 863 3140.

Tauranga: Girl Guide Hall, 17th Avenue, Sabbath 11 am, 7 pm; Thursday 7 pm. Contact: Rev J D Smith; tel: 09 282 4195.

Singapore

Singapore: Sabbath: 9.30am and 5.30 pm; Beacon International College, 70 Martaban Road, Singapore 328667 (entrance is opposite 37/39 Mandalay Road); Wednesday: 7.45 pm, Lion Building B, #02-11, 12 Arumugam Road, Singapore 409958. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822; tel: (65) 6383 4466, fax: 6383 4477, 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 Levyskiy; tel: 00 38 048 785 19 24; e-mail: dlevyskiy@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. Rev A B MacLean. Postal Address: Ingwenya Mission, Private Bag T5445, Bulawayo.

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

New Canaan: Church.

Zenka: Church. Rev M Mloyi. Postal Address: Private Bag T5398, Bulawayo; cell phone: 00263 712 765 032.

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