

# The Free Presbyterian Magazine

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

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

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## Communions

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

**February: Second Sabbath:** Dingwall; **Third:** Stornoway; 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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## Hope in a Fallen World

In a world like ours – a world where sin reigns, where the devil goes around tempting sinners with all the skill of a corrupt but powerful mind – it is not surprising that so many people feel hopeless as they consider their present circumstances or look into the future. It is particularly sad when a sense of hopelessness drives people to suicide. It is tremendously solemn for anyone to plunge into a lost eternity, described as “the blackness of darkness for ever” (Jude 1:13), where no ray of hope can ever penetrate. However hopeless people’s prospects may seem in this life, they must in reality be hugely better than what sinners experience in hell.

After God had created Adam and Eve, their hearts were filled with hopeful attitudes; as they looked into the future they could expect to experience entire blessedness and nothing else. But that all changed when Satan came into the Garden of Eden in the form of a serpent and successfully tempted both human beings to sin against God. When they heard the voice of the Lord God in the Garden, their hearts were most certainly not filled with hope. They could only believe that God was against them as a result of their sin; they had no right to expect anything from Him but judgement. If they had understood their position properly, their hearts would have been filled with deep, dark despair.

Yet God, in infinite kindness, gave a revelation of mercy. He made known that the Seed of the woman would come to bruise the serpent’s head, while His own heel would be bruised – in other words, He must suffer. After this revelation, no one who heard it had any need to feel hopeless. Abel had no need to feel hopeless, and by faith he offered up a sacrifice according to the revealed mind of God, one which involved the shedding of the blood of an animal, as a substitute for himself. Accordingly his offering was accepted and, though his life was violently taken from him, his soul was at once brought into a state of irreversible, total blessedness.

With Cain it was otherwise. His sacrifice was not according to the mind of God; he brought an offering which he *imagined* was appropriate. But it was not; there was no death of a substitute; Cain rejected the truth that “with-

out shedding of blood is no remission” of sin (Heb 9:22). In contrast with Abel, Cain did not exercise faith in the Seed of the woman, the Saviour who was to come in the fullness of time, who was typified by every sacrifice that was offered in obedience to God’s revelation. Though God dealt with Cain in a very restrained way in this life, Cain seems to have looked into the future with a feeling of hopelessness; he said, “My punishment is greater than I can bear” (Gen 4:13). What reason those who reject God’s revelation, of free and full salvation in Christ, have to consider seriously how hopeless their position will be beyond death if they continue in their rebellion.

Throughout the Old Testament period, no one had any reason to despair who heard of the way of salvation revealed by the Lord, in connection with sacrifice. The time of Moses was a period of further revelation; from then on, any soul conscious of danger because of the guilt of sin was to bring an offering to the place that God had appointed. While the sacrifice itself could not take away sin, any more than Abel’s did, that person’s guilt was taken away if by faith he looked forward to the coming of the Messiah, to whom the sacrifice pointed. That person, conscious also of the power of sin in his soul and his need to be cleansed from his corruption, was to look to the ceremonies of cleansing appointed by God and see that they pointed to a divine cleansing of the soul.

No one who had heard that the true God is a God of mercy had any need to despair in the face of sin; indeed they had no *right* to despair. W S Plumer remarks, in his *Commentary on the Psalms*: “As despair is a great sin, so it is our duty to hope in the Lord . . . it is no presumption in us to embrace the glad tidings and hope in God’s mercy. . . . Owen: ‘The Lord Jehovah is the only hope for distressed souls’” (on Ps 130:5,7). One might say that a sinner in Israel approaching the tabernacle or the temple could picture a banner over it bearing the word *hope*. So David could sing, “Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities” (Ps 130:7,8).

Here Israel were encouraged to hope in the Lord and receive spiritual blessings through trusting in Him as He had revealed Himself; they knew of God’s merciful provision for sinners. God’s spiritual Israel, His believing people, are in New Testament times to hope in the Lord in all circumstances; by faith they have received God’s testimony to His merciful provision in Christ. And the unconverted who belong to the visible Church and hear that testimony in the Scriptures and in the preaching of the Word must not despair; it is their duty to trust in the Lord and in Jesus Christ, whom the Father sent into the world to suffer and die in the place of sinners.

Plumer remarks on Psalm 130:7: “How glorious is redemption – the re-

demption purchased by Christ! It is so full, so safe for man, so honourable to God. It exactly meets the demands of the law and the necessities of sinners. There is no limit to its sufficiency. It rescues from all sin, all guilt, all punishment. . . . Owen: ‘The ground of all hope and expectation of relief in sinners is mere grace, mercy and redemption. All other grounds of hope are false and deceiving. Inexhaustible stores of mercy and redemption are needful for the encouragement of sinners to rest and wait on God.’”

How glorious is the merciful provision for sinners in the New Testament age, especially as it is revealed with so much greater clarity than before! Now sinners are not confined any longer to a revelation which largely consists in types and shadows, but one that looks back to the Messiah, who has actually come into the world and finished the work which He was given to do for the salvation of rebels against God. Indeed no matter how hopeless people might feel in their particular circumstances, there is no need to despair, seeing the throne of grace is open to them.

When Philip found Nathanael and told him about finding “Him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph”, he was telling Nathanael that the Messiah had come. What hope there was now for sinners like Nathanael, especially when the Saviour told him that He was the One to whom Jacob’s ladder pointed: “Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man” (Jn 1:51). As both God and man, Jesus of Nazareth was the Mediator between heaven and earth, the means of communion between God and man. In Him there is hope of the communion being restored which was lost, through Satan’s evil temptation, in the Garden of Eden. Sinners need not enter the regions of despair in a lost eternity; through the work of Christ, made known in the gospel message, they are shown how they may enter into fellowship with their Maker.

When Paul and Silas were in Philippi, they preached the gospel of Jesus Christ. So, when they found the group of women beside the river outside the city, it was a message of hope that Paul proclaimed to them. And these truths were blessed to Lydia, when her heart was opened by the Holy Spirit. Again, when the jailor was in despair, on the verge of suicide – assuming that all the prisoners had fled following the earthquake – he asked Paul and Silas: “What must I do to be saved?” Their answer was the only one that could bring hope in such a situation: “Believe on the Lord Jesus Christ, and thou shalt be saved”. It is still the same message that is needed today. The gospel is the one reliable message of hope, even in a generation which is so bent on rejecting God. Every sinner should believe that the idea of *hope* is to be recognised whenever they listen to the gospel.

# Jesus' Delay After Lazarus' Death<sup>1</sup>

A Sermon by *William Guthrie*

John 11:5,6. *Now Jesus loved Martha, and her sister, and Lazarus. When He had heard therefore that he was sick, He abode two days still in the same place where He was.*

In this text four things are to be observed: (1.) Jesus loved these poor people; (2.) Notwithstanding this they were visited by affliction; (3.) In their affliction they sent for the Master; (4.) Although He knew of their affliction, He made no haste to relieve it.

**1. Jesus loved them.** We are here reminded of that special and everlasting love with which the Son of God regards some of the posterity of Adam. The evidences of this love are manifold. In Proverbs 8:31, He is represented as "rejoicing in the habitable part of the earth". In Romans 5:8, we are told that "God commendeth His love towards us, in that, while we were yet sinners, Christ died for us". And in the various relations of Brother, Husband, Head, Shepherd, Leader, in which He is represented to us, His love is revealed.

The properties of His love are also manifold. It is free and unmerited; there is nothing in us to deserve or attract it. It is strong and resistless; all the love which is found in the creatures is but a spark of that which exists in Him. "Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned" (Song 8:7). It is such a love as refuses to take a denial from anyone towards whom it is manifested.

This love is everlasting and unchangeable. Those whom He loves He loves to the end. It is also satisfying, and may well counterbalance any sad situation or affliction that may befall us. This is apparent from three considerations: (1.) If Jesus Christ loves any person, that person is sure of his lodging at night. At death he will enter into rest. (2.) Those whom He loves are sure to lack nothing that is good. "The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing" (Ps 34:10). "No good thing will He withhold from them that walk uprightly" (Ps 84:11). (3.) Their hearts are even now upheld by foretastes of His love. But many of you would not understand this though I should speak of it all the day long. How-

<sup>1</sup>This sermon was preached in 1658. It is taken, with editing, from W H Carlaw, *The Life and Times of William Guthrie*, 1900. Carlaw claims that the sermon had not previously been published and states that it probably refers to private rather than public calamities. Guthrie (1620-65) was minister of Fenwick, in Ayrshire, and is best known for his *Christian's Great Interest*, which is kept in print by the Banner of Truth Trust.

ever, it is true; His love sweetens whatever bitterness there is in the cup of His people's afflictions.

*Application.* 1. God's children should be ashamed of their conduct to Him who has so loved them.

2. We should not bemoan too bitterly the condition of God's afflicted people. We are accustomed to say, Poor man, or poor woman, they are to be pitied. They are not so much to be pitied as you suppose. It may surely suffice them that Jesus loves them.

3. Believers should not make much ado about anything that is sad in their own lot. Remember (1) that, when God showed you your sins, you were content upon any terms to be beloved of Him. You said, Let me live in pain or die a beggar; let me be distracted and a wonder to the world, I will submit to it if He but love me. Now He loves you, and what ails you?

Remember (2) that on the day you gave yourselves away to Christ, you gave away all that was yours to be at His disposal; and if you did not do this, I know you did not do it at all. Why then do you willfully and knowingly return and retract your promise? It may be you think if He takes a godly minister or husband from you, He has harried you, and with Micah you begin to say, What can He take more? Be silent before Him lest you provoke Him to more wrath.

4. Seeing His love is satisfying, whatever your situation may be, make sure of His love. I will not stay here to give many of the marks of His love; I only take these:

(1) He loves them that love Him (Prov 8:17).

(2) Those whom He loves, He rebukes them sharply when they offend (Rev 3:19, Heb 12:10).

I shall stay no longer on this, but surely there are few who believe that God loves them. However, the Lord is not ashamed to profess His love to believers, even when their back is to the wall.

**2. Notwithstanding His love, they were visited with affliction.** The love of Christ for His people does not exempt them from affliction. Jesus loved Martha and Mary, yet Lazarus was sick and they were afflicted in his sickness (Ps 34:19, Heb 12:6).

The reasons of the doctrine are these:

1. He chastens His people for their transgressions, that they may know that it is an evil and a bitter thing to depart from Him.

2. He does it to bring to their remembrance the sins they committed a long time ago. "Thou makest me to possess the iniquities of my youth" (Job 13:26).

3. He afflicts those whom He loves, to try and to revive His grace in them. How little does the Lord think of anything in comparison with grace! He

falls upon Job's children and his worldly substance and takes them away, and He smites Job's body also, that a little of His grace may be seen. The men of the world are apt to think that the people of God are only hypocrites; but by their affliction the Lord makes the reality of their grace to appear, when He makes them rejoice under what would make others distracted.

4. He afflicts them so that His glory may be displayed (Jn 9:3). So in the words preceding the text, "This sickness is not unto death but for the glory of God", (1) He will have His sovereignty acknowledged when He strikes, although He does not give any living man a reason; (2) He will have His power acknowledged in bearing the person up under his affliction. (3) He will have the wisdom of His power and providence acknowledged, in that it comes seasonably for the afflicted one as he stands in need of it.

*Application.* 1. Do not mistake God in His dealings. A beloved person may be an afflicted person.

2. Any of you that have aught to do with afflictions, study them well, and the way and causes of them.

I know you will object to this: How shall I know if they are because of sin or for trial? Take these considerations.

(1) If for trial, the affliction will usually overtake you when you are carrying out a duty. The stroke came on Job when he had been offering sacrifices for his children's faults. But if it finds you with foul fingers, though you have taken alarm, you have reason to regard it as sent for your sin.

(2) If for trial, the soul usually has clear exercises; it is free from those confusions which overwhelm it when it is otherwise. This was eminently seen in Job, who, in all his conflicts with his friends, maintained his integrity – whose feet held God's way, and who could say, "O that I knew where I might find Him, that I might come even to His seat!"

(3) If for trial, you will not find, upon serious search, any transgression that has a reference to it, or can be regarded as its cause or father. But if it is for sin, you will readily see the sin written upon it. Job saw iniquities enough in himself, and he besought God to show him wherefore He contended with him, but never got one that he could settle on as the cause of it.

(4) If for trial, the smitten person falls down lovingly before God, whereas one who is guilty is like metal with much dross in it or a stone cast into the fire, which starts, cracks and makes a noise. Job says nothing at the beginning of his troubles, but sits down quietly to his prayers, though afterwards he breaks out, as a godly man sometimes may till he is humbled.

And now, whatever God's end may be in affliction, I will tell you what your duty is: (1.) To suspect sin. In a time of war, when you hear an alarm, you will run to the weakest part of the wall and fortify that, and we ought to



do so in affliction by seeking out sin and humbling ourselves before God. (2.) Because the Lord may not be punishing for sin, but afflicting for trial, you should set yourselves to have the grace of God acting vigorously. Let patience have its perfect work. Let faith, hope and love be kept in exercise, that they may be seen by this atheistical generation. (3.) Observe the outgoings of God as much as you can. Acknowledge His sovereignty and confess that He has a right to smite where and when He pleases, without giving a reason for His doings.

**3. In their affliction they sent for the Master.** God has commanded us to do this. "Call upon Me in the day of trouble". To this He has attached a promise, "I will deliver thee, and thou shalt glorify Me". Now, in sending a message to Christ, we must attend to three things:

1. We must do it in the use of means, among which prayer is to have the first place. We should be as attentive to these as if our case entirely depended on them. But when we obtain what we seek we must give the glory to God. Use the means and give God the glory; this is the rule we should follow.

2. We should do it with confidence, and this confidence has reference to three things: (1) We should be sure we have an interest in Christ. (2) We should see to it that we do not regard iniquity in our hearts, and (3) We should feel confident that, whatever is good in what we ask, it will be granted to us as sure as the sun is in the firmament.

3. There should be submission as well as confidence. We should submit to God in whatever we ask, if it is not absolutely necessary to salvation for us; if it is necessary, submission is not asked from us. We should submit as to the time or season of granting our request – for in reference to this, as well as to the day of judgement, it may be said, It is not for us "to know the times or the seasons which the Father hath put in His own power". And whatever answer we receive, we should always think well of the Master. As Hezekiah said, "Good is the will of the Lord", though his children were to be carried to Babylon.

**4. Jesus made no haste to come,** but abode two days where He was, although they sent a specific message to the Master. This teaches us:

1. That the Lord often delays, or withholds for a time, from His own people the wished-for blessing. The reasons why He does so may be these:

(1) To prepare their hearts for receiving it when it comes.

(2) That patience may have its perfect work. It is well when we are brought to this: "Not my will but Thine be done!"

(3) That the thoughts of many hearts may be revealed.

Do not then misinterpret the delays of God. Reflect and see if you are prepared for the blessing and if patience has had its perfect work and if your

hearts have been brought to submission. We find in the Old Testament that a godly woman (1 Sam 1) could not obtain a child till she wept and prayed a long time, while another woman could perhaps have obtained one at the very first. And since nothing has befallen you but what has been the ordinary lot of God's people, you ought to be silent.

2. That these delays are the results and evidences of Jesus' love. It was because He loved Mary and Martha that He abode two days where He was. This appears: (1) From the testimony of God's Word, "All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies" (Ps 25:10). "We know that all things work together for good to them that love God" (Rom 8:28). (2) From the experiences of God's people. Must you not say that, whenever mercy was delayed, it was better for you? You found that it was better than if it had been granted when it was first asked. This was made out to Job. It is above all controversy that there is more advantage to a soul in the honest and diligent pursuit of a mercy than in the immediate attainment of it.

*Application.* (1) Do not misinterpret the delays of mercy since these are an effect of His love, but rather labour to make out for yourselves in what respects they are good for you.

(2) Do not be afraid of any delays in mercies when honestly pursuing them, but be afraid when you receive them if you do not rightly derive benefit from them. It is good to have your stock in God's hand. As long as it is there, you may be sure that He will pay good interest and still give the soul as much as it requires to live upon. Whereas if it was in our hands it is a hundred to one that we would despatch it as soon as Hezekiah did, when he had no sooner recovered than he played the fool with the ambassadors of Babylon. Therefore, till the mercies come, wait on God and believe they will come in the right season.

## Ulrich Zwingli the Swiss Reformer<sup>1</sup>

### 2. Glaris and Einsiedeln

*F R Daubney*

Ulrich Zwingli was born on 1 January 1484, in a house which still stands, in a village called Wildhaus, 40 miles south-east of Zurich. The family were prominent in the community, with Zwingli's father being the magistrate of the village, his father's brother, Bartholomew, the village priest, and his

<sup>1</sup>The first section of this Theological Conference paper introduced the conditions that prevailed in Switzerland at the time leading up to the Reformation.

mother's brother the abbot of a Benedictine monastery. Ulrich therefore received as good an education as the times could provide.

When Zwingli's father decided that Ulrich should become a priest, he was sent to school in Basel at the age of 10. He proved to be a brilliant pupil and in four years outgrew what the school could offer. He was then sent to Berne for two years, after which he left to enter the city's Dominican monastery, attracted by the monks' promise to train him in music. Music was a passion with Zwingli and he was already an accomplished player on various instruments. However, the Lord did not intend that Zwingli should become a monk, and Zwingli's father, alarmed at that prospect, removed him from the monastery and sent him to the University of Vienna in neighbouring Austria, where he stayed for two years before returning to Basel University, where he taught in a school in order to pay his way. The scholastic theology taught at the University so disgusted him that he felt it was a waste of time to study it. However, a teacher of a very different type, called Thomas Wittembach came to Basel and offered a course of lectures.

Wittembach wrote, "God's Word is the foundation of all truth. Absolution by priests is a Romish cheat. Christ's death is the only ransom for our souls. The time is not far distant when the old scholastic theology will be swept away and the ancient doctrines of the Church revived."

One of Zwingli's fellow students and lifetime friend, Leo Jud, wrote of Thomas Wittembach: "Zwingli and I enjoyed his instructions at Basel in 1505. Under his guidance we passed from polite literature<sup>2</sup> to the more earnest study of the Holy Scriptures. Whatever of thorough knowledge we possess we owe it to him, and must remain his debtors as long as we live." Zwingli, Jud and two others, Capito and Pellican, who studied under Wittembach were all to play prominent parts in the Swiss Reformation. Zwingli graduated Master of Arts from Basel but he never made use of the title. He used to say, "One is our Master, even Christ".

**Glaris** (1506-16). In the autumn of 1506 Zwingli was appointed parish priest of Glaris, a parish 43 miles south-east of Zurich. The Pope had actually awarded the living to an aristocrat who, although rejected by the people of Glaris, insisted on being their priest and receiving all the revenues. Only when it was agreed that Zwingli should pay the man an annual sum of money did he withdraw. Zwingli was a layman when he received the call, but his MA probably exempted him from further theological studies and he was ordained by the bishop in Constance. He read his first mass in his home village of Wildhaus and then went to Glaris.

As priest, Zwingli saw at first hand the corrupt lives that many led. The

<sup>2</sup>Light reading, as distinct from scholarly treatises

Swiss were reputed to have no regard for the Seventh Commandment. Their soldiers had learned bad habits abroad and returned to lead an idle and dissipated life at home. The clergy were little different; it would have been difficult to find one who lived in a real state of celibacy. Many were secretly married and had families. Zwingli's parish was very large and he was hard pressed to correct the sins of the people, but he laboured with great zeal. He afterwards wrote, "Young as I was, the office of the priesthood filled me with greater fear than joy, for this was ever present with me, that the blood of the sheep, who perished through any neglect or guilt of mine, would be required at my hands".

At this time Zwingli was a stalwart supporter of the papal cause and insisted that the Confederate mercenaries should align themselves with the papacy and not with its enemies. On three occasions he went to Italy as chaplain to the Glaris contingent of the mercenaries. His zeal for the papal cause was such that he was courted by the Pope and cardinals, who saw this energetic and influential young priest as a useful ally. The Pope made him the papal pension agent for Glaris and gave him a considerable annual grant, something which caused him trouble and embarrassment when his religious convictions shifted.

Zwingli's involvement with the mercenaries resulted in his becoming very disillusioned with the shedding of Swiss blood on foreign soil, particularly following the battle of Marignano in 1515 where the slaughter of his fellow countrymen could have been avoided had it not been for the warmongering of Cardinal Schinner, who urged the Swiss to immediate battle, promising them the enormous profits of victory – with disastrous effect. Thereafter Zwingli began to preach against the hierarchy of Rome.

After his return to Glaris, Zwingli discovered an old liturgy which he compared with the one in current use. Among other differences, it showed that, in the mass, wine should be given to the people as well as bread. When he compared this with Scripture, he saw that the Lord had intended that both bread and wine should be administered and that the Church had departed from the truth. He discovered the liturgy had changed over the centuries in other ways too, which showed that Rome's claim to be always the same was false.

There was no German-Swiss translation of the Bible at the time, so Zwingli learned Greek and used his familiarity with Latin to study the Scriptures closely and preach from what he learned. His initial policy was not to attack Rome but to teach the truth in the belief that the people would soon discern what was false. He did, however, begin to point out error in order to make the truth more manifest. "Believe not every spirit, but try the spirits whether they are of God.' Seeking for the touchstone of truth, I find none other than

that stone which is a stone of stumbling and a rock of offence to all who after the manner of the Pharisees, set their own commandments in the place of God's". While in Glaris, Zwingli became acquainted with Erasmus of Rotterdam, for whom he formed a high regard; this had the effect of turning him even further against scholastic theology in favour of searching the Scriptures.

In 1516 Zwingli came to see that the money he was taking from the Pope was not a genuine pension but a bribe to keep him from preaching against Rome. He publicly professed repentance for this sin. At this time the King of France wished to form an alliance with Switzerland which would require Swiss young people to enter French service. Zwingli, with a clear conscience, could now rebuke the men of Glaris for receiving bribes from anyone, whether the French or the Pope; he had come to the conclusion that, as a warrior, the Pope was no different from other princes.

Those in Glaris who were keen to ally themselves with the French made Zwingli's life difficult and, hearing of this, the Administrator of the large monastery of Einsiedeln invited him to become his assistant. Zwingli accepted this for two reasons: firstly, because it would give him time for study, and secondly, because pilgrims came to Einsiedeln from all over Switzerland and Europe, and he hoped that, if they were taught aright, he could use them to spread the gospel. The people of Glaris were reluctant to part with their priest and made it known that they hoped he might yet return to them.

Zwingli believed 1516 was the year the Reformation began in German-speaking Switzerland. This, of course, is one year before Luther posted his theses on the church door at Wittenburg. D'Aubigné, however, says, "Perhaps Zwingli did preach the gospel a year previous to the publication of Luther's theses, but Luther himself had preached the gospel for four years before that."

Zwingli stoutly maintained that he was preaching the gospel before Luther's name was even known in Switzerland. He said that even "the Romish cardinals, who were at that very time in Zurich, never reproached me as a Lutheran until they had declared Luther as a heretic". (At which point, in order to undermine Zwingli's influence, they began to call him a Lutheran.) Wherever precedence lies, it is certain that Ulrich Zwingli acted independently from the German Reformer. There were others, of course, who were preaching the same truths without knowledge of one other, for example Lefèvre in Paris and Farel in French-speaking Switzerland – proof, if any were needed, that the Reformation was wholly of God.

**Einsiedeln.** There is a Benedictine monastery in the village of Einsiedeln in the canton of Schwyz. The abbey was built in the tenth century in honour of the Virgin Mary and for centuries was a major resting point on a pilgrim

route. Pilgrims who visited were promised complete absolution from the punishment due to sin. At Einsiedeln, Zwingli was not required to involve himself in the normal daily activities of monastic life but was employed as a preacher and as the peoples' priest.

Zwingli was filled with righteous indignation when he saw the dishonour done at Einsiedeln to the name of God and the Saviour. He grieved for the people and told them that, when they worshipped Mary, they dishonoured God. He said that the greatest honour they could give to Mary was to believe and trust in her Son. He also preached against the hypocrisy of the Pope, who, he said, "exalts himself in the place of Christ".

Zwingli's fame as an uncompromising advocate of the truth spread throughout Switzerland and prepared the hearts of many for the message of salvation which God called him to preach. He regarded the Pope as antichrist and spoke fearlessly to cardinals and bishops, proving from Scripture the false foundations of the papacy. "I shall see to it", he said, "that the arrogance and fraud of the Bishop of Rome be brought to light and put an end to."

Rome, which threatened Luther and sought to frighten him into submission, tried a different tack with Zwingli. Cardinal Puccius and the papal legate Ennius offered him a further pension. He was given the honourable title of "Acolyte Chaplain of the Holy Father", and advised that the way was open for higher privileges of the Roman court, but he would not be bought. "I am resolved", he said, "to preach the pure gospel to the people whatever may occur, even if Rome totter".

It was at this time, August 1518, that Pope Leo X, who was looking for ways of raising money to pay for building St Peter's in Rome, sent a Franciscan monk called Samson from Germany to sell indulgences in the canton of Schwyz. Samson's boast was, "I can forgive all sins; heaven and hell stand under my dominion; I sell the merits of Jesus Christ to each and every one who is willing to pay cash for an absolution". Zwingli heard of him and his response was, "Jesus Christ the Son of God has said, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest'. Is it not audacious folly and shameless impudence for a man to say, Buy a ticket of absolution; give money to the monks, make sacrifices to the priests, and I will pronounce you free from all sin? Can your gifts save you? No; Jesus Christ is the only sacrifice, the only gift, the only way. Those who sell the remission of sins are companions of Simon the magician, friends of Balaam and the ambassadors of Satan." The people realised that Samson was a cheat and a robber and he left Schwyz to find more superstitious customers in the next canton.

# Needs of the Times<sup>1</sup>

## 4. Practical Religion in Daily Life

*J C Ryle*

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

4. The times require of us a higher standard of personal holiness and increased attention to practical religion in daily life. I must honestly declare my conviction that, since the days of the Reformation, there never has been so much profession of religion without practice, so much talking about God without walking with Him, so much hearing God's words without doing them, as there now is in England. Never were there so many empty tubs and tinkling cymbals. Never was there so much formality and so little reality.

The whole tone of people's minds on what constitutes practical Christianity seems lowered. The old golden standard of the behaviour which becomes a Christian man or woman appears debased. You may see scores of religious people (so-called) continually doing things which in days gone by would have been thought utterly inconsistent with vital religion. They see no harm in such things as card-playing, theatre-going, dancing, incessant novel-reading and Sabbath-travelling, and they cannot in the least understand what you mean by objecting to them. The ancient tenderness of conscience about such things seems to be dying away – and becoming extinct like the dodo. And when you venture to remonstrate with young communicants who indulge in them, they only stare at you as an old-fashioned, narrow-minded, fossilised person and say, Where is the harm? In short, laxity of ideas among young men and levity among young women are only too common as characteristics of the rising generation of professing Christians.

Now in saying all this I wish no one to mistake me. I disclaim the slightest wish to recommend an ascetic religion. Monasteries, convents, complete retirement from the world and refusal to do our duty in it, all these I hold to be unscriptural and mischievous panaceas. Nor can I ever see my way clear to urge on men a standard of perfection for which I find no warrant in God's Word, a standard which is not attainable in this life, and hands over the management of the affairs of society to the devil and the wicked. No, I always wish to promote a cheerful, manly religion, such as people may carry everywhere and yet glorify Christ.

The pathway to a higher standard of holiness, which I commend to the attention of my readers, is a very simple one, so simple that I can fancy many

<sup>1</sup>A further section, as edited, from a chapter in Ryle's book *Holiness* (1879). The previous part, last month, emphasised the need for a "livelier sense of the unscriptural and soul-ruining character of Romanism".

smiling at it with disdain. But, simple as it is, it is a path sadly neglected and overgrown with weeds, and it is high time to direct men into it. We need then to examine more closely our good old friends, the Ten Commandments. Properly developed as they were by the Puritans, the two tables of God's law are a perfect mine of practical religion. I think it an evil sign of our day that many clergymen neglect to have the commandments put up in their new, or restored, churches and coolly tell you, They are not needed now. I believe they never were needed so much.

We need to examine more closely such portions of the Lord Jesus Christ's teaching as the Sermon on the Mount. How rich is that wonderful discourse in food for thought! What a striking sentence that is, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Mt 5:20). Alas, that text is rarely used. Last, but not least, we need to study more closely the latter part of nearly all Paul's Epistles to the churches. They are far too much slurred over and neglected. Scores of Bible readers, I am afraid, are well acquainted with the first 11 chapters of the Epistle to the Romans but know comparatively little of the last five. When Thomas Scott expounded the Epistle to the Ephesians at the old Lock Chapel, he remarked that the congregations became much smaller when he reached the practical part of that blessed book.

You may think my recommendations very simple. I do not hesitate to affirm that attention to them would, by God's blessing, be most useful to Christ's cause. I believe it would raise the standard of English Christianity about such matters as family religion, separation from the world, diligence in the discharge of duties, unselfishness, good temper, and general spiritual-mindedness, to a pitch which it seldom attains now.

There is a common complaint in these latter days that there is a want of power in modern Christianity, and that the true Church of Christ, the body of which He is the Head, does not shake the world in the nineteenth century as it used to do in former years. Shall I tell you in plain words what is the reason? It is the low tone of life which is so sadly prevalent among professing believers. We want more men and women who walk with God and before God, like Enoch and Abraham. Though our numbers at this date far exceed those of our Evangelical forefathers, I believe we fall far short of them in our standard of Christian practice.

Where is the self-denial, the redemption of time, the absence of luxury and self-indulgence, the unmistakable separation from earthly things, the manifest air of being always about our Master's business, the singleness of eye, the simplicity of home life, the high tone of conversation in society, the patience, the humility, the universal courtesy which marked so many of our



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forerunners 70 or 80 years ago? Yes, where is it indeed? We have inherited their principles and we wear their armour, but I fear we have not inherited their practice. The Holy Ghost sees it and is grieved, and the world sees it and despises us. The world sees it and cares little for our testimony.

It is life, a heavenly, godly, Christ-like life – depend on it – which influences the world. Let us resolve, by God’s blessing, to shake off this reproach. Let us awake to a clear view of what the times require of us in this matter. Let us aim at a much higher standard of practice. Let the time past suffice us to have been content with a half-and-half holiness. For the time to come, let us endeavour to walk with God, to be thorough and unmistakable in our daily life, and to silence, if we cannot convert, a sneering world.

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## The Immoveable Rock<sup>1</sup>

*Rev Donald MacLean*

**T**his is the third time I have had an opportunity to address you by means of the printed page at the close of one year and the opening of another. The passage of time leaves its mark on every sphere of our activities. We ourselves get older; our families change when death removes a member here or there, or when some leave to earn their living in another part of the country; nor is our congregation without visible tokens of the inescapable fact that here we have no continuing city. The world around us presents changes which would not have been credited even 10 years ago. The question arises: Where shall we find a rock which shall remain unmoved by the ebb and flow of events and circumstances so keenly affecting us on every hand? To this query there can only be one answer: “The Lord liveth; and blessed be my Rock; and let the God of my salvation be exalted” (Ps 18:46). The unchangeable Jehovah is the Saviour of His people. “For I am the Lord, I change not; therefore ye sons of Jacob are not consumed” (Mal 3:6).

To have a portion in that salvation is the greatest blessing a sinner can receive. That blessing must become a personal possession while we are in this world, for once we enter eternity our state is fixed for ever, “and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be” (Ecc 2:3). Therefore, when we are disposed at this time of year to consider the events of the past and to indulge hopes for the future, surely we should not neglect to consider what hope we have in prospect of the eternity to which each new year hastens us.

<sup>1</sup>The pastoral letter that Mr MacLean wrote to his Portree congregation at the beginning of 1952, printed here with some editing.

There is the hope of the hypocrite, which shall perish, “whose hope shall be cut off, and whose trust shall be a spider’s web” (Job 8:14). There is also the hope of the truly converted soul which shall never be put to shame, for “the Lord will be the hope of His people, and the strength of the children of Israel” (Joel 3:16), so that “the righteous hath hope in his death” (Prov 14:32). Those who become heirs of the “good hope through grace” do so, not in virtue of any goodness which they possess or intend to acquire, but solely because they have been brought into saving union with “the Hope of Israel and the Saviour thereof in time of trouble”, the Lord Jesus Christ, who came to seek and to save that which was lost. The work which Christ completed in His glorious Person as Emmanuel, “God with us”, made a full satisfaction to the claims of law and justice on behalf of all those who shall eventually be in the Father’s house.

In Him therefore is to be found justification, adoption, sanctification and everlasting glory. And all who find Him enjoy fellowship with Him in the pardon of their sins, in their being made partakers, in a measure, of the peace that passeth all understanding, and in their tasting of that love which causes them to say, “We will be glad and rejoice in Thee, we will remember Thy love more than wine” (Song 1:4). Can anything in this world be compared to entering a new year on the bosom of the unsearchable love of Christ?

It is so that sinners may taste of this love and peace, and be made partakers of this hope, that the means of grace are set up in the world. The brazen serpent was set up in the wilderness in the camp of Israel, so that whosoever would look to this serpent would be healed of the wounds of the fiery serpents; so Christ is held up on the pole of the everlasting gospel and whosoever believes in Him shall not perish but have eternal life. The brazen serpent was also evidence to the Israelites that God was not willing that any should perish and it was a token of His favour. Similarly, when Christ in the gospel is kept before a people, surely that is a great favour, and a token that God is still waiting to be gracious.

Our forefathers clearly discerned that Satan’s aim was to take away from the people of this land the truth of God in its purity and, as they themselves had tasted the refreshing waters of the river whose streams make glad the city of God, they sought to preserve that blessing for their children and nation, free from the poison of the god of this world. That blessing we still have in the kindness and mercy of the God of our fathers, and if we pass to eternity with a false hope, we shall have to smite on our own breasts.

The means of grace will, however, avail us nothing in a spiritual and eternal sense apart from the powerful working of the Holy Spirit. Christ is now exalted to the right hand of the Majesty on high, but is still present in

this world by the Spirit, by whom He makes Himself known. He therefore said, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (Jn 6:63).

In this sense it must be acknowledged that we live in times similar to Jeremiah's, when the Hope of Israel was "as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night". It is to be feared that Christ is a stranger in the great majority of our households, and even those whom He visits from time to time have the complaint that He does not tarry long. The reason for this is not that there is any change with Him, but that "our iniquities testify against us . . . for our backslidings are many; we have sinned against Thee" (Jer 14:7). Our sins as a nation, as a congregation, as families and as individuals have grieved away the blessed Spirit of promise until we have become as the mountains of Gilboa, of which David said, "Let there be no dew, neither let there be rain upon you" (2 Sam 1:21).

Hence conversions to God are almost unknown and, in the place where there should be the cry of the new birth, the silence of spiritual death reigns. I would not be faithful to your souls were I to hide the seriousness of this fact, for it means the great majority are going to eternity with a false hope. People must be awakened in time or else in eternity.

Let us then, each one as for himself or herself and as families and as a congregation, seek grace to plead earnestly for the return of that blessed Spirit, who alone is able to convince us of sin and make Christ glorious in our eyes. Let us confess our manifold transgressions and, taking up the language of the Psalmist, pray,

"Against us mind not former sins; Thy tender mercies show;  
Let them prevent us speedily, for we're brought very low.  
For Thy name's glory, help us, Lord, who hast our Saviour been:  
Deliver us; for Thy name's sake, O purge away our sin"

(Ps 79:8,9).

With best wishes for your spiritual and temporal welfare.

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The greater the holiness, the greater the hatred of anything contrary to it.

The weakest grace hath a throne of grace to supply it, a God of grace to delight in it, a Mediator of grace to influence it, a Spirit of grace to brood upon it. Though our grace be weak, yet the grace of all these are sufficient to preserve us. The weakest grace in Christ's hand shall stand when the strongest nature without His guard shall fail. It is not our hold of Christ so much preserves us as Christ's hold of us; though the faith we hang by be a weak thread, yet Christ hath a strong hand. Had you the grace of a glorified saint, you could not maintain it without His help, and that is sufficient to conduct through the greatest storms into a safe harbour.

*Stephen Charnock*

# The Spirit of Adoption<sup>1</sup>

## 5. Love and Communion

*James Buchanan*

7. The spirit of adoption is associated with *inward peace, comfort and hope*. Although they may be disturbed by the operation of other causes, they are its natural fruit. Springing up and growing by degrees, they may issue in the full assurance of sonship. The spirit of adoption is essentially, in its own nature, a peaceful and happy frame of mind. Everything, within and around, above and beneath, present and future, temporal and eternal, assumes a new aspect if we can call God our Father. Even the beauties of nature, always lovely, acquire a fresh loveliness to the Christian when he can look over its sublime mountains and landscapes and say, My Father made them all. So the events of providence, the unfoldings of that mighty scheme which embraces all our interests and hopes, appear in a new light to the believer when he can say, My Father rules them all.

More especially, the vast scheme of grace and redemption appears in a new light when, in the spirit of adoption, he can look to the Author of that scheme as his Father, once offended but now reconciled, and look to what God has already done for him as a pledge of what He is still willing to do, an earnest of all His promises being fulfilled. For if God “spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” “I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

The spirit of adoption implies a sense of God’s love and faith in His covenant promises; so it must be accompanied with some measure of hope. Although that hope may be too weak to admit particular believers to use the strong language of assurance about either their present state or everlasting prospects, it may be sufficient to sustain, animate and encourage them in their Christian course. A childlike disposition of mind – including trust, resignation, and a contrite and tender spirit – may exist where, through remaining darkness or occasional weakness, a believer may be unable to use that language. But as this filial spirit is matured, it may grow up to the full assurance of hope; it is in itself both an evidence of his sonship and an

<sup>1</sup>The final extract from the 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, “Trust, Obedience and Submission”.

earnest of his future inheritance; for the Holy Spirit of promise is Himself the earnest of his inheritance, and the firstfruits of the Spirit are a pledge of a glorious harvest. This may explain the difference, as well as the connection, between (1) the spirit of adoption, whereby believers cry, "Abba, Father," and (2) the witness of the Spirit who "witnesseth with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ".

There are two classes of people who both experience no conscious comfort, but in other ways are very different; so we must carefully discriminate between them as we offer a few observations for their direction and relief.

There may be some who are conscious that they have never been enabled to look to God with any feelings other than terror and aversion. His holy character, righteous law and solemn rule have invariably filled them with apprehension and alarm. And they have obtained relief from these distressing feelings only when they succeeded for a time in banishing the thought of God, death and eternity from their minds, or in thinking of His perfections and purposes in ways they knew to be contrary to the Bible's revelation of His character and will. But they felt these ways were more in accord with their own wishes and indispensable to their inward peace. Such people may be assured that, as often as their habitual carelessness has been disturbed by occasional convictions of conscience, or awakening glimpses of the truth, they have experienced what is meant by Paul when he speaks of the spirit of bondage unto fear.

If any who are labouring under the burden of guilt, and groaning under the bondage of fear, but are conscious of no relief, and even do not know the remedy which is provided for them in the gospel, I would affectionately remind them that much in their present condition is fitted to suggest a solemn warning and to make known rich encouragement. There is something unspeakably solemn in the thought that these convictions – these fears and misgivings of which they are conscious – have all been awakened by God's law being applied to their consciences by the Holy Ghost. And their present experience may be the firstfruits of the Spirit's operation, to whom it belongs to "reprove the world of sin".

Considering them in this light, I would say nothing to allay their convictions or to remove their fears or to rebuke their misgivings, as if they were either extravagant or unfounded. On the contrary, believing that they are the proper fruits of the law when applied to a sinner's conscience, and that, so far from being too intense, they fall far short of what the real state of the case warrants, I would seek to deepen even your deepest convictions of guilt and to impress you with the thought that your danger is really greater than your fears. We

dare not offer you relief from your present bondage by relaxing the fetters or lowering the demands or tampering with the curse of God's righteous and unchangeable law. Yet we can point to a way in which you may exchange your bondage for perfect freedom without any violation of God's law, without any disparagement of His character, without any dishonour to His government, without any denial of either your own sin or His eternal justice.

Look from the law to the gospel, from the curse to the cross; from Sinai, with its thunderings and lightnings, to Calvary, where the lawgiver became the law-fulfiller and "the end of the law for righteousness to every one that believeth". Look, even now, under all your legal terrors, to Christ, as the Lamb of God that takes away the sins of the world. Look to God in Christ, reconciling the world to Himself, and not imputing unto men their trespasses. And on the instant when you apprehend the great truth that – though God is just and though you feel you are guilty – God can be, through Christ's propitiation, the just God and yet the Saviour. On that instant you may pass from a state of bondage into the liberty of a child, and feel that a new spirit is given to you, even the spirit of adoption, whereby you may cry, "Abba, Father".

I wish to encourage you to avail yourselves of this gracious deliverance. I beseech you to remember that, while the calls and invitations of the gospel are all universal and free – so that they belong to sinners as such and to all sinners without exception – yet, as if with a special view to your own case, they are often particularly addressed to such as are labouring under the spirit of bondage unto fear (not that careless and fearless sinners are excluded, because all are invited, even the wicked and the unrighteous). But to meet the difficulties, fears and scruples of convinced and awakened sinners, they are mentioned as it were by name: "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest"; "Ho, every one that thirsteth, come ye to the waters"; "Let him that is athirst come. And whosoever will, let him take of the water of life freely."

But there is another class, very different from the former, who may be labouring under a spirit which, if not the same, is nearly akin to the spirit of bondage unto fear. I mean the spirit of heaviness, through manifold temptations, to which many of God's people are subject. It is often associated with, and apt to generate, doubts and fears as to their safety, and misgivings as to their interest in Christ and their participation in the privileges of sonship. Such people have previously experienced the liberty and enlargement of heart which the gospel imparts, and have known what it is to be translated out of darkness into God's marvellous light, and to look up to God, with childlike confidence, as a reconciled Father. But now they are visited again with a spirit of heaviness, arising from a sense of shortcoming, a season of

declension, or the withdrawal of God's favour. This spirit of heaviness may, like the spirit of bondage, be accompanied with many distressing misgivings and fears; so in their present state, they may have no comfort, no childlike confidence in looking up to God, and no freedom to say, "Abba, Father".

To such I would affectionately say by way of warning: Your present experience is a very solemn call to search and try your ways, to consider what may be the cause of God's controversy with you, to humble yourselves on account of your sins and shortcomings, your neglected privileges, your abused mercies, your broken resolutions and vows. And you are called to make full and frank confession before God, just as a child should do when he has offended an affectionate father. But I would also say, by way of encouragement, that you are not to regard your present experience – dark and distressing as you may feel it to be – as, of itself, affording any evidence that you are not one of God's children.

You may be apt to imagine that this is not how you would be if you had obtained the privilege of sonship. But be assured that no trial has befallen you which has not been common to God's children in all ages of the Church. Peter speaks of God's children: "Now, for a season, if need be, [they] are in heaviness through manifold temptations".

We have the recorded example of holy David, who said, "I remembered God, and was troubled: I complained, and my spirit was overwhelmed"; and of Heman: "Lord, why castest Thou off my soul? Why hidest Thou Thy face from me? I am afflicted and ready to die from my youth up; while I suffer Thy terrors I am distracted"; and of Job: "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit; the terrors of God do set themselves in array against me"; and of Jonah: "I said, I am cast out of Thy sight; yet will I look again toward Thy holy temple"; and of the Lord Jesus Himself, who exclaimed on the cross, in words which breathe at once a spirit of heaviness and of childlike faith, "My God, My God, why hast Thou forsaken Me?"

Finally, by way of direction, you must obtain relief from your present distresses and fears by exercising the same simple faith by which you first entered into peace; you must look out of yourselves to Christ and, forsaking the law, find refuge in the gospel; you must repair anew to the fountain which God has opened for sin and for uncleanness, and cast yourselves on the mercy and faithfulness of a covenant-keeping God. Be assured that, sooner or later – for you must wait the Lord's time – He who has taken you into the wilderness will speak comfortably to you; the cloud which now keeps from you the light of His countenance will be dispersed, and you will yet go on your way rejoicing and cry, in the spirit of adoption, "Abba, Father".

## Book Review

*The Exposition of the Fifty-First Psalm*, by Martin Luther, published by Gospel Standard Trust Publications, hardback, 199 pages, £9.00, obtainable from the Free Presbyterian Bookroom.

One of the important themes of Martin Luther's 95 Theses was that the whole of the Christian's life is to be one of repentance. It seems significant that Luther's very first publication in 1517 covered the seven psalms of repentance, including Psalm 51. This exposition comes from a later period in his life and is rich in Christian experience.

Luther writes: "The understanding of this Psalm is, on many accounts, both necessary and useful, for it embraces the doctrines of the essential articles of our religion – of repentance, of sin, of grace, of justification, and also of that worship which we are to render unto God. These are divine and heavenly things which, unless they be taught by the great Spirit Himself, cannot possibly enter into the heart of man."

"The proper subject of theology is man guilty of sin and condemned, and God the Justifier and Saviour of man the sinner." This is, as Luther continually insists, true theology taught by deep, personal, spiritual experience. One part of this is to make use of the condemnations of the law and divine wrath; the other is to seek God's grace. Luther, of course, makes reference at times to his own personal experience. For instance, he had to have the "hidden wisdom" of the gospel revealed to him.

There are two kinds of sinners: those who seek to justify themselves and those who justify God in His condemnation of sin. "The opinion of self-righteousness is the most awful blasphemy against God." True saints are saying with David: My sins are ever before me. Sham saints pervert the psalm and say, I perceive the sins of others, and the sins of others are always before me. They are more concerned about the sins of others because they imagine that they themselves are as they ought to be.

This psalm goes deeper than this sin or that sin. It goes to "the whole nature, fountain-spring, and origin of sin," or original sin. "It is therefore great wisdom to know that we are nothing but sin."

We are also taught true repentance by this psalm through the vivid example of David. "There are in true repentance two things: the knowledge of sin and the knowledge of grace. Or, to use terms of more common acceptance: the fear of God and a trust in His mercy." The conscience crushed by the hammer of the law longs for the mercy of God in Christ and hears the voice of joy and gladness in the gospel. "The preaching of Christ feeds, justifies, sets



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free and saves the soul that believeth what is preached.” Luther asserts that “there is only one ground of justification: the merit of Christ, or free mercy, which hearts touched with the fire of the Holy Spirit apprehend by faith”.

Those who have experienced such mercy still battle with remaining sin. It “still breaks forth and wars in our flesh, so as to produce the same fruit as aforetime, in order to make us secure, ungrateful and ignorant of God as we were before”. The psalm provides an ongoing prayer for the believer. David “prays that as he is justified, and has received the remission of sins, this sense of the mercy of God may be deeply rooted in his heart by the Holy Spirit . . . he does not speak of any momentary operation, but concerning the continuation of the work begun”.

The translation of Luther’s exposition was produced by Henry Sant in the nineteenth century and is widely commended for its accuracy. Although effort is required in reading in order to follow the argument, the labour will be rewarded. Those who have not read much of Luther’s writing may find this a good place to begin. It can be read slowly in portions in order to benefit from its devotional value.

The publishers have added occasional footnotes either to explain or to draw attention to points which they wish to amplify or correct. These are largely unobjectionable. There is, however, a note on page 55 for instance in relation to Luther’s comments about the promises being given in baptism. The note implies that “paedobaptists view the baptism of children as a pledge of their eventual salvation”. On the contrary, *The Westminster Confession* teaches that “grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it; or, that all that are baptized are undoubtedly regenerated”.

The overall desire of the publishers is highly commendable as expressed in the following way: “May those who read this volume also be made to feel their sin, and present to God the acceptable sacrifice of ‘a broken spirit: a broken and a contrite heart’”.

*Matthew Vogan*

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## Notes and Comments

### Responsible Gambling Week

The seven days, November 1-7, were designated “Responsible Gambling Week” by a body called the Industry Group for Responsible Gambling. Its purpose was (not in its own words) to mitigate some of the worst effects of gambling so that the evil can continue in society without a public outcry. The idea of the Responsible Gambling Week was “to encourage staff, cus-

tomers and the wider public to discuss what it means to gamble responsibly”, so that we can all “keep gambling fun and safe”. In other words, the goal is to hide the fact that gambling is sinful and harmful, by minimising its most obvious evil consequences, so that it can be presented as a respectable activity. Satan is continually trying to make sin appear normal and respectable, and once people have stopped reading their Bibles, they are wide open to deceptions of this sort.

Gambling is sinful and harmful for various reasons. It involves covetousness, and the desire of becoming rich without work and at the expense of others, which is not consistent with the duty of love and care that we owe to our neighbour. It also involves a grievous misuse of Divine providence, which is holy, and which we are to observe carefully and prayerfully, and to which we are to submit. “And we know that all things work together for good to them that love God, to them who are the called according to His purpose” (Rom 8:28). Gambling arises from a false view of providence, and it tends to confirm men in their error. Those who lose at gambling are inclined to blaspheme God by “cursing their luck”, at least in their hearts; and those who win may attribute their success to some charm or idol, and then proceed to spend their winnings in ways that strengthen their false religion or their irreligion: “And He gave them their request; but sent leanness into their soul” (Ps 106:15).

A wise ruler would not merely trim the worst excesses of gambling but would bring the wheel over the whole industry (Prov 20:26), would strip those involved of their ill-gotten gains, and would send them out to do something useful, perhaps for the first time in their lives. In so doing, the wise ruler would run into the vested interests of the horse-racing fraternity, on which vast amounts of time, money, thought, conversation and land have been wasted over the centuries. It will take a mighty revival of true religion to bring down that system, but “is any thing too hard for the Lord?” (Gen 18:14). *DWBS*

### **Fixed Odds Betting Terminals**

A note in this *Magazine* for March 2014 stated, “Gambling is addictive, as every sin is, but perhaps new depths have been reached in the proliferation of Fixed Odds Betting Terminals which have gripped our nation”. In January this year the UK Government accepted that it was necessary to cut the maximum stake on these machines from £100 to £2. This was indeed a welcome step, though more needs to be done to deal with the sin of gambling.

The Secretary of State for the Department for Culture, Media and Sport, Matt Hancock, said, “These machines are a social blight and prey on some of the most vulnerable in society, [a comment in line with the some of the sentiments of the note already cited] and we are determined to put a stop to

it and build a fairer society for all.” One would expect then that the Government would make this reduction as soon as possible, but in his Budget speech, the Chancellor announced a delay in implementing this decision, apparently to continue the income stream from these machines to the Government for some months longer. When will moral issues, on a scriptural basis, with a desire for the spiritual and moral welfare of British citizens, come to the top of the Government’s agenda?

### **Ashers Bakery Case**

We should be thankful to God that the McArthur family – who run Ashers Bakery in Northern Ireland – have won their appeal to the UK Supreme Court. The highest court in the land has ruled that their refusal to bake a cake with a slogan supporting same-sex “marriage” was not discriminatory. The five judges on the Supreme Court were unanimous in their judgement.

In May 2014, a homosexual activist, Mr Gareth Lee, had ordered a cake from Ashers Belfast shop. It was to be decorated with the slogan, “Support Gay Marriage”, and then taken to a private function marking “International Day against Homophobia”. Mr Lee also wanted the emblem of a campaign group and two male cartoon puppets embracing each other to be printed on it. Initially the order was accepted, as was a deposit. However, after reflection, the McArthurs concluded that they could not conscientiously carry out the contract and so contacted Mr Lee, giving their reasons and offering him his money back. Daniel, who is General Manager, stressed that they accepted orders from anyone, but in the past had refused those displaying lewd images or bad language. He confirmed that they did not even know Mr Lee’s sexual orientation, so the customer was not the problem. Their issue was with the message, which contradicted their Christian belief that marriage is between a man and a woman. They would not promote a cause with which they profoundly disagreed.

Within a short time, Mr Lee complained to the Northern Ireland Equalities Commission which threatened the bakery with court action for sexual discrimination. By October 2014 the Commission was alleging that the McArthurs had also breached political discrimination laws. The case duly came to Belfast County Court, which ruled against Ashers, stating that they “must have known or had the perception” that Mr Lee was a homosexual and that they were therefore guilty of discriminating against him and not just the message. They were ordered to pay £500. The judgement understandably caused great dismay amongst Christians. A subsequent appeal in 2016 failed.

However, in October, the firm won its appeal to the Supreme Court, which overturned the previous judgements. The five justices, led by Lady Hale, found

that “the bakery did not refuse to fulfil Mr Lee’s order because of his sexual orientation” and therefore there was no discrimination on those grounds. The Equalities Commission of Northern Ireland’s four-and-a-half year legal battle against Ashers has reportedly used up approximately £250 000 of taxpayers’ money while the Christian Institute’s defence of the McArthurs has also been hugely expensive, costing some £200 000.

Speaking outside the Supreme Court building Daniel McArthur, with his wife Amy, said, “I want to start by thanking God. He has been with us for the last four years. We are delighted with the ruling. We always knew we had done nothing wrong in turning down the order. We are very grateful to the judges.” DUP leader, Arlene Foster commented, “The ruling is an historic and seminal judgement. This has been a long journey for everyone involved in the case. I commend Amy and Daniel McArthur for their grace and perseverance.” The McArthurs can take comfort from the truth, “Them that honour me I will honour, and they that despise me shall be lightly esteemed” (1 Sam 2:30). *KHM*

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## **Church Information**

### **Death of Elder**

Mr Edward P C Greene of Oxford, an elder in the London congregation, passed to his eternal reward on 17 October 2018.

### **Letter to Police Scotland**

The following letter was sent by the Moderator of Synod, Rev A W MacColl, and the Clerk of Synod, Rev K M Watkins, to Superintendent David Pettigrew of the Police Scotland Equality & Diversity Unit on 5 November 2018:

“We write as the Moderator and Clerk of the Synod of the Free Presbyterian Church of Scotland to express our deep concern at some of the issues raised by the recent poster campaign targeted at ‘BIGOTS’ by Police Scotland and the Scottish Government, and which seemed particularly focussed on preaching.

“In the first place, we totally reject the idea that it is the role of the Police or the Government to tell ministers of the Gospel of Jesus Christ what they can or cannot preach. We will never submit to the intrusion of the civil powers into the pulpits of our Church. When Free Presbyterian preachers declare the Bible’s condemnation of sin and its corresponding demand for holiness they will receive the full backing of our Church courts. It is thus for Police Scotland and the Scottish Government to respect the wide distinction which

exists between the separate jurisdictions of the State and the Church. The civil and religious liberties outlined in the Word of God were dearly purchased by our Reformers and Covenanters and were secured to the Presbyterian Church at the Revolution Settlement and by the Treaty of Union and are intended to stand in perpetuity. We have the freedom to preach the morality of the Bible without fear to all of our fellow-Scots and we intend to continue to do that to the best of our abilities and opportunities.

“Secondly, we would like to make it abundantly clear that the Bible condemns homosexuality – along with all other forms of sexual immorality – as a gross sin even in its very inclination as well as in practice. We will ever condemn all breaches of the seventh commandment of the law of God in pulpit and in print. Your poster seeks to classify those who may be merely perceived as motivated by ill-will against homosexual or transgender people, as bigoted and also as not welcome in Scotland. You claim that “Scotland” does not welcome those whose sermons may be regarded as motivated by hatred or ill-will towards such groups in society. We totally repudiate the notion that condemning sins clearly specified as sins in the Bible is equivalent to being motivated by, and acting because of, hatred towards any individual or group of people.

“Indeed, it might well be argued that your own poster encourages hatred or ill-will towards Christians who criticise the sin of homosexuality in our nation. The Scottish Government and Police Scotland may exonerate themselves of such a motivation in their sponsoring of this poster campaign but that does not remove the possibility that some may be encouraged to think or act towards Christians in a hostile manner as a result of viewing these posters.

“The Free Presbyterian Church of Scotland seeks to condemn all sin because we sincerely desire that sinners would be brought to repentance and salvation from sin through the love of God in Jesus Christ. Free Presbyterian preachers do not act out of hatred or malice towards anyone when they condemn sin, and to identify the condemning of sin with acting out of hatred is a confounding of two entirely separate and opposite matters. We are not ‘bigots’ and it is a pejorative slander to insinuate that the preaching of Biblical morality makes Bible-believing Christians to be such.

“Thirdly, we are firmly of the opinion that it is contrary to the principles of justice to recognise such a subjective definition of a ‘hate-crime’ or ‘hate-incident’ as defined by recent legislation and by your posters. Such matters ought not to occupy the valuable time of police and courts, which might be spent more profitably reducing real incidents of crime or bringing to justice those who actually have committed criminal offences. In light of your poster campaign we might well ask whether law-abiding Christian ministers and

people are now in jeopardy of prosecution on the whim of anyone who may be motivated by hatred or ill-will towards the Biblical teaching on homosexuality or related issues.”

### **Matron for Ballifeary Home, Inverness**

The present Matron of Ballifeary Home has indicated that she intends to retire in Spring 2019, DV. In view of this and the fact that the Home requires a Matron in order to function, there is an urgency in filling this vacancy. Applications are invited by the Ballifeary Care Home Committee for this post, or with a view to training for it. The position is not only professionally rewarding but is an opportunity to care for the elderly and dependent in their later days. “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me” (Mt 25:40). Applications should be addressed to the Clerk of the Committee: Mr John G MacLeod, The Cullins, Culloden Road, Westhill, Inverness IV2 5BQ.

### **College and Library Fund**

By appointment of Synod, the second of the year’s two special collections for the College and Library Fund is due to be taken in congregations in December.

*W Campbell, General Treasurer*

### **Acknowledgement of Donations**

**The General Treasurer** acknowledges with sincere thanks the following donations:

*Eastern Europe Fund:* Anon, Ps 60:4, for the Lord’s work in the Ukraine, £100.

*General Fund:* Anon, £150.

*Jewish & Foreign Missions Fund:* Providence Strict Baptist Chapel, Irthlingborough, £600.

**Ballifeary Home** acknowledges with sincere thanks: Estate of late Miss Rhoda MacKay, £20 000.

**Congregational Treasurers** acknowledge with sincere thanks the following donations:

**Barnoldswick:** Dutch Friends, “For the proclamation of the experimental Calvinist doctrines in the UK, £60.

**Dingwall/Beauly:** A Ross, Contractor, Alness, £300; Estate of late Miss Rhoda MacDougall, £8000.

**Duirinish/Bracadale:** *Communion Expenses:* Anon, £150.

**Glasgow:** Anon, £20, £1500; Anon, £20, £20 per DWN. *Bus Fund:* Anon, £15, £10, £10, £10, £20, £10. *Eastern Europe Fund:* Anon, £90, £70, £70, £80, £70, £70, £70, £70. *Home Mission Fund:* Anon, £100. *Jewish & Foreign Missions Fund:* Anon, £100; Anon, £40 per FRD. *Outreach Fund:* Anon, £10. *Sustentation Fund:* Anon, £200.

**Greenock:** *Bus Fund:* Anon, £10. *Eastern Europe Fund:* Anon, £100, £150. *Jewish & Foreign Missions Fund:* Anon, £60. *TBS:* Anon, £150, £70.

**Halkirk:** N Pearce, £140.

**Ness:** Anon, £100; Friend of the Cause, £40. *Communion Expenses:* SMK, £100.

**North Harris:** JE Maca, for Sabbath School outing, £20 per MM. *Communion Expenses:* FM, £60; ADM, £100.

**North Tolsta:** Anon, £200; £500. *Communion Expenses:* Friend of the Cause, £30; Mrs MacLeod, 10 New Tolsta, £40.

**Portree:** MCMP, £100; Joan C, £500 per Rev IDM. *Communion Expenses:* Anon, £50. *Jewish & Foreign Missions Fund:* Dutch Friends, £10. *Sustentation Fund:* Anon, £1000. *Where Most Needed:* Anon, £200.

**Stornoway:** *Communion Expenses:* Anon, £100.

# The Free Presbyterian Magazine

2018

Volume 123

Editor:  
Rev Kenneth D Macleod

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

**Free Presbyterian Church of Scotland**





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# 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.
- Kinlochbervie:** 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.

**Ingwanya**: 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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